



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,

At the end of December a friend remarked to me that he was very hopeful for what the new year would bring in terms of advancements for the cause of the Resistance and the further reverses for Menzingen. And so far, Providence has not disappointed. One month in and three new priests have joined the Resistance, each one for all the right reasons, each one an experienced pastor of souls, respected within his District: in France, Fr. Pinaud; in Austria, Fr. Fuchs; and in Colombia, Fr. Altamira. Elsewhere in this issue, you will find their respective stories and their own situation in their own words.

Closer to home there is also good news. *Regina Martyrum* House has now been acquired, and is currently being cleaned, painted and minor repairs done in preparation for its future career as a hub of the Resistance in Europe. Furthermore, Fr. Stephen Abraham, an English SSPX priest

ordained more than twenty years ago at Écône, and a veteran of the early SSPX mission in the Philippines, has now left the SSPX and joined the Bishop. Father offered Mass for the Resistance in London for the first time in late January, and we look forward to further bene-

fitting from his pastoral care in the future. Rejoice and thank God in his Providence for such blessings and signs of hope, and know that you are not alone. Heaven has not forgotten you, and the Father takes care especially of his most loyal children, even though he allows them to endure hardship as proof of their loyalty.

We still Say: Boycott Bishop Fellay's cynical and offensive "Rosary Crusade"!

Our call to boycott Bishop Fellay's latest "Rosary Crusade," with its dubious intentions, certainly stirred responses of varying types in various quarters. A number of people, it seems, felt the same way and it is nice to know that one is not alone, that others too felt decidedly uneasy on reading Bp. Fellay's most recent Letter to Friends and Benefactors for the first time. We also seem to have provoked another, quite different response in other quarters. Amongst the messages sent to The Recusant email address, were the following:

- *"What kind of sick people are you?? I've never heard of Bishop Williamson calling for prayers - maybe he is too proud to call on the Mother of God.or maybe he's too wrapped up in his conspirisry theories to have any humility." [sic]*
- *"You lack charity. Why do you call for a boycott of the Holy Rosary? That is particularly nasty."*
- *"You go to the SSPX churches and give verbal abuse to the priests that is pretty vitriolic and uncharitable."*

What can one say? Do we? Is it!? 'Boycotting the Holy Rosary,' indeed?! So now the Rosary Crusade is the same as the Rosary and vice versa? Where does one begin to reply adequately to such criticisms? Is it even worth anyone's time attempting to reply? From experience, I fear the answer may be, sadly, not... We did try replying to one such message. To the (thankfully, slightly more literate) lady who wrote asking:

"Why do you call for a boycott of the SSPX Rosary Crusade? Surely if you are no longer with the SSPX it shouldn't bother you what they do?"

...I wrote the following reply:

"No longer with the SSPX" is an inaccurate and potentially misleading way of putting it, because it throws the emphasis onto us and rather makes it sound as though the SSPX is a fixed reality. You make it sound as though we've decided that Archbishop Lefebvre got it wrong, and become sedevacantists or indulgers. The fact is, we haven't changed our position, whereas Bishop Fellay and his confederates have.

Furthermore, and by way of answering your question directly: Why do we oppose it? Because it is wrong, because it is a public wrong, and one being perpetrated on a large scale and across the world. If it is at all within the power of any of us to lessen the offence to Almighty God, then we are duty bound to try. It would be a poor excuse simply to shrug and say "Nothing to do with me!" - even if it was nothing to do with us! As it happens, however, it is very much something to do with us. The reason why increasing numbers of priests and laity are departing from the SSPX is precisely because the bond of trust has been broken. There are good, credible reasons why one can no longer trust the organisation of which Bp. Fellay is the Superior. And a big part of that is the way in which the Rosary Crusades were used to try to psychologically

prepare the faithful for a sell-out to the modernists in Rome. The wickedness and cynicism of this cannot be overstated.

The faithful of the Resistance may exteriorly, and in a superficial way, have ‘nothing to do with the SSPX’ but we are the people who until recently were the backbone of the SSPX, the heart of the apostolate. The people who made the tea after Mass, the sacristans, the people who cleaned the church, who volunteered as catechists, ran the choir, started up groups and ran associations for Catholic action... Bishop Fellay and his plotters and schemers have stolen our birth right from us. It has everything to do with us. It is Bishop Fellay and his new, bogus, fraudulent, fake-SSPX that we want nothing to do with. The SSPX which Archbishop Lefebvre founded lives on. It is the Resistance.

God bless,

Editor.

...Which earned a reply of four words: *“You sound very bitter.”*

We must just hope and pray that this is not typical of what is or will be the laity who still support the SSPX once Bishop Fellay’s madness has run its course!

Needless to say, we maintain our defence of the honour of the Mother of God, and insist that any Catholic worth his salt not have anything to do with this initiative; an initiative whose fore-runners were used to attribute modernist evil to Our Lady’s heavenly intercession; an initiative concerning whose intentions a great deal of official lying and dissembling in high places has already occurred; an initiative for the authors and promoters of which, mark my words, no good will result! Yes, we feel very strongly about it, and so should you. And if that means that we must allow ourselves to be accused of being “bitter,” - so be it!

A French Letter

Elsewhere in this issue the reader will also find a Letter signed by some forty-something priests, including several SSPX priests of the French District and the ten Dominican priests of Avrille. Entitled “An appeal to the Faithful,” it is dated 7th January, but was not made public until 19th of January.

In itself, the letter represents a positive development. It expresses the right sentiments, and it is good to see that so many new priests have come forward. Furthermore, it is a relief to see (at last!) some sort of action in France, a country with a vast SSPX apostolate, something approaching 200 priests and tens of thousands of faithful. It is high time that someone over there started to resist. Yes, there was already Fr. Rioult and now Fr. Pinaud too. They were thrown out for being uncovered by the email hacking of Fr. Walliez. Were it not for the latter’s lack of scruples in his methods of deception, nor Menzinger’s utter lack of restraint in punishing them, perhaps (who knows!) France would not even have those two priest! As we know, lack of action in the face of evil causes one to grow weaker, not stronger. So we are very glad to see that, after so long without any public action, something appears to be happening in France at last. And yet, - and if the reader will pardon my moment of “armchair criticism” - I cannot help but feel that it still leaves something to be desired. First-

ly, the fact of it being kept a closely guarded secret is something which some will find rather irritating. A public declaration ought to be made publicly: that is its purpose, after all. I remember feeling similarly about the "Letter of 37 priests" almost one year ago. 37 priests who did not sign their names: what is the use of that! Well, it is some use; the contents were still worthy, but an opportunity was undoubtedly lost. Except for some very special circumstances, the normal thing for fighting evil is to do so openly. Truth speaks its name openly. Evil hides in the shadows.

Although virtually impossible to know for a fact, one has the distinct impression that there are some clergy whose attitude is "I will if you will!" or rather, "I'll sign, but only if fifty other priests are signing!" Hence it was disappointing though not surprising to learn that at least two priests, Frs. Koller (France) and Brühwiller (Switzerland) have since withdrawn their names.

Regarding the names, we are not entirely sure why some were included and others not. If this was a declaration on the part of French clergy, why not keep it to that? If it is from all the SSPX priests of the resistance, why not include them all (some are notably missing)? If it is to include resistance clergy who were never part of the SSPX (as it does), why not include the great many more whose names are also not present? The effect is that it makes the resistance look much smaller than it in fact is. Why the inclusion of Fr. Abrahamowicz who has been saying in effect for several years that sedevacantism is the starting point of everything? Perhaps there is a reasonable, innocent answer. Perhaps it does not matter much, anyway. I merely lament that the overall effect lends itself to confusion on the part of the faithful reading the letter.

Finally, allow me to turn briefly to the contents of the letter. It says many good and true things: that since 2000 and especially since 2012 the SSPX has taken a different path to that laid out by Archbishop Lefebvre; that Menzingen has shown itself to be pertinacious following this new direction; that this new direction leads to death. It finishes by expressing a desire to: "...put our priesthood at the disposal of all those who want to remain faithful in the combat for the Faith. This is why from now on, we are committed to respond to the demands which will be made on us..." which is, in itself, an admirable sentiment.

Yet a Traditional (SSPX or Resistance) priest is bound not only to answer the call of the faithful, but also to go out as an apostle and make converts of those who have not called. He does not sit by the telephone like a fireman, waiting for a call to come through. His task is to convert his entire country, indeed the entire world, and if there are souls who do not call, then arguably they ought to be made to understand that they ought to call. If they are not Catholics, for example, they still need to attend Sunday Mass even if they do not yet realise it! Similarly, the letter's intention, "to offer priestly formation to young men who desire it," is an admirable one, but we cannot help feeling a little apprehension as to whether this is anything more than a mere 'intention', or whether it will in the near future be translated into concrete action. Talking about doing things is always easier than actually doing them!

Finally, the main criticism must be that the authors do not make clear their own position. They talk about being the real SSPX, and that is true enough. They say that the apparent structure of the SSPX has lost its way, which is also true. But one waits in vain for the other

shoe to drop. Are they, then, leaving the SSPX? Or are they merely going to wait to be thrown out? If so, is that not the wrong attitude to take? Does that not then leave the initiative in the hands of Menzingen? Suppose Menzingen is clever and does not punish the signatories with expulsion, but with some lesser clipping of their wings, so to speak (demotion, transferal to somewhere where they have no contacts, put in charge of an impossible task...). As before in the cases of Frs. Rioult and Pinaud, salvation may well once again come in the form of Menzingen's own stupidity and inflexibility. But it ought not to be so. There are other priests, dear reader, whose existence we know of, who are on the point of leaving the SSPX, but who wait to be pushed. Leaving of one's own accord is the more difficult thing to do, but it is the more generous towards Divine Providence. How can it be right to let others (not merely 'others' but the enemy!) decide one's own future in such an important matter?

Am I just a killjoy, a backseat driver, who thinks he could do better? If that is the impression conveyed, dear reader, then please accept my sincerest and humblest apologies. I am a layman who wishes to see the advance of Tradition (in the form of the Resistance). The letter was, after all, addressed to the laity, it even says so in the title, and that means you and I. Surely we are therefore permitted to express any disappointment or confusion which we feel on reading it? The priest cannot get to heaven without getting his faithful to heaven: his salvation, his success, depends on ours. We are his concern, and he is ours. Let us therefore content ourselves to be hopeful: perhaps in a few months, twenty new French priests will have been thrown out by Menzingen and a new Resistance seminary will be getting off the ground in France. Time will tell. In that case, any of you who wish to take issue with my words here will be able to say "I told you so", and my reputation as a prophet (which was never very much to begin with!) will have been dealt a final death blow. And I will happily own up to the error of my misgivings expressed here.

Please keep praying hard for the continued success and growth of the Resistance. We must never take anything for granted. If you or I are able to see the way things are in the world, in the Church, in the SSPX, then that is not to our credit. Almighty God gave us the grace to see, the gift of Understanding. Make good use of it, so that you do not lose it. Holy Saints and Martyrs of these Isles, pray for us!

A Note for your Diary

On **Sunday 16th February** Fr. Martin Fuchs will be offering Mass for the Resistance at Drake House in Wimbledon, London. On the same Sunday (quite by chance, as it happens) Dom Tomas Aquinas OSB, from the Monastery of the Holy Cross in Brazil will be visiting. At the time of writing, Dom Tomas Aquinas will be offering Sunday Mass elsewhere in England before visiting Ireland. Details TBC - contact us or check the website for updates.

A work weekend at *Regina Martyrum* house is planned for Saturday 1st Feb, which will have come and gone long after you are reading this. Work will, however, be taking place on Saturdays for a few weeks afterwards. If you are able to offer some help, and can make the journey, please get in touch. Similarly, if any of our readers have any spare, unwanted items of household linen, furniture, or anything which might conceivably be needed to furnish an empty house, please also get in touch. Fr. Abraham tells us that they are starting out with nothing, so any donations would be gratefully received.

Resistance Mass Centres

London:

Drake House
44 St. George's Road,
Wimbledon
London SW19 4EF
 Every Sunday
 10.00am Confessions
 10.30am Mass

Kent:

Queen of Martyrs House
17 West Cliff Road
Broadstairs
Kent CT10 1PU
 Daily Mass: (Times TBC. Please
 Sunday Mass: contact us for info.)

Glasgow:

The Cambuslang Institute
37 Greenlees Road,
Cambuslang
Lanarkshire
G72 8JE

Mass on certain Sundays of the month
 (Please check the website first or
 contact recusantsspx@hotmail.co.uk)



Resist Menzingen's Modernism! Keep the Fight for the Faith going into the future!



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Declaration

by

Fr. Martin Fuchs, SSPX

With a very heavy heart I communicated to the Superior General my resignation from the Society St. Pius X on 30 December. In all eternity I will be grateful to Archbishop Lefebvre for the Catholic Faith and for the priesthood! With regret, however, I have had to realise in recent years that they have deviated bit by bit from the path laid out by him:

- The “Te Deum” in thanksgiving to the Motu proprio in which the Tridentine Mass was inextricably linked with the mass of Paul VI and in which the acceptance of the Second Vatican Council was demanded. Up until recently one could read on the internet that at the Priory St. Pius X in Munich the 'Holy Mass (in the extraordinary form)' was offered. In the seminary I learnt that we read the mass in the Tridentine rite, there is no ordinary or extraordinary rite, this is a completely untenable construct of Pope Benedict XVI. He who talks of an extraordinary rite, consequently must have in mind and accept an ordinary rite, the new mass.
- The gratitude for the lifting of the excommunication of the four bishops. Archbishop Lefebvre said at a press conference in 1988: “So we are excommunicated by modernists, by people who would have been excommunicated by the preceding popes. What is this? We are condemned by people who have been condemned and who should be publicly condemned. That leaves us indifferent.” Archbishop Lefebvre always regarded the excommunication as null and void. But what is null and void does not need to be lifted. – Besides, with the lifting the injustice perpetrated against Archbishop Lefebvre and Bishop de Castro Mayer continues to remain in force.
- The willingness to negotiate with Rome, although Archbishop Lefebvre already laid out clearly and unequivocally under which conditions this should happen in future. “Supposing that Rome calls for a renewed dialogue, then, I will put in conditions and ask: Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with Quanta Cura of Pius IX, 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! As long as you do not accept the correction of the Council, in consideration of the doctrine of these popes, your predecessors, no dialogue is possible. It is useless.” (Fideliter Nr. 70)
- The bringing forward of a practical arrangement without a doctrinal clean-up of the heresies of the Second Vatican Council. In a spiritual talk on 21 December 1984 the Archbishop said: “So the canonical issue, this purely public and exterior issue in the Church, is secondary. What matters, it is to stay within the Church ... inside

the Church, in other words, in the Catholic Faith of all time, in the true priesthood, in the true Mass, in the true sacraments, and the same catechism, with the same Bible. That's what matters to us. That's what the Church is. Public recognition is a secondary issue."

- Again and again I had to realise that no clear language was being spoken any more. So the second intention in the rosary crusade reads: "for the return of Tradition into the church...". What is meant by "the church"? The Catholic Church as she was founded by Jesus Christ or the post-conciliar church? If it means the Catholic Church then no return is possible because Tradition is an integral part of the Catholic Church; if the post-conciliar church is meant then it is her who left Tradition. Then it is her who has to return to Tradition, not Tradition to the church.

These are the main reasons which have led to my decision. Despite warnings from the three auxiliary bishops, Bishop Williamson, Bishop Tissier de Mallerais and Bishop de Galarreta, despite warnings from the Society of the Good Shepherd, despite the knowledge of the attitude of Pope Benedict XVI, where nothing would move forward without the acceptance of the Second Vatican Council, the talks and negotiations were continued.

One might argue: "Our Superior General did not sign anything." – But he would have been ready for an agreement, without having solved the doctrinal differences, as his letter from 17 June 2012 proves. They were ready for the worst, but Rome did not want it. – Trust in the Superiors is now somehow shaken, it is destroyed.

At this point, I thank with all my heart my dear faithful for all your prayers and sacrifices, with which you have supported my priestly ministry. Gladly I recommend myself also in future to your prayers,

Fr. Martin Fuchs

Jaidhof, 5 January, 2014

*Translation of the Spanish transcript on the website "Non Possumus"
(Text abridged in the original)*

SERMON given by Fr. F. ALTAMIRA, SSPX
22nd DECEMBER, 2013.
At the SSPX church in Bogota, COLOMBIA

Dear faithful, I want to talk about a current issue. But before, let me introduce another issue that is related to everything we are living in this crisis of the Church, between the false "Conciliar Church" which has been formed with Vatican II, and us, the Society of Saint Pius X.

The topic is: THE PRIMACY OF THE TRUTH. i.e.: The Truth must be told and defended, because doing so is the same as preaching and defending Christ, Our Lord. He has said, and rightly so, "*I am the Truth, the Way and the Life.*"

To talk about "the primacy of Truth is" the same as saying "the primacy of the Faith" because we are talking about the Highest Truth, i.e. Truth given by God, to which we must adhere. That is the Faith, that is what "keeping the Faith" is, the adhesion of my intelligence to Truths given by God "through the authority of God revealing it", because it is God who reveals them and teaches them.

This primacy of Truth is what comes first and is the starting point. It precedes Charity, piety and false obedience and diplomacy! Not to mention politics, or "politicking", which obviously must be preceded by and based on the Truth. Those things should serve, should be "servants" of the Truth, and not vice versa (with one exception which corresponds to Charity).

Charity, the supreme love due to God and to one's neighbour as to oneself, is the most important, "the queen," of the virtues. But without question, it is based (and must be based!) on the Truth. As you can imagine, there can be no Charity based on lies or falsehoods, on error. Charity must be based on what things are (on the nature of things), and not on justifying errors, justifying evil deeds: that is a false charity.

Piety, for example in the prayers we address to God, the virtue of religion, cannot but be based on Truth: How am I to direct my prayer to a false God, to the Muslims' Allah, to the Jehovah of the Jews?! Maybe this is done in good faith, but objectively it is an error. To have true piety and true religious virtue, I must know that the only true God is the Blessed Trinity, as Catholicism teaches; it can be said: "Yes, there is a Catholic God, and He is the only God who exists": God is the Blessed Trinity. And Jesus Christ, the second person of the Blessed Trinity, is God.

Obedience: Must be based on Truth, on the Faith: I cannot obey orders based on error or evil orders. That would be a false obedience, since OBEDIENCE IS FOR THE TRUTH; OBEDIENCE IS FOR THE FAITH, and not the other way round. God tells us in Scripture: "We must obey God rather than men". And this prevails before any authority.

And let's not even speak about diplomacy: it is a false diplomacy, a diplomacy of the flesh, of sin, which ignores The Truth, which ignores The Faith, or worse if it is based on a lie, on falsehood, and likewise if it is based on ambiguity: Diplomacy is for The Truth and for The Faith, and not the other way round.

Consider that in any good and real Catholic education, the primacy of the Truth ought to be taught explicitly and highlighted. But that's not how things are, this is not done.

And we can say that this is not highlighted or stressed, neither in the education of the Society nor in the education of the seminarians, to form them into priests. Teaching about the primacy of the Truth is done very little, or it is just passed over.

[...]

Let's get onto the current issue.

In "the World of Tradition" we now have a new Rosary "crusade". The second intention of this "crusade" is wrong or at least ambiguous (as always: ambiguous language), and as such, it is not acceptable. What is point number two, or the second intention? We should pray: "Pour le retour de la Tradition dans l'Eglise": "for the return of Tradition within the Church."

(A) If we understand the word "Tradition" in the strict, theological sense: "Tradition" is the set of Truths that God reveals in oral form, it forms THE DEPOSIT OF THE FAITH. We cannot ask for "the return to Tradition within the Church."

The Catholic Church can never lose Tradition, because Tradition cannot ever be outside of her. To be truly "The Catholic Church", she must have, as she always has had, the written DEPOSIT (written Revelation: Sacred Scripture) and oral DEPOSIT (oral Revelation: Tradition). One cannot ask for "the return to Tradition within the Church." Once again: it is wrong then to ask for the return of Tradition within the Church: Tradition has never gone; Tradition can never leave the Catholic Church.

B) If, in the second intention of the Rosary Crusade, the word "Tradition" means us, the SSPX, then we cannot ask for the "return to Tradition within the Church" because WE HAVE NEVER LEFT THE CHURCH, because we have never changed one iota of Catholic Doctrine, of the Faith of always, of the Popes' Teaching prior to Vatican II. This council did change the Faith, did change our Catholic religion, and created a false church "THE CONCILIAR CHURCH" as Archbishop Lefebvre called it.

All the problems we have had, the members of the SSPX, were because we did not change the Faith, because we kept the Catholic Faith.

If the second intention refers to us with that phrase "return of Tradition within the Church," it is insinuating that we want to return to somewhere which we never left: the real Catholic Church, because we have changed nothing and we seek to change nothing of Catholic Doctrine, the same Doctrine of St. Pius X, St. Pius V and Saint Peter.

This expression, with AMBIGUOUS LANGUAGE, implies our return to “The conciliar church of Francis” to “the church of Vatican II.” Also implied is - perhaps - making an agreement with conciliar Rome, once again, the negotiations again ... again...

(C) And all this instead of asking for: The return of ROME (Modernist Rome) to Tradition, her return to the true Catholic Church, which neo-Rome has really left, thanks to Vatican II and the things that followed it. It is necessary to speak clearly, we must speak out. All this instead of asking for: The return of the Roman authorities, Francis, to the Catholic Faith, the True Catholic Church.

[...]

With this talk of “being in the Catholic Church,” of “RETURNING into the Catholic Church,” we should remember the words of Archbishop Lefebvre:

Where is there “a Catholic,” where can one see “a Catholic”? Wherever there is someone who keeps the marks of the Church, the marks of Catholicism. The Church is one, holy, Catholic and apostolic: two thousand years of theology teaches us about the four marks of the Church.

Any person will be “a Catholic,” and will be recognised as such, alone or in a community, who keeps those four marks.

Where is there a Catholic religious congregation? In any who keep the four marks of the Church. Does the SSPX have or keep the four marks? Yes. Well then, how can you talk about the SSPX returning to the Church? The SSPX never left the Church!

Does the New Church formed by Vatican II, i.e. the conciliar Church, keep the four marks of Catholicism? No, not at all. So then, who needs to return, who should “return to the Church”? The Protestant and modernist Neo-Rome, as Archbishop Lefebvre said, they are the ones who need to return. They must abandon all the falsehoods and heresies that have arisen since Vatican II, and return to the true Catholic Faith which they ought never to have left.

But listen to Archbishop Lefebvre himself with all these concepts. Here he is speaking to his priests in 1988 (you may already know this text from Fideliter No.66):

“My dear friends,

[...]

You continue to represent the true Church, the Catholic Church. I think you need to be convinced of this: you really represent the Catholic Church. Where is the visible church? The visible church is recognized by the features that have always given to visibility: one, holy, catholic and apostolic. I ask: Where are the true marks of the Church? Are they more in the official Church (this is not the visible Church, but the official church) or in us, in what we represent, what we are?

Clearly we are the ones who preserve the Unity of the Faith, which has disappeared from the official Church. One bishop believes in this, another doesn't believe in that, their faith is different, their catechisms contain abominable heresies. Where is the unity of the Faith in Rome? Where is the unity of faith in the world? It is in us, we who preserve it.

The unity of the Faith made real in the whole world is what Catholicity is. But because this unity of Faith around the world no longer exists, there is practically no more Catholicity. There will soon be as many Catholic churches as bishops and dioceses. Everyone has their way of seeing, thinking, preaching, making his catechism. There is no catholicity anymore.

Where is the Apostolicity? They broke with the past. They do not want to know any more of the past before Vatican II. (...) It is not necessary to refer to before Vatican II which means nothing. (...) What happened, happened, it disappeared. (...) That is what allows them to say the opposite of what was said before (...) We would have a "wrong" concept of tradition, because for them, Tradition is living and therefore evolutionary. But this is a modernist error: the holy Pope Pius X in his encyclical "Pascendi" condemns these terms...

Apostolicity: we are united to the Apostles by the authority. My priesthood comes from the Apostles; your priesthood will come from the Apostles. We are the children of those who gave us the Episcopate. My episcopate descends from the saint Pope Pius V and for him; we go back to the Apostles. As for the apostolic faith, we believe the same faith as the Apostles. We do not change anything and we do not want to change anything.

Then the Holiness (...) Let's consider the others and let's consider the fruits of our apostolate, the fruits of the vocations, of our religious and the fruits of Catholic families. The good and holy Catholic families germinate thanks to your apostolate. It is a fact...

All this shows that we are the one who have the features of the visible Church. If there is still a visibility of the Church today it is thanks to you. These signs cannot be seen in the others. There is no longer in them the unity of the Faith; well, it is the Faith which is the basis of all the visibility of the Church. Catholicity is the Faith in space. Apostolicity is the Faith in time. Holiness is the fruit of faith (...) It is not us, but the modernists who have left the Church (...) It is wrong to equate the visible Church with "the official Church."

It is in Rome where heresy has settled (...) This is the one reason why we cannot join with Rome. Whatever happens, we must continue as we have done, and the Good Lord shows us that following this route, we fulfil our duty. We do not deny the Roman Church. We do not deny their existence, but we cannot follow their directives. We cannot follow the principles of the Council. (...) You see that he [Cardinal Ratzinger] wanted to bring us into the conciliar Church.

Hearing such clear words as these, we ask again: who needs to return, who has left Catholicism? Tradition, the SSPX? Or conciliar Rome, the conciliar Church? Bishop Tissier de Mallerais calls the Church of the Council "a sect".

And now let us listen once again to the words of Archbishop Lefebvre, one year later:

Fideliter: Some people say, "“Yes, but Archbishop Lefebvre should have accepted an agreement with Rome...”"

Archbishop Lefebvre: Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects. Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped.

Fideliter: Are you not afraid that in the end...little by little the split will grow wider and we will find ourselves being confronted with a parallel Church alongside what some call the "visible Church"?

Archbishop Lefebvre: This talk about the "visible Church" on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the "visible Church", meaning the Conciliar Church as opposed to the Catholic Church which we are trying to represent and continue. I am not saying that we are the Catholic Church. I have never said so (...)But, we truly represent the Catholic Church such as it was before, because we are continuing what it always did. It is we who have the notes of the visible Church: One, Holy, Catholic, and Apostolic. That is what makes the visible Church (...)Obviously, we are against the Conciliar Church which is virtually schismatic, even if they deny it. In practice, it is a Church which is virtually excommunicated because it is a Modernist Church. (...)We are what we have always been - Catholics carrying on. That is all. There is no need to look for unnecessary complications.

To conclude with, we ask once again: a crusade for “the return of Tradition within the Church”? Who needs to return? Modernist Rome must return, the “conciliar church” must return. Tradition has never left.

AVE MARIA PURISSIMA!



*[Left to Right:
Dom Rafael Arizaga, OSB
Fr. Altamira, SSPX
Fr. Trincado, SSPX]*

Final Reply of Fr. Altamira to Fr. Bouchacourt



Monday 6 January, Feast of Epiphany

Dear Father Bouchacourt,

After my sermon of 22nd December about the new Rosary crusade, you asked me to do two things, to avoid “measures”.

I said no to both, for the reasons I expressed there. As a result of my refusal, you tell me I am to be transferred to Buenos Aires as assistant of the prior (Fr. Rubio) and that in Bogota there will be a new prior (Fr. Francisco Jiménez).

The situation of our Society, the Society of Saint Pius X, has been going on for a good number of years. It worsened dramatically in the last two and half years, and became more evident and explicit for many of us priests.

This state of things is caused by the ideas, words and mistakes of our Superior General, Bishop Bernard Fellay. Also by the actions he has taken during his government. Bishop Fellay has almost made language of The Truth disappear in it, by bringing about the reign – in the lesser cases - THE EMPIRE OF THE AMBIGUITY, and in other worse cases expressing errors against Catholic Doctrine (see the Doctrinal Declaration of April 2012). And better not talk about his statement on the modern mass: if Archbishop Lefebvre had seen the New Mass celebrated properly, he would not have taken the step that he did (Card. Cañizares); taking in vain the name of our founder to say that!

In all these things of Bishop Fellay there is also a key point: The Second Vatican Council.

He is making a whole movement so as to get us to end up by agreeing and recognising as “Catholic Teaching” the aforementioned Vatican II. His own words: we accept it with reservations, they’re not asking us for total but only partial acceptance, we agree with 95% of the Council, there is good and bad in it.

I believe that this point is one of the most important of all in his agenda, since we know that Modernist Rome will never accept that we do not recognize the council as “the Magisterium”. Could something that contains good and bad, truth and error, ever be the Magisterium? Bishop Fellay has “good” theologians who write articles for this purpose, demonstrating that Vatican II “represents the Teaching of the Church”. This is where we are at.

But Vatican II is just robber-council, as opposed to all the other councils that there have been in the history of the Church. VATICAN II IS NOT THE TEACHING OF THE CATHOLIC CHURCH, and as Father Calderón and others teach, "It is necessary (for us) to solemnly declare its total nullity."

What's more, there is this kind of fixation that Bishop Fellay has of thinking as if we were not in the Catholic Church. Let's read some of his words (I think there are many more that could be shown): To "*Les Nouvelles Calédoniennes*" - "The Pope has revived traditional ideas" (this is completely false, Benedict XVI is very modernist, including his heart)... "We are perhaps much closer to the Pope's position than we appear to be. (...) So a simple decree from Rome will enable us to COME BACK INTO the Church. But that will come. I am very optimistic about that". (Dec. 27/2010) It is the others who have left: the fake "Conciliar Church". We have the four marks (see Archbishop Lefebvre in my sermon of 22 December). This crisis in the Church, I believe, will be sorted out by God alone, and meanwhile we have to keep doing what we've always done (or were doing?).

I do not want to go on; perhaps I'll write an open letter to Bishop Fellay.

Undoubtedly, my decisions are not taken "because" of the latest rosary crusade, but rather "on the occasion" of it. This rosary crusade is not an isolated fact, and in my case it was "the final straw", after a state of things that has lasted for years. WE NEED TO SAY "ENOUGH IS ENOUGH!", I believe that many of us the priests must say "Enough is enough," and I think that our patience has been EXCESSIVE. On the other hand, we both know that more than a year ago in Bucaramanga, after I explained my opposition to you, you replied: "But if you are so against what Bishop Fellay is doing, you should leave." And that I replied: "Yes Father, I am very against what Bishop Fellay is doing, and I have the impression it is going to end badly for the Society, but I am now starting to see why things are happening and will happen in these months and now I am starting to see what to do." It is too long that it has now been more than a year.

In conclusion: I will not do as you told me (to go to Buenos Aires, etc). I remain in my prior's position and in my house, the Priory of Bogota, waiting the two canonical admonitions and the process of a very probable (invalid?) expulsion.

In the process that may begin, almost surely it will be argued that it is because I did not go to Buenos Aires:

I declare here and now, that that is not my motive, that THE MOTIVE IS DOCTRINAL, THE MOTIVE IS DOCTRINE: The errors, sayings, words and AMBIGUITIES of Bishop Fellay, which will probably end up destroying our Congregation EVEN WITHOUT MAKING AN AGREEMENT with the false "conciliar Church".

Sincere regards, in Our Lady Most Holy,

- Fr. F. Altamira

Letter of the Columbian Faithful In Support of Fr. Altamira

Santa Fe, Bogotá, 10th January, 2014.

To Fr. Christian Bouchacourt, SSPX District Superior of South America.

Father,

As is public knowledge, our Prior, Fr. Fernando Altamira, has recently stated from the pulpit some criticism of doctrinal nature for certain current guidelines of the authorities of the SSPX. The reaction of the Society has been to dismiss him as prior and to order him to transfer to another country.

Given this, the signatories, faithful of the SSPX in Colombia, respectfully express to Your Reverence the following:

1. The Colombian faithful, thanks to the constant work of formation carried out by the SSPX in this country, is a Catholic group solid in the Faith and therefore is aware of the doctrinal deviation of the SSPX, particularly regarding the relations with Rome.
2. Regarding the relations with Rome, Archbishop Lefebvre and the SSPX priests taught us this principle: The SSPX won't be engaged in negotiations to achieve an agreement with apostate Rome, as long as it is not converted, as long as Rome doesn't return to the Truth. (General Chapter 2006)
3. In 2012, we were greatly surprised and perplexed to learn that the SSPX leaders were secretly involved in efforts place the work of Archbishop Lefebvre in submission to apostate, modernist, blind and erring Rome, thus sacrificing the very same Truth.
4. Moreover, this intention of the SSPX authorities was not justified before the faithful in a frank and transparent way; on the contrary, in order to achieve an agreement or 'regularization,' the authorities have made use of a constant ambiguity of language, abuse of authority, excessive diplomacy, secrets, political calculations and strange tricks, like the launching of Rosary Crusades which manipulate the piety and good will of the faithful, etc.; all of which has sown doubt and confusion among the faithful. This unfortunate state of affairs has generated a total loss of confidence in the superiors. All of this constitutes a grave and unprecedented situation in the history of the Society.
5. Furthermore, this tactic of ambiguity, along with other similar signs, lead us to believe that the same organization which the pre-conciliar Magisterium denounced and condemned, the well-known New World Order that occupied Rome and introduced modernism (the synthesis of all heresies) into the Church, is influencing the decisions of the Society. It is working with the same cunning and brutality as it did when it occupied Rome: trying to destroy the Society by means of false obedience.
6. We are painfully aware that the battle against the enemies of Truth, the battle in defence of the Faith, is no longer the combat of the leadership of the Society or its priority. The authorities do not speak or write with clarity as they did before, nor denounce the errors

strongly as they did before, nor allow the publication of good documents relative to this glorious fight, which was the fight of Archbishop Lefebvre, and which led to his isolation, calumny and spiritual martyrdom.

7. On the other hand, the priests who have had the courage to remain unshakable in the truth, have been expelled by means of illegal judgments and without being given sufficiently clear doctrinal answers, proving that in the leadership of the Society there is a liberal contamination, giving rise to interests other than the defence of Faith and the principles of Archbishop Lefebvre.

8. The SSPX taught us that Vatican II was the council which broke with Tradition and imposed a different religion on Catholics; however, with great alarm we have seen that the SSPX, and especially the Superior, has softened the previous position of categorical rejection of Vatican II.

9. The authorities of the SSPX are not pointing out the real enemy to us. In the case of Fr. Altamira, he has demonstrated how to have the preparation and doctrinal formation to recognize the external and internal enemy and to defend our souls against the wolf, and so we trust him to be guided by him as pastor.

10. We understand that obedience must be directed towards the Faith and Truth. Therefore, all obedience regarding the seeking of unity with apostate Rome, is false, illusory and involves a grave a betrayal of the Truth which is Christ Our Lord.

11. Because of the deviation of the authorities of the Society, the battlefield seems today to be inside the Society and not outside where the real enemy is. One example is that Fr. Altamira is attacked while the powerful and ancestral enemies of the Church are feared and even praised and defended.

12. In short, we realise with sadness and pain that our good father and pastor, Fr. Altamira, is persecuted for combating error, while the leadership of the SSPX have ceased denouncing and resolutely fighting the new heretical doctrines and the liberal and modernist hierarchy who spread them, but as St. Pius X said: "to not combat error is to allow it."

In consideration of the above, we declare:

1. That we reject, as gravely unjust and unfounded, the action taken against Fr. Altamira, his dismissal as Prior of Bogota and his transfer out of Colombia.

2. That we will support Father so that he continues consolidating his holy apostolate, supporting us in the fight and working for the sanctification of our souls. Because Fr. Altamira resists any change in Catholic doctrine, we will follow him in that resistance.

3. We judge as absolutely unacceptable and wholeheartedly reject the liberal drift of the SSPX, for which the authorities must answer before God. We are witnessing the self-destruction of the work of Archbishop Lefebvre. We pray to God that these authorities, for the sake of their own souls and the good of the Church, rectify their mistakes and take on with Christian heroism the challenge all Catholics must face in the worst crisis in the history of the Church. May they remember that the true Church has always been willing to

go to martyrdom for the sake of Truth. Bear in mind these timeless words of Christ, our Lord: "Whosoever will come after Me, let him deny himself, take up his cross daily and follow me."

God keep you, protect you and bless you.

ADRIANA LUCIA GOMEZ
ALBA DE CARRERO
ALEJANDRA PEÑA
ALEJANDRO BAYER T.
ALEXANDER RIVEROS DIAZ
ALICIA CORREA BARRERA
AMABIL DE JESUS DIAZ
ANALEJANDRA QUINTERO OSPINA
ANDREA ORTIZ PEREA
ANDRES RAMIREZ
ANGELA DEL PILAR MENDOZA PERILLA
BEATRIZ FAJARDO
BEATRIZ PLATA
BENJAMIN BURGOS PEREZ
BLANCA DIAZ
CAMILO CASTELLANOS
CARLOS ALBERTO BAQUERO ZAPATA
CARLOS DANETY BAQUERO G
CARLOS ESCOBAR
CARLOS ESTEBAN MONSALVE GONZALEZ
CARLOS VERA
CAROLINA CAMARGO GARCIA
MARIA CAROLINA MARINAS
CESAR VARGAS
CLARA LUCILA MORENO
CLARA PATRICIA LEON GRANADOS
CLAUDIA MONTES
CLAUDIA PATRICIA SIERRA
DANIEL ALVARADO PATIÑO
DAVID RAMIREZ
DEIZA GUERRERO
DIANA CAROLINA LANCHEROS MURCIA
DIANA PATRICIA RODRIGUEZ LARA
DIEGO GONZALEZ
DORA NELLY MURCIA R.
DORYS PEÑA C.
EDITH YANILA QUINTERO OSPINA
EDWIN SANTIAGO PEREZ VARGAS
EFRAIN MARTINEZ
ELIZABETH VELEZ MENDOZA
ELKIN ORDOÑEZ RIVERA
ESPERANZA DULCE
FERNANDA SOFIA PEÑA VARGAS
FLOR ALBA MALES
FRANCY MABEL BERNAL GOMEZ
GABRIEL MENESES
GERMAN DAVID LAMILLA SANTOS
GLORIA MANOSALVA
GLORIA MARIA CORREA BARRERA
GUSTAVO HERNANDEZ
HEIDI MARIANA LANCHEROS MURCIA
HUMBERTO YATE TIQUE
IBETH MARIA CARDENAS VALLEJO
ISABEL P. VARGAS
JOHANA MELO
JORGE ANDRES MURCIA PULIDO
JORGE HERNANDEZ
JOSE ARMANDO MOLANO SUESCUN
JOSE FERNANDO CAMARGO BANOY
JUAN CAMILO MOLINA
JUAN CARLOS BARRERA
JUAN CARLOS VILA
JUAN GUILLERMO SEPULVEDA DUARTE

JULIO CESAR MORILLO DULCE
JULIO CESAR PERILLA RUIZ
LIGIA CASTAÑEDA CASTILLO
LILIA BEATRIZ PINZON LOPEZ
LINA VILLEGAS
LUDY STELLA LIZCANO DE YATE
LUIS ENRIQUE CASTELLANOS RODRIGUEZ
LUIS HERNANDO CARRERO S.
LUIZA FERNANDA VARGAS
MARIA EUGENIA VALDERRAMA GARZON
MARIA LUISA CORREA BARRERA
MARIBEL SANCHEZ MORENO
MARIO DAVID RAMIREZ CARO
MARTHA ELENA PINZON RIVILLAS
MIGUEL ANTONIO VARGAS AYALA
MILDRED ALVARADO PATIÑO
MERCEDES ZORRO
NELLY ARIAS
NELY SUSANA GONZALEZ DE ROJAS
NESTOR RODRIGUEZ
ELDA DE VARGAS
NOHORA ARACELY SANCHEZ MORENO
NORA RODRIGUEZ
NUBIA VARGAS
OLGA ROCIO GUAQUETA FIGUEROA
OMAR SANTAMARIA
OSCAR DARIO RODRIGUEZ NUÑEZ
OSCAR ENRIQUE ROJAS JARAMILLO
OSCAR USSA
OVIDIO LEON RODRIGUEZ
PAOLA NIÑO DE RODRIGUEZ
RAFAEL FERNANDO SALAZAR S.
RAQUEL VIVIANA VARON
RICARDO ZORNOSA
ROSA ELENA PINZON LOPEZ
SANDY MILENA CABAS VASQUEZ
SERGIO CORTES
SKIOLD IVAR NIÑO ALVARADO
TATIANA VASQUEZ
TERESITA ESCOBAR TRIANA
TOMAS POSADA CANCHON
VIVIANA ANTONIA PEÑA VARGAS
VIVIANA ANTONIA PEÑA VARGAS
WILLIAM ROLDAN
WILMAN VARGAS
YERLIN PINEDA PEREIRA
YOLANDA NIETO G
ZORAIDA PLATA
JAIME TOBON FERRER
NATALIA VASCONCELOS
JUAN PABLO ZULUAGA
TOMAS N. ZULUAGA
VALERIA N. ZULUAGA
CAROLINA ACOSTA MUÑOZ
ADRIANA LUCIA GOMEZ DE SANCHEZ
JAIME ALBERTO SANCHEZ TABARES
JESÚS RAMÓN GÓMEZ
ALBA LUCIA MARIN VILLADA
DIEGO OSORIO VÉLEZ
DANIEL VILLEGAS LONDOÑO
CAROLINA OSORIO DE VILLEGAS
MA. ESPERANZA CEDAÑO JARAMILLO
SANTIAGO CEDAÑO

DAVID BAYER TAMAYO
 TOBIAS BAYER PICCIOTTI
 DOMINIC BAYER PICCIOTTI
 AGUSTIN BAYER PICCIOTTI
 ALVARO BAYER PICCIOTTI
 GABRIEL BAYER PICCIOTTI
 FRANCESCA BAYER PICCIOTTI
 JUAN CARLOS RIVERA CHAVARRO
 CAROLINA PEÑA PORTILLA
 MARIA CLARA RIVERA PEÑA
 JUAN IGNACIO RIVERA PEÑA
 ERBIN JOSE PEÑA HERNANDEZ
 LUZ FANNY PORTILLA ROJAS
 DIANA PATRICIA PEÑA PORTILLA
 MARIA ISABEL VERA PEÑA
 ADRIANA AURORA TORRES
 AIDA DE LAS MERCEDES PUENTES DE RIAÑO
 AIDA VERÓNICA RIAÑO PUENTES
 ÁLVARO PÍO QUINTERO VEGA
 ANA WALDINÁ ÁVILA PARDO
 ANDRÉS CUBILES RAMOS
 AURA MARÍA VEGA DE QUINTERO
 BELLALDINA TORRES FARFÁN
 BLASINA VELANDIA
 BRIAN SÁNCHEZ
 CARLOS ANTONIO VARGAS VARGAS
 CARLOS ARTURO RIAÑO PUENTES
 CLARA MARÍA CARABUENA
 DANIEL CAMARGO RIAÑO
 DIANA CAROLINA RAMOS BECERRA
 DIDIER ÁLZATE
 DIEGO CAMARGO RIAÑO
 DOLORES SÁNCHEZ
 ÉDGAR FERNANDO SALAMANCA VARGAS
 EDISON HERNANDO MONTAÑA GARCÍA
 ELSI ROSSÍO MONTAÑA GARCÍA
 EUDELO PARRA
 EVERARDO VELANDIA
 FANNY VILLAMIL GONZÁLEZ
 FREY LEODÁN MONTAÑA GARCÍA
 GUILLERMO ENRIQUE QUINTERO VEGA
 ISAAC SAAVEDRA AGUDELO
 JAIME ALBERTO VALENZUELA ÁVILA
 JAIME ARANGO
 JAIRO CELY
 JAIRO VELANDIA
 JEIDY KATHERINE TÉLLEZ MUÑOZ
 JHOHAN FERNANDO QUINTERO VEGA
 JOAQUÍN VELANDIA
 JORGE LUÍS QUINTERO GONZÁLEZ
 JOSÉ ALFREDO VALENZUELA ÁVILA
 JOSÉ GONZÁLEZ
 JOSÉ HERNANDO MONTAÑA GÓMEZ
 JOSÉ JACINTO SALAMANCA VARGAS
 JOSÉ VICENTE RINCÓN
 JUAN BAUTISTA MONTAÑA GARCÍA
 JUDY PAOLA PEÑA
 JULIO ERNESTO RIAÑO PUENTES
 KAREN SÁNCHEZ
 LIBARDO ZAMBRANO
 LUCILA SIERRA
 LUÍS CARLOS VALENZUELA ÁVILA
 LUIS M. FAJARDO
 MARCOS FONSECA
 MARGARITA SOLANO DE FINO
 MARÍA ADELA MUÑOZ
 MARÍA SOLANO

MARÍA UBALDINA S.
 MARIBEL REINA
 NIEVES GAMBOA
 OCTAVIO CASTELLANOS BOHÓRQUEZ
 PEDRO ALONSO VALENZUELA ÁVILA
 RAFAEL ANTONIO VALENZUELA ÁVILA
 RICARDO IVÁN RIAÑO PUENTES
 ROSAURA GARCÍA GONZÁLEZ
 SANDRA GÓMEZ
 VERÓNICA DE QUINTERO
 VÍCTOR HERNANDO RINCÓN SIERRA
 WELIO BARBOSA
 LILIANA RINCÓN
 ANA CAMARGO
 ALFONSO RINCÓN
 CAROLINA CAMARGO
 AIDA MORENO TORRES
 LUISA FERNANDA CALLEJAS
 JOSÉ ALEJANDRO QUINTERO
 RAFAEL ANTONIO SANCHEZ
 DANIEL AONTONIO MOLANO
 HERNANDO M. SILVA
 HERNANDO MORENO GÓMEZ
 JHOANA ALEXANDRA MORENO GÓMEZ
 ANGELA CONSTANZA GÓMEZ VASQUEZ
 FERNANDO OSORIO
 VIVIANA OSORIO
 ANGELICA MARIA ROJAS
 JAVIER PULGARIN
 JAVIER DAVID OSORIO
 BEATRIZ NAVARRO
 ROSA DE OSORIO
 FRANCY ELENA DAZA MOLINA
 ANA OSPINA LONDOÑO
 GLORIA MARGARITA GONZÁLEZ
 FELIX ORTIZ ORTEGA
 ANA CECILIA SANTOS
 FANNY MURCIA
 CECILIA MURCIA
 JOHANA RAMIREZ M.
 GILMA RODRÍGUEZ
 ANGELA CORTÉS
 MIRIAM MEJÍA
 CAMILO RIVEROS
 JOSE LUIS RICARDO
 ALBERTO OSORIO S.
 ELIANA ARELLANO
 PABLO VICTORIA
 ROSA ANA CAMACHO WEVERGER
 LESLIE LEÓN PINZÓN
 BRANDON DUBAN PINZÓN
 GERMÁN DARIO ROJAS
 MARTHA HURTADO SÁNCHEZ
 DAVID OSORIO
 MARTHA LEONOR AYALA ARAQUE
 DIEGO GUTIERREZ URIBE
 DEYANIRA JIMENEZ HERNANDEZ
 YENI MONICA JIMENEZ HERNANDEZ
 MARTIN ORTIZ DEL VALLE
 MARIO MANUEL LEON PULIDO
 OCTAVIO FLOREZ
 DIANA PALACIOS SIERRA
 DIEGO ROJILLO NIÑO
 MARIA ISABEL FIGUEROA
 LUIS ERNESTO ESPEJO MONSALVE
 ALBERTINA DEL VALLE DE ORTIZ
 HERNAN ORTIZ DEL VALLE
 ROSA MARCELA ORTIZ DEL VALLE



Final Response of Fr. Pinaud To Bishop Fellay



14th January, 2014
Feast of St. Hilary of Poitiers

Dear Superior General,

In the continuation of my trial, your reply of 12th December 2013 to my letter of 9th of the same month has just reached me.

You acknowledge the withdrawal of my appeal. You affirm “the coming into effect of the sentence pronounced at our meeting with Fr. Wuilloud in the penal precept of 28th October, 2013,” and you ask me “to present [my]self *Quam Primum* at Montgardin.”

After my incomprehensible eight months of waiting for my trial... I really appreciate the sudden efficiency of your personal secretary who rang up one of my brothers on 10th December 2013 and got so impatient with him that he told him off for not knowing my 'phone number! On the same day, at 9.30pm, he also rang my parents to see if I was there and to get my mobile 'phone number off them. A number which to this day doesn't appear to have been used.

When one looks up the words ‘mascarade,’ ‘parody’ and ‘travesty’ in a dictionary, one notices that they all refer to court cases... This mascarade has been long, but it is finally coming to an end.

If I agreed to undergo this parody of a trial, it was not in the hope of receiving any justice, because personally I no longer have any doubt of your contempt for the idea of keeping one's word, at least since August 2011, the date of my return from Gabon.

I agreed to undergo this travesty of ‘justice’ only so as to provide a new opportunity for my confreres to take note of your intellectual dishonesty.

But now, enough is enough!

The exorbitantly disproportionate sentence proves, as if that were needed, that this comic and ridiculous play does not correspond to reality... it hides an unspoken desire.

Following the publication on Austremoine.org of the article of 11th November 2013 entitled: “*The Condemnation-Justification of Fr. Nicolas Pinaud*,” you wanted to meet the author on Wednesday 20th November in Zurich, and you told him that he didn't know the whole story. You said to him that what he did not know in particular was that I was a “master manipulator” and that the trial, for me, was “only the tip of the iceberg.”

The sentence is therefore punishment for “an iceberg” and “manipulation” which were not specified in the charges brought before the court... What is this iceberg and what is this manipulation?

On your part, is this not an example of purely manipulative insinuations, which you and your close collaborators are so good at?

You are well aware of how Bishop Tissier de Mallerai judges my sentence: it is null and void, because, amongst other things, the formal collaboration with which I am reproached is non-existent.

In such conditions as these, you oblige me to refuse to continue down this hypocritical way. To submit myself once again to yet another abuse of power would harm the common good of the Society of St. Pius X.

It is therefore neither reasonable nor virtuous to prolong this comedy.

Your afflicting and cruel attitude reminds me of these words of Joan of Arc to her executioner: “*Bishop, it is through you that I die.*”

Your blindness and your obstinacy in destroying the identity of the Society of St. Pius X are an outrage. You scorn all advice, you pursue your subversive goal relentlessly, while walking on the corpses of your priests.

Nothing, it seems, can stop you. What can one do, other than to repeat to you these words of the Divine Master to the treacherous disciple: “*What you have to do, do it quickly!*”

Enough is enough!

- Fr. Nicolas Pinaud

Attached: A holy card commemorating my condemnation on 28th October, 2013

[Translation of Reverse:

‘Reus est mortis’

He is worthy of death.

+

Nicolas PINAUD

Priest

In memory of my ‘Suspensio a divinis’

Pronounced on 28th October, 2013

by Fr. Henri Wuilloud

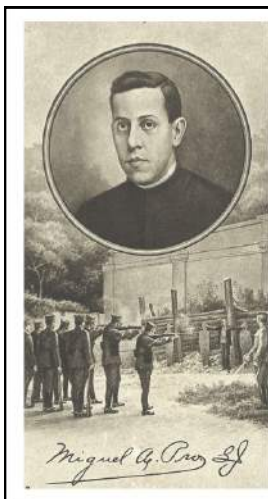
the judge chosen by Bishop Fellay

And assisted by Frs.

*Pierpaolo Petrucci, assessor,
Vincent Quilton, promoter of justice*

Quid retribuam Domino?

*What shall I give back to the Lord
for such an honour...?]*



‘Reus est mortis’

Il est digne de mort

Matth. XXVI-66



Nicolas PINAUD

prêtre

Souvenir de ma ‘suspensio a divinis’

prononcée le 28 octobre 2013

par M. l'abbé Henri Wuilloud,

juge choisi par Mgr Fellay

et assisté des abbés

Pierpaolo Petrucci, assesseur,

Vincent Quilton, promoteur de Justice.

Quid retribuam Domino ?

*Que rendrai-je au Seigneur...
pour tant d'honneur ?*

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 15th January, 2014)

Priests:

District of Great Britain: 1

Faithful:

Great Britain: 9

Canada: 22

Scandinavia: 2

Australia 3

Ireland 4

“NON PRAEVALEBUNT!”

Dear Fr Pfeiffer,

Austrasia is waxing ever stronger, essentially with recent inroads in Australia, Philippines, and India. The other places are holding the line with marginal increase or no decrease. We received more priests, but your opening of new Resistance strongholds in Zamboanga and Illigan and other development make our shortage ever more acute for these good people, most of them having decided to bail out entirely from the compromised ship. You know my position on that matter. There is no more Sunday obligation towards the XSPX, nay, there is often an obligation not to go there.

PHILIPPINES RELIEF

It is still underway, but we are now in the concluding phase, with the completion of the reroofing of our villagers of Ormoc, Leyte. We are both aware that the past mistakes must not be repeated, the main one being the distribution of aid far from our Mass centres, with no local follow up, in an anonymous way, like the global NGOs. I think the intention of our donors is that their temporal help further support the Catholic Faith in a convincing and verifiable way; and we must make every penny count on that matter. So...

In Dagohoy, (Bohol island), the aftermath of the 7.2 earthquake doesn't seem that catastrophic after all. When I made the first visit, the villagers were still terrified by powerful aftershocks; eating, sleeping outside of their houses, with no power, no phones, no gadgets.

At my second visit, everything seemed almost back to normal, everybody sleeping back in their houses, with power and all gadgetry back in business. Romeo being a mason, and not a free one, or free only for work; I asked him about our damaged chapel. He answered that three out of four walls were mostly all right, and that the floor and the roof were in good condition. So I got away for 50000 pesos (\$1200) in order to rebuild and improve the sanctuary side, with a solid altar under a back oven style vault and three sanctuary windows.

The tribe has grown with the marriage in Tagbilaran, they are a happy lot.

Typhoon Yolanda was much more deadly than what the media portrayed. Some of our faithful talked to the department of engineering in a place outside of Tacloban. They told them that on one day 10,000 people got buried, then 5,000 the next day, then 5,000 the day after. In Tacloban itself, the real figure is 41,000, mostly children and elderly people who couldn't hold the upper beam of their house when the tidal wave came. The powers that be want the life of everyone else to go on as usual, by making this disaster a normal natural catastrophe, not an uncommon wrath of the elements (winds of

300, even 400kms/h). At the same time, after a lull of a few days, food and medical help came in abundance.

In Leyte, I found that the house of a parishioner was seriously damaged in Hindang, and gave them 40,000 pesos to relocate themselves. Hindang remains a very small mission, like the microscopic miraculous statue of Our Lady which is venerated over there.

In Maasin and Santa Cruz, southern Leyte, people even saw blue skies during the typhoon, they were totally spared, but in Ormoc, three hours north, that is quite another story.

The devastation was quite staggering over there and the whole of Northern Leyte, and Samar. Roofless houses everywhere, power lines destroyed and all trees brought down, is such a waste that you can see miles around. People looked all tired, and many businesses have been crippled, but there were not many deaths in Ormoc. Many fires generating a lot of smoke wouldn't keep the mosquitoes away; no fan at night. You were the first to reach the area, just a few days after the catastrophe, distributing 150,000 pesos to Chelo, our main contact. A week later, I was able to cobble another 150,000, totalling 7,000 US dollars. Another 8,000 Australian dollars are on the way, and what we are thinking about is to reroof all the villagers around Chelo's house. Chelo and her Husband have been catechizing those villagers for a long time, they are well known. The goal is to avoid doing the same thing as the NGOs, distributing randomly and anonymously vast amount of food supplies. I was showed the village around, for the first time, 250 houses, at least 1000 people. When they learned that Baptism is free of charge, I had 12 babies lined up... who all got baptised like twelve stars on Saturday, the eve of the Immaculate Conception. Father Elijah went there on the Holy Name of Jesus, and baptized an additional 14 children.

Lastly, I am also very grateful of another 5000 dollars donation, from Australia, to build a Chapel for these people. Ormoc could become a big center soon. Let's see.

MANILA ORDINATIONS

After this, Bishop Williamson came two days to perform ordinations, both of Fr Elijah OFM, just for the sake of convalidating his priesthood, (a dying practice in the XSPX), and of Brother John, for all four Minor Orders. I made a great display of my liturgical ineptitude, but it could have been even worse, since you came for most of the action, before hopping in another plane bound for the other side of your little parish, Planet Earth. I also used the occasion to have His Lordship visit attorney Lim's family, to make some amends of the disastrous and stupid marriage sacramental blackmailing they underwent recently, on the very afternoon of the marriage, in front of the cream of the cream of Manila (justices, High Court magistrates, mayors...). The issue was the presence of a certain Alexis Sanchez in the catwalk... i mean, the man was given Holy Communion and was the first witness of the marriage, but, the catwalk... you cannot imagine. Perhaps I shouldn't have been flabbergasted myself, because sacramental blackmail is becoming routine in the XSPX.

I told the family not to sue Fr Couture, but Quos Deus vult perdere dementat.

A DINO DENIED

Then the Resistance hit a glitch, for normally, the Australian electronic visa takes 2 minutes to get. I told His Lordship; "How can they deny you... it is only one chance in six millions". He didn't deny back at me, but we've got a problem. The Australian Resistance is in full expansion and needs a Bishop to nail it.

AUSTRALIA

But bureaucratic idiosyncrasies work both ways for us. Fr Ortiz is stuck down under because of his passport. This is perfect, because the flock has grown so much that we need a permanent priest over there. I saw 240 people, to which we could add the parish of Fr Hartley in Brisbane, who says that he has now 40 souls. The two main centres are Tynong and Brisbane, 70 people each, but Adelaide has grown to 17 while Sydney has two groups of 27 and last but not least, there is Streaky Bay.

Fr Fullerton threatened the faithfuls, that they would be denied the mass if they accommodated the Resistance. So they called the bluff, and when the next XSPX priest came, 2 people attended his service. I wish the rest of the planet, (I mean, your parish,) could take example.

Australia deserves the best, I find them very strong, highly organized. They are so generous that I don't need to solicit people in your American turf to provide for the needs of the whole Austrasia.

GRASSROOT LIBERALISM

I think those people wouldn't be so many to realize the xspcx crisis at the top, if they didn't see their own priest showing the signs of this changing situation. Just a few examples. In Tynong, Fr Delsorte has been distributing the famous resistance antidote, Fr Themann's conference. That has simply confirmed the fears of the faithfuls, namely that the xspcx is wide open to a deal with FNR (fornicating new rome), and that the AFD (Bp.. Fellay's April 15th Declaration) is still upheld. My thanks to Fr Themann; people know better what we resist against. In Brisbane, it seems that Fr Taouk has calmed down, while Fr Karl Pepping is very liberal, so the faithfuls say. He is said to have a big picture of Benedict XVI in his office, and admits that there are plenty of good things in Vatican II. "We dare to say that there are good things in Vatican II"... I heard that somewhere. In the Resistance we don't preach about the crisis in the Church at every sermon, that is not what God is asking, but what the faithfuls worry about is that the XSPX priests are not touching the subject, or do it in such a timid way. They remember the fiery sermons of decades past, but the fire has died down.

INDIA

The visit of India by His Lordship was a great success, both you and Fr Valan told me. Especially in Goa, for Goa was always a difficult ground and you told me we had 52 people (Tito told me 60), and even a marriage to celebrate. Twice the ceremony was forbidden, and twice the ceremony was relocated, with the whole crowd of 200 following; many people being surprised and wanting to know more about Tradition. Looks like a spell has been lifted. The Bishop gave a roaring conference that you had better post... just for your safety.

The villagers of RN Kandigai are still totally attached to us, and even the big Nadar community of Ramanpudur is calling again. Our efforts of 2004, maybe, were not in vain. In Chennai, 92 people attended and more than 50 in Bombay, while a Novus Ordo priest is thinking about joining us. Fr Valan is preparing a big move as well. Fr Pancras is getting younger.

ASIAN ISLANDS

I had a few fears about our position in Korea, but they just dissipated as the Sunday Mass attendance just grew to 24. Some parishioners who fell out with Fr Onoda a long time before the 2012 crisis are beginning to return. Korea has suffered a lot of divisions in the past.

I don't know why, but i feel very attached to them, same as the Japanese, Singaporeans and Malays. In Japan and Malaysia, we have a core of one family, plus several other people, whereas in Singapore we still have a group of twenty or so. In Seoul, Fr Couture is moving to court to expel us from the flat. The cruel irony is that Doctora Kim is still paying for it, to the tune of 100000 dollars. But Fr Couture has a little time and wants to finish the matter because...

RUMORS ON FR COUTURE

Fr Thouvenot said that he is indeed removed from Asia this year. I will miss him because he made two things so abundantly clear to us in 2012 (cf. War Aims document):

- 1- that a new doctrine has infected the top of the Society
- 2- that this new doctrine is assorted with severe punishments.

Five priests joined the resistance from his district; myself, yourself, Fr Ortiz, Fr Valan and Fr Suelo. He also shocked Fr Elijah, sending him to us in the process. The Resistance has a great debt of gratitude for him, priests being so vital, no matter how, especially how few

priests we are still. I prayed that he would stay in Asia, even after 18 years, but maybe if he goes to France, as the rumor sayeth, he will be the eye opener of undecided confreres. His replacement is Fr Stehlin, a man totally dedicated to the new thinking. Even if he backed Fr Laisney and his sophisms, or the scurrility of the squirrels, Fr Stehlin is probably more liberal than him; he is the one who promoted the ordination ceremonies of the various Ecclesia Dei contraptions on his polish website, something even Fr Laisney wouldn't do, yet, I think. He will continue to encourage Fr Beaublat to collaborate with the archdiocese of Chennai, saying the equivalent of an indult mass there. (The deal with the Novus Ordo wasn't signed, yet it is happening locally, so that the future signing of it will be a recognition of fact).

I think that Fr Couture will be an eye opener in France, and that Fr Stehlin's presence will be a further confirmation for our faithfuls, that we did not fabricate anything about the sad new smoke in the Society.

Sed non praevalerunt.

In Iesu et Maria,

Francois Chazal +

Some Useful Websites:

www.inthissignyoushallconquer.com

abplefebvreforums.proboards.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

aveclimmaculee.blogspot.com

(French)

www.lasapiniere.info

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portuguese)

[Editor's note - Although dated 07th January, the following text (together with signatures) was published on the website LaSapiniere on Sunday 19th January, 2014. Although signed afterwards by other priests from around the world who are already resisting, the first few are the names of the original signatories which represent several 'new' priests to join the resistance, mostly from France, including the Dominicans of Avrillé.

We shall with await with interest to see what develops from this.]

An Appeal to the Faithful

07th January, 2014

Faithful to the heritage of Abp. Marcel Lefebvre and in particular to his memorable Declaration of the 21st November 1974, "we adhere with all our heart, with all our soul, to Catholic Rome, guardian of the Catholic faith and the necessary conditions to maintain this faith, to eternal Rome mistress of wisdom and truth."

According to the example of this great prelate, intrepid defender of the of the Church and the Apostolic See, "we refuse on the contrary and have always refused to follow neo-modernist and neo- protestant Rome which clearly manifested itself at the second Vatican council and after the council, in all the reforms and orientations which followed it."

Since the year 2000 and in particular from 2012 the authorities of the Priestly Society of Saint Pius X have taken the opposite direction of aligning themselves with modernist Rome.

The Doctrinal Declaration of the 15th April 2012, followed by the exclusion of a bishop and numerous priests and confirmed by the condemnation of the book, " Monseigneur Lefebvre , Our Relations with Rome" , all that shows the pertinacity in this direction which leads to death.

No authority , even the highest in the hierarchy, can make us abandon or diminish our Catholic Faith clearly expressed by the Magisterium of the Church for twenty centuries.

Under the protection of Our Lady Guardian of the Faith, we intend to follow operation survival begun by Abp. Lefebvre.

In consequence, in these tragic circumstances in which we find ourselves, we put our priesthood at the disposal of all those who want to remain faithful in the combat for the Faith . This is why from now on, we are committed to respond to the demands which will be made on us, to sustain your families in their educational duties, to offer the priestly formation to young men who desire it, to safeguard the Mass, the sacraments and the doctrinal formation, everywhere we are required to do so.

As for you, we exhort you to be zealous apostles for the reign of Christ the King and Mary our Queen.

Long Live Christ our King!

Our Lady Guardian of the Faith Hill, protect us!

Saint Pius X, pray for us!

Fr. de Mérode (prior, France)

Fr. Koller (prior, France)

Fr. Vignalou (France)

Fr. Hubert de Sainte-Marie d'Agneau (France)

Fr. Nicolas Pinaud (France)

Fr. Matthieu Salenave (France)

Fr. Olivier Rioult (France)

Fr. Pierre-Marie OP and the ten other priests of Avrillé (France)

Fr. Bruno OSB (France)

Fr. Avril, founder of the apostolate 'Notre-Dame de Salérans' (France)

Fr. Raffali with his 'Stellamarins' community (France)

Fr. Picot (Kenya)

Fr. Jean-Michel Faure (South America, General Chapter member 2012)

Fr. Chazal (Asia)

Fr. Florian Abrahamowicz (Italy)

Fr. Brühwiller (Switzerland)

Fr. Fuchs (Austria)

Fr. Girouard (Canada)

Fr. David Hewko (USA)

Fr. Joseph Preiffer (USA)

Fr. Pierre-Célestin Ndong Ondo (Gabon)

Fr. Ernesto Cardozo (Brazil)

Fr. Arturo Vargas (Mexico)

Fr. Fernando Altamira (Colombia)

Fr. Hugo Ruiz (Mexico)

Fr. Juan-Carlos Ortiz (Australia)

Fr. Frank Sauer (Germany)

Fr. Eduardo Suelo (Asia)

Fr. Richard Voigt (USA)

Fr. Arnold Trauner (Austria)

Fr. Trincado (Mexico)

Fr. Valan Rajkumar (Asia)

Fr. Raphaël Arizaga OSB (Mexico)

Fr. Tomas Aquinas Ferreira da Costa OSB (Brazil)

Fr. Jahir Brito, FBMV (Brazil)

Fr. Joaquim Daniel Maria de Sant'ana, FBMV (Brazil)



The ongoing saga of...

"The Flying Squirrel"

SSPX priests caught defending Modernism!



"Signs of a liberal slide are now appearing in Asia, the most notorious one being the new Indian bulletin of the SSPX, called 'The flying squirrel' (?) that sports a sermon of pope Francis on page two and three. In it the Pope makes a bad exegesis of Luke chapter nine, praises the arch communist Fr Arrupe SJ. who even gave sleepless night to Paul VI. In the past we never published the homilies of John Paul II, even a so called good one. The news section praises the World Youth Day, the Opus Dei volunteers teaching the good news of football, the Jesuit centre for human rights, a Pentecostal minister arrested for his Pentecostal faith, the bishop of Cochin for opening a *novus ordo radio*..."

(Fr. Francois Chazal, 'Let the Horses Loose!' September 30th, 2013)

In previous issues, we referred to the new magazine of the SSPX in India, given the appropriately ridiculous (and not particularly Catholic) title "the Flying Squirrel".

Space does not permit the photo reproduction of every one of the pages of this magazine, but we have tried to give the reader a taste of what it is really like, with a mixture of whole pages and certain sections zoomed-in. Suffice it to say there is plenty

more where that came from, which the more keen and devoted (or more sceptical?) of our readers may find by following a link on the "Recent News" page of TheRecusant.com. I am not exaggerating if I tell you that were we given to selective quotation, or twisting the evidence, we would have difficulty in finding anything (aside from the three smiling priests on the cover!) which would cast the magazine in a good light or make it appear 'Traditional'. We must all be grateful to the foresight of Fr. Chazal and Fr. Valan Rajkumar that these scanned images exist online, so that we may see and judge for ourselves.

As Fr. Chazal said, it does contain an entire homily by Pope Francis, which takes up two entire pages (as you can see, the pages appear to be a good deal larger than those of The Recusant!) and which we would not



Pope Francis Homily on the Feast of St Ignatius



Vatican City, July 11, 2013
(The Holy See, www.vatican.va)

In this Eucharist in which we celebrate our Father Ignatius of Loyola, in the light of the revelation that we have heard, I would like to pose three simple thoughts guided by three expressions:

1) "I placing Christ and the Church at the center"
2) "allowing oneself to be consumed by Him in service"
3) "to find holiness of our life and love, in order to be humble in front of Him and our brothers."

1) "The word of arms of our life and love is a message, the message of Jesus Christ, which is the message of our life and love."

Everyone of you can tell me, we know that very well! But this word of arms continuously reminds us of a reality that we should never forget: the centrality of Christ for everyone of us and for the whole Society, which St. Ignatius wanted that it be called of Jesus to indicate the point of reference.

Of the real, even in the beginning of the Spiritual Exercises, for places in front place our Lord Jesus Christ, our Creator and Savior (cf. Spiritual Exercises, no. 1).

And the places we already and the entire Society to be dedicated, to have Christ as our center, the entire Society must, which continuously takes us out

of ourselves, it takes us to a certain horizon, to escape from our own love, vanity and egoism (SC, 198).

We cannot take for granted the question made to us, to be of us in Christ the center of our life? Or the place Christ of the center of our life?

Because there is always the temptation to think of us as being in the center. And when a Jesus places himself at the center and not Christ, he is mistaken.

In the first Reading, Moses speaks with resistance to the people love the Lord, to walk in his ways because he is your life (cf. Dt. 30, 19-20).

Christ is our life! The centrality of Christ commands us as well to the centrality of the Church: they are two realities that cannot be separated. I cannot follow if not in the Church and with the Church.

It is also in this sense that we already and the entire Society are not in the center, we are, so to speak, disciples; we are of the service of Christ and of the Church, the Service of Christ our Lord, which is our Holy Mother Church (cf. Spiritual Exercises, no. 353).

To be even rooted and founded in the Church, that is how Jesus wants us. There cannot be spiritual or technical paths. The path of searching, creative path, yes, this is important.

going to the outside, the vast outdoors.

For this reality is needed, to always in community, in the Church, with the affection that gives all of us the courage to continue (cf. Ignatius, Service Christ and love this Church community, and serve with generosity and with a spirit of confidence).

Why did the path to live this kind of reality? For the love of the experience of St. Paul which is also the experience of St. Ignatius.

The Apostle, in the Second Reading that we have heard, tells us, when I strive towards the perfection of Christ for which also I was not held on by Christ Jesus (Phil 3, 12).

For Paul this occurred on the road to Damascus, for Ignatius in his house in Loyola, but the fundamental point is the same: not oneself to be conquered by Christ.

I search for Christ, I serve him because He searched for me. That, because I have been conquered by Him and this is the heart of my experience. But He is not, always, in search of me: it is a very great word that explains this well: "He is always first."

And it is here that I wish to see the motivation on the Kingdom the Second World.

recommend anyone attempt to read (we have read it so that you don't have to!) It almost makes John Paul II's writings sound brief and to the point!

Meditation
DOOR: I STAND AND KNOCK

Materials at hand
Sit near a door that you can examine closely, with a candle as a prayer focus.

Listening
Listen to one or more of these passages as you watch the candle play across the door:

As you explore the door with your fingers as well as with your eyes, see if there are any places that you hadn't noticed before, from the latch on the edge of the door to the bottom or top edge of the door. Now very slowly close and/or open the door, imagining as you do so that you are the door and try to imagine the changes you would be experiencing as you open and close.

As Fr. Chazal also said, it does include a news section which heaps uncritical praise on various Novus Ordo activities and works (e.g. the Opus Dei 'World Youth Day' football team, 'Radio Maria', the Pentecostal minister who was arrested, etc.). There is also a 'meditation' of sorts. Judge for yourself if this was the Apostolate which Archbishop Lefebvre had in mind, not to mention your own parents, grandparents, Catholic forbears, those who suffered so much to get the early Traditionalist apostolate off the ground in the wake of Vatican II.

In mid-January an Open Letter appeared on the website TrueTrad.com, written by the same authors of the "Open Letter to Fr. Themann," this time addressed to Bishop Fellay, challenging him to defend the publication of one of his priests, or to disown it and act accordingly to punish those involved. Regarding the 'meditation' the authors of the letter say:

"Besides Pope Francis' sermon, your Society's *Flying Squirrel* contains a two-page "meditation" from the thoroughly-conciliar so-called "Catholic", Kathleen Finley. (Page 12.) This "meditation" begins by using what it calls a "centering" technique. This is syncretism and ecumenism! The SSPX is here promoting the vocabulary of yoga, eastern paganism and the New Age! The "meditation" which the SSPX is promoting here, is directed generically to the "Creator", so as to offend no one. The request made to the Creator, is to "experience" Him. This experiential religion is the heresy of immantism and is rank modernism. See 'Pascendi,' St. Pius X, §14.

In this "meditation", there is no kneeling before a Catholic holy image. Instead the reader is told to sit near a door (to be examined) and focus on a lighted candle. As the "meditation" continues, it is simply an exercise in naturalism, humanism, careful attention to everyday sensations, and appreciation of what mankind has accomplished. The reader is told to notice the texture of the door, the details of the doorknob, and appreciate the work of man.

...

At this point, the "meditation" enters its second phase, considering how doors are a symbol of our lack of inclusiveness and lack of openness to others. Finley asks the reader: "*Do you want to 'open the door' a bit further to God [and] ... anyone else?*" "

Open Letter to Bishop Fellay, 14/01/2014
<http://www.truetrad.com/pdf/FlyingSquirrel.pdf>

The whole of the Open Letter contains much more besides and is well worth a read. It was, as we say, sent to Menzingen in the middle of January. Answer came there none.

At least none, that is, from Menzingen. But from the (then) prior of India itself, in Pal-yamkottai, Fr. Robert Brucciani, comes the following email reply to one layman's query about the Flying Squirrel. We gather that he has sent the same email (with the name altered) to several people. The email has been public for a little while now, and was in his own words an "official statement," thus we feel justified in printing it here below. In the interests of fairness, we reproduce the entire email.

Dear Mr -----,

Don't worry, we have not gone all liberal. You are not the first to express wonder [about The Flying Squirrel] and so I put together an official statement:

The Flying Squirrel was conceived and produced by Fr. Christophe Beaublat who is now the prior in India. About 120 copies were printed for distribution in our Indian Mass Centres. The controversial edition [of The Squirrel] referred to in the open letter to Bishop Fellay was printed without my approval one week before Fr Beaublat took over as prior. When I pointed out the controversial parts of the edition (controversial because passages could be interpreted as a sign of liberalism), Fr. Beaublat did not agree with my judgement. I did not insist that the copies be destroyed before they were distributed because I judged:

- That the inclusion of the controversial parts were the result of Fr. Beaublat's charitable and generous interpretation of:
 - the Pope's utterances
 - the apostolic works of modern Catholics
 - the benefits of eccentric meditation techniques and alternative medical therapies
- That the few faithful who read the publication would be forgiving or uncomprehending
- That, as I would become his subordinate within the week, it would have made our relationship very difficult.

Unfortunately, I did not foresee the scurrilous campaign of the dishonourable priests who have the effrontery of calling themselves the "Resistance" or even worse, "The Marian Corps". Fr. Beaublat is not a liberal, he is just indulgent (perhaps to a fault). As far as I am aware, Fr. Beaublat must now submit any further publications to the District Superior before printing.

Finally, for the record, the Salve Regina magazine used to be the Tamil publication of the priory. When Fr. Valan left India, he continued to publish the magazine without authorisation from his new post in the Philippines, so, instead of his superiors preventing this, they decided that the priory publication should change its name. It was changed to SANCTA MARIA and is still published every two months.

In Jesu et Maria,

Father Robert Brucciani

Note the dismissive, flippant tone with which he begins: don't worry, we've not all gone liberal, ho ho! Note also that it is being implied that only one edition was 'controversial' (which is not true, since scanned evidence exists of at least two editions,

July and August). What is more, the ridiculous title is itself “controversial.” What is Catholic about it? Where is the cross, where is the reference to Our Lady, to Christ, to the Church? The very title “Flying Squirrel” for a publication of the SSPX, at this stage of the crisis in the Church and the world at large, will itself be seen by many as irresponsibly frivolous. What’s more, we are told that “the controversial” edition was just that: merely “controversial”, no more, and even then only because: “...passages [as in ‘short extracts’!] could [you never know, it’s just possible!] be interpreted [after all, some people like to read their own interpretation into things!] as a sign [you know, a faint little hint!] of liberalism”..! What is this, if not dishonest-politician-doublespeak worthy of Tony Blair or David Cameron?

Note also the crucial difference: Fr. Beaublat is not really a liberal! Yes alright, he may produce a magazine which contains cover-to-cover rank conciliarism, but that’s because he’s so indulgent and generous! His only fault is that he is “indulgent” and “generous” towards the modernists! Modernism is the poison which has been causing countless millions of souls to be lost forever, and Fr. Beaublat gives generous doses of it to his trusting Indian faithful (albeit with a ‘SSPX’ label stuck on!). But ‘that’s just because he’s being “generous”! Now, as for those Resistance fellows on the other hand! They are the scurrilous ones for daring to object to this! Just who do they jolly well think they are?!

Note, in passing the other excuses offered by Fr. Brucciani for his failure to take any kind of action, excuses which are dressed up in “reasonable” sounding language, but which cannot help but be startling admissions on his part. Do something about the scandalously modernist magazine produced by one of my priests? Why bother? The few faithful who notice that they’re being fed a diet of conciliar liberalism will be no doubt be forgiving! And anyway, most of them are too stupid even to notice that anything is wrong! Besides, do you really expect me to take action when that might mean harming my career inside the institution to which I belong? Be reasonable!

The Flying Squirrel is a disgrace, whose very existence is a standing scandal for which, in the days of the pre-conciliar Church (or the SSPX in the days of Archbishop Lefebvre), heads would immediately have rolled. And as if its existence weren’t proof enough of the “direction”, we now have a further deepening of the scandal in the form of an attempted “defence” by the priest who was superior and on whose watch it was printed, a defence which amounts to making excuses for rank modernism and conciliarism.

No doubt many readers will remember Fr. Brucciani, who was stationed in this country after his ordination; some may remember him from before his days as a priest. Ask yourselves: did he, in those days, seem the sort to excuse conciliar modernism, New Age ‘meditation’ and the like? Take note. Let this be a salutary warning.



Father Brucciani and Father Beaublat make a friendly visit to Father Mathias, at Trichy



PROPERTY OF THE MOST HOLY TRINITY (SSPX)
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+ Fraternalis Dilectio + (Love Brotherhood) - 1 Peter 2:17

AUGUST 2013 - \$ 3

News from the Resistance throughout the World



COLOMBIA: New Resistance priory and chapel purchased.

LONDON:
Fr. Stephen Abraham begins saying Mass for the Resistance and joins Bishop Williamson.



AUSTRIA: **Former SSPX chapel defects to the resistance.** Located at Aigen, and in private hands, Fr. Fuchs is now offering Mass there. More faithful are attending Mass there than ever before.



KENT: **New house** purchased for Bishop Williamson and Fr. Abraham. A chapel is to be installed. Work to commence on Saturday 1st Feb, 2014.

COLOMBIA:
Historic defeat of the neo-SSPX.

Sunday 12th January 2014, the first Sunday Mass of Resistance offered publicly by Fr. Altamira

“coincided” with the occasion of the visit of the South American district superior, Fr. Christian (“the-Jews-didn’t-commit-Deicide”) Bouchacourt, for the purpose of installing his new (more ‘obedient’, less resistant!) prior in the SSPX church.



The SSPX priory Church in Bogotá is built to accommodate a large number in what was hitherto a capital city with a strong SSPX presence. Yet Fr. Bouchacourt’s High Mass at 10am was attended by a mere 90 souls, leaving many empty spaces. There was no choir or organ, the organist and singers being at the Resistance Mass. A further 40 souls had attended the earlier (8am) Mass, making a total of 130.

At precisely the same time (10am) Fr. Altamira, the former prior, celebrated Mass for 180 souls in a nearby Hotel, so many

that people were standing out of the door.

Until now, although the Resistance has the truth, the SSPX has had the numbers and the material assets. In this one case, the SSPX now no longer has either the truth or the numbers.

SSPX Watch!

More Stalinist tactics:

Fr. Matthieu Salenave, French SSPX priest stationed in Switzerland, has been deprived of ministry by Menzingen following his unpardonable crime of expressing an unflattering opinion about the Superior General in a private email. Is such monitoring of private communications now seen as normal, let alone the punishing of anyone found not to be thinking the right thoughts?

More Evidence of Branding:

Two new videos recently produced by the SSPX were sent to us recently. Both are remarkably similar and remind one of the 'inoffensive' video made to market the new seminary in Virginia. The one is for St. Mary's Kansas, the other for Our Lady of Sorrows Academy (Arizona). The latter video begins by describing itself simply as "a Catholic school." Plenty of general, vague talk about education. No mention whatsoever of Abp Lefebvre, Vatican II, the crisis in the Church, modernism, Traditionalism, the Social Reign of Christ the King or any one of the real reasons why those schools exist. Not even the Traditional Mass. (Go to 'Latest News' on TheRecusant.com to watch the video).



SSPX priest: "Resistance are going to Hell!"

In his sermon at the SSPX church in Brisbane (Australia), a recording of which can be found online, Fr. Raymond Taouk said the following:

"[They need] to repent of their ways which are going to lead them and those who follow them to hell. It's a very serious thing. They're going to end up in hell for this unjustified rebellion against superiors."

Fr. Le Roux: "They're doing the work of the devil!"

"Some people, fooled by suspicions repeated and amplified by the Internet, have been taken up by the irrational fear of an alleged treason, non-existent and never proven. Regardless of the personal good will, such people sadly do the work of the devil."

(Winona Letter to Friends and Benefactors, December 2013)

Accordist propaganda re-emerging?

Fr. Michel Simoulin, Chapter member, writing in his bulletin Le Seignadou:

"Refusing to try to re-establish the canonical ties with the Church, in whatever state She finds Herself in today, whatever the pretext, amounts simply to refusing the Church, and that is not Catholic ... No doubt we've got some difficult and sorrowful months ahead of us, [but] the Society ...will emerge stronger and more united."

Fr. Pfluger, First Assistant, preaching to SSPX brothers at Flavigny (France), Dec.2013:

"The pseudo-resistance: all these priests are very unbalanced people. ... All these departures are a purification for the Society and must be seen as a blessing."

Catholic Church, Conciliar Church, what's the difference?

US District website: "As for dealing with the crisis [in the Church] itself, Catholics must take care not to overreact [!] ... It is also important that we avoid the error of considering the Conciliar Church as a completely different one from the Catholic Church..."

<http://sspx.org/en/news-events/news/catholic-reactions-church-crisis-3152>



“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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