



The Recusant

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



“You know that there are certain people who call themselves, how are they called, Resistance? I wish I would know what they resist!

...

You find modernism, you find heresies, I don't say in the Council itself, but in what is said, what is spread in the name of the Council today, you have heresies.”

- Bishop Fellay, April 2014

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Following up on the question of the recent so-called “canonisations,” please remember to ask yourself the following question. Has your local SSPX properly condemned them? Has he made it clear that John-Paul II and John XXIII are not saints, and why they cannot be Saints? If not, why not?

We have heard much talk about the canonisations being “problematic”, and so forth. But what does that mean in real terms? Where does that leave us? Does that mean that you just don't like them being canonised, even though you accept that they are so? Grumbling and hand-wringing aside, where is the simple message for the simple man? Are JP II and John XXIII Saints, yes or no?

And if, as it seems, this latest modernist abomination has come and gone with little more than a moan of discontent from “the world of Tradition,” is this not just one more rather significant ‘line-in-the-sand’ which has been crossed? And if one fails to act whenever such a line is crossed, what was the point of drawing it in the first place? Will there ever be a line drawn by “the good” priests and faithful (the ‘internal resistance’) which will not simply be

re-drawn elsewhere the moment it is crossed? Are a couple of us correct in recalling that a certain District Superior, not so very long ago, indicated to us that these canonisations would for him be the line-in-the-sand? And yet, that being so, how has he acted now that those 'canonisations' have taken place? In what way is his situation different from the way it was, say, six months or a year ago? Perhaps our memories are deceiving us.

Either way, we can rest assured that this will not be the last, nor the nastiest insult to be hurled at God by the conciliar sect. There will be more in due course. And whilst it is possible to deceive most of the people most of the time, God will not allow there to be nobody left on earth as a witness. That is why a Catholic resistance exists, and will exist. Even if, in ten years time, you and I and all the priests we know between us had lost the Faith and lapsed (perish the thought!), there would still be a Resistance. God would find someone and raise them up. People may come and go, of that I have no doubt, but the Resistance is necessary and it is here to stay. To the extent that it is about principles and not personalities, the future of the Resistance is secure.

The start of this month of June marks the anniversary of many of us deciding to leave the SSPX, a decision which to this day we do not regret one bit. Over the past year we have had some disappointments and some frustrations, but also a great many consolations. Beyond that, one must try not to see the situation only in terms of tangible benefits received: As Fr. Chazal points out elsewhere in this issue, there can be a time when we are called on to confess the Faith, for: "When the Catholic Faith is attacked there is no other remedy than confessing it." And furthermore, that "...those who burn out gradually lose the sense of the confession of the Faith." There is a great danger in allowing oneself to lose the Faith slowly, by degrees. Therefore, if we have one thing above all to be grateful for to Our Lord, it is that he allows us to confess His Integral Truth, and by doing so, prevent ourselves from succumbing to the slow process of spiritual lobotomy which is affecting so many erstwhile colleagues.

Essential Reading

For some time now I have been meaning to recommend a book to you. It is a little book, not very long, and very easy to read, entitled "The Living Flame," by Ronald Warwick. It ought to be essential reading for everyone in the SSPX in this country (or indeed elsewhere throughout the world). It is of particular interest now, since it describes the immediate aftermath of Vatican II, the early days of the Novus Ordo and the beginning of the SSPX mission in the 1970s - in many ways that is what we are living through again. Since it can often be instructive to look at how things once were and to draw parallels, here are a few choice extracts.

The Foundation of the Apostolate by Groups of Laity:

"Convinced that the Novus Ordo Missae was doctrinally unsound and that the whole conciliar reform was deeply flawed, these far-sighted [lay] people formed a Catholic Priests Support Fund and maintained contact with people throughout the country who were in sympathy with their work. These groups constituted the foundation of the existing Mission of the Society of St. Pius X in this country, and it was to these groups that the first priest of the Society ministered when he arrived in the summer of 1971." (p.14)

"By 1971 there was a small but determined flock ready to receive the priests who had been formed by Archbishop Lefebvre to carry on the work of the Catholic Church independently of the hierarchy it had learned to mistrust." (p.15)

"...[I]n 1972, the St. Pius V Information Centre was set up in Worcester Park, Surrey, under the indefatigable direction of Miss Penelope Reynold. In addition to producing the simple re-named Newsletter (in those days usually just a list of Mass times and locations), the centre began to publish and distribute a range of tracts on doctrinal and controversial questions ... The Catholic Priests Support Fund continued to provide material support for the Mission and to publish its own newsletter, *The Catholic Cross*." (pp.19-20)

"Writing around this time [1976] in the 'North Baddesley Tridentine Mass Centre Newsletter', Margaret Kenworthy-Browne captures rather vividly the atmosphere of the period:

'The cost of hiring the hall comes to £6 a quarter. A few months ago we raised £5 by the sale of second-hand missals and prayer books which practically paid the last quarter's rent. A short time ago we received a substantial donation from a generous supporter to enable us to purchase candles, incense and to pay laundry expenses and other necessities.'

This I feel is the true voice of English Recusancy!" (p.29)

The First Mass Centres:

"The Mission began towards the end of 1971 ... With just one Society priest travelling enormous distances by train and taxi from one small group to another. Most of the requirements for the saying of Mass were neatly packed into a small suitcase, though gradually the embryo Mass centres began to acquire their own equipment." (p.17)

"These Masses with the exception of Guildford were rarely said more than once a month in any one location and congregations seldom exceeded thirty or forty people. They were invariably low, though usually with a sermon. They were generally celebrated in living rooms with an antique sideboard or skilfully disguised table used as a temporary altar. It might now be imagined that such inauspicious circumstances could serve only to induce discouragement, but this was far from being the case... Above all there was a sense that here was a new beginning, small perhaps, but with potential for growth and development."

"London remained a problem. In 1974 Francis Adams and his sister moved to Newbury and a new centre, Burgh House, Hampstead, was found. This location, despite its architectural attractions, proved a disaster. The monthly Mass never drew a congregation larger than twelve." (p.23)

The First Priory:

"From early 1975, Archbishop Lefebvre became convinced of the need for the acquisition of a large house in central Southern England ... the house was ready for occupation by September 1975 and was immediately renamed St. Michael's House."

There is a great deal besides which makes for fascinating reading. There is nothing new under the sun: like those brave souls of forty or more years ago, our leaders have lied to us and betrayed us, our birth right has been stolen, and we find ourselves reduced to a remnant. Our situation is bad but it is not hopeless. And we thank God that he has placed us in it, since in doing so He has given us an opportunity to do great things for him. Many years of hard work and rebuilding lie ahead of us. May God bless our poor efforts and strengthen our wavering hearts. Let us continue to pray for the grace to remain faithful to Tradition, and be willing to grudge no sacrifice in the fight for the Faith

"Every man always has handy a dozen glib little reasons why he is right not to sacrifice himself." - Aleksandr Solzhenitsyn, The Gulag Archipelago, p.17)

Resistance Mass Centres

London:

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

Liverpool:

*The Liner Hotel
Lord Nelson Street
Liverpool
L3 5QB*

Glasgow:

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

Kent:

*Queen of Martyrs House
17 West Cliff Road
Broadstairs
Kent CT10 1PU*

Grantham:

(contact us for details)



To see the dates & times of Mass and Holy Hour, please check the website :
www.therecasant.com/resistance-mass-centres
or contact us at: recusantsspx@hotmail.co.uk

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



Please support
"The Recusant Mass Fund"

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Bishop Fellay's Jurisdiction and the Abuses of the SSPX



Translated from the French on La Sapiniere:
<http://www.lasapiniere.info/archives/1848>

Some years ago, Bishop de Galarreta asked Dom Tomas Aquinas to step down as superior of Santa Cruz monastery in Brazil. Not long afterwards, Bishop Fellay asked him to: “call a meeting of the whole community and announce your resignation in front of them all.” (Letter 12th January, 2010) By what right or law and with what jurisdiction can they do these sorts of things? To help “convince” him, Bishop de Galarreta promised Dom Tomas Aquinas that the US District would be sending no further vocations to Santa Cruz. To what purpose was pressure such as this being applied? The common good or the tactical removal of anyone who opposed an agreement with modernist Rome?

On 21st June 2012 Fr. Thouvenot (Secretary General of the SSPX, based in Menzingen) called the Dominican prior of Avrille to ask him: “Father, if we sign a deal with Rome, will you follow us?” The Prior said he was unaware of the doctrinal basis on which such an agreement with Rome would be founded. Fr. Thouvenot retorted: “As it happens, you don’t know this text. I can’t communicate it to you. It’s a secret. You have to trust us.” The prior asked for two days to reflect. The following morning, well before those two days were up, the Dominicans received a fax from Bishop Fellay letting them know of his refusal to ordain the three brothers from their community. Following this fax, Fr. Thouvenot wrote,

“I have informed Bishop Fellay of our conversation yesterday, but visibly the simple fact that you made the community listen to the delirious sermon of Fr. Koller, like the fact that you need more than 24 hours to answer a simple question about trust in authority, was enough to convince him that it would be best to defer the ordinations. This morning he sent you a fax to inform you of this. Hoping that you will be able to tighten things back up and re-establish a normal relation of harmonious collaboration, I assure you of my religious devotion.”

These two facts amply justify the title of this article. Unfortunately, other facts can further illustrate the gravity of the situation.

According to what principle can a prior or a superior telephone you to forbid you from inviting Bishop Williamson or a priest who is not (or who is no longer) in the SSPX to a gathering which will take place in your own home? By what authority can they forbid you from calling on Bishop Williamson to give the sacrament of confirmation to your children? By what right demand that an allied religious order exclude you from the Third Order? etc...

In order to answer these questions, we would like to return to an article which went too little noticed, "*Seul Maitre Abord*" ("Bishop Fellay is the only boss..." <http://www.icres.pro/article-seul-maitre-a-bord-mgr-fellay-tente-de-faire-interdire-des-sacrements-les-laics-refractaires-122104738.html>) This article contains some valuable remarks. In it, the author points out a praxis which reveals an underlying theory that has only just begun to come out into the open. The SSPX believes that it is, if not the Church, then at least the 'life boat,' and abusively behaves as if it had ordinary jurisdiction over the faithful, forgetting what it used to teach people: due to the state of necessity only has supplied jurisdiction.

We would like here to look again at some essential passages from this article, and to add a few remarks to them.

A Doctrinal Weakening

The year 2012 was marked by an obvious change in perspective. Before 2012 the Society of St. Pius X officially excluded the possibility of any "reconciliation" with Rome without the latter first coming back to the Traditional Magisterium. This position was founded on more than thirty years of dealing with Rome. But in 2012, the General Chapter explicitly allowed the possibility of a practical agreement with the current Roman authorities, without there being any doctrinal agreement, as was also confirmed on 27th June 2013 by the declaration of the Society's four-bishops-minus-one.

Fr. Jean OFM Cap., highlighted this decline in the fight for the faith:

"Over the years, Archbishop Lefebvre sought to discuss with Rome, all the way up to the Consecrations. [...] Archbishop had some more or less 'practical' declarations, such as saying 'Let us do the experiment of Tradition'. [...] Then he realised that he had gone too far, he said so, he recognised it. On 5th May [1988] when he signed the protocol, he went too far because he had compromised on the question of doctrine. He had put the practical side of things first. ... In *Fideliter* no.66, of December 1988, it has written on the cover: 'A une reprise des colloques je poserai mes conditions' ('If talks are renewed, I will put conditions') That's what Archbishop Lefebvre said after the consecrations, that's what he held to until the day of his death, that's what he left us. ... For years and years this principle was held onto. ... Unfortunately, for a little while now, we can say since the end of the Roman discussions, so Autumn 2011, little by little we are forced to note that the authorities of the Society have abandoned this principle."

(Sermon: Third Sunday after Epiphany, 26th January, 2014)

A Pastoral Hardening

Faced with faithful and clergy who dared to make public their opposition to this doctrinal weakening, the deviant authorities demonstrated a hardening, since as Louis Veuillot says: "There is no greater sectarian than a liberal."

One of the four bishops consecrated by Archbishop Lefebvre was thrown out, numerous priests have been forced out, children expelled from schools in the US, faithful fired,

threatened with or actually denied the sacraments in France, England, Poland, Mexico, Uruguay, Argentina, Italy, etc. In France, one prior thought it fine to say to his faithful: "If I learn of people coming to Mass here who criticise the Society all week long, I won't hesitate to deny them the sacraments."

For the same reason, in June 2012 the ordinations of the Capuchins and Dominicans were cancelled. To a priest who asked the reason for this, Bishop Fellay replied: "I felt a lack of personal trust from these communities... and ordaining a priest is such a serious thing that I preferred to wait..." (9th November 2012, Paris) To appreciate just how grotesque and monstrously arbitrary this answer is, the faithful need to know that the Capuchin deacons were already on retreat with the deacons of the Society when they were told that they would not be being ordained. Let us now compare this reaction of Bishop Fellay towards allied religious communities with how Archbishop Lefebvre reacted to Roman pressure:

"You know that the Nuncio came to demand that I not proceed with the ordinations, so of course I said to him: 'You can't just do something like that a mere ten days before the ordinations, that's just not possible. I would say even humanly speaking. These young priests have been working for the last five years to prepare for their ordination, and ten days before the ordination, even though their parents are ready to come, even though the First Masses have been announced everywhere, at that moment I am asked not to do the ordinations. Ordinations which are legitimate. These seminarians who have done regular studies have a natural right to have the result of the preparations that they have made.' "

(Cospec 32A)

Did Bishop Fellay have a right, was it moral, for him to act thus? Are priests who deny the sacraments to the faithful or who disturb their consciences right to do so?

A Supplied Jurisdiction...

The Compendium of Moral Theology of St. Alphonsus Ligouri says (T II, § 612, p. 362) : "Penalties cannot be applied to non-believers, nor to persons over which one does not have jurisdiction."

(French: « La censure ne peut être portée contre les infidèles, ni contre les personnes sur lesquelles on n'a pas de juridiction ». (Fr. Joseph Frassinetti, prior of Sainte Sabine à Gênes, Tomes I & II translated into French by Fr. P. Fourez STL, 1889)

But we know that the conciliar church refuses any jurisdiction to the SSPX. Bishop Fellay's power of jurisdiction therefore does not come from the Vatican. Bishop Fellay and his priests do not exercise any "ordinary jurisdiction" but a "supplied jurisdiction" which is "an emergency jurisdiction given by the law to every bishop and every priest in case of necessity, for the common good, when he has not received from the authorities the necessary powers." ('Sel de a Terre' 87 pp.139-140)

"However, it must be borne in mind that an authority which is supplied does not have the same characteristics as authority which exists ordinarily in the Church. It is exercised case-by-case, and is thus not habitual: in other words the people who

benefit from it can always withdraw from it, and the supplied authority has no power to make them return. It is dependent on the need of the faithful, given the state of crisis. To the extent that the faithful need these bishops or priests for the salvation of their souls, the Church creates this link of authority between them. All of that shows that supplied jurisdiction gives a limited authority which has to be exercised rather delicately. The jurisdictional authority of a bishop, coming not from a Roman nomination but from the necessity of the salvation of souls, must be exercised with an especial delicacy.”

(Archbishop Lefebvre, note of 20th Feb. 1990, quoted in ‘Sel de la Terre’)

At the Mass in Lille, in 1976, Archbishop Lefebvre declared very clearly: “They say that I am the leader of Tradition. I am not the leader of anything at all.” [“On dit que je suis le chef de file de la tradition. Je ne suis le chef de file de rien du tout.”] To think that his jurisdiction was ordinary when really it is only supplied jurisdiction would be: “...to found our apostolate on a false and illusory basis.” (Extract from a letter of Archbishop Lefebvre, quoted by Fr. Pivert in the book “Archbishop Lefebvre's Consecrations... a Schism?” Fideliter 1988, pp.55-60).

...Become A Perverse Domination

Today everything takes place as though the General House of the Society of St. Pius X feels it has to force all the faithful and religious communities of Tradition to align themselves with their personal choices.

The faithful have no obligation to approve of Bishop Fellay's quest for a personal prelature. In England and Italy faithful were told (by telephone!) that, due to their being involved in running websites critical of the new direction of Bishop Fellay, they would be asked not to set foot in the chapels any longer... Some religious asked a gentleman not to serve Mass any longer at the convent where he had always served the Mass: his crime was to have served the Mass of a ‘resistance’ priest. The 2014 ORDO with it's list of Traditional Mass Centres shows that the Benedictine Monastery of Santa Cruz (Nova Friburgo, Brazil) has been deleted from the list. And yet since the Consecrations, the theological position of this monastery has not changed one bit. Where will such a tyranny end?

The good of souls is no longer the purpose of authority. The SSPX has gone beyond the limits of supplied jurisdiction. It is usurping a role which it does not have, and this usurpation is not of the Church: it is sectarian.

An Immoral Authority

The change of course, made obvious in 2012, has placed the Society outside the limits of its legitimate power. The repressions, exclusions and sanctions that it throws out like confetti are evidence of a serious moral drift, and attest to a despotic, self-validating mentality, entirely devoid of charity. In France, at a work meeting at a priory, the prior addressed a Knight of Our Lady, an 86 year-old gentleman, with the following words: “Fuck off!”

The man's crime: being against an agreement with Rome...

“In controversial questions, preachers and confessors must be on their guard to ensure that they define what is a sin, above all mortal sin, based on the authority of moral theologians or even based on what numerous theologians say; such a decision requires the universal consent of the authors. In the same way, a confessor could not, without it being an injustice, refuse absolution to a penitent who has decided to act contrary to an opinion supported by one or several theologians but contested by other Catholic theologians.” (Frassinetti, Tome II, p.27)

“Since confessors have no authority to decide theological questions, I find along with De Lugo and other authors quoted by St. Alphonsus, that the penitent clearly has the right to put his opinion into practice, as long as this opinion is supported by good theologians and that as a result it has a solid probability, at least extrinsically; and that is so even if the penitent were the most ignorant man in the world and his opinion seemed absolutely false to his confessor.”
(Frassinetti, Tome II, note 141 of No.148)

And yet lots of priests publicly manifest a legitimate and well-argued theological point of view which is different to that of Bishop Fellay: Bishop Williamson (former seminary rector and former seminary teacher of Mr. Bernard Fellay), Frs. Chazal, Pfeiffer, Girouard, Fr. Jean OFM Cap., Fr. Pierre-Marie OP...etc.

The claim that it is for the common good that anyone whose opinions are contrary to Menzinger is labelled as “subversive” has no value, since the true common good can never go contrary to the moral law, and when someone is trying quietly to change the purpose of an organisation, it just won’t do to call “subversive” all those who justifiably resist precisely that insidious subversion. In reality, the Society wants to expand its power. And for that reason it no longer pays much attention to the characteristics of the jurisdiction which it has. It thinks it has the right to decide everything that goes on inside the little world made up of the faithful and religious congregations allied to it. Handing on the priesthood, preserving the Holy Mass and the True Faith, bringing the sacraments - these are goals which are no longer sufficient for a certain small number in the SSPX. Those people are dreaming of a sort of super-diocese benefitting from Papal protection...

Here is one last fact to help make it clear just how far the vertigo of domination can go. On 13th November 2013, after returning from his engagement Bishop Fellay decided that the five fully professed religious of the Dominican community of Avrillé who were living outside of their community had to ‘regroup’ in a house, so as to become a ‘second branch’ in Steffeshausen. Bishop Fellay named Bishop de Galarreta superior of this house. Letters written to Bishop Fellay and to Bishop de Galarreta asking them to show, “how such a procedure can be said to be in conformity with Tradition, with the laws of the religious and even with natural law” have remained unanswered.

The attitude of these two bishops differs from that of Archbishop Lefebvre. Fr. Schmidberger, in his letter of 27th May 1991 addressed to the religious of Tradition, recognised that Archbishop Lefebvre “...was more of a Father, counsellor and friend than an authority in the juridical sense,” and that people, “had recourse to Archbishop Lefebvre as to a supplied authority.” In 1991 it was obvious that, “each community is absolutely free to address themselves or not to [Bishop Fellay]. Neither he nor the Society have the slightest

intention of meddling inside other communities in any way whatsoever. Also his actions must always be seen as the exercise of an extraordinary jurisdiction and not ordinary...”

In 1981 Archbishop Lefebvre solemnly protested that he did not want to be “the Master General” of the order. But in October 2012, at Bellaigue, Bishop de Galarreta told the Superior of the Dominicans of Avrillé that he had to consider Bishop Fellay as taking the place of the Master General of the [Dominican] Order.

Bishop Fellay and Bishop de Galarreta therefore think that they have the right to intervene directly in the life of a religious community. They can take individual members out of their community, giving them an excommunication without time limit - without needing to trouble themselves about Canon Law or the constitutions of the institute - or authorise them to stay outside the convent and have their own apostolate, without any control and without even letting their legitimate superiors know. They can authorise them to found a “new branch.” They can, furthermore, maintain a secret correspondence with individual religious and encourage them to provide secret reports of what goes on inside, and encourage them to distrust their legitimate superiors.

As A Result, Therefore...

How can we have confidence in such bishops as those? What does the Priestly Society of St. Pius X want? An obedience without the slightest murmur and a blind trust? But how can such a thing be asked for when we know that the superior of this same Society approved as good his declaration of 15th April 2012 which recognises the current magisterium, the legitimacy of the Mass of Paul VI and the new Code of Canon Law?

Not only is the new direction of the Society not obligatory, it is dangerous and suicidal. We are therefore perfectly at liberty to criticise it in private and in public. All the punishments meted out against those who wish to continue the fight for the faith by resisting the manoeuvring towards an agreement are null and constitute an abuse of power. What is more, Bishop Fellay’s punishments to silence the opponents of his policies are sins which cause a scandal for the Faith. Due to their frequenting the moderns, the General House has caught the illness which is the Roman vice of subversion.

“Using virtue and the love of God, and, in the name of virtue, the abolition of the indispensable means of formation and conservation, to blackmail the faithful into bending - that’s modernism at its most basic. Modernism controls its victims in the name of obedience, thanks to the suspicion of pride which is cast on any criticism of their reforms, in the name of respect for the Pope, in the name of missionary zeal, of charity, and of unity.”

(Fr. Calmel, Letter of 8th August, 1973)





Our Lady of Mt. Carmel

1730 North Stillwell Rd. , Boston Kentucky 40107 USA

April 15th, 2014

Dear Friends and Benefactors,

In the newly-branded website sspx.org in the "About Us" section under the SSPX's "Key Concerns" we find that one of them is "Modernism." The website states that "Modernism (is a) dominant philosophical trend of the twentieth century, one still persistent today..." (St. Pius X is not mentioned in the Modernism section even once. Not one point in the website is taken from his "Pascendi." Is this something to worry about?)

In the greatest encyclical of our times, *Pascendi Dominici Gregis* (1907) St. Pius X speaks of Modernism as THE heresy of our times. According to this most august Supreme Pontiff Modernism is a philosophy, a theology, an exegesis, a science, a history, a criticism, in a word a completely coherent heresy, united into one demonic whole. He states:

"And now with our eyes fixed upon the whole system, no one will be surprised that we should define it to be the synthesis of all heresies... (which) system means the destruction not of the Catholic religion alone, but of all religion." (#39, Pascendi)

His perspective seems to embrace more than "a philosophical trend," something akin to a trend in clothes. According to St. Pius X Modernism is more serious than the trend of teenagers wearing oversized baggy jeans with holes. While this type of trend may be disturbing, given the time jeans get holes in them anyway and given a sufficient quantity of genetically modified Big Macs those jeans get less baggy as well. Further, no trend of any kind synthesizes or embraces the whole world.

Modernism is the life blood of our modern world. It flows in the deepest part of our veins and arteries, carrying the oxygenated blood of evolution throughout our world not to revivify and nitrify it but to make our world evolve into gods. Evolution is the essential principle of Modernism. It unites all the elements of the modern world into a new synthesis of souls who think they are little gods just waiting for the "true god" (the Anti-Christ) to come and rule over them in a New World Order of peace under this demonic messiah – whom the world of 2014 is nearly ready to receive.

Causes of Modernism

Let us consider here some of the causes of this most pernicious heresy (*not trend*) of our times. St. Pius X gives two moral causes, namely vain curiosity which is "the

desire for novelties" and pride which "dwells in modernism as in its own house" (#40) He gives two intellectual causes which are ignorance and "the marriage (connubio) between the Faith and false Philosophy." The desire for novelties is fed us in every TV commercial and in the latest widgets and gadgets of modern technology. Modern man believes he is superior to all previous men since he is the latest, greatest development of evolution. Pride is the owner of this modern evolutionary house. One no longer needs education, or money, or prominence to be filled with pride, he only needs to be born in the modern world of glorious superior i-phones, TVs, advanced toasters, etc.

In this letter let us consider primarily the first intellectual cause of Modernism, the life blood of our Modern World, and in brief some solutions.

The Problem of Ignorance

The first intellectual cause of modernism mentioned by St. Pius X in *Pascendi* (1907) is ignorance. In theology we speak of God as the first cause of all things, acting everywhere holding all things in existence. If God, who is the first cause of your hair ceases to act upon it, you go bald. If God acts more on the hair of Samson, however – it's a bad day to be a Philistine.

In a similar vein ignorance is the first cause of Modernism. The more ignorant one is of truth the more space the devil has in which to place his lies. Since Modernism is the synthesis of all heresies and per consequence of all errors which come due to that first heresy of thinking that man could be like God (cf. Adam and Eve), then the more ignorant one is of any truth such as the fact that we don't come from monkeys and therefore shouldn't act like them, or the truth that scientists will never be able to make new life, or the truth that since the final sixth literal day of creation nothing is either being created or destroyed, then more and more we are sucked into the vast pit of demonic modernism. St. Pius X explains that the modernists are cunning, speak in confused language and on any and every topic, of which they always claim to be the experts, in their unabashed pride. They act confused and disjointed only so as not to be discovered. They are in reality leading souls through smoke and fog into this most wicked heresy unto the destruction and damnation of their immortal souls – unless it is removed by the miraculous intervention of the Good God's infinite mercy and grace.

Modernist Goggles

Modernists wear *Google night vision goggles* similar to the new *Google eyeglass cameras* which look like ordinary glasses but are in fact cameras. They act like they don't know where they are going in the darkness of the modern world but they do know where they go and where they are trying to lead us. The top scientists, doctors, world leaders, bankers, economists, theologians, etc. of our times are Satanic modernists who when they come out of their lodges into the public eye

put on these *night vision Google modernist goggles* unless they are very adept in wickedness and more advanced in the heresy, in which case they wear *night vision Google modernist contacts* so that even the astute won't catch them. Ignorance, my dear friends, is not bliss; it is rather the greatest tool for the father of lies to deceive souls. Any and every truth is an enemy of the devil. Why is it that our modern schools dumb down our children rather than build them up? Why are modern movies, stories, reality shows, television, etc. making souls more and more ignorant of the truth? Why are our young boys minds being filled with useless trivia concerning sports, rock musicians and so on? Why? Why? Why? – Because a small mind filled with trivial knowledge and trivial pursuit has no space left therein for the placement of eternal essential truth and the pursuit of eternal happiness of heaven. It is therefore seemingly impossible to get truth into souls today since the devil has so many defences against truth as well as so many attacks against it.

Active Ignorance

There is found today what can be called “active ignorance.” In normal times ignorance is only an absence of the knowledge of truth e.g. Who made you? Ignorant answer- I don't know. Modernist ignorant answer (*active ignorance*) – I know that I don't know who made me, I know that nobody knows and you don't know either because God is beyond all knowability.

Active ignorance is a kind of Donald Rumsfeld theology of “things we know that we don't know.” Here is where the devil has been most victorious in our times. He has convinced modern man that he knows with certitude that he will not ever know God. This kind of certitude is found only in hell where the damned do truly know with absolute certitude that they will never know God face to face. They will know only His Divine Justice forever in eternal fire.

Catechetical Remedy

What's the answer to this cause of ignorance? First of all Catechism. St. Pius X said elsewhere that error and heresy spread not so much because of heresiarchs but because Catholics don't know their Faith. (*Acerbo Nimis*, On Teaching Christian Doctrine, #1, 1905). Let us note here that a Catholic who memorizes the Catechism may only have memorized the words in a book like memorizing the names of all the characters in the original Star Trek series as well as in all its “new generations.”

The devil through modernism pours demonic thinking into modern souls. This is a theological problem to which the simple, clear, unconfused Traditional Catholic Catechism gives the theological clear and only answer. What is required to KNOW the Catechism? Firstly, it must be memorized. Secondly, it must be believed and known as absolutely certain with the certitude of Faith. St. Thomas

Aquinas assures us that the certitude of Faith is the greatest of all certitudes. For example, which is more certain, a) an axe through the neck causing it to be separated from the body is deadly to health and causes certain immediate death, or b) burning incense to a false god is deadly to health and causes certain immediate death? Which is more certain? What will we do if presented with a choice between these certitudes? Suppose a Civil Magistrate says to one: "Either burn incense before this idol or you shall certainly die by beheading."

Choice of Certitudes, Choice of Health

Now we must choose between certitude and certitude, between health and health. The choice that we make will depend on which certitude we KNOW is more certain. What choice would we make if pressed today by such a question? What choice must we make before the Creator of both certitudes and both healths?

If we KNOW our Catechism we will know that mortal sin of worshipping idols kills the soul forever whereas head removal is only a temporary problem which will be resolved on the last day of this world's history. God has a head replacement program which will last longer than any of the present day hair replacement programs available. Also, head replacement will never be required. Hence the Catholic who KNOWS his catechism gladly runs to the axe rather than offend the most wonderful, most true and only God of all Creation. Or as a modern soul might say: the choice is "a no brainer." Such choices will come again. The Anti-Christ will ask us to choose the ability to buy food for health on condition that we receive the mark of the beast. The Holy Father asked our founder to choose between the life of approbation by modernist Rome or the life of Faith by providing for future priests of Faith unapproved by that conciliar Rome. He chose according to the Catechism of his childhood. Had he become ignorant of the Catechism he could not have made that global Church-saving, soul-saving, Faith-saving choice on June 30, 1988. St. Pius X wrote 10 different encyclicals and decrees on Catechism in only 11 years of his papacy. KNOW your catechism with the greatest certitude. Never doubt it no matter what the liars of modern universities and the History Channel say against it. KNOW that they shall wither like the grass but "not one jot or tittle" of our God's words shall pass away. (Mt. 24:35)

A Problem of Truth not Trends

The truth will out. The truth is the living word of God. The Truth created all things and sustains all things and at the end of the world the Truth shall come in power and majesty to judge all things. This is why the devil hates all truths whether they be about created things, about men or angels, or about the Good God Himself. The devil loves ignorance and it is his tool. We followers and adorers of the Truth must therefore seek truth everywhere and in all things

without exception and we must detest and hate all lies, not only so called “religious lies.” This foolish deceit of the devil indicates that moral lies, business lies, lies of modern science, lies of economics, lies of false psychology, lies of history, etc are only secondary and unimportant. We Catholics must hate lies and the father of all lies just as we love the Truth made flesh, the Creator of all truth as well as all the truths He created. Modernism despises and attacks them all and therefore it is not at all “*a philosophical trend still prevalent even today,*” but rather the most wicked “*synthesis of all heresies,*” as St. Pius X called it.

Some modern theologians object that Modernism is not a heresy since it was never defined as a heresy and St. Pius X calls it “the synthesis of all heresies” only. Reply: That is like saying a poisonous pill concocted by a mad scientist which is made up of all poisons is not a poison but only “the synthesis of all poisons,” and therefore in a court of law the victims of the mad scientist could not be said to have been poisoned. The scientist could not be convicted of murder for poisoning his victims since he only administered “the synthesis of all poisons” to his subjects, who must have died from unknown causes.

Let us KNOW our Catechism, fill our minds with truth and then the devil will have no space in which to place his modernism and he will just have to go back to hell. And be aware of getting faith from the watered down neo-SSPX, which has at best lost its clarity of truth and at worst seeks to have a marriage with the modernists in Rome and calls its modernism only a relatively harmless “philosophical trend.” Souls following this path are in the most grave peril. What is the SSPX, named after St. Pius X, doing speaking to souls of modernism without any of the teachings of the greatest anti-modernist Pope – the very same St. Pius X? It smells of a grave betrayal.

Kentucky Updates

Meanwhile, we persevere in Kentucky. The Seminarians had two winter weeks with 40-below-zero weather and frozen water pipes as well as semi-frozen toes. They learned the scientific truth that shivering generates heat just enough to keep the blood from freezing. If only the pipes shivered enough they wouldn’t have frozen.

Summer cometh with its heat. There is not airglow in our seminary building and we are looking to install a new heating/air conditioning and to repair some of the existing structures and make some extensions as well to accommodate future religious as well as retreatants. Our seminarians are seeking the kingdom of God and His justice, but they are hoping for a little central air besides. Without it, summer retreats in Kentucky heat and summer studies may leave a brain frazzled. Your help is most appreciated.

Summer Retreats

We are finally scheduling some Ignatian retreats in response to the request of many of you. Father Hewko and I will preach Ignatian retreats in Kentucky for women – June 16-21 and for men June 23-28. For the West Coast in the Post Falls, Idaho area an Ignatian retreat will be held for men Aug. 11-16 and Aug. 18-23 for women. Please contact by email: ourladyofgoodsuccess@ymail.com for those interested in each retreat. If we can schedule more then we shall.

Resistance Update

Also the resistance is steadily growing. Our little fragile Marian Corps somehow miraculously continues. Australia is strong, Asia increases under the indefatigable Fr. Francois Chazal, more centres are opening up in the United States and more requests are slowly coming in from Europe and Africa for help from Boston, Kentucky. South America is well cared for by the tireless work of Fr. Thomas Aquinas's monastery and Fr. Cardozo and company. Bishop Williamson is being kept busy administering the Sacraments to our flocks. We now have approximately 70 small Mass centres in Asia, Australia, USA, Canada, Ireland and the UK as well as a little contingent in Germany. South America has many totalling, after less than two years, more than 100 Mass centres.

Stay faithful, do not be discouraged by a few million devils so long as we are wrapped in the mantle of Our Holy Mother and so long as we stay close to her side. We await her victory over wicked satanic modernism, a victory that will come in a moment by just a flick of her heel. The devil is crouching in fear of her heel, let us not fear but eagerly await her certain victory.

In Christ Our King,

Fr. Joseph Pfeiffer

Fr. Joseph Pfeiffer



Candlemas, February 2014 - Taking of the Cassock

Fr. Pfeiffer, Fr. Hewko and servers, together with the five seminarians of Our Lady of Mount Carmel Seminary.

Czech Resistance Pilgrimage to shrine of St. John Nepomuk



Pouť k sv. Janu Nepomuckému



Katolické laické odboje
Ladislav
10. května 2014



Brazil: two new subdeacons ordained for the Resistance



Colombia: Confirmations



Germany: new chapel for the Resistance in Munich

Fr. Chazal in Brisbane, Australia



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 17th May, 2014)

Priests:

District of Great Britain: 1

Faithful:

Great Britain: 20

Canada: 22

Scandinavia: 2

Spain 1

Australia 3

Ireland 5

Singapore 3

USA 1

Letter to an Unknown Soldier of the Internal Resistance

3rd February 2014

Dear Confrere,

You don't have the air of one joining in the demonization of us which is currently taking place; and the demon being what he is it must be time for me to strengthen my contact with you, neither to lecture you nor to condemn you. Quite the contrary, I'm writing to you because I hold you in very high esteem and because we both agree on one point: Bishop Fellay is a modernist.

The question which follows is: What shall we do?

Stay put, or plunge into the unknown with the "cowboys"?

Don't worry, my friend: I don't have the highest opinion of the Resistance. We are nothing but a remnant, a scattered rabble, suspended particles (I'm thinking particularly of dear Fr. Pinaud!) Our 'Charter' is in Corinthians, chapter 1, v.28: "*Et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret.*" How can one tire of St. Paul? Everything is in there!

If I idealise the Resistance, as Gentiloup said somewhat maliciously, I idealise it through its lowliness. But you've got to admit that SSPX-MC (Marian Corps) sounds rather good! We'll see if it holds, but for the moment it is holding around one Bishop and 70-plus priests [...] As regards the faithful, there are around 110 groups ranging from 700 faithful with Mgr. Perez and his two priests, to one-and-a-half faithful in Delhi.

But I repeat, even if it is a little something, it's nothing. Humanity is going to perdition. However much we may well deplore Menzinger, we're still only at the beginning.

In the meantime, the main thing is to understand that a priest is a public man. For him, speaking in private amounts to silence. But lest I risk annoying you further, I recognise that for you the problem essentially lies elsewhere, because you share the idea that the priest is another Christ, who has come into this world to be a witness to the truth, and who died on the cross for having confirmed this same truth before Caiaphas.

Your problem is one of the practical order:

- **First observation:** Nobody on either side of you is moving. Everyone is paralysed, starting with the boss, Fr. de Caqueray, who has started adding water to the wine of his doctrine (by approving of the declaration of 27th June, 2013, for example).
- **Second observation:** If you do make a move, it is guaranteed that your apostolate, your whole apostolate, everything you built up so patiently – all of that will come to an end in an instant, and like Fr. Pinaud you will be sent as far away as possible and then condemned.
- **Third observation:** The souls in your care will be given into the care of another, perhaps someone less competent, perhaps someone really liberal. All you'll have done is to promote the Revolution by giving it one more platform. You will de facto have abandoned the field to the enemy on a heroic pretext.
- **Fourth observation:** The enemy is only waiting for that to purge anyone who resists the new position of the Official Society, whereas the priests of the internal resistance are in the middle of organising themselves, strengthening their links, or even obtaining tactical results such as the dismissal of Fr. Berthe and his replacement by Fr. Portail at Flavigny.
- **Final and most important observation:** one cannot simply leave the Society from one day to the next. We have to give this great work a chance to recover. All honour to those from 2012, but for

us on the inside the battle is far from over. The Society has known grave crises before now, and it always came out of the other side stronger. Rather than jumping headlong, let's just see first if the evil is incurable. Even if God decides to make us start again from scratch, time is needed to prepare the faithful.

I hope that these 'observations' do justice to your thinking, to the thinking of all those who agree with us but who remain paralysed in the face of their duty to stand up publicly. (What an irony that the French website of the internal resistance is called 'Un Evêque s'est LEVÉ!' ['A Bishop AROSE']!]

The other point which complicates matters further is that the errors which are coursing through the veins of the Society appear miniscule compared with those errors which hit the Church some forty years ago. No one is asking you to say the New Mass... and if it tickles your fancy, and as long as Fr. Pfluger doesn't find out, you can have a go at bashing Vatican II. That allows you to let off steam a bit, to reassure yourself, and it is the officially permitted internal policy of the Society.

If I imagine myself in your position, surrounded by paralysed confreres and friends... ..would I jump into the unknown? I really don't know.

What I do know absolutely is that all this great big mountain of reasons is crushed by the Faith. When the Catholic Faith is attacked there is no other remedy than confessing it, and if we keep silence publicly, as priests, Almighty God is quite capable of sending little girls like St. Catherine of Alexandria to replace us.

Perhaps that's part of the reason why one angry internet user on the site "Un Evêque s'est Levé" refers to us as "femelettes"[girls/wimps].

I think that the good Lord wants to shame us, rather like the Vendéens at the battle of Torfou.

I do not accept that one can take it as read that Almighty God is incapable of taking care of all the rest if we do our job, which is confessing the Faith.

The support which we have benefitted from since 2012 confirms perfectly what I say. Would God stop being good just because we're "losers"?

No: we're bathed in consolations; faithful are coming over to us; one, two or three confreres join us each month; the month of January totals 25 more priests... even Menzingen is trying to send confreres our way, to purify the Society. Here in Asia, Fr. Couture is remarkable.

I would like us to reflect a little more on the nature of:

- 1. THE CHURCH
- 2. AUTHORITY
- 3. THE COMMON GOOD

- 1. We are in the process of making a false idea of the Church, as if the Church were first of all a set of diverse and varied works, whereas, above all, the Church is the Faith. The works serve only that: to confess and transmit the Faith. You tell me, if you lash out at works, you lash out at the means of transmitting the Faith. To which I reply that if we are silenced while the Faith is attacked so as to defend the means (not being quiet about the Faith) of speaking on the Faith, we enter into contradiction. All this is like those priests who told me that it was absolutely necessary to get organized but for the purpose of doing nothing specific, or those who say that we should support the bishops who are silent.

How many times in the history of the Church have we seen the need to abandon these colossal

resources, these huge institutions, bishoprics, monasteries, schools, etc. so as to preserve the Faith, admittedly, but sometimes also to preserve less than the Faith, namely, ecclesiastical or monastic discipline (St. Bernard, St. Norbert, St. John of Capistrano, et al).

If to preserve a lesser thing than the Faith, one sometimes has to trample certain establishments under foot, what stronger reason do you need to know to detach yourself from precious things (and God knows how much, especially in our time, the Society's works are precious) so as to confess the Faith.

The DQA (*Declaration of 15 April 1212*) proves the modernism of the authorities, and they let liberalism enter everywhere and rot everything, thanks to the institutional steamroller and thanks to the fear of losing those instruments that have served us so far.

This is what happened in the 1970s, and our founder warned us of the trap into which we risk falling now. He also lamented all those religious trapped in Dom Gerard's monasteries, as well as their own house at Uzès, and the supervising monastery, le Barroux.

On the contrary, we strengthen the Faith and give new blood to the Church when we are able, in due course, to trample on the institutional structures, so that the Church can be anchored a little deeper in the Faith of Peter.

God will assist us in beginning again; we will start another cycle - I hope longer than 20 years. Bishop Williamson's views may be slightly pessimistic.

No, the Church is not a business, a company. It transcends all organizations, even if they are as large as Cluny III!

- 2. In addition, over the years we have moved towards a twisted notion of authority, as shown in a recent sermon by Fr. Pfluger in Brisbane, or in a recent letter from Fr. le Roux to his benefactors.

For them it is de facto impossible for Society authorities to impede the truth. Popes can make mistakes (Benedict XVI a little less than the others!), but Menzingen cannot make a mistake, or lose face. The unity of Tradition is at stake. To make Menzingen face its doctrinal errors, to put the DQA (*Declaration of 15 April 1212*) under its nose while asking it to condemn the text, this is rebellion.

I find it quite symptomatic that Bishop Fellay declared at Lille on 7th May 2013 that one could not ask Roman authorities to condemn the Council and the New Mass, because one cannot ask authorities to lose face.

For my part, I say quite the reverse, I say that when an authority recognizes its mistakes, it will recover the face it lost when previously persisting in making mistakes.

All authority is authority because of its proximity to Wisdom or Truth. We put someone in power, and especially God puts someone in power, by virtue of a real or perceived wisdom. A leader indicates a way forward in virtue of his having a better understanding as compared to others. His authority continues to increase, much like that of a great general, as and when his subordinates realize he knows what he's doing.

Instead, we are being presented with a blind notion of authority - as much among the leaders as among the faithful, who supposed to stop trying to find out about the conduct of their authorities and the doctrinal reasons that cause them to make such a decision or other.

One of the best episodes of the Battle of Gettysburg was when General Lee, rather than turn back and run away like Napoleon at Waterloo, went straight to his soldiers to tell them that everything was his fault. The soldiers forgave him, Lee made no further tactical error, and his men fought like lions until the end of the war.

If all the passages which relate to St. Peter in the Gospel are placed end to end, it is clear that the St. Peter that Jesus chose is not a 'Mr. Know-It-All' who never loses face (even after Pentecost: Quo

Vadis, letter to the Galatians, etc.).

At that level, St. Peter is reassuring. He decides, he leads the Church with a strong hand; he is decisive, but at times he deserves to be reprimanded because he is blameworthy.

The disaster of Vatican II would not have been such if at that time we had had a less modern and wilful notion of authority. Freemasonry uses this concept everywhere.

For us who listened to it in his COSPECs and for you who listened to it directly, Archbishop Lefebvre formed us on this subject. How did we come to this impasse now? What's become of us?

- 3. One reason is that Menzingen claims to be the Common Good personified. Any criticism of Menzingen is a plot against the Common Good of the Society which must always coalesce around its Superior General to strengthen its unity.

The unity and the good of the Society is no longer the message or integrity of the channel of Grace. Moreover, what is called the "Common Good" is no longer a good or a perfection of rational nature, but the tranquillity of the functioning of an organization.

I'm sorry, but the Common Good is a rational social perfection, and for there to be perfection, there must be truth and the true good, not lies, untruths, embezzlement (Walliez-ian or Wuillioud-iques) and repeated breaches of one's solemn word.

What is the real 'Common Good' which replaces this apparent common good of a doctrinal unity that no longer exists (not even on paper! See the little declarations of 14th July 2012 and 27th June 2013)?

That must certainly be the continuation of what we have done from the beginning, the rebuilding of the edifice outside the influence of the official Church, which is now much worse than forty years ago. Like the serpent, the official Church swallows its prey. Its prey, it accepts "as we are," a little like Islam which includes Christian enclaves, but we know from so many decades and centuries, these enclaves will be massacred or destroyed.

This reasoning is false, says Mr. du Cray, a Menzingen spokesman. Bishop Fellay and Fr. Pfluger confirm it. In other times, Fr. Pivert's book would have flopped because of its banality. The new official line that 'we' are on the road to ruin is stubbornly maintained. They stand by wanting us to bite: and those who oppose are themselves bitten, while those who are personally against have been put in the closet.

Without realizing it, you have become *Blanquette* [a little sheep], facing the wolf, because Mr. Seguin [the owner or shepherd] has removed the fence around the pasture. Previously, we never ruled out that evil could be introduced into our circles. The Society is a stronghold, but not the entire fortification. Vauban [a military engineer] foresaw advanced bastions, and one could even say that the mission of these advanced bastions is to eventually fall, but after a long time.

Before 2012, the Society had held out for more than 40 years. We can say bravo. We must now regroup along the next line and inspect our fortified castles. So, the Society is not the last bastion; to the contrary, it is a fortification with several bastions which will form again, if necessary - and this is what we are doing.

We are reforming and we are regrouping. We call ourselves the SSPX (without the name, or with the expression SSPX *Marian Corps*). The lead bastion is almost demolished and untenable; the more they linger, the more they expose themselves to the blows of the enemy who have succeeded in undermining it and bringing his cannons closer. Linger can only result in a waste of valuable soldiers. Vauban traded masonry (walls) for the blood of his soldiers. Do the same, keep the doctrinal integrity of the troops.

Note that faced with the Dragon, the Woman of the Apocalypse flees. You can hold the bastion just as the good priests begin evacuating; I offer as proof the spectacular number of defections in January - to the point that we should reach one hundred priests shortly. As for your work, it is souls. Your field is the soul of him who trusts your priesthood, not much else. Physical work is extra; giving it up at a suitable time is worth more than a thousand sermons on detachment, even if we have not yet shed our blood.

I often ask myself the question: why do we have so few martyrs in Tradition, while many Christians are being slaughtered elsewhere? If God offers us a chance to renew our fervour, even if the occasion is miserable, profit from it. As for occupying a place so as to avoid having a liberal replace you, it should be noted that the replacement operation has been underway in numerous positions for years. In Anglo-Saxon countries, a whole generation has been given the push, Black, Violette, Scott, Novak ... nicely, but cleared out anyway. They did not stick with the program, times are changing inexorably aboard the Titanic.

The research we are making on the legal and economic structure of the Society shows that the legal entity holding the assets of the Society is entirely in liberal hands (Bishop Fellay, Fathers Pfluger, Wuilloud, Weber, Baudot, Mr. Max Krah, et al - have all the signatures in hand, I even recognize them: these are effective bureaucrats).

You tell me, "Bishop Galarreta has still signed." To which I reply that Father Pfluger has clearly indicated that he quickly withdrew his signature from the letter of the three bishops in 2012. I do not feel guilty not having any hope for him! Fr. de Cacaqueray's argument ["Resist inside with me... we will put a stop to Menzingen if we are united"] holds fewer and fewer people, because neither he nor Bishop Tissier have succeeded in reversing anything in the general policy, nor in publicly opposing any of the errors they have repeatedly condemned in private. They have had all the time they needed, and plenty of instructive precedents. Bishop Tissier has not said anything special in his confirmation tours. I always have hope for him, but we can not wait indefinitely.

As to Bishop Tissier de Mallerai's argument, ["Shut up, let the captains act"], again, what a disappointment. Since 14th July 2012, there is a total public silence, but I recognize two things:

- On one hand, Fr. de Cacaqueray energetically attacks the novus ordo, hoping to show that nothing has changed, or so that the faithful will see that his speech is decisive compared to that of Fr. Pfluger, even compared to Bishop Fellay - without the need to publicly decide, and all the while aligning himself with a growing number of Menzingen positions. There is a gradual change, including on the DQA, observable in the Mantes-la-Jolie conference.

- On the other hand, like Fr. de Jorna at the Chapter, or Bishop Tissier several times, these dear leaders have overcome their fear of saying what they think in private. In my case, Bishop Tissier beat a retreat, but it is certain that he regretted having signed the dubious declaration of June 2013.

Can we expect great things from these techniques? Can we be proud of proceeding this way?

I think those who burn out gradually lose the sense of the confession of the Faith, because:

-1. They get noticed anyway; and the Flavigny conference is a perfectly eloquent example of that. Despite their efforts to work with Menzingen, Fr. Pfluger did not hesitate to attack: Bishop Tissier, Suresnes [*French District HQ*], and even Bishop de Galarreta! No, there is no point in hiding. If you are silent publicly, *La Montagne* [a newspaper], the Jacobins, the committee for public safety will leave you alone for some time, because they have other problems to deal with for the moment, but Fr. Pfluger is very clear: if we will not be relieved of your persons by a purifying grace, certainly, your ideas will then go into the closet.

-2. They are forced to cooperate, to reproach their expelled colleagues as 'rebels' when they know very well that if nothing had happened in recent years, and if the orientation of the Society had not changed, these colleagues would be at work alongside them. And what's more, 75 "rebel" priests!

That's starting to become a significant proportion in the world of Tradition. Many of these "rebels" have been patient for years, and have expressed their worries discreetly, but it should be noted that discretion has only made things worse by feeding the arrogance of the liberal clan which continued its internal cleansing operation year after year. No, the enemy was not stopped by the captains.

-3. Collaboration of silence is never rewarded by the Revolution which requires you to agree with it. By the time they are strapped to the sliding board of the guillotine the "leaders" won't be able to do anything. They will have lost what remains of their freedom of movement. Fr. Ward has begun to screen telephone calls to Bishop Tissier, in residence, mysteriously, at the Chicago priory. Fr. Pfluger condemns the positions taken by the Bishop (Tissier), even if he keeps quiet publicly; and now that the Dominicans have joined us, what means remains to the Bishop to publicly express himself in France? We understand why Bishop Williamson did well to hold on to his "Eleison Comments." Many good Superiors, and so many good seminary teachers have been thrown out in the last few years that I cannot see anything going on but an ideological purge. Some of these colleagues are discouraged, confused. They do not have the energy to do much for the neo-SSPX, or the energy to join the exterior resistance: and that works out well for the Revolution.

Better to die with head held high, especially since the Revolution, instead of making us suffer in silence, instead suffers the exposure it deserves from those who resist it to its face. It is true that the Revolution kills its own children, how much more merciless will it be towards those it does not recognize?

So it is important for us to regroup, and as Fr. Pfeiffer said, the best way to regroup is to decide individually to fight. For the moment, we are a bit like scattered paratroopers, but we can already see a global web developing. We are almost eight in Austrasia. The earthquake in January in France also shows that the regrouping is being done outside a formal structure. How can it be otherwise when Bishop Fellay threatened the members of the interior resistance with expulsion in his last *Cor Unum*?

However, our movement's progress is such that in places the urgent need for priests for the Resistance faithful is not as acute as it was six months ago - in France at least. Insofar as you have decided to end the pretence and unite yourself with other colleagues (as did those of 14th January) and you think that a greater number of priests, faithful and even physical works can be saved, I can only respect your caution - provided that you have the firm intention to declare open war on this ever-present liberal party that is in place.

In retrospect, Fr. Pinaud's strategy has borne much fruit. It showed how much Menzingen mocks the law [canon and civil]. I think some colleagues may repeat the exercise, but it takes just a few, and they must know the terrain, because Menzingen is not ready to hold another "Pinaud trial." For others, it is best not to lose too much time. The 75 priests who have been pushed out have significantly changed the balance of power within the Society, in favour of the reconciliatory direction. One could also say that Menzingen has not finished with its purges, and even Fr. Simoulin has asked us to charitably prepare for additional separations.

I pray to the Holy Virgin that a perfect separation occurs. We can no longer work with these liberals. When you see the indulgence with which Fr. Pfluger (Bishop Fellay and others) treats Pope Francis and the *Ecclesia Dei* communities, the question arises: why is he not in the Fraternity of St. Peter or Christ the King? Answer: because even in those groups they are shocked by the Pope's remarks about gays, instead of saying "Who am I to judge the Pope?"

Bishop Rifan has become completely unscrewed: his thinking in 2004, especially on the concept of the present Magisterium, is, apart from minor details, the prevailing thought in the neo-SSPX. The case of Fathers Lamerand and de Chambord are examples of even more brutal falls. When a Post

Falls faithful asks Fr. Vassal what is the difference between the Fraternity of St. Peter and the Society of St. Pius X, he does not know what to say.

The liberal priests who join the dioceses (such as Frs. Thuilier, Cecchin, Prouteau) do not sufficiently compensate the haemorrhage on the right side. Most worrying is what comes out of our seminaries. How is it that Fr. Berthe wasn't ordained at Wigratzbad [*the FSSP seminary*]? Why was he so quickly named a seminary teacher? I see more work of a Fr. Nély (on Écône), than a Fr. Pfluger.

So, we can no longer paint all our opponents as revolutionary fanatics. No, there are affable liberals, sympathetic, gifted with a sense of humour, intelligent, with good manners and a certain piety. (Bishop Fellay is very smart).

Even if Fr. Pfluger has undermined the site "Un évêque s'est levé" (Gentiloup cannot come to terms with such clear proof that the official Society is declining), even if we have examples impressive in number and quality since 2012, that Menzingen strengthened in recent weeks (the phony crusade, the Pivert case, the Salenave computer, malfeasance against the Dominicans, etc.) - what I dread most are these are gifted and intelligent priests, the Girondins, the La Fayettees. They facilitate the entry of the new school of thought because of their influence and their respectability and acceptability.

Another reason that leads me to encourage you to join us is that Bishop Williamson has announced, in general terms, his intention to consecrate a bishop. Nothing has been done yet, but I think when the future of the Resistance has been completely secured, it may be a little late to make the decision to exclusively serve the Truth (the true backbone of the Catholic Church).

It is now that hearts rise up; let us take advantage of it, insofar as the case is made, the symptoms of liberalism show so much that the sliding of the Society is well established. We all have the feeling of carrying out our priesthood in sacrificing our comfort and our reputation and we have felt a great joy there.

The irony is that the mendicant orders who have joined us (or the orders which have a vow of poverty) remain in their houses while we start out with straw. The exercise will refresh Tradition.

What is absolutely certain is that the faithful help us a lot. Here (Asia) for example, we have a micro-seminary on a great four-hectare property, and we can deal with all transportation expenses, Fr. Suelo's heavy medical expenses, the reconstruction of a devastated village and several building sites at once. Bishop Williamson easily found all the necessary resources for the purchase of his house in Kent, without having to borrow from those he calls "Banksters."

God is good, He provides for all. Among us Fr. Pfeiffer breaks all records. What concerns us most is the way we organize ourselves so as to not repeat the mistakes of the past and the fatal centralization of the Society.

The more enthusiastically we set out, the more the results exceed our expectations. I do not think this letter (a little too long) will convince you in this so important decision to do nothing, to pretend, or to do everything to save the message of Archbishop Lefebvre, which is that of Christ the King. Vatican II denies rights that are due to Jesus Christ as God. This is a revolt, and those seeking to reconcile themselves with a revolt, as profound as this conciliar church are rebels themselves. What they say about us makes no difference.

Dear colleague, I just wanted to accompany you with my thoughts, wishes and especially my prayers.

Tuus,
In Jesu and Maria,

Francois Chazal +

REX! (rex.cz.blogspot.co.uk)
Interview with Fr. Martin Fuchs

30th March , 2014

“Trust in the Superiors is now ... shaken, it is destroyed.”

(Fr. Fuchs, Resignation Letter, January 2014)



Fr. Martin Fuchs is a former member of the Priestly Society of St. Pius X (SSPX). He left the Society on December 30th 2013. He explained his move in his Resignation Letter [see Recusant 14, February 2014]. Fr. Fuchs was an SSPX priest of the Austrian district. Given that the Czech Republic, technically-speaking, belongs to the same district and is a neighbouring country, we are very interested in his case. More importantly, the step taken by Fr. Fuchs is a breakthrough in Central Europe. Fr. Fuchs now lives in Aigen, close to a Czech-Austrian border.

One essential reason to request an interview with Fr. Fuchs was to bring some fresh information from this corner of the world, and make it available to all like-minded people in the global Resistance as well as to those who still remain hesitant, or far worse, ignorant as to what is happening. We think that Fr. Fuchs, once a highly respected priest within the Austrian SSPX district, has much to teach us.

(Note: The whole interview was conducted in English, which is not Fr. Fuchs's mother tongue.)

REX!: Father, would you please tell us how your departure was received by your District superior? Was it full of bitterness, as in the case of some other priests, or was it somewhat more civilised?

Fr. Fuchs: I told the new superior about my personal opinions about the relations of the Society with Rome when he came to the Austrian district last summer. So it was not completely new to him.

REX!: In your Resignation Letter you wrote: “Trust in the Superiors is now...shaken, it is destroyed.” Can you briefly say why this is so?

Fr. Fuchs: I had noticed during the last 14 years how the superiors deviated from the path of our Founder, Archbishop Lefebvre. At first, I couldn't believe it. I excused them and sought to give their ambiguous declarations a good interpretation, but I realised that these speeches became more and more frequent, and that their decision to seek a canonical solution was fixed, without regard to solving the dogmatic differences.

If we look back, we realise that there were at least three main lies:

Lie No.1: They asked for the liberation of the “old” Mass. The Tridentine Mass was never forbidden, it was always free. Therefore, there was no need for liberation.

Lie No.2: They asked for lifting of the “excommunications”. Our Founder had always regarded these so-called excommunications as null and void. Yet that which is null and void surely does not require to be lifted. In asking for the lifting of the excommunications, they admitted that the excommunications imposed in 1988 were absolutely justifiable. In this case, this would mean that Archbishop Lefebvre and Bishop de Castro Mayer had undertaken an unjust action.

Lie No 3: They went into discussions with Rome, because the two conditions that they had asked for were granted, although they had not been granted. The “old” Mass is not free, nor can it be offered at any time.

I asked myself: Can the blessings of God be upon these lies?

REX!: You cited several major reasons for your departure in your Resignation Letter, too. Would you summarize them in a few words or highlight any particular point?

Fr. Fuchs: Archbishop Lefebvre showed us how to negotiate with Rome. He spoke clearly about what he thought of the New Mass, what he thought of the “excommunications,” what he thought of future dialogue with Rome, and what he thought of a practical arrangement. All his answers were precisely stated, and were important for the protection of the Society of Saint Pius X. However, the superiors did not follow his approach, and they did not want to follow it. Read the sermon of Father Jean of Morgon on January 26th of this year, and you will see how Mgrs. Fellay, de Galarreta and Tissier de Mallerais have changed their point of view. If you take the Declaration of these Three Bishops – Point 11 – you must admit that a practical agreement is an option. If this agreement is made, the Pope will appoint a Visitor, who will demand the acceptance of the Second Vatican Council, and will also grant bishops according to his judgement in the future. It would be only a question of time before the Society of Saint Pius X disappeared.

REX!: If I remember well, you were also responsible for an SSPX chapel in Budapest, Hungary? What about the faithful there? Do they support you, or have they at least understood your step? What do they think of bishop Fellay’s policy?

Fr. Fuchs: Yes, I was responsible for the SSPX chapel in Budapest. As far as I could see, they had observed exactly the relations between the SSPX and Rome. The superiors did not inform the faithful about the situation, so the faithful obtained information via the internet. They found the letter of the three bishops, and the answer of the General house, and they were very disappointed with the latter’s content.

Most of them have understood my step very well. They have completely lost confidence in the superiors of the Society.

REX!: I believe that you are now staying in Aigen, Austria. How has your life changed since you left the SSPX? I believe that there is a small chapel in Aigen which you serve.

Fr. Fuchs: In the past, I often listened to the sermons, and read the books, of Archbishop Lefebvre. I don’t wish to follow the new ways. I only wish to follow our Founder, because of his uncompromising Catholic teaching.

Here in Aigen, I wish to be a priest for everyone who asks for my priestly services.

REX!: Let us return to the matter of your departure. What was the final straw for you in your decision to leave SSPX, and can you explain how hard it was for you to take that final step? (In your Resignation Letter you wrote: “With a very heavy heart, I communicated to the Superior General my resignation...”) It is, of course, much easier for the faithful to say good-bye and leave their chapel; we can only assume how hard it is for a priest. How much did your present faithful help you in your decision?

Fr. Fuchs: I am 52 years old, so it was not at all easy to leave the Society. I had to search out a new priestly existence. Otherwise, I would have been obliged to give up priesthood, and this I had no intention of doing. I entered the Society to restore the Catholic faith. I

became a priest in the Society, because I knew that only Archbishop Lefebvre was forming truly Catholic priests.

The faithful of the chapel in Aigen support me in whatsoever way that they can. As the chapel in Aigen belongs to a private family, the change was very easy.

REX!: Can you give us more detailed information regarding the situation of Tradition in Austria at the moment, in respect of both the priests and the faithful?

Fr. Fuchs: The situation of Tradition in Austria is certainly different from other countries. The distances [between Catholics] are very large. The number of faithful is not especially high, and their age is high, though it varies from region to region.

I have the impression that many faithful did not understand that the truly important question is not the Holy Mass, but rather the Second Vatican Council, and the novel definitions of religious liberty and the new ecumenism. It is upon these documents the other changes are based: the New Mass, the New Sacraments, the Ecumenical Bible, the new Code of Canon Law, the New Catechism etc.

REX!: Would you, Father, agree with my feeling that the atmosphere in today's SSPX is poisoned with fear, mistrust, spying and denunciation? My own experience is that when I used to pass some vital information to a priest from your former district in the not so distant past, he always used a personal, rather than official SSPX, email address. And one more example from your former district: A few weeks ago I wrote an email to another priest. He had replied, but when I sought to answer for a second time, my reply was repeatedly refused as a spam. However, when I used another email address of mine, and did not use certain "key words", there was no problem at all. Thus, I am convinced that all the official SSPX correspondence in the Austrian district is permanently monitored just like in France, Switzerland, Benelux or Germany.

Fr. Fuchs: Unfortunately, I must say there is an atmosphere of mistrust. If you do not agree with the new course you are being supervised. Look at the process of Father Pinaud. The superiors created an email address in his name, and sent emails to his friends.

The superiors know clearly and consciously that they have abandoned the mission of Archbishop Lefebvre. They will not tolerate any criticism of their new course, so they oblige the priests to be obedient and loyal. I remember distinctly that this was how the new Rome treated the Society after the Second Vatican Council. When I visited my parish priest in 1987, to explain him my position, he said: "You and Archbishop Lefebvre are disobedient. You must obey the Pope!" If Archbishop Lefebvre had listened to this, he would never have founded the Society of Saint Pius X.

The superiors have forbidden the sale of Father Pivert's revealing book, *Our Relations with Rome*, which explains and highlights the views of Archbishop Lefebvre precisely.

The information given to Society priests during the past 12 years has been insufficient and out of date. They gave as their reason for this that relations with Rome had to be kept secret. Our Founder, to the contrary, always spoke publicly and unambiguously. A matter as important as the Faith cannot ever be dealt with in secret.

REX!: How would you respond to those who accuse the Resistance of dividing an already small flock?

Fr. Fuchs: We are here on earth to go to heaven. That is why we must preserve the Truth and live according to that Truth. The faithful, who supported the Society of Saint Pius X,

always did so because of Faith and Truth. Now, however, both these things are in great danger if this betrayal continues much longer.

REX!: Father, imagine an SSPX priest who is in serious doubt about what to do – whether to stay or to go. What would you tell him? What should he consider?

Fr. Fuchs: So long as the superiors do not speak clearly and truthfully, and so long as they do not steer clear distance of modernist Rome, I can give him no other answer than: leave the Society!

I ask the faithful of the Resistance to support departing priests, and to establish places where they can say Holy Mass.

I have the impression that many priests have not truly studied the situation, or that they are too taken with their duties, whilst others of them might not want to see the reality because of the consequences.

REX!: A great part of the priests in SSPX are probably convinced that bishop Fellay's line is disastrous, yet they, together with bishop Tissier, think it is necessary to wait until the next General Chapter. Do you think that this strategy can change anything, given that we know that the majority of Chapter members have been appointed by bishop Fellay?

Fr. Fuchs: If you reflect upon the change of the three bishops, you cannot stay any longer. Their intention is to make an arrangement with Rome. You will come to the same conclusion if you read the statements and answers of the district superiors – of this, there is no doubt!

REX!: Father, what is your opinion of the six preliminary conditions agreed to at the last General Chapter?

Fr. Fuchs: They are wholly insufficient to protect the Society as it was founded by Archbishop Lefebvre. The third condition *sine qua non* is ridiculous: at least one bishop – Only one bishop? And what a bishop? According to the ideas of Rome? This would be the end of the Society!

And the first desirable condition: an own ecclesiastical court of first instance – this condition goes in the same direction: The second instance may cancel the judgments of the first instance at any time.

REX!: What do you think of the idea that bishop Williamson should assure the continuation of Operation Survival by consecrating one or more bishops? Do you support this idea?

Fr. Fuchs: Yes, I do. I have encouraged him to consecrate bishops as soon as possible. He doesn't want to tread any path other than that of Archbishop Lefebvre.

REX!: Is there anything special you would like to tell our readers by way of conclusion?

Fr. Fuchs: We should follow our Founder! We should form a new society, or a structure where priests and faithful work together based upon a clear declaration of Doctrine and Aims. There should be found a house, a kind of centre, where the apostolate is organised, coordinated and guaranteed. There should also be a foundation for the needs (health insurance etc.) of the departing priests in order to assure their priestly livelihood.

REX!: Thank you, Father, for your time, and thank you also for what you do! We are happy that there is a brave priest like you in our area. May God bless you!

(Interviewer: D. Grof)



The SSPX “Branding” continues and spreads...

In recent weeks, more evidence has emerged that the “branding” of the SSPX is not confined to North America - the whole SSPX is destined to look like the same, boring factory-produced ‘politically correct’ “brand”. Within the last few weeks, the SSPX District newsletters of the German District, the Austrian District and German-speaking Switzerland respectively all underwent a change of appearance which has left them looking virtually the same, (they even have largely the same content!) and giving them an

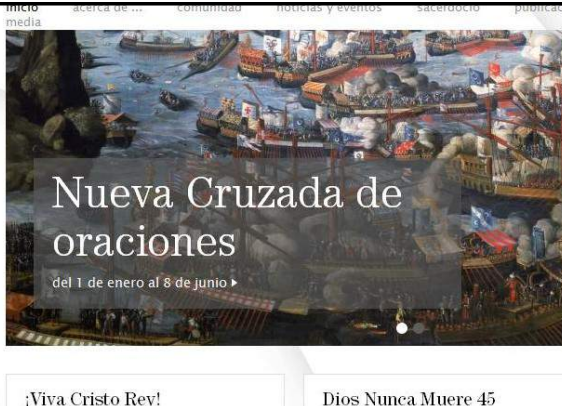
appearance which will be very familiar to anyone who has been following the ‘branding’ saga.

Furthermore, the “brand” new US District website (which we reported on when it first appeared - see *Recusant* 8, July 2013) now has a French lookalike, a version for the General House and one for Écône, as well as versions for the Districts of Germany, Austria and Mexico, even though those countries have not yet officially switched over from the old websites.

(Above: mexico.prod.eu.fsspx.net/
Left: germany.prod.eu.fsspx.net/
Below: seminaire.prod.eu.fsspx.net/)

In case you are wondering: no, we’re not sure what that headline is referring to either. “Bishop Fellay received” what preamble? (And anyway, surely that should read “has received”?) Also, see if you can spot

the rather embarrassing spelling mistake, and the phrase “one more spotlight [t]” in Dutch (did someone forget to translate it ?)



Bishop Fellay received the preamble

SSPX General Chapter statement ►

SSPX websites

lefebvre

library

discuss our news centre

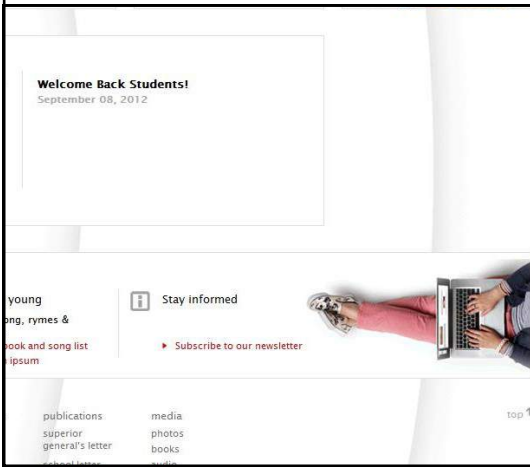
Spotlight item for STAS



Archbishop Lefebvre

nog een keer een spotlight

As to the content of these new “branded” SSPX websites, they are every bit as bad as the original US prototype sspx.org



Take, for example, the (proposed?) website of an SSPX school in North America.

<http://school.usa.prod.eu.fsspx.net/en>

At the bottom of the main page there is a picture of what appears to be a woman in jeans (unless it is a very effeminate-looking man!) using a computer, as an illustration to accompany “Stay informed - subscribe to our newsletter”. Is this what the SSPX now regards as normal? Or is it just that is not important enough to bother finding another picture?

Or, to take just one more example, here is what one page from one of these new websites has to say about the Catholic Faith and its relation to society and the world around us:

“The Catholic faith is not limited to individual, private belief. It should form strong, public bonds between the members of society, providing a common source of joy, hope, and beauty within a community.

The SSPX recognizes the importance of frequent social contact between its priests, its faithful, and the world at large. Community life, education, and apostolic works are crucial in forming a complete Catholic society. The SSPX, therefore, supports a wide variety of these initiatives, ranging from primary and secondary education to local men’s and women’s groups to Ignatian retreat centers.

There is something for everyone, and we hope you take advantage of these many opportunities to share your life with others. Remember, a growing faith is a healthy faith!”

(“Presence In The World” <http://seminaire.prod.eu.fsspx.net/en/presence-world>)

That is all it says, nothing more. So there you have it. It's all about “joy, hope and beauty within a community.” Reminds me of my time in the Novus Ordo! I suppose it was a mere oversight that they forgot to mention the public duty of governments and societies as a whole to profess the Faith and honour God? They say that the Faith shouldn't just be individual or private, but then they don't say what needs to happen if it is not going to just stay ‘individual’ or ‘private’. Surely the alternative to the Faith being private is that the Faith should be confessed publicly? And surely that means that it must be professed by whole countries, governments and government institutions? But no, we are just told that the Faith helps to form a bond between people, helping them to form “communities”. How exactly do these “communities” come about? And what size community, what constitutes a

“community” in this passage? Are we talking about two families or whole cities and whole nations? Are we now afraid to say that the USA, the United Kingdom, the French Republic, etc. all have a duty to become constitutionally Catholic confessional states and to honour Christ in their laws and constitutions? Don’t Muslims and Jews and Mormons have a “bond” with people who share their “faith,” don’t they also form “communities”?

Where is the mention of the Social Reign of Christ the King, who must rule? Where, for that matter, is there any hint that life is a spiritual warfare, a fight for the faith, a veil of tears, that we need to be on our guard against temptations of “the world, the devil and the flesh”, that if any man truly wishes to follow Our Lord “Let him deny himself, pick up his cross and follow me...”

As for the talk of “sharing your life with others” and “a growing faith is a healthy faith” - that sounds very nicey-nicey and glib, but does it really mean anything? What, exactly, does it mean?

Clearly, then, this page raises more questions than it answers, but one thing is certain: it is not a true or accurate representation of the Catholic Faith to the world.

That this is to become a worldwide, SSPX-wide thing seems to us to be fairly clear. On the website <http://service.prod.eu.fsspx.net/en/platform> we read the following about the “platform” (which I suppose means the template for this new type of “branded” website):

The platform is built with an hierarchical order between the different sites. The top level of the site is the level of the General House. On the second level we find the seminaries and the districts. The priories/schools/retreathouses are on the third level. Any level can publish to/from a lower level i.e. a district to/from a priory or school; or a priory to/from a school under it. However, a lower level cannot publish to a higher level. If the webmaster in charge of the higher level wants to add your content to his or other sites under his domain e.g. a priory pilgrimage onto a district site, or on the sites of the neighboring priores/schools then he will log in and “Publish to” the relevant sites.

So another aspect of this new development is that it is designed to put greater power and control into the hands of the small clique in Menzingen. Why have District Superiors with ideas of their own, when you can appoint the most uninspiring, feeble-characters and then micro-manage everything they do!? This will help to ensure that the right secrecy levels are maintained, that embarrassing facts or admissions do not accidentally slip out - embarrassing little incidents such as Fr. Morgan writing in the British District newsletter at the end of 2011 that the superiors who met in Albano were unanimously against coming to an arrangement with Rome... Menzingen issued an immediate official communiqué reminding everyone that only “they” were allowed to comment. They also ordered the November 2011 newsletter to disappear from the website. In future they will not have to worry: there will soon come a time when every District newsletter and District website will be written in Menzingen!

So far the British District appears to have avoided this, but do not expect that to last long. Whether or not the “legitimate authorities” of the SSPX will wait another year, until there

is a change of District Superior in 2015, it makes little difference in the long run.



The company which did the “branding” it seems is called “credo.creatie,” founded in 2001, in Eindhoven, Holland. A brief perusal of their website gives one a pretty accurate feel: it is all modern-art-type graphics, and it all has a “novel,”

“clever”, “post-modern” feel to it. Even the name is novel and modern, and this is doubtless exactly what they intend. It seems to be all about presentation, and they appear to be very slick and clever, and very good at what they do. On their “portfolio” page, one can see a selection of examples of various companies whose “branding” they have done. Most of them appear to be government agencies, law firms, banks, etc. ...and the Angelus magazine. What they show is of course only a selection, and thus other examples of SSPX “branding” (such as the new websites) are not included. What is interesting is that it exactly corroborates what Fr. Girouard said in his sermon a year ago. Because it is all so amazing (yet true), and very much worth recalling and re-reading, I hope the reader’s patience will allow me to quote Fr. Girouard at some length.

I told Fr. Wegner, I said to Father: “Look at the DICI website; look at the Angelus magazine; look at the website of the SSPX in the United States; look at the website of Father Couture in Asia; look everywhere, and you don’t see any spirit of fight anymore against Vatican II and the New Mass! It seems to me that the Society has become a blunt sword in the hands of the Lord! There is no cutting edge anymore, it is useless!”

And I thought he would say: “Oh, you are wrong” or, “really, Father, we are still strong, and we are still fighting, and you are, you know, it’s a misconception that you have. How can you say this?” So I was really taken aback when he agreed with me, and he said: “But yes, Father, it’s true!” [...] But when my jaw dropped, was when he said that this was a good thing, this change was a good thing! Okay! Also, well, he explained to me how it came to be. He said this is not just a coincidence, or it is not because priests are becoming lazy or they are afraid of Rome. No, no! He said: “This is a decision that has been made in Menzingen, okay? Yes, Father Girouard, and this decision in Menzingen was made because we have been branded! ... Well, when I was in Holland, District Superior, I met with somebody, I became friend with the President of a company [...] and I asked him to take care of the Society and to do the branding of the Society, because that company is specialized in branding.”

And afterwards he gave the conclusion to Father Wegner and to Bishop Fellay, the conclusion of the whole survey of the branding, and he said to Father and Bishop Fellay: “Bishop Fellay, the result of my survey, is that for the last fifteen years, you

had it all wrong! You will never get more faithful and more people to come to your churches if you continue this way, because right now, the Vatican II Church is like an old man dying, and it's like dying flat on the street. Like they lose their seminaries, they lose their monasteries, they sell their churches, and it is a dying church! And you are really looking bad when you continue to fight that Church! It makes you look like a cruel... or like you exaggerate, or like you are kicking somebody who is already dying! So your new branding has to change you completely! You have to stop arguing; you have to stop fighting; you have instead to go on the positive side, and to show the beauty of the traditional liturgy, the beauty of the traditional theology, and that way people will not see you as cruel, or bitter, or things like that."

And this is why, since the branding of the society, DICI has changed; the SSPX websites have changed; the Angelus has changed. And in fact, interestingly enough, if you go back to the first issue of the new Angelus, what does Father Wegner say? Go back if you have it, and read it. He says: "We will not anymore put the emphasis on the battle and the fight, but we will put the emphasis on the beauty of the Gregorian chant, the beauty of art..." And so forth and so on. Go ahead and read it. It is exactly the branding of the Society and, really, I had to put my jaw back into place, because I said to myself: "I thought that if there was one person in the world who was authorized, and who knew better, as of the branding or the definition of the Society, that would have been its founder, the Archbishop Marcel Lefebvre! Not a layman who is not even a Catholic, who is not even a traditional! How can you go ask a pagan to define what we are, and what we should do? It is a complete madness!

They accuse us of not being supernatural, and what is that: to pay hundreds of thousands of dollars to that company, a pagan company, and to say: "Well! Forget about Coca Cola! And do the SSPX, brand us!" Instead of listening to the founder, instead of reading the founder, who said who we were! As if what the founder said was not good enough, and now we have to have pagans telling us what to do!

(Fr. Girouard, Sermon of 2nd June 2014, available on www.sacrificium.org)

In case the conclusion has escaped anyone by this point, let us spell it out here, once again. Putting aside the spirit of the founder, the SSPX has embarked on a costly financial exercise to make themselves more acceptable to an increasingly evil and anti-Catholic world. By spending funds on "branding" and by allowing in effect, "the world" to dictate to them what they ought and ought not to say, they have decided to follow worldly 'wisdom' before supernatural wisdom. And in simultaneously spending money on their "image" and trying to raise funds to help this new "image", they have changed the goal, the purpose, the reason for existence of the SSPX. In effect, they have created a new SSPX, an SSPX which sees itself as an end in itself, as its own goal, as its own reason for existence. The old SSPX, the one which Archbishop Lefebvre founded saw its mission as picking up the weapons which had been laid down by the rest of the Church at the time of Vatican II. Like David facing Goliath, the old SSPX carried on fighting against all the odds, against the lies, deceits and evils which increasingly characterise the modern world. The new SSPX does not do that. It has formed a compact with the modern world, whereby it hopes to reap a tiny share of the "profits" in return for not being seen as a "prophet of gloom" and "spoiling the party".

"If the world hate you, know ye, that it hath hated me before you." (John 15:18)

SSPX Watch!

Germany: 89 yr-old “expelled” by District Superior from all SSPX chapels for “bad spirit.”



16th April, 2014
Stuttgart

Dear Mr Jakobi,

Due to the bad spirit, which you have been spreading for a long time in our chapel of St. Ansgar in Seelze, as District Superior I hereby decree that you are persona non grata in the priories and centres of the German District, especially for the above-named chapel. This ban will remain in force until its express repeal.

Yours sincerely,

Fr. Firmin Udressy (District Superior)

According to the website “Custos Sancto”, Mr Jakobi, was a pillar of his parish since long before the Council, and of his SSPX parish in more recent times. A retired postman who refers to himself as a ‘Lefebvre hardliner’, he parted with his savings so as to make possible the purchase of this chapel, the very same chapel from which he now finds himself banned! “Bad spirit” is a rather vague charge for so serious a punishment. What has he actually done?

USA: Fr. Trevor Burfitt, SSPX prior in Veneta, Oregon denounced one of his faithful, Mr. Lance Colvard, by name, both in the pulpit and in the newsletter. His unspeakable crime: emailing some fellow parishioners encouraging them to attend the Resistance Mass and inviting them to reply with any good reason why they ought not to attend the Resistance.

Rome: Bishop Fellay, Fr. Pfluger and Fr. Nely take a trip ...

Originally begun as an “internet rumour” a couple of weeks ago, it was since been confirmed by both the SSPX (before Rome beat them to it?) and Rome. DICI has the following to say:

“On 13th December 2013 Bishop Fellay and his assistants went to Rome at the request of the Ecclesia Dei Commission, for an informal meeting. Following this interview, the Secretary of the Commission, Archbishop Guido Pozzo, invited his counterparts for lunch at St. Martha House’s dining room where they were joined by Archbishop Augustine Di Noia, Assistant Secretary of the Congregation of the Faith. It is in this large refectory that the Pope takes his daily meals, away from other guests. Archbishop Pozzo insisted on introducing Bishop Fellay to the pope while the latter was leaving the refectory. ...”

(<http://www.dici.org/en/news/about-a-meeting-between-the-pope-and-bishop-fellay/>)

France: Menzingen suspends relations with Avrillé

“Bishop Fellay has had to suspend all relations with the friary of Avrillé following the ‘Address to the Faithful’ which the Fathers signed and a public conference which the Fr. Superior organised on 19th January. In this conference, the authorities of the SSPX were strongly attacked and a call was made to openly resist Bishop Fellay. While awaiting the clarifications and explanations which the Superior General has now twice demanded of the Fr. Superior, and the necessary reparation required for the outrageous words at Avrillé, all relations and collaboration is necessarily suspended with this community.”

(Menzingen circular, quoted by Fr. de Caqueray in 9th May 2014 letter. See: “NonPossumus” website)

Anywhere: Reactions to Novus Bogus ‘Canonisations’ ...?

Well? Have you witnessed any...?



“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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