



# The Recusant

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



“...I used the word ‘modernist;’ I think that it was not understood by everybody. Perhaps I should have said a modernist in his actions. Once again, he is not a modernist in the absolute, theoretical sense.”

*- Bp. Fellay, interview with DICI, 20th November 2013*

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## **FROM THE DESK OF THE EDITOR:**

Dear Reader,

Another year, another Rosary Crusade. Another propaganda scheme from the usurpers and infiltrators now running the SSPX those wicked men who have taken over the legacy of Archbishop Lefebvre and who have stolen from us our birth-right and inheritance, and who are in effect killing Tradition around the world.

At the risk of provoking howls of criticism, we sincerely hope that none of you will be taking part in this latest insincere ‘crusade’ which is in reality nothing of the sort. Of course, in itself prayer is not bad. And of course, the Rosary is a very powerful prayer which Heaven can always use to bring about good. Do, please, pray the Rosary. But pray for the Resistance, pray asking God’s blessing upon those who seek to keep Tradition alive and to continue the

fight against Vatican II and all its pomps and all its works and all its empty promises. But this latest Rosary crusade is a rum affair, just like all the previous ones. The reasons are many and various, but let us begin by saying that whereas prayer is always heard, we ought to be wary of making insincere or hypocritical prayers. Someone recently remarked that there is something very wrong about the SSPX publicly asking God to send us “many holy priests” whilst at the same time working against that same prayer by kicking out and persecuting many good and holy priests for doing their duty, and preventing the creation of new

ones by expelling all but the most 'open minded' 'flexible' and slavishly obedient from the seminaries. There is a similar horror which strikes me regarding this latest rosary crusade. God will not be mocked, and this latest rosary crusade, like the others which preceeded it, promises to be yet another mockery of insincere PR "prayers" performed for entirely different motives than those stated. Bishop Fellay's recent letter to friends and benefactors, in which this rosary crusade was announced, is a monument of such hypocrisy. After um-ing and ah-ing about the new Pope ('he's so difficult to categorise!') and about the state of the Church, he then talks piously about the SSPX's fidelity to Tradition (what a nerve!). In fact the whole letter is brimming full of pious - but hypocritical and insincere - sentiment. Our seminaries are so important! Each new seminarian is a little cause for joy to us! The world is becoming so wicked, that's why our schools are just *so* important! We need to give our young people the very best formation! (Is he perhaps unaware that one of his schools in Australia promotes religious liberty on its website? Or that another school in France promotes the luminous mysteries?)

Let us not forget that an insincere prayer is not pleasing to God. Our Lord Himself tells us that the Pharisee in the temple who prayed so that everyone would see him did not return home justified. Hence we should not be surprised if these Rosary Crusades will not be a source of grace and blessing, but quite the opposite. The previous Rosary crusades were cynically used to manipulate the faithful closer towards accepting a sell-out deal with modernist Rome, and then the evil effects such as *Summorum Pontificum* were then blasphemously attributed to the intercession of Our Lady. Heaven has not let it go unpunished: the Society has had its unity taken away, and is now cursed with blindness. Ask a hundred SSPX priests for their view on Benedict XVI, the legitimacy of the new Mass, on the 'conciliar church vs. visible church' question, or any of the other issues of the day, and you will hear almost a hundred different answers.

As Fr. Girouard so neatly summarised it recently, writing on Sacrificium.org :

*"Here we are! We knew it was coming! But we didn't wait for it with joy and enthusiasm, rather with a sense of foreboding in light of all the evils that followed in the wake of the previous three: the **2007 Motu Proprio** which officially relegates the true Mass to the second rank; the **2009 Suspension of the canonical effects**, for the four surviving Bishops, of the 1988 Decree of Excommunication; the **September 2011 Roman Proposal for a canonical recognition and Personal Prelature**, and the **negotiations that followed up to June 2012**, and especially the disastrous July 2012 General Chapter! So, when Bishop Fellay tells us the new crusade will be done "in the same spirit as the preceding ones", we are entitled to ask ourselves, with anguish, what will happen to us when it will be over?"*

The answer must surely be: 'Nothing good!', at least for those taking part. Which is why we must not take part. Those of you who are still attending the SSPX might find this more difficult than those of us who are not. If any of you have already agreed to take part, it is still not too late. Contact your priest telling him you wish to cancel your totals. And do not be afraid to tell him why, and tell others likewise. The whole thing is insincere. If you wish for more evidence of this, consider the supposed intentions of this latest Rosary crusade. There are three, which for a start is slightly less simple and less easy to remember than just one, but

on its own does not pose a problem. If the order in which they are presented could in any way be taken as some sort of priority, one might reasonably wonder why the “Special protection of the Traditional Apostolate” is more important than the consecration of Russia to the Immaculate Heart. And special protection from what? Why does it need special protection now, as opposed to the last forty or more years? What does it need protecting from more than from the wiles of the very people who conceived and are promoting the idea of this rosary crusade? Has anyone in recent years harmed the Traditional apostolate more than Bp. Fellay?

But it is when one looks more closely at the second intention that the plot thickens. Bishop Fellay’s first language is French, and he it was who first announced the Rosary crusade, in his letter to friends and benefactors. Doubtless his letter was composed in French and then translated into English. The French version of DICI.org renders the second intention of the rosary crusade as:

*“Pour le retour de la Tradition dans l'Eglise”*  
(For the return of Tradition in the Church.)

What exactly does this mean? In France, the phrase ‘La Tradition’ is most commonly used by Traditional Catholics as short hand for the SSPX, the SSPX faithful, the religious communities allied to the SSPX, etc. So, for example, people will talk of ‘The schools of Tradition’ meaning the schools of the SSPX; if they ask you how long you have been “with Tradition” they are really asking you how long you have been with the SSPX. In that case, the second intention would be for the SSPX and its allied religious communities to return to the Church (or ‘in the Church’ whatever the distinction is!). Does this mean that the faithful are being asked to pray for an agreement, whilst simultaneously being asked to recognise that they are not actually ‘in the Church’?

But the confusion does not end there. The English version of the second intention, found on the British District, Asian District and US District websites and on the English language version of *dici.org* renders it as follows:

*“For the return to Tradition within the Church.”*

What exactly does *this* mean? And what is the difference? And why the difference?

To complicate matters even further, the French District website *La Porte Latine* originally carried the second intention found on the French version of DICI “*Pour le retour de la Tradition dans l'Eglise*” (...return of Tradition...) but then after a few weeks changed it to: “*Pour le retour à la Tradition dans l'Eglise*” (...return to Tradition...), matching the English version, without a word of explanation. And yet the official DICI version in French remains unchanged, meaning that there are now two different versions in the same language! Furthermore, the Swiss District website in French gives the original DICI formula, which seems to confirm that the change is something peculiar to the French District, and the German and Italian versions, found on their respective District websites also both match the original French formula (“für die Rückkehr der Tradition in der Kirche”; “Per il ritorno della Tradizione nella Chiesa”)

So, across most countries at least two distinct versions of this intention exist:

1. “Return to Tradition”: English DICI, France, Britain, USA, Asia
2. “Return of Tradition”: French DICI, Germany, Italy, Switzerland

But it gets worse. There are at least two other different versions, making a total of four, each

one distinct from the others and carrying its own implications and meaning. On the Polish district website, the second intention of the rosary crusade is given as:

*"o uznanie praw Tradycji w Kościele"*

(For the recognition of the rights of Tradition in the Church)

What about Spanish? We weren't able to discover any mention of the Rosary crusade on the Spanish district website, which appears to be even smaller and less frequently updated than that of our own district. However, on the South American District website one finds a fourth different version, which we gather was changed at the very end of December, so that it now reads:

*"Por el retorno de Roma a la Tradición católica"*

(For the return of Rome to Catholic Tradition)

Clearly this fourth version is the most pleasing, but that counts for very little when it is borne in mind that, however good it sounds, it is not the intention announced by Bishop Fellay. Why then are there four different versions of what clearly was always going to be the most controversial and contentious intention of the rosary crusade? The fact that in at least two cases that we know of, the phrasing was originally given as on DICI and only changed later, seems to suggest that both the French and South American District Superiors (and Polish?) changed the phrasing to what they considered would best satisfy the faithful in their districts, particularly the more 'conservative,' more critical or shall we say less 'Menzingen friendly' contingents.

As one French commentator (on *Avec l'Immaculee*) asked, does one now have to change one's prayer intentions whenever one crosses a frontier? Ought the faithful to check the local status of the second intention before they go away on holiday? If this sort of thing can be done, and if nothing is done to correct or to clarify exactly what we are all being asked to pray for, then we must ask: is this really a serious effort? If the SSPX leaders were really serious and sincere, if they were truly dedicated to obtaining Heaven's blessing for some specific and definite intentions, could this sort of thing really be allowed to happen? Does this not rather tend to support the suspicion of many that this rosary crusade has been arranged for motives very different to those stated?

And yet, it does seem that the Rosary crusade is being pushed quite hard by the Society, and that a certain amount of time and energy is being devoted to promoting it. On the website 'Archbishop Lefebvre Forums,' one layman writes:

"This past Sunday, the sermon in our SSPX chapel was devoted exclusively to the Rosary Crusade of Bishop Fellay that begins Jan. 1. Inserted into our bulletin was a 24 page booklet devoted to the Crusade with monthly sheets for tallying and quite a lengthy explanation of why the Crusade was necessary. The sermon was 20 minutes of "hard sell" on why the Crusade was crucial at this time."

To which another replies:

"From what I have heard from different people who live in different areas the sermon you got was apparently preached across the board Sunday.

Reading their (sspx) propaganda/advertisement which they seem to be pushing very heavily on this crusade I saw they were telling people to stand and be fighters, this was also strange since they have spent the last year or so getting rid of the fighters for the Faith. Now they are asking for fighters. They never cease to amaze me."

Which begs further consideration: if the intention can be changed from District to District on a whim and with no consistency, if the actions belie what is being publicly prayed for, if the leaders of the SSPX are not serious about this, why is such a great effort being made to get the faithful to participate? Beware! Time will tell whether our instincts are correct, but all the signs point to this being a trap. As Fr. Girouard states, all the previous rosary crusades were followed by some evil or other for the SSPX. And each time, the promotion of the rosary crusade itself was instrumental in selling that evil to the faithful as an apparent good.

It is not just the multiple, unclear intentions, nor even the fact that the intentions vary across countries and districts, nor that the Letter to Friends and Benefactors in which Bp. Fellay announced the crusade is itself another towering monument of hypocrisy... It is the simple and shocking fact that to pray publicly for something which you are simultaneously working against in private, to offer up insincere prayers purely through motives of politics, image, etc is the very worst kind of deceit and a grave insult to Heaven and to the Mother of God. Heaven will not stand for that. God will use sincere prayers, and no doubt there will be some souls, cut off or isolated from the information which you possess who will participate sincerely in this crusade not knowing any better, whose prayers will be used for good, though not necessarily the 'good' intended by Bishop Fellay. But you, dear reader, since you know better must stay away. And you must warn others to stay away, too. It is your Catholic duty. Even if the deceit is not ours, if the sin properly belongs to someone else, we ought not to participate in it. And if we ignore the warning signs, we risk incurring the same consequences meted out upon the wicked men whose initiative this really is. I do not often make predictions, but I expect the fruits of this latest rosary crusade to be further disunity, further discouragement and decay in the SSPX apostolate, further blindness, and worst of all, that any 'good,' 'resist-from-within' clergy who participate will become blinded and will slide further.

Hence it is pleasing to hear, on the Resistance grapevine, that the Dominicans of Avrille recently preached openly against the rosary crusade, telling their faithful to have no part in it. We will all be interested to see whether the priests in our own District will respond in like manner, or whether false obedience and human respect will win the day. I myself am not especially hopeful, but perhaps I will be surprised. This is one occasion where I would be very happy to be forced to eat my words!

## **Other Matters**

We are grateful to our readers and supporters in England, Ireland, France and Scandinavia for having raised £2,000 for the Philippines at very short notice. The money was transported in cash directly to Fr. Chazal by Resistance pony post, avoiding thereby the incurring of any bank transfer charges, currency charges, etc. Rest assured not one penny will end up in the hands of Fr. Couture or his superiors, who ought to be thoroughly ashamed at having spent so much money on hiring a 'branding' company to improve their 'PR image'. In any case, Fr. Couture need only ask for a small share of the multi-million Euro legacy infamously acquired by Menzinger's German lawyer in order to cure all the material woes of his faithful. What is more, given the disgraceful behaviour of Fr. Couture in the past (breaking down the door of the chapel in Korea, a chapel which does not belong to him, and removing all the vestments and altar fittings, leaving the chapel completely bare - hardly the behaviour of an honest man), we would not trust him with anyone's money.

## Resistance GB

We hope shortly to bring you good news regarding the priory in Kent, which is in the final stages of being acquired. Several of you have written to ask about Mass in your location: for the moment that will necessarily depend on the availability of priests, but we feel certain that with the passage of time, a wider reach will become possible than just London, Kent and Glasgow. It is not in the realm of impossibility that Menzingen will try some new stunt, possibly even a “reconciliation with Rome” at the end of this rosary crusade, in a few months. Either way, the situation in the meantime remains what it is, and it is steadily deteriorating, even in a ‘good’ district like ours. Since the SSPX officially accepted Vatican II and officially accepted the idea of a purely practical agreement with the modernists, the SSPX has had its heart ripped out, and is now conciliar with Traditional trappings, every bit as much as the Fraternity of St. Peter. In fact, in many ways it is worse than the Fraternity of St. Peter: at least with them you know what you’re getting! In the meantime, stay vigilant, stay in touch and pray for the grace not to fall into the same blindness as so many others.

## NOTICE

**Please note that the London Mass Centre (formerly Earlsfield) has now re-located to the following address:**

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



**Sunday 5th January**  
10.30am Holy Hour

**Sunday 12th January**  
10.00am Confession  
10.30am Mass

**Sunday 19th January**  
10.00am Confession  
10.30am Mass

**Sunday 26th January**  
10.00am Confession  
10.30am Mass

**Sunday 2nd February**  
10.00am Confession  
10.30am Mass

**Sunday 9th February**  
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## “ONE DOES NOT PLAY WITH THE FAITH!”

--Archbishop Marcel Lefebvre



By Fr. David Hewko  
November 8, 2013  
Feast of Four Crowned Martyrs

**1. COMMON OBJECTION:** “But Abp. Lefebvre never rejected the Protocol of May 5, 1988! In fact, he was pleased with most of its contents except for the fact that Rome didn’t give him a bishop for consecrating. The April 15, 2012 Doctrinal Declaration was similar to it.”

**REPLY:** Let the holy Archbishop speak for himself:

- When asked what he thought about Dom Gerard accepting the proposals of the Pope, he said, *“At our last meeting, he asked me if I could accept the Protocol [of May 5, 1988] THAT I MYSELF REFUSED!...We must no longer discuss with the Roman authorities. They only want to bring us back to the Council, we must not have a relationship with them!”* (‘Controverses’ September 1988, Le Rocher No. 84).
- Regarding the May 5, 1988 Protocol... “If only you knew what a night I passed after signing that infamous agreement! Oh! How I wanted morning to come so that I could give Fr. du Chalard my letter of retraction which I had written during the night.” (‘*Marcel Lefebvre*’ Bp. Tissier de Mallerai, p. 555).
- “Our true believers - those who understand the problem - feared the steps I took with Rome. They told me it was dangerous and that I was wasting my time. Yes, of course, I hoped until the last minute that Rome has to show a little bit of loyalty. One cannot blame me for not doing the maximum. So now, to those who say to me, you must agree with Rome, I can safely say that I went even farther than I should have gone!” (Abp. Lefebvre, 1990, Fideliter, No. 79, p. 11).
- “I said to him [Cardinal Ratzinger, who became Pope Benedict XVI] ‘Even if you grant us a bishop, even if you grant us some autonomy from the bishops, even if you grant us the 1962 Liturgy, even if you allow us to continue running our seminaries in the manner we are doing it right now - we cannot work together! It is impossible! Impossible! Because we are working in diametrically opposing directions. You are working to de-Christianize society, the human person and the Church, and we are working to Christianize them. We cannot get along together!’” (‘*Marcel Lefebvre*’ Bp. Tissier de Mallerai, p. 548).

- “Someone once advised me, ‘Sign, sign [the May 5, 1988 Protocol] that you accept everything; and then you can continue as before!’ No! **ONE DOES NOT PLAY WITH THE FAITH!**”...To ask this of us is to ask us to collaborate in the disappearance of the Faith. Impossible!” (‘*They Have Uncrowned Him*’ Abp. Lefebvre, ch. 31, p. 230).

2. **COMMON OBJECTION:** “But Bp. Fellay just imitated the Archbishop! He sought a possible agreement, signed some documents, realized Rome wasn’t cooperative, and wouldn’t accept the Second Vatican Council and the New Mass. So things are back to square one!”

**REPLY:** Firstly, Abp. Lefebvre had hopes, with traditional-minded Cardinals in Rome to bear some influence on the Pope (i.e., Cardinals Oddi, Bacchi, Ottaviani, Gagnon, etc.). They’re all dead now.

Secondly, Abp. Lefebvre did not sign a DOCTRINAL Declaration (a Protocol was a preliminary step) excusing Vatican II, saying it “deepens” and “enlightens” certain aspects of Church doctrine, and doctrines “not yet conceptually formulated.” He did not sign a document saying that religious liberty and “other affirmations of Vatican II must be understood in the light of the whole uninterrupted Tradition.” That the New Mass and New Sacraments are legitimately promulgated, the New Code and New Profession of Faith are acceptable. These he never would have signed!

3. **COMMON OBJECTION:** “Since the October 13, 2013 Conference of Bishop Fellay things are back to normal, seeing that he called the New Mass “bad,” that “we don’t accept the Council,” etc.

**REPLY:** Did these optimists forget the principle of non-contradiction? “A thing cannot be and not be at the same time in the same place.” If Bp. Fellay really didn’t want an agreement, then why does the General Chapter Statement and 6 Conditions, binding the SSPX to seek an agreement, still exist officially in writing? (This, to the exclusion of Abp. Lefebvre’s most prudent principle, namely, “No agreement until Rome comes back to Tradition). In other words, the “For Sale” sign is still on the front lawn of the SSPX, regardless of how much “verbal fog” there is! For decrees of such weight, they must be cancelled out with decrees of equal weight. The Faith is being played with, here, and that means eternal souls! A General Chapter to rectify the errors and publicly reject all the compromises, is absolutely necessary. Along with this, a Statement publicly announcing the same, with the public rejection of the 6 Conditions and April 15, 2012 Document to prove the “conversion” to the old position of the SSPX.

4. **COMMON OBJECTION:** “But the April 15, 2012 Doctrinal Declaration was ‘withdrawn’! It’s a dead letter!”

**REPLY:** To “withdraw” (for a time) is not the same thing as to publicly reject, retract and correct. If it is truly withdrawn, in the sense of “withdrawn forever,” then why was it printed in the March, 2013 Cor Unum showing all the priests that it is, indeed, official?



Why is Fr. Daniel Themann's Conference in St. Marys, Kansas on April 16, 2013 that justifies the April 15th Doctrinal Declaration, still being promoted worldwide? If it is true that "things are back to normal now" then where's the apologies (or better, gratitude) to the Bishop and priests who were expelled and silenced? At least a home and health insurance can be given back to some of the Resistance priests in their 70's who warned the Superiors of the SSPX that this is all a danger to the Faith. Where's the public retraction to the liberal statements in Interviews that continue to be quoted in recent SSPX articles, such as "95% of the Council is acceptable" (on September 3, 2013); or, "Religious Liberty of the Council is limited" (in fact, it's a heresy condemned many times by the Pre-Council Popes); or "the errors of the Council are not really from the Council but from the general interpretation of it?"

**5. COMMON OBJECTION:** "You SSPX, Marian Corps Resistance priests are just exaggerating matters and making mountains out of mole hills!"

**REPLY:** The Roman Catholic Faith comes from above. **Christ the King is not an option!** Public Revelation must be believed to save our souls. If anyone, be he pope, bishop or priest compromises or puts the Faith in danger, then, like St. Paul to St. Peter, there had better be a strong resistance and opposition!

St. Thomas Aquinas warned that inferiors have a duty to publicly rebuke superiors who play with the Faith, Abp. Lefebvre and Bp. de Castro Meyer were the only two, out of 2,300 bishops in the world, to openly resist the Vatican II Popes, in defense of Catholic Tradition.

If playing with the Faith endangers one's eternity and placing the one True Faith (outside of which there is no salvation) in serious danger (by the liberal compromises in the documents and 6 Conditions officially signed and sent from Menzingen to Modernist Rome) then, truly, every single baptized Catholic is obliged to resist and demand more than a mere verbal: "I didn't mean it."

It's a contradiction to say one rejects Vatican II, when the official documents from Menzingen say the 2nd Vatican Council is only "tainted with errors," and accept the Council as "deepening" and "enlightening" Catholic Tradition (cf. General Chapter Statement and Doctrinal Declaration 2012).

It's a contradiction to say the New Mass is "bad" when the official documents signed by the Superior General and Assistants declare it's "legitimately promulgated"! (Which is the same as declaring it "legitimate,"...which is one step from celebrating it!).

It's a contradiction to say with passing words that "things are back to the way they were under Abp. Lefebvre" when the 2012 documents clearly express a desire of openness to the Conciliar Church, as long as they grant us our Traditional Altars in the Ecumenical Pantheon, (cf. 1st Sine Qua Non Condition). Or, as the notorious General Chapter Statement of July 14, 2012 put it: "We have DETERMINED and APPROVED the necessary conditions for an eventual CANONICAL NORMALIZATION," regardless of Rome's return to Tradition!

It's a contradiction for the Superior General to say in the Sydney, Australia

Conference in August, 2012, explaining that he SIGNED the Doctrinal Declaration of April 15, 2012; and he also said, "This text...I was told - the Pope was satisfied with it." And to say in his October Conference of 2013 that he did not sign it. Either this is a true lapse of memory or a bold lie. What are we to think?

It's a contradiction to try to use Abp. Lefebvre to defend the new liberal ideas presented in the documents sent to Rome, when he clearly opposed such a direction, especially in his last three years. In fact, he laid down clear guidelines for every future Superior General to follow:

*"...Supposing that Rome calls for a renewed dialogue, then, I will put conditions. [...] I will place the discussion at the DOCTRINAL LEVEL: 'Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire *Anti-Modernist Oath*? Are you in favour of the social reign of Our Lord Jesus Christ? IF YOU DO NOT ACCEPT THE DOCTRINE OF YOUR PREDECESSORS, IT IS USELESS TO TALK!'" (Abp. Lefebvre, Fideliter, Nov-Dec 1988).*

These are the clear-cut conditions Abp. Lefebvre laid down, but these were abandoned for the more complying 6 Conditions...all in the name of "prudence"! As he himself frequently preached: *"...One does not dialogue with Error, with the Freemasons, with the Destroyers of Christ's Social Reign and their father, the Devil!"* (Abp. Lefebvre, Sermon in Martigny, December 8, 1984).

If people's bank accounts were played with the way the True Faith is now, there would be a universal outcry. How much more should we love Christ, the True God, more than filthy lucre? How must we, sons of Martyrs, be up in arms with anyone who dares to play with the Faith as a negotiating item for steps towards an agreement, with authorities that crush the Faith! (Let it be noted well, Pope Benedict XVI was far more successful in this deception than even the reigning Pope Francis!).

Enough. Let the father have the last words:

## Why I Refused to Put Myself in their Hands

– Archbishop Lefebvre

**CONTROVERSES:** Archbishop, the consecrations that you performed last June 30th have raised quite a stir. Curiously, it is not the "silent" faithful, but the main spokesmen of various traditional associations that have expressed their disapproval of your decision to ensure the future of Tradition. How do you explain their declarations of unwavering commitment to the See of Peter?

**ARCHBISHOP LEFEBVRE:** Actually, I do not really see which traditional associations expressed their disapproval of the consecrations. In general, the people who expressed their disapproval were not entirely with us and were not attending our organization, but had a certain sympathy for Tradition while professing unconditional submission to Rome.

It is imperative to know that today Rome is at the service of the revolution and therefore terribly anti-traditional.

That is why I refused to put myself in their hands. They only wanted that, by recognizing my mistakes, I help them continue their revolution in the Church – no more, no less. All those who have left us are not aware of the situation and believe in the good will and the rectitude of thought of the bishops or cardinals in Rome. Nothing is further from the truth! ‘It is not possible for them to lead us into the revolution,’ say those who agree with the Pope and his bi-shops. Well, that is exactly what will happen.

**C:** In some newspapers like *30 Jours dans l'Eglise*, *Le Monde*, *Vie Actuelle* and others, Cardinals Ratzinger and Oddi gave interviews in which they admit, to cite just Cardinal Oddi, that “you had not been wrong on all counts,” which makes some people say that there is a certain change inside the Roman curia. What is your opinion?

**ABL:** If we read the interview of Cardinal Ratzinger, we must from now on take care to apply the Council properly, not to err in its application and be careful not to repeat the errors that we might have made. He does not speak about changing its principles.

Even if he comes to the point of admitting that the fruits of the last council are not the ones he expected, he opts to go back to the basic principles and to do it in a way in which there will be no more difficulty in the future. Thus, they did not understand what the return to Tradition that we are demanding means, and consequently they do not want to return to the Tradition of the predecessors of John XXIII.

**C:** These days, we often hear about “living Tradition.” What do you think is the meaning of this expression?

**ABL:** Well, let us take the condemnation of us that the pope made in the Moto Proprio. This condemnation is based on “an erroneous concept of Tradition.” In fact, the pope, in the Motu Proprio, condemns us because we do not accept “living Tradition.” But the way in which this “living Tradition” is understood was condemned by Saint Pius X in his encyclical *Pascendi* against modernism, because it entails an evolution based on history, which destroys the notion of dogma, defined for always.

Tradition, according to them, is something that lives and evolves. This “living Tradition” is now the Vatican II Church. It is very serious and denotes a modernist spirit. This new doctrine, because that is what it is, is formally condemned by Pope Saint Pius X. The Church carries Tradition with it. We cannot say something contrary to that which the popes declared in the past. We cannot allow such a thing. It is impossible.

**C:** Do you think this is why, for last twenty years or so, there have been no more acts of infallibility?

**ABL:** For the Second Vatican Council, Pope Paul VI did not use the principle of dogmatic infallibility. He was satisfied with declaring it pastoral.

The conciliar popes are unable to use their doctrinal infallibility because the very foundation of infallibility is to believe that a truth must be fixed forever and can no longer change: it must remain as it is.

John Paul II, even more than Paul VI, does not believe in the immutability of truth.

The Assumption of the Blessed Virgin Mary was defined by Pope Pius XII in 1950. It is now an immutable dogma. For them, no! Over time, there are new scientific explanations, developments of the human mind, progress that alters truth. Therefore, one could possibly say something other than what the popes have said. In an interview with Pope John Paul II, I asked him if he accepted the encyclical *Quas Primas* of Pius XI, on the social reign of Our Lord Jesus Christ. He replied, "I think the Pope would not write it in the same way today." These are our current leaders. We certainly cannot put our-selves in their hands.

**C:** Among those who have accepted the proposals of the Pope, there is Dom Gérard. What do you personally think of his decision?

**ABL:** At our last meeting, he asked me if he could accept the protocol that I myself refused. I told him that his situation was not the same as mine, that the Society has spread throughout the world, while he is responsible only for his monastery. "You may be able to defend yourselves more easily. But I am not for an agreement. I believe that at present, an agreement is bad."

And I even wrote to him. We must no longer discuss with the Roman authorities. They only want to bring us back to the Council; we must not have a relationship with them. Dom Gérard replied that his case was different and that he would try anyway. I do not approve.

The last time that we saw each other, I told him:

"Dom Gérard, you will do what you want, and I will say what I want. For the people, your submission to Roman authority is your separation from Écône and Archbishop Lefebvre. From now on, you will seek your support from other bishops. Up to this point, you turned to me; well, now it is over. I consider you like I do the priests who have left us. We will no longer have a relationship because you have dealings with those who persecute us. You have put yourself in other hands."

Five years ago already, Dom Gerard made a statement in his newsletter to benefactors in which he said that he wanted to be more open to those who are not like us, to no longer remain in sterile criticism, to receive everyone in the hope of having them participate in Tradition. This he did, and now he is a prisoner of all these people, of these writers, the media, teachers, like Bruckberger, Raspail; he preferred them to us. He is now in the hands of modernists.

**C:** How do you judge the proposals made to the Prior of the monastery of Barroux?

**ABL:** For them, their goal is to divide Tradition. They already have Dom Augustin, they have de Blignièrès, and now they have Dom Gérard. This weakens our position still further. It is their goal: divide to make us disappear.

Cardinal Ratzinger said in an interview given to a Frankfurt newspaper that it is unacceptable that there are groups of Catholics who are attached to Tradition in such a way that they are no longer in perfect agreement with that which all the bishops of the world think. They do not want to admit our existence. They cannot tolerate us in the Church. Dom Gérard does not want to believe this.

**C:** Marc Dem just published a beautiful book dedicated to Dom Gérard and his work. This publication seems to come at a bad time for the Prior, who is described in it as one of the pillars of the reconstruction of Christianity, faithful to Tradition and to Your Excellency.

**ABL:** I congratulated Dom Gérard for this book and he replied, “Do not talk to me about it, I do not want to hear about it, it is not I who wrote it, it is Marc Dem.” All this because Marc Dem presented Dom Gérard as he was originally, as a soldier and fighter for the Faith.

**C:** Contacts with Rome are not broken. It even appears that talks could resume this fall. Can you talk about that?

**ABL:** These are fabrications. If ever there were a willingness from Rome to resume discussions, this time, I will be the one to set down the conditions.

As Cardinal Oddi said, “Archbishop Lefebvre is in a strong position.” That is why I will demand that the discussions concern doctrinal points. They have to stop with their ecumenism, they have to bring back the true meaning of the Mass, restore the true definition of the Church, bring back the Catholic meaning of collegiality, and so on.

I expect from them a Catholic, and not a liberal, definition of religious liberty. They must accept the encyclical *Quas Primas* on Christ the King, and the Syllabus (Pius IX). They must accept all this, because this is from now on the condition determining all new discussions between us and them.

**C:** In conclusion, after all the events of this summer, what advice do you give your faithful?

**ABL:** The only goal that the faithful must have in front of them is the universal reign of Our Lord Jesus Christ over individuals, families, cities; there is no other religion that can remain under this reign.

If it happens that I teach you something other than this, do not listen to me. As Saint Paul says: “If an angel from heaven or myself would teach you a doctrine contrary to what I taught you before, do not follow me, let me be anathema.” The good Catholic sense of our faithful has made it that 90% - and still more, I think – continue to follow us.

Interview by Eric Bertinat (published in “*Controverses*”, September 1988)  
Source: Le Rocher No 84, August-September 2013.

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(i) This was confirmed by the pontificate of Benedict XVI, which has never ceased to defend the same line.

(ii) The *root* of this schismatic act can be discerned in an incomplete and contradictory notion of Tradition. Incomplete, because it does not take sufficiently into account the *living* character of Tradition, which, as the Second Vatican Council clearly taught, "comes from the apostles and progresses in the Church with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts. It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth". But it is especially a notion of Tradition which opposes the universal Magisterium of the Church, belonging to the Bishop of Rome and to the main body of Bishops, that is contradictory. No one can remain faithful to Tradition while breaking the ecclesial link with him to whom Christ, in the person of the apostle Peter, entrusted the ministry of unity in His Church. (Apostolic letter "*Ecclesia Dei*" of the supreme pontiff John Paul II, given *Motu Proprio*, July 2, 1988, N° 4)

(iii) Dom Augustin-Marie Joly (1917-2006), founder of the Abbey of Saint-Joseph de Clairval, in Flavigny, recognized as a monastery of diocesan right on February 2, 1988.

(iv) Fr. Louis-Marie de Balignières founded the Society of Saint Vincent Ferrer in 1979. In 1987, this community within the traditional sphere of influence, "realizing that their doctrinal position on the issue of religious liberty in Vatican II was not correct," took steps toward Rome in order to try to obtain canonical recognition. Following the consecrations of 1988, their small group was recognized as a Religious Institute of Pontifical Right. (cf. Fr. Dominique-Marie de Saint Laumer, new prior of the Society of Saint Vincent Ferrer as of September 2011, in *La Nef* N° 239, July–August 2012).

*"Let us not set foot in the opposing camp, because we would thus be giving the enemy a proof of our weakness, which the enemy would try to interpret as a sign of weakness and a mark of complicity!"*

---St. Pius X

## FOOTNOTES

1. Learn from the enemy, as well! A Modernist, Cardinal Decourtray, known for his friendly ties with leading Freemasons, had this revealing comment on December 4, 1988 at a meeting held in Lourdes, France: "If Abp. Lefebvre had confirmed the signature given on May 5, 1988, it would have shown that he was willing to accept all of Vatican II, along with the authority of the current Pope and local bishops it united. In fact, if Abp. Lefebvre did not accept the Protocol proposed to him, it is precisely because he suddenly understood its real meaning. 'They wanted to deceive us,' he said. That meant: 'They wanted us to accept the Council!'" (Card. Decourtray, *Progress in Fidelity to the Council*, Bishops' Meeting in Lourdes, Dec. 4, 1988).

Also, speaking of the compromising declaration that the ex-SSPX priests joining St. Peter's Fraternity had to sign in 1988, the same Cardinal said: "The diverse points of this declaration are nearly those of the Protocol, refused on May 6 by Abp. Lefebvre."

Let all those who argue that Abp. Lefebvre never retracted the May 5, 1988 Protocol think again!  
*"Contra factum, not fit argumentum!"*

2. "We are forced to choose. Naturally, in our time of liberalism many people cannot understand that we can defend opinions that can seem "outdated," "antiquated," "medieval," etc. But the doctrine of the Church is the doctrine of the Church. When the popes condemned liberty of thought, liberty of conscience, liberty of religions, they explained why they condemned them. Leo XIII wrote long encyclicals on the subject. One only has to read them [to understand the reasons for these condemnations]; the same applies for Pope Pius IX and Pope Gregory XVI. Again, all of this is based on the Church's fundamental principles, on the fact that the Church is truth, the only truth. This is the way it is; you either believe it or you don't, of course, but when you believe, then you

have to draw the consequences. That is why, personally, I do not believe that the declarations of the Council on liberty of conscience, liberty of thought, and liberty of religion can be compatible with what the popes taught in the past. Therefore, we have to choose. Either we choose what the popes have taught for centuries and we choose the Church or we choose what was said by the Council. But we cannot choose both at the same time since they are contradictory.”

(Abp. Lefebvre, Press Conference, September 15, 1976; from *Itinéraires*, entitled “La condamnation sauvage de Mgr. Lefebvre,” April 1977, p. 299).

## Some Useful Websites:

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

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

[ablefebvreforums.proboards.com](http://ablefebvreforums.proboards.com)

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

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

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

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

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

(French)

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

(French)

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

(Spanish)

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

(Portuguese)



## St. Pius X Speaks:

“In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men... All the strength of Satan’s reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: What are those wounds in the midst of Thy hands? The answer would not be doubtful: With these was I wounded in the house of them that loved Me. I was wounded by My friends, who did nothing to defend Me, and who, on every occasion, made themselves the accomplices of My adversaries. And this reproach can be levelled at the weak and timid Catholics of all countries.” - *Pope St. Pius X, Discourse on the Beatification of Joan of Arc, December 13, 1908*

## Fr. Rostand Explains To Us Why We Shouldn't Attend his Masses Any Longer



(Translated from [www.LaSapiniere.info](http://www.LaSapiniere.info))

Fr. Rostand, the District Superior of Canada who became District Superior of the USA on August 15th 2008, once declared:

“How could the Society encourage the faithful to go to Masses where, at best, they keep quiet about these errors if not propagating them, as if that didn't really matter, as if it were not the duty of every Catholic, priest or faithful, to defend the Faith when it is attacked? It must be understood that the sermon which is heard and the teaching which is received are as important as the rite observed.”

*[‘Comment la Fraternité pourrait-elle encourager les fidèles à se rendre à des messes, même traditionnelles où, au mieux, on se tait sur ces erreurs lorsqu'on ne les propage pas, comme si cela n'avait pas grande importance, comme si défendre la foi n'était pas un devoir pour tout catholique, prêtres et fidèles, lorsque celle-ci est attaquée ? Il faut bien comprendre que la prédication entendue et l'enseignement reçu à l'occasion de la messe sont aussi importants que le rite observé.]*

(Courrier de Tychique 249, Sunday 20th July, 2008)

That was in 2008. But since then, there's been ‘Branding’ going on at the SSPX HQ! Already, in a 2012 video which can be found on the US District website, Fr. Rostand affirmed that: “It is not true to say that the unity of the Church is only based on the Faith.” This is ‘proximate to heresy’, since the Faith is the principle of the two other factors of unity: the Sacrifice is the expression of the Faith and authority is the guarantor of the Faith. Archbishop Lefebvre reminded us that:

“The Faith is the basis of all visibility in the Church. Catholicity is the Faith united in space. Apostolicity is the Faith in time and Holiness the fruit of the Faith.”

(Fideliter 66, pp.27-31)

On the 1st September, 2013, Francis organised a universal day of fasting and prayer laced with false modernistic ecumenism. He invited “The entire Catholic church,” but also, “all Christians of other confessions,” “men and women of every religion, as well as those brothers and sisters who do not believe” to work “in whatever way they can” for “the



good of all humanity.” That is what one calls modernism:

“Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy [...] Those who hold this opinion...little by little turn aside to naturalism and atheism.”

(Pius XI, *Mortalium Animos*)

And yet Fr. Rostand decided to support this initiative. On the official SSPX US District website, he wrote:

“We appreciate the invitation to pray and fast and we hope that not only Catholics but everyone may respond to the Pope's call by praying to Our Lord Jesus Christ and His Virgin Mother.”

(<http://sspx.org/en/news-events/news/sept-7-day-prayer-and-penance-2382>)

Fr. Rostand took the care to keep quiet regarding the modernist errors promoted in the speech of Pope Francis, “as if that didn’t really matter, as if it were not the duty of every Catholic, priest or faithful, to defend the Faith when it is attacked.”

As a result, therefore: As of now, 2013, one cannot assist at the Masses of Fr. Rostand. At least as long as there is no public reparation for a public fault. But Bishop Fellay allows this sort of thing... Why hasn’t he demanded that Fr. Rostand take his scandalous article ‘Sept 7 A Day of Prayer and Penance’ off the website? If, as Bishop Fellay says, “we have before us a real modernist” with Francis, why cooperate in his modernist acts? Why participate in the modernism of a modernist? But let’s be careful of asking questions which are too simple. Let’s not forget that Bishop Fellay is *The Subtle Bishop!* Bishop Fellay also said of Francis that he was “in contradiction with himself”. Today, the same could be said of more than one superior of the SSPX. And as Fr. Chazal remarked, “This disease is all the more deep because it touches the principle of non-contradiction, and in general it is incurable, in Menzingen or anywhere else.”

**Resist Menzingen’s Modernism!**  
**Help us keep the Fight for the Faith going into the future!**

Please support

**“The Recusant Mass Fund”**

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Branch - Canterbury

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## Apostolate of Prayer 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.

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.

**O** Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

**Keep** unstained their anointed hands which daily touch Thy Sacred Body.

**Keep** pure their lips, daily purpled by Thy Precious Blood.

**Keep** pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

**May** they grow in love and confidence in Thee, and protect them from the contagion of the world.

**With** the power of changing bread and wine, grant them also the power of changing hearts.

**Bless** their labours with abundant fruit and grant them at the last the crown of eternal life.

**Amen.**

**O Lord** grant us priests,

**O Lord** grant us holy priests,

**O Lord** grant us many holy priests

**O Lord** grant us many holy religious vocations.

**St. Pius X**, pray for us.

Please make a commitment to say pray daily for our priests and then contact us with your name and country to record your inclusion in the numbers.

*(As of 25th November, 2013 )*

**Priests:**

District of Great Britain: 1

**Faithful:**

Great Britain: 7

Canada: 22

Scandinavia: 2

[Translated from [www.LaSapiniere.info](http://www.LaSapiniere.info)]

## **YES or NO?**

### **A Questionnaire for understanding what has happened in the SSPX**

This questionnaire offers you facts and questions. It is up to you, alone and according to your conscience, to answer them.

Read it, make copies of it, give it to others (friends, relatives, people you know from Mass, etc.)

***“He that hath ears to hear, let him hear” (Mark 4,9)***

#### **The 2006 General Chapter**

1. “The contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity, and not just to benefit the Society, nor to arrive at some merely practical impossible agreement.”

With these words, did the General Chapter of 2006 forbid any practical agreement without doctrinal agreement? **YES or NO?**

2. Bearing in mind that, “What the General Chapter decides is a law which is in force all the way up to the next Chapter” (Bp. Fellay, *Écône* September 2012), was this law forbidding any purely practical agreement still in force from the General Chapter of July 2006 until the General Chapter of July 2012?

**YES or NO?**

#### **The Disobedience of the General Council**

3. In April 2012, writing to the three bishops: “Let it be noted in passing that we did not look for a practical agreement. That is false. All we have done is not refusing a priori, as you ask, to consider the offer of the Pope.” – Did the General Council let it be understood that it was prepared to break the law of the 2006 Chapter? **YES or NO?**

4. In writing to Benedict XVI, on 17<sup>th</sup> June 2012: “I had believed that you were disposed to leave till a later date the resolution of outstanding disagreements over certain points of the Council and liturgical reform [...] in order to achieve union and I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption. And I fully intend to continue to do my best to pursue this path to reach the necessary clarifications.” Did Bishop Fellay disobey the law of the 2006 Chapter? **YES or NO?**

### The Sedition of the General Council

5. Given Bishop de Galarreta's intervention in 2011: "For the good of the Society and of Tradition, we must shut this Pandora's Box as quickly as possible, so as to avoid the discrediting and demolition of authority, disputes, discord and division, from which perhaps there may be no going back." (Bp. de Galarreta, Albano, October 2011). And given the intervention of the three Bishops in 2012: "Your Excellency, Fathers, take care! You are leading the Society to a point where it will no longer be able to turn back, to a profound division from which there will be no return and, if you end up arriving at such an agreement, at powerful and destructive influences whose influence the Society will not be able to resist." (Letter of the three Bishops to Menzingen, April 2012) Can it be said that the General Council had been alerted to the serious consequences of their policy? **YES or NO?**
6. In writing to the three Bishops, "For the good of the Society, we would have by far preferred the present solution of an intermediary status quo, but it is manifestly clear that Rome will put up with it no longer," did the General Council have the good of the Society in mind? **YES or NO?**
7. Given the following words: "We know that there will be some casualties, but we're going to continue all the way to the end" (said by one of Bishop Fellay's assistants, in his presence, in May 2012, to the superiors of the Benedictines, Capuchins and Dominicans) and: "I cannot exclude that there may be a split" (Bp. Fellay, CNS interview, 12/05/12), can we say that Bishop Fellay was aware of the division that was being caused? **YES or NO?**
8. Can it be said that the General Council, in knowingly going against the good of the Society, was guilty of sedition, in other words that it knowingly caused division amongst the members in order to impose its own will which was contrary to the demands of a higher authority (the 2006 Chapter)? **YES or NO?**

### The Subversion during and after the Chapter

9. At the July 2012 Chapter, Fr. de Journa proved that Bishop Fellay's Doctrinal Declaration was nothing other than Benedict XVI's 'hermeneutic of continuity.' His conclusion said:

"This declaration is therefore profoundly ambiguous and it sins by omission of a clear and sharp denunciation of the main errors which are still running rampant inside the Church and destroying the faith of the faithful. This declaration, as it stands, allows it to be believed that we accept the premise of the 'hermeneutic of continuity.' Used as the foundation for an agreement, such a document would make that same question unclear from the very beginning and would favour all the sliding that would follow."

His presentation was met with not a single objection from any of the other

members. After this presentation, Fr. Pagliarani stood up to support Bishop Fellay with the words:

“Dear colleagues! Surely we’re not going to give our Superior General a slap in the face by forcing him to retract it! The retraction will be implicit in the final declaration of the Chapter.”

Then the Chapter moved on to other business. The General House [Menzingen] gave them to understand that the Declaration had been withdrawn and its author implicitly frowned upon thereby. Bishop Tisser thought so, along with everyone else. In a letter of 29<sup>th</sup> March, 2013, he said that:

“It was tacitly concluded that there was no need to insist on the issue, since it was obvious that the Superior General was sorry for his mistake was determined ‘not to do it again.’” (Appendix to Circular Letter, 2013-04)

And yet, since then, Bishop Fellay has not ceased from trying to defend the contents of his seditious Doctrinal Declaration. He talks about an “extremely delicate” text which “did not achieve unanimity in the Society” “to such an extent that I said to Rome, that’s it, I’m withdrawing it, it’s not going to be any use if it’s not even understood by our own people, because, well, perhaps it was a bit too subtle. Well, too bad, we’re withdrawing it.” (Bp. Fellay, Lille, 7<sup>th</sup> May, 2013) “A minimalist text, which could have led to some confusion in our ranks.” (Bp. Fellay, Cor Unum 102) A text which “was not sufficiently clear” (Bp. Fellay, Écône, 07/09/2012) A Doctrinal Declaration which “excluded any ambiguity regarding our judgement of the Council, including the famous ‘hermeneutic of continuity’.” A Declaration which “was not understood by several high-ranking members of the Society, who saw in it an ambiguity, or even a false compromise with the idea of the hermeneutic of continuity.” (Bp. Fellay, Cor Unum 104, ‘Note on the Doctrinal Declaration of April 15<sup>th</sup> 2012’)

Does Bishop Fellay’s description correspond to reality? **YES or NO?**

Is it moral to take advantage of the oath of silence sworn by the Chapter members so as to present an ‘official version’ of things which contradicts reality? **YES or NO?**

Is Menzingen’s official version (‘not understood by our own people,’ ‘too bad, we’re withdrawing it,’ ‘sufficiently clear’) doctrinally satisfactory? **YES or NO?**

### **Can we oppose the General Council?**

10. On 8<sup>th</sup> October, 1988, at Écône, Archbishop Lefebvre pronounced the following words: “They’ve been put under the authority of the conciliar Church. It’s really amazing to think that, in spite of all the things they ought to see and take note of, they stay put. They don’t think of leaving to found another monastery or of demanding that Dom Gerard step down and be replaced. No, nothing. We’re obedient. [...] It’s pathetic to see how easily a monastery which was part of Tradition goes under the modernist, conciliar authorities. And everyone just stays put. It’s a shame, and it’s really sad to see. [...] This transfer of authority is what

is really serious, it's excessively grave. It's not enough simply to say 'We haven't changed anything in practice...' It's this transfer of authority which is so serious, because the intention of these authorities is to destroy Tradition."

With these words, was Archbishop Lefebvre encouraging priests and religious to sedition and disobedience? **YES or NO?**

Wasn't he rather calling for the survival and defence of the Faith? **YES or NO?**

11. St. Thomas Aquinas teaches that: "Those however who defend the common good and withstand the seditious party are not themselves seditious, any more than a man may be called quarrelsome because he defends himself." (II, II Q.42, Art 2c) As a result therefore, can Bishop Williamson and the priests who opposed the sedition of Menzingen (which went against the common good of the Society) be accused justly and truly of sedition and rebellion? **YES or NO?**

### **The means employed by the General House (Menzingen) to conceal its sedition**

12. During the disciplinary trial of Fr. Pinaud, Fr. Quilton wrote a 'narration of the facts' in which he tells us that:

"Fr. Waillez 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." That: "At the same time, Fr. Wailliez, helped by Fr. Thouvenot, easily gained access to Fr. Rioult's inbox, rather like finding the badly hidden keys to a safe," and that, "having gained complete access to and control of the email account, Fr. Waillez 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. Fr. Waillez undertook all these actions with the total agreement of the General House."

Is it acceptable that a District Superior, with the help of the Secretary General and the agreement of Menzingen, steals private correspondence, engages in identity theft, making a fraudulent use of someone else's identity so as to harm the priests who were opposing the sedition of Menzingen? **YES or NO?**

13. Is it just for Fr. Pinaud, after eight months of isolation, to be condemned by Fr. Wuilloud and forbidden to say Mass ever again or to hear confessions... because he thought that one can oppose an authority which endangers the Faith, even if that authority is called Bishop Fellay? **YES or NO?**

**Conclusion:** "*When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.*" (Proverbs 29,2) **YES or NO?**

**"Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house."** (Ez 12,2)

# Gladium aut Spes

OR

## “An Open Letter to a Confused Bishop”

November 30, 2013 St. Andrew Apostle  
Tagbilaran, Philippines

Dear Friends and Benefactors,

Many worried souls were encouraged and given great hope, to hear Bishop Fellay reassure us that the Society hasn't changed and all is well in Denmark (Menzingen).

### NOTHING HAS CHANGED?

On Oct. 13 in his Sunday Sermon in Kansas City he said the Following: *“Some people unfortunately shaken by the Devil, they say the Society has changed. They call it even the Neo-Society. But that's not us by no way. We didn't change, we do not change, we have not changed anything of our position on the Council, on the Mass, on all these reforms. And precisely these last years in our talks with Rome we dealt with these problems with them. At no point, really at no point we presented any kind of compromise! It is false propaganda, science fiction to pretend that at any moment we would have for any kind of God knows what kind of privilege or advantage, lowered down our position.”* (13:25-14:37 minute)

The Bishop thus assured us firstly that nothing has changed in the SSPX position on the Council, the New Mass, the subsequent Reforms and secondly that the texts presented to Rome on April 15, 2012 were correct and without any compromise. Therefore according to Bishop Fellay:



1. When he said Vatican II **“Enlightens and deepens the former doctrine of the Church . . . not yet conceptually formulated”** (Doctrinal Declaration April 15, 2012) it did not contradict Archbishop Lefebvre when he said: “the more one analyzes the documents of Vatican II, and the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, **but rather a wholesale perversion of the mind, a whole new Philosophy based on modern philosophy, on subjectivism.**” (Archbishop Lefebvre, Conference 1990) . Bishop Fellay said that Vatican II “enlightens the Faith” whereas the Archbishop taught that Vatican II “is a wholesale perversion of the Mind. Nothing has changed?”

2. When he said the New Mass is “legitimately promulgated” (Doctrinal Declaration, April 15, 2012) it did not contradict the teaching of the Archbishop who said that “the New Mass is a Bastard (illegitimate) Mass.” (Sermon at Lille, 1976) Nothing has changed?

3. When he said that the New Mass is “legitimately promulgated” it didn’t contradict himself either, when he said on Oct. 12, 2013 in a conference in Kansas City that “we never accepted the New Mass as legitimate.” Nothing has changed?

4. When Bishop Fellay said: “we dare to say that even in the Council Vatican II we still find something Catholic” (Sermon Oct. 13, 2013 Kansas City) and “we accept 95% of the Council” (2001) it didn’t contradict the Archbishop when he said “the greatest service we can render to the Church is to reject the reformed and liberal Church. . . I am not of that Religion. **I do not accept that new Religion. It is a liberal and Modernist Religion** . . . two religions confront each other; . . . it is impossible to avoid a choice.” (Archbishop Lefebvre, 1986 Open Letter to Confused Catholics Ch. 18). Bishop Fellay said we accept 95% of the Council as Catholic whereas the Archbishop taught “it is a liberal and Modernist Religion.” Nothing has changed?

The opinions of Bishop Fellay and Archbishop Lefebvre in these matters are as similar as black is to white and as similar as Truth is to Lies. We must choose one or the other teaching. We cannot accept both.

#### ON THE “TWO POPES”

On June 1, 2008 in a sermon in Paris Bishop Fellay said concerning Pope Benedict XVI: ***“Now we have a perfectly liberal pope my dear brethren. . . and he is called Traditional! And this is true, this is true, he is perfectly liberal perfectly contradictory. He has some good sides ,the sides that we hail, such as what he has done for the Traditional Liturgy.”***

On Oct. 13, 2013 Kansas City concerning Pope Francis in a similar vein he said: ***“We have in front of us a genuine Modernist, a modernist who is capable and who knows his Faith, and is capable of saying it and maybe even of Loving it! But at the same time is saying the contrary, the contrary. How much time will be needed for people in the Church, in the Authority to stand up and say “by no means!” If we continue this way I really hope and pray that with this will happen--that means an enormous division in the Church. As we have two popes alive already, it is not difficult to understand and to think that the people who are just a little bit conservative-- they will turn towards the other one, towards Benedict. We will have a mess. That’s what he (Pope Francis) wants. He invites the youth, he said it several times. He wants youth to do mess to be Messy (42:07-35 minute mark). . . the pope wants everything to be changed. . .”***

This last passage of Bishop Fellay is most scandalous. It should not be tolerated by anyone Catholic. In the healthier days of our Church, he would be suspended from preaching, teaching, any position of authority, be declared suspect of heresy and brought before the Holy Office of the Inquisition to answer for such spurious teaching as well as fomenting sedition.

1. A modernist is ambiguous and uses “truth” to spread his lies (c.f. Pascendi St. Pius X) therefore it is impossible for a Modernist to be one “who knows his Faith, and is capable of saying it.” This is most grave for a shepherd to speak thus since it will lead the sheep to search for the “truth” in Pope Francis (and the 95% “truth” in Vatican II) leading to loss of Faith in Souls.



2. There are not now nor could there ever be 2 popes in the Church. This is Heresy - and heresy fomenting rebellion besides. It could even be called a “practical Sede-vacantist” attitude to use Bishop Fellay’s own words. Cardinal Ratzinger is no more Pope than Jimmy Carter is president. It is absurd to call him a pope. He resigned. It is a scandal that he keeps his name, keeps his ring, and his papal cassock.

3. Bishop Fellay said ***“I really hope and pray that this will happen--that means an enormous division in the Church. . . those a little bit conservative. . . will turn towards Benedict.”***!!! This is subversion, a most grave scandal. If Bishop Fellay’s coup is successful then, according to his own words we will have the desired effect of a “perfectly liberal, perfectly contradictory Pope” (Benedict) replacing the “Genuine Modernist” pope who “says the contrary, the contrary.” He says that he hopes and prays for the good old days of Pope Benedict?

4. Note the statement ***“How much time will be needed for people in the Church, in the Authority to stand up and say “by no means!”*** Notice that Bishop Fellay spoke of the authorities standing up. He did not tell the Faithful to stand up and say “by no means.” At the end of the same sermon, the Bishop said ***“when you are the end of your time of your life Our Lord will ask ‘Did you obey, did you follow the commandments?’ ”*** These subtle shift in words have the appearance of the language of a snake. Is this a Freudian slip? Note that Obedience is placed before or ahead of Commandments? Does this reveal the true thought of Bishop Fellay that only authorities can stand up, that lowly subjects must only obey, do their duty, and not ever go above their station? If this were true, Daniel the boy should have prayed for better, holier Judges over the people. He should have prayed for the repose of the soul of poor Susanna. David, the shepherd boy should never have had the audacity to act like a soldier to fight a giant Goliath. That wasn’t his job. Esther should never have overstepped her bounds just to save the Jews. She should have waited for better times etc., etc., etc. St. Paul resisted St. Peter “to the face because he was to be blamed.”

Bishop Fellay said further that Pope Francis wants a ***“revolution in the Church he wants to change everything.”*** The True Catholic of Tradition should ask: What has changed since Francis became pope? What is new in Francis? The answer is essentially nothing. Pope Francis is not starting a Revolution! He is only continuing the Revolution of Vatican II. He does not want to change anything away from the direction of Vatican II. He is only implementing the Council more and more. The Revolution was and still is Vatican II “the French Revolution in the Church” as it was called by Archbishop Lefebvre. To claim that Pope Francis wants a Revolution is false, deceptive and foolish. He is only continuing the on-going Revolution of that “Wicked Council.” What Catholic can be pleased with Pope Benedict (the false leader behind the scenes), the Pope that gave us his spiritual Son, Pope Francis whom he still supports? These “two Popes” are like Annas and Caiphas. Did Our Blessed Lord tell His followers that things would be better if Annas were still the High priest? No. Rather, he said in front of the wicked Annas “If I have done wrong show me the evil, otherwise why didst thou strike me.” Pope Benedict struck Catholics of True Tradition when he gave the world his wicked decree called “Summorum Pontificum” in which he said that the New Mass is the “Ordinary Mass” of the Church and the Old True Mass is allowed only as “extraordinary,” “ad experimentum” for three years starting Sept. 14, 2007 on the condition that those who attend the true Mass accept

both the New Mass and Vatican II. When Bishop Felllay asked Catholics to sing the Te Deum in honor of such a blasphemy, he called down the wrath of God upon the SSPX and not any blessing.

### SEDEVACANTIST FELLAY?

Bishop Fellay said in his Oct. 13 Sermon *"If he (Pope Francis) continues as he does now, maybe we will be obliged to say 'he cannot be pope!' I say 'maybe' I don't know. What I say is don't precipitate such judgments. (23:24-24:01). . . don't take unto yourselves to solve these problems which are much too high for you and for me. God doesn't request from us to solve these problems. I can really tell you that when you will appear in front of God at the end of your time of your life, God is not going to ask you 'was Francis pope or not?' He is going to ask 'did you obey, did you follow the commandments?'"* (51:08 et seq)

If we shouldn't *"precipitate such judgments"* and *"these problems are much too high for you and for me"* then it is a scandal for a bishop to precipitate such judgments by praying for a rebellion and division in the Church against Pope Francis, "who knows his Faith" in favor of "pope" Benedict the "perfectly liberal." It is also a scandal to tell the sheep that we may one day have to say that Francis is not pope. These kinds of statements create confusion in souls, indicate confusion in the shepherd who pronounces them and lead to greater confusion in the Church. Archbishop Lefebvre would have nothing to do with such contrary, contradictory confusions, and neither should any of his sons. Last year anyone who questioned Bishop Fellay was declared a "practical Sedevacantist." Now those same souls declare. "You see Bishop Fellay is still traditional, he even says that Francis may not be pope." We reject such foolishness outright. Pope Francis is Pope. We do not pray or hope for any coup against our Holy Father Pope Francis. We especially reject any coup that involves replacing a Caiphaz with an Annas or a Hitler with a Stalin.

We pray for Pope Francis in each of our Masses. We pray specifically for his conversion away from his wicked Modernism back to the Catholic Faith of Eternal Rome. We pray that he obey Our Lady and Consecrate Russia to the Immaculate Heart. Until then, in obedience to his Ancestors and his God we fight him and reject his Modernism for it is the only way to be true and faithful sons of him as pope. It is the time for the *Gladium* (sword) not for a false *Spes* (hope) or false peace. Our Divine Master said "I have not come for peace but the Sword." (Mt. 10:24). He said these words to His Apostles, His faithful followers reminding them as well as us that we are in a perpetual fight "against the powers of this darkness in high places" as said St. Paul.

### AGREEMENT WITH ROME

Bishop Fellay also spoke in the same sermon about the agreement with Rome. Note carefully what he said twenty minutes into that Sermon: *"And so to say or to pretend that we want an agreement with Rome at any cost and the Modernists. We don't want any agreement with the Modernists, we never wanted. How do you want us to be in agreement with people who don't even believe that there is a God. Who don't believe that Our Lord is in the Holy Host. How do you want us to have an agreement with these people? No! It is not with these people, it is with what remains of the Church. If we maintain that there is a Catholic Church, we have to maintain that this Church is visible. It's part of the Doctrine of the Faith and this Church which is visible has a head and the head is the Pope. That's*

*why we pray for him in the Canon of the Mass. That does not mean that we agree with him.*" (20:49-21:52).

1. He declared plainly "We never wanted an agreement with Rome **at any cost** and the Modernists (such as pope Francis "a genuine modernist"?) - **at any cost.**" Note the two little catch phrases. The first: no agreement "at any cost." In other words, if the price is right we want agreement, but if the price is too low, no agreement. This is deceptive language. It gives the impression that he did not want an agreement, but in fact it means the opposite. The second little trick: no agreement (at any cost) with Rome **and** the Modernists. Note the conjunction "and." This means that Rome may be one thing and the Modernists another. Hence, he said that he wanted no agreement with the modernists while giving only the impression that he did not want any agreement with Rome. These are cheap politician tactics. A bishop of the Church has no right to use such tactics. What is more, no informed Catholic should be foolish enough to fall for such tricks.

2. He declared "We (do) want an agreement with what remains of the Church"—with Pope Francis the Visible head of the Church. "It is part of the Doctrine of the Faith." In other words Bishop Fellay said we want an agreement with Pope Francis as head of the Visible Church because the Doctrine of the Faith demands that we want to be accepted by him as Catholic. This is language worthy of the most unscrupulous lawyer. Archbishop Lefebvre never spoke in this way. Our Divine Master told us "let your yes be yes and your no no." Further, our Faith does not hinge on recognition by modernist authorities. We are not Catholics in order to be "recognized." We are Catholics to spread the True Faith into the entire Universe.

3. This Agreement "does not mean that we agree with him." Then what does 'agreement' mean?

Hence, according to the Sermon of Oct. 13, we can summarize the thought of the Superior of the SSPX as follows: The doctrines found in the Doctrinal Declaration of April 15, 2012 are correct and without any compromise. They are the identical teaching of the SSPX since the beginning. We never wanted an agreement with the Modernists "at any cost"—such as Pope Francis "a genuine Modernist"—but we do want an agreement with Pope Francis—as Pope of the visible Church, not as genuine Modernist (unless he continues as he is and thus "cannot be Pope"). We must want an agreement with him as pope of the visible Church—which means that we want to be recognized as Catholic. The agreement, of course must be taken in the context of meaning that we agree to have an agreement with him as pope but not that we agree with him in this agreement. However, Bishop Fellay "really hope(s) and pray(s) that an enormous division will occur in the Church" so that we can dethrone Pope Francis from his papal throne, replacing him with Cardinal Ratzinger returning as pope Benedict XVII. Then, we can make an even better agreement with Ex-Re-Pope Benedict as pope of the visible church than could be hoped for with Pope Francis.

If these teachings, all contained in the "encouraging" sermon of Oct. 13 2013 in Kansas City seem contradictory and confusing - it's only because they are. Confusion is not from God.

Catholics must know their Faith. Every Catholic should know that a pope cannot

be dethroned. There cannot ever be two Popes. No Pope who has resigned can remain a Pope. No one who is “perfectly liberal, perfectly contradictory” can be preferred to a “genuine modernist.” No Catholic can ever approve of a coup against a Pope, no matter how bad he may be. No Catholic can make a “Doctrinal Declaration” that is admitted to be ambiguous! Anyone who says that a “Doctrinal Declaration” which approves of New Mass as “legitimately promulgated”, and that says that Vatican II “enlightens and deepens the doctrine of the Church” is “not in any way a compromise” must be publicly rebuked and his teaching rejected, because such a one is a danger to the Faith of Catholic sheep. Shepherds must warn their flock against such a one. Shepherds must be vigilant, with sword in hand against such dangerous teaching. St. Paul tells us the Truth is a sword. It is our principle weapon against the Father of Lies. The Father of Lies spreads his deception more and more in our times than at any time in the past. Take up the sharp sword of clear Doctrine, the sword wielded so well and bravely by our holy founder, Archbishop Lefebvre.

Who in their right Catholic mind could be “encouraged” by the doctrine of Bishop Fellay, a prince of the Church of Christ, a prince who is supposed to be the Son of the clear, unequivocal Archbishop Lefebvre? Even a brief analysis of his recent non-retractions, confused non-clarifications, etc. is sufficient to show any honest soul of good will that the teaching of Bishop Fellay is in no way the teaching of the True SSPX. It is the teaching of a Neo-SSPX. And only a Neo-SSPX priest could remain sinfully silent in the face of such false doctrines. The Old SSPX priests condemned in clear terms any equivocations about Our most Holy Faith. There are now 50 priests ousted or cut off from this Neo-SSPX in only 18 months since this visible crisis began in May 2012. More are being ousted monthly. Neo-SSPX Vocations are down. SSPX income is down. SSPX mass attendance is globally down. The liberal slide towards a deeper modernism continues in the Neo-SSPX. Another sign that something is rotten in the state of Denmark is that anyone could be “encouraged” by the latest scandalous confusion coming from the mouth of one who should be “THE” mouthpiece of clear unequivocal Truth. We pray now for the conversion of Bishop Fellay. May he return to the Faith of his Consecration which was for the preservation of the True Catholic Faith of all times. Let us repeat the words of Archbishop Lefebvre in the Aug. 29, 1976 Sermon in Lille, Flanders during the “hot Summer of 76.” “We cannot lend our hands to the destruction of the Church!”. . . nor to the destruction of the Society founded to combat the destruction of the Church.”

Seven Seminarians entered the doors of Our Lady of Mt. Carmel in October. Three entered in Batangas Philippines and four are in Brazil awaiting their visas to come to Kentucky. Two more await preparation for the priesthood in India. The fourteen that have entered include some for the Brotherhood as well. Others are interested in coming. God is blessing our little Resistance, that fights for the Faith in line with Archbishop Lefebvre and like his Society it is International from the beginning. We have some Novena Christmas cards available from [www.inthissighnyoushallconquer.com](http://www.inthissighnyoushallconquer.com). Some are being included in this mailing. Mail them in and the priests of SSPX Marian Corps will remember your intentions in the Christmas Novena of Masses at Our Lady of Mt. Carmel. We have insufficient space for the Filipinos, the Brazilians, the other South Americans and the Indian young men who wish to join our Irish, Filipino and Americans already here in our humble Kentucky Seminary located only a few miles from the America’s first Semi-

nary of the Wild West founded in 1811 in a small Log Cabin near Bardstown, Kentucky. More than 100 old pioneer priest missionaries lie buried close to our little Seminary. We call upon their wisdom and prayers from the grave and your support to help us remodel and expand the existing structures. After only one year now, we already have more than 55 mass Centers in Asia, USA, Canada, Ireland, England, Scotland, Germany, not including another 15 to 20 centers in Mexico and South America. Centers of the continuing battle for Truth against Modernism and modernistic tendencies wherever they are found. Bishop Williamson has been kept busy visiting our centers, administering the Sacraments to Sheep in need of Confirmation in the Faith of all time. May the good God bless him for his help and you for yours without which we could not continue the fight, the only worth fighting for, the fight for the Social and total reign of Our most wonderful King, the King of all Kings,

in Christ Our King



**Fr. Joseph Pfeiffer**

P.S. Fr. Valan has sent us some Catechism in Pictures from India. We have these beautiful Catechisms for whoever wishes for a \$20 donation per book. It is a beautiful full color Catechism. We will send a portion of the donations back to India to support our apostolate there under the direction of Fr. Valan, one the SSPX priests ousted this past year.

P.P.S At the time of writing, I am in the Philippines visiting our missions as well as our now four seminarians in the beautiful house donated for our use in Batangas, only an hour away from Manila. We have already given \$5,000 of your donations to the poor affected by the earthquake in Bohol and supertyphoon Hainan in central Visayas. Our chapel in Bohol must be rebuilt. Thank you for your generous gifts in helping our Filipino faithful. Fr. Chazal is doing magnificent work in these vast lands of Asia, following the injunction of the Gospel to travel with “neither purse, nor scrip, nor shoes” (Lk. 10:4) —but traveling indeed with feet shod with sandals carrying the Gospel of Peace with the Sword of Truth wherever he goes. We now have more than 50 little centers of Tradition affiliated with our SSPX Marian Corps of Priests, Apostles of Jesus and Mary. More of you call us each month. Pray the Lord to send many laborers into the harvest.

*From the Carmelite Sisters of St. Joseph's Carmel, Germany:*



## **“Te Deum laudamus!”**

At the end of the year we want to relate the answers to our prayers through which we ended up in our new monastery, in which we are very happy and which brought us even closer to Our Lady and thus are more intimately connected to you.

Everything started and finished especially with the helpful grace of our heavenly mother and queen: We would have never dared to venture into such an uncertain future, had it not been for specific acts of consecration to her (13 May 2011, 25 March 2012) which gave us light and fortitude which were necessary.

Once the decision had been made that we needed to move, we started looking for a suitable property in Bavaria, especially in the Allgäu region. Intimate prayers to Our Lady, especially under the title “Our Lady of Good Success”, were offered. We also prayed every day to our good Father St. Joseph for help. In order to make the sheer impossible happen we promised him several services, if he would ensure that, later on this year and before winter, we find a house and that we manage to move. One of the promises was that every year on two of his feasts (in Carmel there are three big Feast Days to St. Joseph) we would hold a solemn procession in his honour. One sister expressed her concern that we might not be able to keep our promise, if the house which we found turned out not to have a cloister for holding proper processions. The others teased her: “Don’t you think that St. Joseph could give us not only a monastery but also a Cloister?” So the promise remained. In the summer there was still no sign that our prayers had been answered. The sisters therefore thought of new agreements with the heavenly inhabitants. One sister, who has a special devotion to St. Antony, came to Our Venerable Mother and asked her: “Mother, what can I promise St Antony so that he helps us find a house?” Our Venerable Mother thought for a moment and then replied spontaneously: “30 Holy Masses for the poor souls.” The whole community was excited. The condition was made clear: By the 15th August, feast of the Assumption, we had to have found the house and to have received the means to buy it. One other sister added a private promise to hold for a year a certain devotion to the benefit of the poor souls, should this condition be fulfilled. Initially we wanted to wait until the 15th August for the fulfilment of our promise, but then we advanced our mass stipends, so that the “deal” was properly done from our side.

We would have chosen from the outset a pilgrimage to the Marian shrine of our future home, but we remained silent about it, because we wanted to be led by providence. Only once, our Venerable Mother mentioned Altötting to the person helping us to search, but he quickly cut short any talk of that: “There is nothing.” After many failed attempts there was still nothing found at the end of June. Despite the many failures in the whole of Bavaria

(several objects had already been visited) and being somewhat incapacitated, our middleman could not be satisfied to stop searching for the time being. “Well”, Our Venerable Mother said, “then you first go to Our Lady of Altötting and pray to her, and then look right there!” In a protest reaction to prove that our ideas were illusionary, he immediately looked on the internet ... and immediately found: “Farmhouse with courtyard, close to Altötting”! The bewildering information provided allowed us to hope for a really good suitability of the object.

It was on the feast “Maria, Mediatrix of all Graces”, which is celebrated in our order in



July, when two sisters went to Altötting to inspect the property. The sceptic who mentioned her doubts concerning the Cloister, saw to her shame and enthusiasm when entering the courtyard the future cloister already in her spirit accomplished. St. Joseph seemed to greet her with a twinkle in his eye!

Since the property was highly sought after, a decision was quickly needed. Someone was kind enough to reserve the property for us initially. Soon we were determined to buy and we got the verbal sale commitment – on the feast “Mary, Mother of Mercy”. But we were still lacking the remainder of the money for the purchase. Nonetheless, trusting in Our Lady, St. Joseph, St. Antony and the Poor Souls in Purgatory, we fixed the date with the solicitor for 21st August. The deadline was now the 15th August. Until then we had to leave Our Lady time to provide us with the money.

With every thought to the Poor Souls, we always remembered very intensively the late Mr. Jacob Bichlmeier, to whom the Schnitzlehen formerly belonged. The heirs of the farmhouse told us that he always had a very strong faith. One had seen him often lying on his knees praying in front of a beautiful cross in the courtyard of his estate. This beautiful cross was not left to us by the heirs – thanks be to God, it is sufficiently appreciated and venerated by these faithful souls – but several crosses on the gables and the roof give witness of the piety which was practised here. To pray for the peace of soul of this man who died early was a deed of honour for us, a pleasant duty which gave us new hope.



On the evening of August 15, we still hadn't received the necessary money, nor on August 16, which brought the bank statements from the day before. What next? Had our heavenly administrators left us alone? A last attempt to solicit the missing amount was made. And just before the deadline, on a Saturday, Saturday of Our Lady, two donations arrived which let us begin the journey to the signing of the contract with relief. The confirmation of both financial aids and at the same time the demand for payment reached us again on a feast day of Our Lady: Our Lady of Ransom. At the very last moment our trust was rewarded: the right amount arrived just punctually enough for us to meet the much earlier than expected request for payment, so that the agreement didn't fall through. On the feast of "Mary Mother of the Good Shepherd" the purchase price was paid.

What lesson is hidden in these dispensations of God! St. Joseph will certainly never give us supplies in advance. The honour will always belong to God, Our Lady and this good householder, and also the Poor Souls and St. Anthony will prove to be efficient intercessors – all the more so if it means rescue at the last moment!

We publish this narrative of events because of the promise we also made: that if our requests were fulfilled, we would let everyone know so that the works of God may be glorified.

You all already know the rest of the story: On October 7 we celebrated the new beginning with the first Holy Mass in the Schnitzlehen. This, too, was not without the hand of God being apparent: When Our Venerable Mother suggested to our Chaplain the Feast of the Holy Rosary as a possible date of moving, he could answer that only up until the 6th October his flat was booked, which he intended to have as his temporary asylum in Altötting, until his rooms in the monastery were ready for occupancy.

Our hearts are now overflowing with gratitude. So many people have suffered with us and supported us in prayers, have helped us, often under a lot of sacrifices. Our Lady has wonderfully stirred and guided the hearts and without your response to grace we would have never reached our goal. When one considers the value of each of those gifts and recalls the words of Our Lord, "And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward." (Mt. 10,42), then you may hope for abundant reward in eternity and already in this life. With each of our prayers, all your intentions will become daily present in front of our God and Our Queen of the Carmel. That these ties remain is our heartfelt prayer for the future. Our regular news will let you know how it goes with our monastery. We want you to tune in to our thanksgiving hymn at the end of the year in a never ending "Te Deum laudamus – Holy God we praise Thy Name"

***- Your sisters of Our Lady of Mount Carmel.***

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#### TO HELP THE SISTERS:

##### **From outside of Germany:**

Remitee: Verein St. Josef e.V.  
Sparkasse Altoetting-Muehldorf  
IBAN: DE49 7115 1020 0031 1772 31  
BIC: BYLADEM1MDF

##### **From within Germany:**

Empfänger: Verein St. Josef e.V.  
Sparkasse Altötting-Mühldorf  
BLZ: 711 510 20  
Konto-Nr.: 31 177 231



## News from the Resistance throughout the World

**GERMANY: New resistance Mass centre established in Munich.**

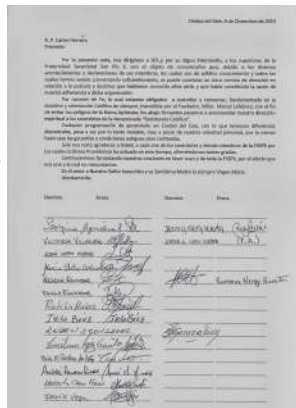


**FRANCE: Fr. Pinaud joins the Resistance.** Following his unlawful and unjust condemnation by Bishop Fellay's un-canonical court, Fr. Pinaud has rejected the chance to appeal his condemnation by Bishop Fellay and is going instead to join Fr. Rioult in working to build the Resistance in France.

**PARAGUAY: Entire SSPX chapel joins the Resistance.**

The families at the chapel in Ciudad del Este wrote a joint letter to the District Superior, in which they say:

"For reasons of faith, which we must keep and preserve, faith grounded in the Catholic doctrine of always, transmitted by the Founder, Archbishop Lefebvre, those who sign bellow commend our spiritual direction to the priests of the called 'Catholic Resistance', to avoid the dangers of apostate Rome."



**AUSTRIA: Another SSPX priest joins the Resistance.**

Priest of the Austrian District, formerly stationed in Jaidhof and with responsibility for Hungary, Fr. Martin Fuchs announced his departure from the SSPX due to the new direction taken by Bishop Fellay.



**URUGUAY:**  
**New resistance chapel**  
in Montevideo, under the  
care of Fr. Cardozo.

**MEXICO:**  
**New resistance chapel,**  
in Monterrey, under the  
care of Fr. Trincado.



**KENT: All Saints Day Party**  
(November 2013):



**LONDON and GLASGOW: Visi-**  
**tover Christmas of Fr. Ribas, from**  
**Guadalajara, Spain.**

## SSPX Watch!

*"Yes, yes, we get it. There are problems in the SSPX! We know that! I wish you would stop banging on about it!"*

It sounds rather as though you don't really 'get it'. It is not just that there are problems in the SSPX: these problems in themselves are nothing compared to what they signify. A disease of the body is noticed by its symptoms: these are symptoms, the visible evidence of an otherwise invisible illness, a spiritual sickness which has killed the SSPX apostolate as a vehicle for preserving Tradition. Providence has raised up a resistance to continue the fight which the SSPX no longer wages. Until more souls wake up, realise this and resolve to act accordingly, we will keep 'banging on about it.' It should not even be possible for us to keep this column going every month! This is a problem which is not going to go away!



**SSPX offers "Extraordinary Form" Mass:** on the German District website *pius.info* the priory in Munich advertises daily Mass in the "Extraordinary Form" (in German: "*außerordentlicher Ritus*") ...What's more, we hear that the German District News-



letter 'Mitteilungsblatt' is edited these days by a by professor at the Fraternity of St. Peter seminary, Wigratzbad.

## Money, Money, Money!

From various parts of the world we hear that Bp. Fellay's yes-men are stepping up their appeal to the faithful for more money. Not least amongst these was yet another "appeal" from - you've guessed it! - Fr. Rostand! What happened to all those inherited millions in the Jaidhofer Foundation? Where's all the money going, chaps? Continually starting lots of new projects does not 'prove' that you have a healthy apostolate, - if you really can't afford them, don't start them! If this continues, people will begin to wonder if you're paying someone hush money!

## Latest Rosary Crusade - see editorial.

**"Bi-Ritual" (Novus/Trad) Priest takes care of SSPX chapel** - Word comes to us from the USA that Fr. Thomas Scott, SSPX priest, arranged for a priest from the local diocese, a Fr. Bede OSB, who normally says a Latin Novus Ordo, to cover for his temporary absence from his chapel in Ohio.

## Future Deal Still Possible?

"I think it is safe to say that the discussions are presently in a state of limbo," Louis Tofari, spokesman for the U.S. district of the SSPX, told the Register. [...] [He] explained that the SSPX is still open to discussions and wants "full recognition" of its canonical status in the Church." - '*SSPX and the Church dialogue in Limbo*,' National Catholic Register, USA, 12/11/2013

**Bishop Fellay to DICI:** "When I said that he was a modernist, I didn't actually mean that he was a "modernist" in that sense..."(!) - Is any comment necessary?

### SSPX now using Vatican II indulgence rules.

The US District November card for indulgences for the holy souls, like the District website, gives information according to the modern requirements for gaining indulgences. For example: Confession must be made within twenty days (the Traditional requirement is eight); Communion must be received twenty days before or after (it used to be required on the same day). What's more, in various SSPX publications indulgences are no longer being measured in days, months and years as is Traditional, but merely given as "partial" in the manner of the conciliar Church, a practice which leaves the faithful with no sense of proportion, of relative importance or even of realism, and which thus has a discouraging effect.

More recently, news comes to us that the German District is also dealing with indulgences according to the modern rules in force in the conciliar Church. Is this now an SSPX-wide practice?

**Scandalous trial of Fr. Pinaud** - after eight months of virtual house arrest in Jaidhof, Austria (he does not speak German), Fr. Pinaud was finally sentenced in November.

**Crime:** correcting the spelling on a letter to Bishop Fellay.

**Accuser:** Bishop Fellay.

**Judge and jury:** 'company-men' appointed by Bishop Fellay.

**Court of appeal:** Bishop Fellay.

**Evidence:** emails obtained by hacking, fraud, entrapment and identity theft.

**Finding:** guilty.

**Sentence:** *suspensio a divinis*, forbidden to preach, hear confessions or to say Mass, even privately. Ordered to report to another SSPX priory, there to remain under virtual house arrest. We believe we are correct in saying that even Rome in 1976 did not sentence Archbishop Lefebvre quite as harshly as this. Besides which, from whence comes Bishop Fellay's authority even to canonically try, much less sentence priests?

...meanwhile there are plenty of other priests teaching questionable morality ('couples shouldn't have more than five children, six at most' - Germany), openly refusing to say more than one Mass on Sunday or to travel to bring the sacraments (USA), listening to rap music (Belgium), publishing school prayer books which include the luminous mysteries (Camblain l'Abbe, France), or 'meditation' books which include copious quotes from JP II (Fr. Troadec, Flavigny), leaving the SSPX and getting themselves incardinated into a Diocese, only to then later on be welcomed back into the SSPX (France), never mind arranging guitars at Mass! - and yet they all remain in good standing.



### SSPX District Superior: Jews not Guilty of Deicide.

Following the incident where a group of Traditional Catholics interrupted an ecumenical Jewish Kristalnacht memorial in Buenos Aires Cathedral, the SSPX district superior of South America Fr. Christian Bouchacourt gave an interview to 'Clarín,' Argentina's largest daily newspaper where, amongst other things he said: "The Jewish people did not commit deicide."

"The Jews therefore sinned, as crucifiers not only of the Man-Christ, but also as of God." (*et ideo Judaei peccaverunt, non solum hominis Christi, sed tamquam Dei crucifixores.*)

(St. Thomas Aquinas, Summa Theologica Part III, q.47, a.5 r3)





“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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