



The Recusant

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



“The problem of jurisdiction demonstrates the importance of being canonically recognised. It is not possible to say that it is not important to have the seal [label] of “Catholic.” It is necessary to have the seal!

...The official church is the visible one, it is the Catholic Church, full stop!”

(Bishop Fellay, ordinations sermon in La Reja, Argentina, 20/12/14)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Fr. Pfluger is a man who speaks his mind, and for that we commend him. He is on the other side, to be sure, he would disagree with us about a great many things and doubtless does not think much of any of us “Resistance” folk, but for all that there is something refreshing in his manner of speaking openly what many in the SSPX think secretly and do not admit to. If there is one thing which has characterised the manoeuvrings of the past three years and more, marking them out as evil, it is the secrecy, the deceit, the lies and double-dealings by which the patience of the faithful has been sorely tried and their trust and credulity practised-upon.

First we were told that the Tridentine Mass had been “freed,” then that the excommunications had been done away with. At that stage, many people expressed misgivings, but were regarded by their fellows as perhaps little better than pedants and ingrates. Be grateful for the little you have received and stop moaning because it is not entirely up to standard! Then came the

talks with Rome. 'What better way to show these conciliar authorities what the problems are with the Council,' we were told, 'at least we have to try.' 'After all, we're still waging the same fight as Archbishop Lefebvre, we haven't changed. Don't worry, every single session will be filmed for posterity, so although it's all happening behind closed doors, they're not taking place in secret, oh no, we're just being "discreet"...' Since 2011 when the talks came to an end (fast approaching 4 years ago now!), not even so much as a transcript of those films has ever seen the light of day and there has been no mention of them even existing.

Then a meeting of SSPX superiors was called in Albano, and that too was "discreet". 'What are we discussing? Well, you know, Society policy, that sort of thing, it's a priestly order and you're not a priest, what makes you think it somehow concerns you?' Fr. Morgan committed the cardinal sin of writing about the meeting in the District Newsletter a few weeks later, revealing only the broad view of the topic discussed and the decision reached ('Should we do a deal with Rome?' 'No, perhaps better not...') And immediately the Menzingen press-machine went into overdrive to suppress the story and prevent any further such occurrences: 'We are the only ones who are allowed to tell the faithful what's going on with Rome (and if we don't tell them anything, then that still doesn't mean that a mere District Superior has any discretion in the matter!) We haven't changed, we still wage the same fight as before. In the meantime, the rest of you, you priests and faithful, enough with these rumours! Stop talking about whether or not there'll be a deal with Rome! Be loyal and obedient and stick to the official SSPX channels for your news, stop trying to find things out, anyone would think we were hiding something from you!'

The new year arrived and bit by bit, more and more modernist statements issued forth. 'Against Vatican II, us? Whatever gave you that idea? Listen, not many people really know what the council actually taught about Religious Liberty. It is in fact very, very limited. Very limited. Not many people know that. I know it, and our new friends in Rome help me to see it. If only everyone knew what I know, then they'd know what a wonderful Pope Benedict XVI really is. Of course, I can't tell you everything I know, so you'll just have to take my word for it... I haven't changed. Yes, I've sent a doctrinal declaration to Rome for their approval - so? What do you mean you'd like to know what it says - what concern of yours is that, don't you trust us? Anyway, if I can't tell you what's in it, though I do think it will be accepted. But we haven't changed. Here's a picture of Archbishop Lefebvre accompanied by a fairly harmless quote, just to prove that we're still connected to him somehow.'

More recently? 'No, there's no more talks with Rome, that's all over. It's all off the table. Has been since 2012...' 'Mgr. Pozzo says they've been going on in secret all along? Well, you know... We're still the same old SSPX, you can trust us! Hey, aren't those Romans bad!'

Fr. Pfluger, by contrast, speaks his mind. It seems that every time he opens his mouth he betrays what the real plan is. Shortly before Christmas he was telling people that expulsions and departures of priests from the SSPX are a jolly good thing, we don't want their type anyway. Once we've got rid of all of them we can fill up the remaining gaps with the Fraternity of St. Peter. They're the same as us, if we can unite with them we'll be even stronger. His interview given to *Der Gerade Weg* is similarly candid, although perhaps not quite as easy to understand. So, whilst this may come as a surprise to many, we commend Fr. Pfluger - would that there were many more like him.

Alas, what there *are* plenty of, are the other sort, on both sides I mean. 'I'm going to behave

this way in front of people, but secretly, I really think this.’ On the one hand, there are those many SSPX clergy, including many superiors, who secretly hope and pray for the day when they can be “respectable” “reunited”, when they can sit down to dinner with the local Novus Ordo parish priest on terms of equals. ‘If only Bishop Fellay would hurry up and get us back into the Church! Then we could be canonically regular! But I’d better not say what I think openly in front of the faithful, it might cause problems for the boss. We want to take as many faithful and as much real-estate with us when the great day comes, and after all, the faithful don’t always know what’s best for them...’

As a reader recently remarked to me in an email:

“If a priest rejects the notion of supplied jurisdiction and is uncomfortable with the status of the SSPX, he is really morally obliged to quit the Society, as priests did in 1988. There is no lack of existing groups he could join. The newly-consecrated bishops in 1988 proclaimed it a badge of honor to be slapped with a decree of excommunication by the conciliar Church (it is their own self-designation!). The Society’s auxiliary bishops understood that their jurisdiction was supplied, justified by the state of necessity occasioned by the tragic state of the Church, which has been infiltrated and occupied by her enemies. It seems to me duplicitous for a priest who is not or no longer is convinced of the reality of supplied jurisdiction as the warrant for his ministry outside the confines of the “official” Church to continue on in the Society, since such has been the forthright, carefully expounded opinion of all who have stayed with the SSPX since 1988. Anyone with doubts about the Society’s status should just leave it, and not try to subvert it from within. That is the way modernists work, and everyone from St. Pius X to Fr. Calmel labels such behavior treason.”

This is of course quite right. You think you’re not really in the “visible” Church? Fine, off you go then. You want to be “canonically regular”...? Goodbye! But no, what we have, really, is little better than treachery and subversion. That is why this new brand of SSPX modernist is far worse than the Fraternity of St. Peter or the local Novus Ordo priest. With an indult priest or a Novus Ordo priest, you know from the start that you disagree, which makes things so much simpler and easier. Beyond that there need be no hatred or resentment.

On the other side, alas, there are also those priests who disagree with the new direction, who are supposedly somehow “on our side”, though quite what that amounts to in the order of any practical good is a question that none can answer. They allow themselves to appear to go along with the new tyranny of Menzingen, they do not denounce Pope Francis’s latest shenanigans without looking twice over their shoulder (if then!), they are wary even of their fellow SSPX priests. They may occasionally preach against Vatican II, but Vatican II was fifty years ago, one is allowed to be ‘historical.’ Well, sometimes, at any rate. But they dare not name the way in which Vatican II is currently threatening their own flock today, they must never breathe a word about the introduction of Vatican II into the SSPX. To varying degrees they sympathise with the Resistance, but they do nothing, because, after all, I have to look after number one first.

‘I’m going to very, very carefully watch what I say...’ Have a good old read of the early chapters of Solzhenitsyn’s Gulag Archipelago if you would like to see where that behaviour leads. Had only a tiny fraction of the Russian people stood up to the Red Terror, the thing could never have happened the way it did. But every man has handy a dozen reasons for why

he is right not to sacrifice himself. 'My neighbour has been denounced as an enemy of the people? My best friend has disappeared in the middle of the night? My work colleague and her husband were last seen being bundled into the back of a big black car, their children now in a state orphanage are being taught how wicked their own parents were...? Thank God it wasn't me! It's terrible what happened to them, but I'd really better keep my head down or it might be me next...' And because everyone was thinking one thing and doing another, each man trying above all to save his own skin, with virtually no open resistance being shown anywhere, the Red Terror marched on through Russian society virtually unopposed.

"And how we burned in the camps later, thinking: What would things have been like if every Security operative, when he went out at night to make an arrest, had been uncertain whether he would return alive and had to say goodbye to his family? Or if, during periods of mass arrest, as for example in Leningrad, when they arrested a quarter of the entire city, people had not simply sat there in their lairs, paling with terror at every bang of the downstairs door and at every step on the staircase, but had understood they had nothing left to lose and had boldly set up in the downstairs hall an ambush of half a dozen people with axes, hammers, pokers, or whatever else was at hand? After all, you knew ahead of time that those blue-caps were out at night for no good purpose. And you could be sure ahead of time that you'd be cracking the skull of a cutthroat. Or what about the Black Maria sitting out there on the street with one lonely chauffeur - what if it had been driven off or its tires spiked. The Organs would very quickly have suffered a shortage of officers and transport and, notwithstanding all of Stalin's thirst, the cursed machine would have ground to a halt!" (*The Gulag Archipelago, Chapter 1 'Arrest,' p.16*)

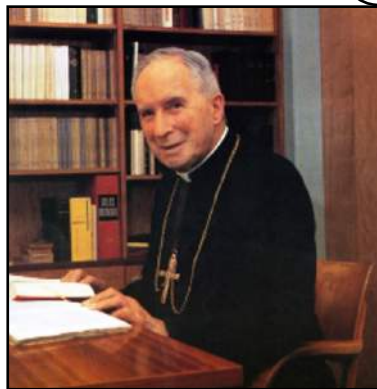
So much for "Resisting-Comrade-Stalin-From-Within." How did that one work out? No, dear reader, I would not expect anyone to agree with me who is not himself out of the mephitic atmosphere of the SSPX by now, or at least half-out. It poisons you without realising it. Those who stayed in and promised to stay sympathetic to the Resistance from within will only become increasingly less sympathetic as time goes on. Sooner or later even the theoretical distinction between them and their "normal" SSPX fellows will cease to exist.

That is why I say, once again, that I find Fr. Pfluger refreshing. No dissembler or secret schemer he! If all the priests of the SSPX had been like him, if we had had 100% Fr. Chazals and Fr. Pfeiffers on one side and Fr. Pflugers on the other, the devil, who works in secrecy and revels in this sort of situation, would have found one of the main weapons in his armoury blunted. If we have been given the Faith and are not prepared to fight for it, then we are not worthy of it. We are worse than those who never had it to begin with. What is the common thread of both types of secrecy, if it is not selfishness? Looking-after-number-one will be the spiritual death of the SSPX apostolate (it already is in so many ways). And it will be the death of the Resistance too, if we ever succumb to it, if we are not vigilant, if we do not make ever renewed efforts to sacrifice ourselves. We only need one good reason to sacrifice ourselves: we are following in the footsteps of Him who taught us by example, sacrificing Himself in ways we can scarcely imagine. Almighty God does not ask the impossible of anyone, only that we confess Him. He will take care of the rest.

"Tell them, finally, that We had foreseen this long ago; that We commend them to the Eternal Father without Whose Providence no sparrow falls to the ground. Bid them be quiet and confident." (*"Pope Sylvester," in "Lord of the World," Mgr. Robert Hugh Benson*)

An Interview with Archbishop Lefebvre

TAKEN FROM
*Fideliter magazine, issue 66,
November-December 1988*



Bishop Bernard Tissier de Mallerais ordained seven priests at Ecône, Switzerland, on September 25, 1988, and Bishop Bernard Fellay, another of the four bishops consecrated by Archbishop Lefebvre, ordained three at Zaitzkofen, Germany, on 1st October, 1988. These constitute the most important actions after the consecrations. After the ordinations, His Excellency Archbishop Lefebvre granted an interview to Fideliter.

Interviewer: After these ordinations, what are your feelings?

Archbishop Lefebvre: I can feel nothing but joy. It was, indeed, this desire to insure the continuity of the transmission of the Catholic priesthood that led me to consecrate four bishops.

This was my wish—to see the work continue. It was a feeling that I had already experienced when I passed on the charge of Superior General of the Society to Fr. Schmidberger. I acknowledge that I will be happy if the Good Lord grants me a few more years to live and see the continuation of the Society. Now there are signs that it will last, that it will endure, and that it will be strengthened. I am happy to see that my episcopacy shall not be the last one faithful to Tradition, and that Tradition will continue even should I die now. The fact of having bishops is of paramount importance.

It was certainly a decision not easily made. On Jan. 2, 1988, I wrote to Fr. Aulagnier, “Behold, a new year is beginning; it will be a year for great decisions, whether the proposals from Rome are good or not. I am almost certain that they will be inadmissible, and that we shall have to continue the work of the Church without the support of the Vatican. It shall be the year of the bishops of the Society, God willing—Let us hope that it shall be a source of blessings. He who says blessings, says trials too...”

It is with that spirit that I went to the negotiations which I feared would not succeed.

Interviewer: At the end of July, in the conference to the Chilean bishops, Cardinal Ratzinger had severe words regarding the disastrous effects of Vatican II, without identifying their causes.

Archbishop Lefebvre: Yes, indeed. He called for an examination of conscience for “the post-schism.” He proposed three areas of reflection.

- 1) The question of the liturgy too much desacralized;
- 2) Whether it was an error to present Vatican II as a super-dogma, blotting out the whole of the Tradition of the Church;
- 3) That the documents of the Council do not all have the same importance.

The Cardinal said that many see, in Archbishop Lefebvre, a guide and a useful master....One must take into account the positive elements which do not find a vital place in the Church today. He expressed the opinion that if the areas are corrected “the schism” of Archbishop Lefebvre will not last long. What can be the deep feelings of the Cardinal? One is forced to acknowledge that, for the Cardinal, one must return to the Council.

We indeed had a little hope that something had changed in the Vatican; especially after the Visit of Cardinal Gagnon and Msgr. Perl and their declarations, I had hoped that things would develop in Rome.

But, then, when we found out their deeper intentions in the meetings, the discussions on the Protocol, and the Protocol itself, I realized that nothing had changed. We were faced with a brick wall. They had hoped to put an end to Tradition. This is, indeed, the position of Rome, of the Pope, of Cardinal Ratzinger, of Cardinal Mayer, of Cardinal Casaroli....All these people hold desperately to the Council, to this “new Pentecost,” to the reform of the Church. They do not want to depart from it.

Cardinal Ratzinger said it openly in an interview to the great Frankfurt newspaper, Die Welt, about the consecrations: “It is inadmissible, one cannot accept that there be in the Church groups of Catholics who do not follow the general way of thinking of the bishops in the world.”

Here you have it; it is clear!

For a while I thought something had changed in him, but I have to acknowledge that all he did was with the intention to suppress the group that we were forming and to bring us back to the Council. It would be a mistake to impute only to Cardinal Decourtray and to the French Bishops this will; it is the position of Rome. The only difference is that the Vatican has more facilities to grant things to attract the traditionalists and, then later, destroy them and bring them back to the Council. It is just a question of Roman diplomacy.

The French, German and Swiss bishops are not happy with the groups to which Rome has now granted some privileges. So they have said to the Vatican, "Don't give us such groups. We don't know what to do with them! They are going to cause trouble. We had condemned them; we had rejected them, and now you say they have the right to do what they want. It cannot go like that."

I would not be surprised that there be confrontations between the bishops and Rome. Some have already started. Recently, in the name of the Swiss bishops, Msgr. Henri Schwery made a violent declaration against Rome, saying that it was "inadmissible to have given such admissions to the traditionalists without consulting them. They have not been consulted and Rome has caused disorder in their dioceses."

I will, therefore, not be surprised if during the next bishops' meeting of France, Germany and Switzerland there be violent reactions against Rome. The Vatican shall be brought to say to those who have left us, "You must accept the Council; you must accept the New Mass. You must not be so intransigent."

The Vatican "will get them!" It's impossible that it should be otherwise.

Interviewer: Cardinal Oddi recently declared, "I'm convinced that the division shall not last long, and that Archbishop Lefebvre shall soon be back in the Church of Rome." Others say that the Pope and Cardinal Ratzinger feel that the "Lefebvre affair" is not closed. In your last letter to the Holy Father² you declared that you were waiting for a more propitious time for the return of Rome to Tradition. What do you think of a possible re-opening of the dialogue with Rome?

Archbishop Lefebvre: We do not have the same outlook on a reconciliation. Cardinal Ratzinger sees it as reducing us, bringing us back to Vatican II. We see it as a return of Rome to Tradition. We don't agree; it is a dialogue of death. I can't speak much of the future, mine is behind me, but if I live a little while, supposing that Rome calls for a renewed dialogue, then, I will put conditions. I shall not accept being in the position where I was put during the dialogue. No more.

I will place the discussion at the doctrinal level: "Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ? If you do not accept the doctrine of your predecessors, it is useless to talk! As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless."

Thus, the positions will be clear.

The stakes are not small. We are not content when they say to us, "You may say the traditional Mass, but you must accept the Council." What opposes us is doctrine; it is clear.

This is what Dom Gérard did not see, and what confused him. Dom Gérard has always seen the liturgy and the monastic life, but he does not clearly see the theological problems of the Council, especially Religious Liberty.

He does not see the malice of these errors. He was never too much worried about this. What touched him was the liturgical reform and the reform of the Benedictine monasteries. He left Tournay, saying, "I cannot accept this."

Then, he founded a community of monks with the liturgy and with a Benedictine spirit. Very well, wonderful. But he did not appreciate enough that these reforms which led him to leave his monastery were the consequences of errors in the Council itself.

As long as they grant him what he wanted - this monastic spirit and the traditional liturgy - he has what he wants and is indifferent to the rest. But he has fallen into a snare: the others have given up nothing of their false principles.

It is sad because there are around sixty monks, twenty priests, and thirty nuns. There are nearly one hundred youth there, bewildered, whose families are worried or even divided. It is a disaster.

Interviewer: The nuns of the monastery Notre Dame de l'Annonciation remain very much attached to you.

Archbishop Lefebvre: Yes, indeed. They came to make protestations of their affection... but I am not interested manifest their affections....However, I do not seek this affection, but rather that they remain attached to Tradition. Are they willing to submit to a modernist authority? Here, indeed, is the question. If needed they must separate themselves from Dom Gérard to keep the Faith and Tradition.

At least the monastery in Brazil [Dom Tomás Aquino's Monastery of Santa Cruz] refused to follow Dom Gérard and that is an important point.

I believe that what has contributed to the loss of Dom Gérard was his desire to open to those who are not with us and who would profit from following Tradition. This was the theme of what he wrote in his letter to the Friends of the Monastery two years after his arrival at Le Barroux. He was saying, "We will strive not to have this critical, sterile, negative attitude. We will strive to open our doors to all those who, though they might not have our ideas, would love the liturgy, so that they too may benefit from the monastic life."

From that period, I was worried, considering this as a dangerous operation. It was the opening of the Church to the world, and one must acknowledge that it was the world that converted the Church. Dom Gérard let himself be contaminated by the milieu which he welcomed in his monastery. Rome may be proud to have won a big battle and to have hit in the right place. It is sad....

Interviewer: Do you believe in the future of the Society of St. Peter?

Archbishop Lefebvre: It is a phantom society. They have copied our statutes and all that we have done.

Interviewer: Even Cardinal Oddi was skeptical of its future, referring himself to the previous attempts of Rome to rehabilitate seminarians from the Society of Saint Pius X.

Archbishop Lefebvre:....In one year, one and a half, they may be asked to return to their dioceses....They will have to choose priests from the dioceses to take care of their seminarians. They will have to wait for a year and to undergo an examination before being accredited. How can they see that they are being played with? They came to Rome to deliver themselves into their hands with the hope of keeping Tradition and they are already rejected. "You are not allowed to teach in your seminary. You must pass an exam first, because we do not trust you." It is unbelievable. It manifests that there is, in Rome, the will to put an end to Tradition.

This is also the reason that they did not want to give us bishops. Rome did not want traditional bishops. This is why the consecrations annoyed them and caused such a terrible shock. It is like the stone which hit Goliath.

To excommunicate us after having lifted all other excommunications, is the end of their ecumenism. How can they imagine that those with whom they wish to shake hands trust them when they excommunicate those who uphold Tradition?

The most recent issue of *Fideliter* was entitled, "Rome Is Perplexed." This is true; they don't know what to do: attacking us they attack the Church of all times and the Good Lord cannot allow that.

1. "Msgr. Henri Schwery, President of the Swiss Episcopal Conference, has publicly lamented 'the lack of openness of the Vatican regarding the re integration of some traditionalist communities.' According to Schwery, open relations and negotiations do not exist between 'the Holy See and the local bishops,' and in his view the Commission should continue to operate only 'on the condition that the bishop of the place concerned be informed and consulted'" (30 Days, No.6, Oct. 1988).

2. June 2, 1988.

Source: <http://www.dominicansavrille.us/society-saint-pius-x-visits-prelates/>

Response to an article on the SSPX-USA website

An article called “A New Dominican Community” was published on October 24, 2014 on the SSPX USA web site¹. Here are the principle passages with some added commentary.

It is interesting to note that on 24 October, the same day this article appeared, two Dominican Fathers from Avrillé arrived in the United States for a 15 day stay to visit the Dominican Tertiaries attached to the Avrillé friary. Two days later on 26 October, the SSPX District Superior of the United States, Fr. Wegner, sent a letter to all his priests and to all the Avrillé Tertiaries living in the United States, warning them against the Avrillé friary and asking the Avrillé Tertiaries to join the Steffeshausen Third Order.

In his turn, on 31 October, Fr. Albert sent a letter to the Avrillé Tertiaries living in the United States, warning them against the Avrillé friary and asking the same Tertiaries to join his Third Order.

- The Avrillé Dominican Fathers

[From: <http://sspx.org/en/news-events/news/new-dominican-community-5298>]

A New Dominican Community



“Find out about a new traditional religious community, the Dominican Friars of Steffeshausen, Belgium, and see how you can help them... or even join the Third Order of St. Dominic.

A video has just been posted about a new foundation of traditional Dominican friars in Belgium and the Third Order that they are offering to the faithful.

This new community of traditional Dominican friars was founded on November 15, 2013 in Steffeshausen, a little village in the southeast corner of Belgium. They were invited there by the villagers after the death of their parish priest, who had kept the traditional Mass and was persecuted by his bishop some 25 years ago.

They offered the church and rectory built by this priest to these friars as a first home for their fledgling community.”

Our Commentary:

The Steffeshausen house was not offered to these four priests, but to the Avrillé Dominicans.

Here are the facts:

On 26 January 2013, during a meeting in Suresnes, in the presence of Fr. de Cacqueray [then District Superior of France], Bishop Fellay asked the Avrillé Dominicans to bring together five “vagus” Dominicans (all perpetually professed to the Avrillé friary) in a house which would be under the jurisdiction of Avrillé. That day, Bishop Fellay promised to support that foundation with his authority and to tell the religious who would refuse to submit that they must remove the habit or they would no longer be recognized as Dominicans by the Society of St. Pius X.

The Avrillé Dominicans accepted this decision. A committee of lay people who were taking care of the house of Steffeshausen contacted the Avrillé Dominicans early February 2013 offering to hand over this house, so the fathers proposed to Bishop Fellay that the foundation be made there. The bishop accepted, and contacted the five religious to offer to install them in this house.

However, in June 2013, Bishop de Galarreta told Avrillé that it was he who would take this foundation under his authority. When the fathers told him that Bishop Fellay had promised that the foundation would be instituted under the authority of Avrillé, Bishop de Galarreta answered, “Bishop Fellay considers himself to be relieved of his promise.” He declined to comment further and referred to Bishop Fellay. Father Prior of Avrillé then wrote three letters to Bishop Fellay on 14 July, 26 July and 11 August 2013 (the last of which was personally delivered by Fr. de Cacqueray) asking for explanations- he has never received a response.

The SSPX article continues:

“Bishop Alfonso de Galarreta, who assists those religious communities affiliated with the SSPX, accepted to help the foundation as its ecclesiastical superior. You can help the Dominicans by making a donation ... On their behalf, thank you very much for your support!”

Our Commentary:

The Dominican Order, which is an exempt Order, has never been put under the jurisdiction of a bishop.

What’s more, being a bishop without jurisdiction, Bishop de Galarreta’s action of removing the five religious from their legitimate superior, without that superior’s agreement, is an illegitimate act and indicates a schismatic mentality by attributing to the bishops consecrated by Archbishop Lefebvre a jurisdiction they do not have and which Archbishop Lefebvre never wanted to give to them because he himself did not have it, as he so often said.

In the video presented with this article, Fr. Albert recounts his history and very rapidly skims over the 19 years of his life that he spent with “some traditional Dominicans in France,”

omitting to say that he was a part of the Avrillé community, that he studied there, that he received all his ecclesiastical orders from as a member of this community and that he made a vow of perpetual obedience between the hands of the prior of Avrillé. He also forgets to tell that he was sent to the United States in 2006 by his superiors in Avrillé, on the recommendation of Bishop Fellay, and that afterwards he refused to return to the Avrillé friary where his superiors still wait for him. He also keeps quiet about the situation of the four other religious, all perpetually professed to Avrillé, of whom three left the friary in the middle of the night of 11-12 April 2011 with the complicity of the German SSPX District Superior, Fr. Franz Schmidberger. There are many lapses of memory and much silence in the telling of this tale.

This foundation, made on dishonesty and disobedience, is a violation of religious law.

But above all, in the current context, it is a maneuver by Menzingen to weaken the Avrillé community and to have a nice, happy community of Menzingen Dominicans, who neither bark nor bite.

1 - <http://sspx.org/en/news-events/news/new-dominican-community-5298>.

2 - <http://sspx.org/en/media/video/new-dominican-community-third-order-5297>.

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***

Rugby/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***

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.

Great Britain: 20

Canada: 22

Scandinavia: 2

Spain 10

Australia 3

Ireland 5

Singapore 3

USA 5

(Source: <http://www.ecclesiamilitans.com/2015/03/07/eternal-rome-vs-eternal-life/>)

Eternal Rome vs. Eternal Life

“Rome will lose the faith and become the seat of the Antichrist.”

(Our Lady at La Salette, 1846)

It seems to be a popular destination, this Rome – even the Devil is jostling for a seat or two for his progeny.

Father Michel Simoulin, in his article, *‘Romanitas: essential for Catholicism’* (<http://sspx.org/en/news-events/news/romanitas-essential-catholicism-7057>), issued through the SSPX E-pistola, lavishes the readers with more neo-SSPX inspired sappy laments for eternal Rome. He recounts a recent pilgrimage of the Dominican sisters, with their charges, to Rome, wherein he relates, *“...their minds still embalmed with the ‘perfume of Rome’. What happiness!”* Embalmed? Are they still alive? A stench so overpowering it proves fatal? Might it have been a whiff from the seventh circle of Hell, home to the ... *stunted and gnarled trees with twisting branches and poisoned fruit?*

What happiness, he exclaimed? He should have said: What a mess!

It is a messy maze, indeed. Father Simoulin later notes: *“Obviously, but I do not want to dwell on this, we would have liked to sing the Mass, at least once, in one of the Roman basilicas.”* So, the “hosts of the Vatican” threw open the doors for the pilgrims, but forbade entrance of the Traditional Latin Mass kits, which had to be left at the door, so to speak. In other words, Christ was not welcomed in eternal Rome – His Rome. The Rome that is the pope’s *“...but . . . belongs first to Jesus Christ.”* He was denied access to His own Roman basilicas? Shame! Our Lord shall repay them for their coldness in due course.

It would appear, from Father Simoulin’s article, that neither the pilgrims nor their superiors offered even a slight protest to this insult to our Lord; *obviously*, proving themselves to be somewhat less than great friends of our Lord! Not to mention, a terrible example for the students in tow. In which circle might Dante have placed such a brand of culprits? A lyrical translation of such culpable cold-heartedness must be penned. Let us call it The Chant of the Ingrates:

*Leave Him at the door,
we wish to explore.
The treasures of Rome,
we will adore,
Not Him, Whom
we left at the door!*

Such an exclusion is acceptable by the standards of the neo-SSPX? That perfume, spoken of earlier, might have been the same infamous smoke of Satan, said to have lingered in Rome, which now seems to have embalmed the minds of far too many within the neo-SSPX hierarchy. One fundraising idea, to help pay for all those public relations initiatives, might be to set-up a business for the production of doormats, to be sold throughout eternal Rome, especially Vatican City and now Menzingen, which might read: **Christians welcome, but not their Founder**; or, perhaps, a more general option: **All welcome, except the Creator**. It is the Age of Transparency, so they say.

On the topic of business, a simple rule to facilitate commercial success has been distilled into three words: Location, Location, Location. That is, the location of a storefront business often determines its degree of success. This catchphrase was coined to serve as a simple reminder for those embarking on a new business venture.

What of our Faith? Is its success dependent on a geographical location? If the Vicar of Christ, the Pope, becomes dislodged from Rome, Vatican City, would this spell the end of our Faith? Or, lessen it to any extent? Keep in mind the fact that even if Rome, as a geographical entity, ceased to exist, then we would still be subjected to a personal judgement, upon death (after exposure to some of Rome's perfume, perhaps), according to our individual fidelity to the precepts of the Faith. In reality, this grandiose idea of eternal Rome is a nice-to-have, not a necessity.

His Excellency, Archbishop Lefebvre recognized the duality of the Roman dilemma, but he remained clear on the matter as it relates to the Faith as noted in his Declaration of November 21, 1974: "We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth. We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it."

Consider the recent statements and actions of Pope Francis, plastered all over the media. Can any prudent person believe that in light of such effuse demonstrates that he, the Pope, is a *faithful Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith*? It must be acknowledged that Rome has changed, but only to become progressively worse since the close of the Second Vatican Council.

Shirk the sentimentality and longing for unity, for a moment, at least, and be honest on this one point. If you answered in the negative to the above question, then consider if it is reasonable, at this time, to move toward any form of unsanctioned cohabitation with *the Rome of Neo-Modernist and Neo-Protestant tendencies*? Is it judicious even to ignite such sentimentality for eternal Rome amongst the faithful, which could lead to a misplaced reverence toward the conciliar hierarchy? This becomes a question of life and death, the eternal destination of your soul.

Eternal Rome is figurative. The Faith is eternal. The Faith is Truth. Truth is unchanging. Rome has been graced as the temporal home of the Church, Vatican City. The Vicar of Christ, who resides at the Vatican, has been entrusted as the *Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith*, hence its earthly prominence. The ultimate and true eternal Rome is Heaven, because it is Heaven that is eternal as well as the final end of those who have kept the Faith – in its entirety.

His Excellency, Archbishop Lefebvre, when he spoke at Rennes, France, in November of 1972 asked a question: "*What does faith give you?*" He answered: "*Eternal Life.*" [1]

It is the untainted deposit of the Faith of which His Excellency spoke and to which we much adhere in order to earn eternal life. Verboten are the compromised, liquidated, distortions propagated by a modernist, enemy embracing, Conciliar loving Rome, still dizzy, *obviously*, from a diabolical disorientation.

In his **Spiritual Journey**, Archbishop Lefebvre wrote: “*The higher they come from, the more scandals provoke disasters. Certainly, the Church itself guards its sanctity and its sources of sanctification, but **the control of its institutions by unfaithful popes and apostate bishops** ruins the faith of the faithful and the clergy, sterilizes the instrument of grace, and favours the assault of all the powers of Hell which seem to triumph.*” [2]

And so it remains “. . . until such time as the true light of tradition dissipates the gloom which obscures the sky of the eternal Rome” [3]

Instead of joining the hullabaloo for eternal Rome, true Roman Catholics should herald a little catchphrase to remind themselves to aspire to the ultimate success: **Salvation, Salvation, Salvation**. Strive for the true eternal, which is Heaven, and spurn the disorienting smoke and mirrors roadshow peddled by the traitors to Our Lord Jesus Christ. He, Who lives and reigns forever, in eternal Heaven. **Deo gratias**.

Let us give thanks to our dear Lord for having sent us such a faithful and wise bishop, who was His Excellency, Archbishop Marcel Lefebvre.

[1] *A Bishop Speaks: Writings and Addresses 1963-1976*, Archbishop Marcel Lefebvre, p. 119.

[2] *Spiritual Journey*, Archbishop Marcel Lefebvre, p. 54.

[3] *Archbishop Lefebvre's Declaration of November 21, 1974*, p. 5, retrieved from http://fsspx.com/Convictions/2010/Convictions_26_2010.pdf

Note: The four marks of the true Church are One, Holy, Catholic and Apostolic. Roman is not a mark of the Church, but it might become one, unofficially, should the neo-SSPX ever decide to issue their own catechism.

- Sister Michaela Raphaela TOSF



Fr. Chazal's December 2014 Letter to the Faithful

(Source: <https://catholiccandle.neocities.org/priests/2014-12-29-fr-chazal-ltr.html>)

December 29, 2014

Dear Faithful,

Normally, in light of the abominations which were spoken at the Synod, of the canonizations that are in progress, of the conjoint celebration of the Protestant rebellion in 2017, and of the fierceness of the heresy over the lack of Faith that remains upon earth, one would have the right to hope that the Canonical reconciliation would not take place with an official Church in such an advanced state of rottenness. At least, this infernal Synod had one positive fruit, that of removing all vague desires of reconciliation, noting that we have nothing to do with this Rome. But no, there's a group which doesn't stop regrouping, head lowered. None is more blind than one who would not see, and the more there is to note, the more must one be even more blind (if one doesn't see – translator).

We can be happy that Bishop Fellay is now clear, as he was clear with my confrere Father Picot in holding that the text of the declaration of April 2012 was a good text.

Some time ago, the Bishop declared at the ordinations at La Reja: "The official Church is the visible Church. The visible Church is the Catholic Church, period!"

$a=b$, $b=c$, therefore, $a=c$. We must have the stamp of the official Church, because the official Church is the visible Church, which is the Catholic Church.

Archbishop Lefebvre always explained that the visible Church, which is the one which God presents to the pagans as that which is to be clung to, cannot be this official Conciliar Church. This last occupies a visible structure, has posts, positions, including the highest, even to the detriment of the end of the Visible Church which is the Catholic Faith. And while the official Church becomes openly Gay, it becomes more and more clear that we must keep the necessary distance from these enemies as much in the supernatural order and of the Faith, as in that of the natural order and of morals.

Why then are there all these renewed speeches, multiplied now in the Seminaries themselves? Didn't Bishop Fellay say that he would guard the doctrines? I remember him telling me before he kicked me out: "If Rome leaves us the freedom to criticize, then we can sign." That corroborates also with what took place during the theological discussions which ended in 2011: instead of concluding that we would have nothing to do with Rome (as it now is), Menzingen concluded that Rome allows us a certain freedom to criticize. The same is confirmed by the present language of the leaders of the Society who claim that the present heresies are like the Sacred Wounds of Our Savior (something which borders a little on blasphemy), and that it is for love of the Church that we must re-enter (go back into) the interior of the official structure, (a little like Bishop Fellay did in entering the "Babel" of the European Parliament, without condemning this iniquitous institution, to bless a Christmas Crib which would only survive three days there, which is what the Freemasons term "intelligent secularism").

All of that should remind us of Dom Gerard who said in his declaration, "No restraints will be put on our anti-modernist preaching." The same with Campos and its declaration on the Mass even at the time of signing. And we have well seen what has happened (with them). The liberal always declares his faithfulness to principles, but allows them to evaporate before the enemies of the truth; he may sometimes tell the truth, but knows not how to oppose the truth to error; or if he promises to confront (oppose) himself to error, it will be without condemning those who peddle error. But he will keep up his beautiful talking for a long time "ad Intra", to reassure himself, and to convince himself that he hasn't changed. And that is indeed the speech which will be addressed to us in the upcoming months, if Menzingen decides to go at last into action, head lowered, with the present Official Church.

Qui potest capere capiat.

In Jesu et Maria,

Francois Chazal+



Feast of the Purification (2nd Feb), 2015: Taking of the Cassock



Four newly-clothed seminarians and one brother, in front of the classroom...



SNAPSHOTS FROM
**OUR LADY OF Mt. CARMEL
SEMINARY**
Boston, Kentucky, USA



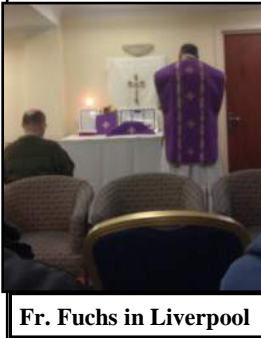
Before the Statue of St. Joan of Arc, on a seminary trip to Philadelphia, Pennsylvania



With Fr. Ortiz (front row, right) on a visit to St. Athanasius Church, Vienna, Virginia



Visit to the tombs of John Neumann & Elizabeth Anne Seton



Fr. Fuchs in Liverpool



Mass in Leighton Buzzard

(Fr. Salenave)

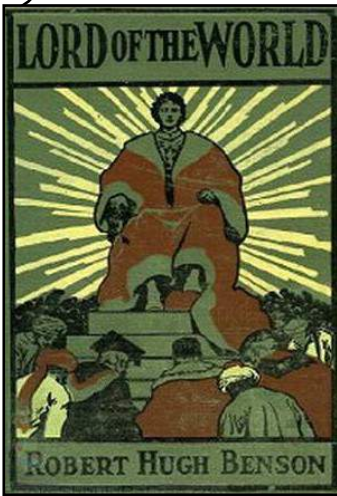


PARIS: Mass & Conferences



Santa Cruz, Brazil: 40 Hours devotion





Lord of the World

Mgr. Robert Hugh Benson

This once well-known novel recently came back into the public eye somewhat following a very warm recommendation given last month by Pope Francis (no, I don't understand it either!) to a plane load of reporters, telling them that they have to read it. Well, I thought I would never find myself agreeing so strongly with Pope Francis about anything, but this is one exception to that (may there be many more!) This novel is an essential part of any Catholic library and should be on the bookshelves of every Catholic home. Although not really the sort of thing that one would read to children, it is nonetheless a vital part of one's education as a Catholic, and its recommendation is surely timely, no matter from what quarter it came!

This is a novel with a very serious theme, and from which a great deal can be learned, and yet it is, when all's said and done, still a novel, and it is a great delight to read. The story will appeal especially to those who enjoy apocalyptic science-fiction tales of an imaginary future, and in many ways it is quite similar to the better known works of the time by men such as H. G. Wells or perhaps Aldous Huxley. Benson has imagined a whole future in which England is covered in suburbs, and criss-crossed by three-lane, high-speed highways, where air travel is accessible to all on a large scale, and where smaller countries have been subsumed into larger supra-national groupings. The picture he paints is negative and depressing: patriotism utterly dead, socialism is now taken for granted by all; materialism rules men's hearts, the state completely rules their lives; euthanasia is widespread and popular; Protestantism has long ago compromised itself out of existence leaving the Catholic Church the only organisation which stands for anything that can in any way be called "Christian," and even the Catholics are finding themselves constantly on the defensive, striving to hold on in ever dwindling numbers.

Not all of the novel's "predictions" about the future can be said to be accurate, the fall of the Universities for example, or the annexation of Canada by the USA. But these are only minor and relatively unimportant details, whereas the big picture which he paints of society as a whole is alarmingly accurate. One thing which he does not foresee is the infiltration of the Church itself and the subversion of its human element. The Church in Benson's future (roughly a century after he was writing, putting it more or less today!) is united and orthodox (at least in outward appearance) but also small and beleaguered from the outside, with priests apostatising in droves and Catholic membership of masonic lodges increasingly a problem.

As mentioned, one can learn a lot from this novel concerning a number of things, the relationship between the Church and human society being one of the more obvious examples. What is wonderful, however, is that one is not reading a list of propositions, a catechism, or a work of theology, but a novel, and so all of this is absorbed almost without realising it. The hero, Fr. Percy Franklin, is a priest of Westminster Archdiocese who accidentally comes into contact with the family of one Mr. Oliver Brand, the energetic young, up-and-coming Communist Member of Parliament for Croydon. Fr. Franklin's job is to write reports for Rome on the current political and social climate in England, and much of the action is thus seen

through his eyes. As the story progresses, both characters observe the rise of the acclaimed world statesman, Julian Felsenburgh (Why Julian? Was he named after Julian the Apostate, perhaps?) whom the reader can see from the start is destined to become ruler of the whole world, the man referred to in the title, the anti-Christ no less. As a Catholic, the reader knows how the story will end. What is interesting is seeing how it gets there, and how the characters react. Benson is clearly a shrewd observer of human nature, making the drama all the more realistic. The open persecution of the Catholic Church is hinted at in various places, and hangs over the narrative from the start, not yet happening but understood to be far from impossible in the near future. Without giving too much away, it does arrive, but is more of an uncontrolled popular reaction than an official government action: the government, if anything, would have like to restrain the people and do things more slowly and properly. There are accounts of piety and of bravery, and the little miracles of grace which punctuate the life of a Catholic even in the most adverse circumstances, and hence the overall effect of reading a novel about such a macabre subject is not despondency but, quite the contrary, hope. No matter how bad the circumstances, the Faith will survive.

We might wonder at a priest writing in the reign of St. Pius X having such a negative view of things. After all, we would tend to look back on 1911 as a golden era by comparison with today. Benson, a contemporary of Belloc and Chesterton, knew and understood well the spirit of the age and like his two great Catholic contemporaries was able to see past the externals to the ideas which motivated men and to see clearly where that would lead.

Our Lady of Mt. Carmel Seminary:

olmcs.jimdo.com

Other Useful Websites:

www.inthissignyoushallconquer.com

www.ourladyofmountcarmelusa.com

www.ecclesiamilitans.com

www.truetrad.com

www.sacrificium.org

www.archbishoplefebvre.com

www.resistere.org

www.dominicansavville.us

filiimariae.over-blog.com

cristiadatradicinalista.blogspot.co.uk/

(French)

http://custos-sancto.jimdo.com/

(German)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.beneditinos.org.br

(Portuguese)

rexcz.blogspot.cz

(Czech)



A CLOSER LOOK AT

‘Der Gerade Weg’

So as to better understand the context of the interview with Fr. Pfluger, it may be useful to look a little closer at the magazine which published it and the man who conducted it. “*Der Gerade Weg*” means in German “the straight path,” and is surely a reference to Our Lord’s words in the Gospel about the straight path and narrow gate to Heaven (few there are who enter therein, etc). *Der Gerade Weg* (DGW) began life as the volunteer, amateur magazine/newsletter of the *Katholisches Jugend Bewegung* (KJB), the SSPX youth movement in German-speaking Europe, chiefly Germany, Austria and Switzerland. As such it used to have a likeable ‘amateur enthusiast’ feel to it, its articles being mainly by members of the KJB. The appearance, I am told, was not especially impressive, and the magazine looked rather “home-made”. It was perhaps not a million miles removed from *The Recusant* in one sense, produced unprofessionally but with true devotion. I am told that some years ago, the seminarians of the German SSPX in Zaitzkofen used to help produce it, then control of its production passed into the hands of one Fr. Maehlmann (a German SSPX priest and a supporter of the new direction) before finally, in about 2007, passing into the hands of its current editor, Mr. Matthias Schächli, a university student, with whom it rests. At about the same time things changed, and the appearance became very impressive, slick and professional-looking. A quick perusal of the magazine’s website dergeradeweg.com will give the reader a fairly accurate idea of the flavour and tenor of the thing. Here, for example, is one article from October 2014, entitled “*Politik und Geschichte*” (‘Politics and History’), which tells us the following:

“ **Conspiracy Theories versus Realism**

First of all it should be noted that in orthodox Catholic circles, one often witnesses a terrifying unwillingness to assume an objective, prudent and sober attitude towards current political affairs. Instead a love for all manner of conspiracy theories is rife, obscure and ridiculous in their content, devastating in their consequences: theories about the fluoride content of toothpaste, about chem-trails, and with a Freemason lurking behind every bush. This apparently fatalistic mechanism leads straight to social isolation. But not the heroic seclusion of the Anchorites or of a St. Athanasius, rather it results in a frightened narrow-mindedness which cannot be called anything other than a dereliction of the duty to stand up in public for the natural law and Christian principles. Furthermore, they allow a certain defeatism to prevail, since the field has already been left to the enemy, the world is thought to be evil and its decline is seen as inevitable.

...

Thus a generation of young Catholics with a sober sense of reality is required.

...

The temptation to see world history as a sequence of periods of increasing secularisation must be resisted.”

(<http://dergeradeweg.com/2014/10/24/dgw-akademie-2014/>)

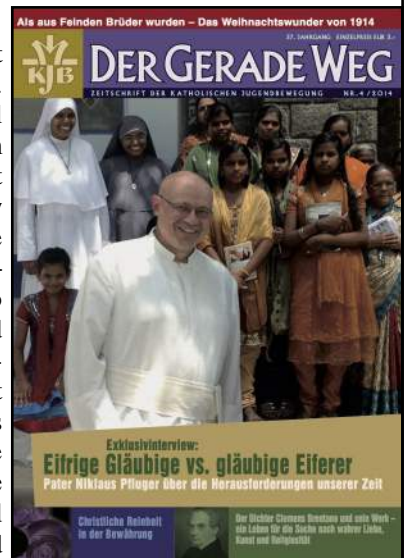
We note in passing that Mgr. Benson (see p.14) shared the view of history as a sequence of periods of increasing secularization, and arguably shared our frightened narrow-mindedness! For good measure, the article is accompanied by a picture of the pyramid and eye from the dollar bill, and the words “The Illuminati Chemtrail Connection,” in an attempt to poke fun at all those silly conspiracy theorists with their silly conspiracy theories! That’ll show ‘em!

It has been remarked by many people who came over to the SSPX from the Indult or Novus Ordo in years gone by that one of the characteristics of the SSPX as compared to those latter groups is precisely that one is more likely to hear conspiracy theories (or was, before this new

brand of laity started appearing!). The author of this *DGW* article and his editor at least, regard conspiracy theories as a form of “bigotry” which prevent us from engaging in present day politics (which, of course, we should all want to do!) And furthermore, that one ought not to see the world as too evil. What can one say? Was it G. K. Chesterton who once made the point that given a choice between erring on the side of superstition

(believing too much) and scepticism (not believing enough), it is better to err on the side of superstition, since that at least implies a certain generosity of spirit, whereas the alternative is mean-spirited...? Furthermore, as has been said before, surely the silliest theory of all is the theory that there exist no conspiracies and that evil men do not seek to further their aims by secret, underhand means... This is what we are up against. A freemason behind every bush, ho ho! Perhaps somebody ought to introduce them to the encyclical *Humanum Genus* in which Pope Leo XIII denounces the conspiracies of international Freemasonry, and urges Catholics to: “...tear away the mask from Freemasonry, and to let it be seen for what it really is!” And what would they make of *The Permanent Instruction of the Alta Vendita*, a Masonic blueprint for subversion which Pope Pius IX wished to be published and made known as widely as possible...? Silly old Pius, he was such a negative defeatist, no wonder he ended up so “socially isolated”!

Suffice it to say, then, that *Der Gerade Weg* is not what it once was. Although not as slick, it was once Catholic. The reader can judge for himself if the change is real or imagined. *DGW*'s latest editor, who approves such articles as the one quoted above, has now been in that post for almost nine years already and, it turns out, now personally owns the copyright of the magazine. Quite how or why that happened is another matter - what interests us here is the thinking and loyalties of the man who conducted the interview, the man who is the editor and owner of the only magazine for young Traditional Catholics promoted by the SSPX in at least three different countries. Although a native of Switzerland, Matthias Schäppi attends Mass at the SSPX priory in Munich (the same SSPX priory which advertised itself as “Mass in the Extraordinary Form”). He appears to be an ambitious and worldly-wise young man who for several years told people unashamedly that his ambition was to become a journalist. (Which must surely put him in a real minority! In common with many, people I have long regarded journalists as the lowest form of life, far worse than second-hand-car salesmen and tarmacers, and one notch below even politicians! One of life's little ironies, perhaps? But I digress...)



(The front cover of *DGW*'s latest issue, with a big picture of Fr. Pfluger...)

He equally makes no bones about his friendship with Dr. Maximilian Krah: quite the contrary, he even wrote an article all about what a wonderful chap Dr. Krah is for the latter's personal website (maximiliankrah.wordpress.com), entitled "How I met Max," which can still be viewed and read online, although it is in German. Maximilian Krah, many of our readers may recall, is a lawyer used by Menzingen to conduct business on behalf of the SSPX. About four or five years ago a series of articles appeared online alleging his involvement in a scandal involving colossal sums of money bequeathed to the SSPX by the widow of a wealthy banker from (it is said) a cadet branch of the Rothschild family. It is not our purpose here to go over that again: Dr. Krah has his defenders as well as his critics. The former maintain that he is a model Catholic who attends the SSPX in Dresden and who has been unfairly maligned; the latter that he is as worldly as he is ambitious, keen to ingratiate himself with all the wrong people - in short, the very embodiment of everything that is wrong with the SSPX today. Whichever side one takes, what remains a matter of recorded fact, amongst other things, are Dr. Krah's unreservedly enthusiastic support for the state of Israel; his publicly visible "appreciation" for obscene, pornographic photos and films via the website "Facebook"; and his support for and involvement in the CDU, the political party to which Germany's Chancellor Angela Merkel belongs. In 2012, for example, he stood for them in a national election. For those who do not know, the CDU is supposedly a "centre-right" party, with all the caveats which that might be expected to bring: as with such parties in many countries, it is "conservative" in a way that would have made yesterday's Fabian Socialists blush for shame. In a 2012 Remnant interview, Dr. Krah himself compared the CDU to the

US Republican party, making it clear that he approved of both. On his own website he describes himself as a Christian Democrat, whose interests include art and fashion. His involvement with the SSPX, the use which Menzingen has made of him, his close ties to the very top of the SSPX hierarchy where he has involvement in the finance of the Society, is also a matter of recorded fact. Again, opinions and interpretations will vary, and we leave the reader to make of it what he will.

"How I Met Max", the article by Mr. Schäppi, is an open and unabashed attempt to speak up for Krah and even mentions that the latter has come in for criticism. And yet the tone of the article will, I fear, do little to dispel accusations of excessive worldliness from either party. Not only does it come across, in the opinion of this writer, as embarrassingly sycophantic in large parts, it includes some truly hideous and cringe-worthy showing off and name-

DR. MAXIMILIAN KRAH

Beiträge Impressum Presse Über mich Infoblätter

Matthias Schäppi: How I met Max - seines Protegé

von maximiliankrah am 20. Februar 2012



Matthias Jean-Marie Schäppi at Harvard University

Neulich traf ich traf ich Maximilian Krah. Er war zu dem Zeitpunkt in Boston. Er hatte gerade ein Seminar an der Columbia University besucht. Da wir uns längere Zeit nicht gesehen hatten, war es eine Freude groß wieder einmal bei Dr. Krah zu sein. Er erzählte mir von seinen Erfahrungen in der SSPX und von den Dingen des Lebens zu unterhalten.

Maximilian Krah: Dieser Name, den ich schon seit langem kenne, ist mir so gut wie nichts. Er stellte sich als Rechtsanwalt aus Dresden vor, der sich mit den Belangen unserer Internationalen beschäftigt.

dropping. Schäppi begins by telling of a conversation he had with Dr. Krah when he was still at school, at the (then) SSPX boys boarding school at Diestedde, Germany. Krah, he recounts, advised him:

"I recommend that you go to University. Not necessarily for the knowledge, but for the socialising. University is the place for: a) going wild, and b) - even more importantly - networking. It's at University that you form your insider relationships for life. University therefore is not the sum of the courses, but the social environment..."

He then goes on to recount how Krah encouraged him to apply to and get into Harvard University on an exchange programme (he calls Harvard “the Mecca of the elite”; “the gold standard of the education industry”), and following that, an occasion where he met up with Krah in New York, the latter having gone there to attend an MBA course.

“...There we sat in the trendy rooftop bar of the Kimberley Hotel at the top of 50th Street, and Max explained to me at our Ivy League meeting, completely chez nous, the next strategic steps to reach our Claim to Fame, while I recalled a notice in the city with its slogan ‘Think Big or Go Home!’ - and I said to myself, what exactly is the difference between this and Maximilian’s life-philosophy?”

He concludes:

“...over a Dom Perignon, looking out over the Manhattan skyline, we raised our glasses to discussing the really important things in life.”

From the tone of the article, the reader may see for himself exactly what manner of people we are dealing with here, and whether such a man ought really to have any influence over the young people in the apostolates of the SSPX. But that is not all. Maximilian Krah’s total and enthusiastic support for the state of Israel has already been mentioned here. What has not been mentioned is his explicit and unashamed support for free-market capitalism, or as



Maximilian Krah
Follow · March 26, 2014 ·

Haven't seen us for more than two years: w/ former Israeli ambassador to the Holy See, Mordechai Lewy, who took part at our panel discussion on Jerusalem.

he calls it, economic liberalism. Nor the boasted friendships and “connections” with the great and the good. After all, not only is Dr. Krah a recent graduate of EMBA-Global, described on its own website as *“The Executive MBA programme for globally focused managers and executives!”*; but also, he himself said that the whole point of University is to “network”! Amongst other people whom he is proud to have “networked” into his “network” are a former Israeli ambassador to the Holy See, and another Israeli former-classmate at whose invitation he visited a secret military base in Israel.

An unqualified enthusiasm for all things Israeli is another characteristic which Schäppi appears to share with his self-confessed “mentor”. On his publicly viewable page on the website “Linkedin”, he describes himself as “Publisher and Chief editor” of *DGW* since 2007. He also lists “politics” amongst his interests, and that he is a supporter of the *Deutsch-Israelische Gesellschaft* (‘German-Israeli Society’) and of the *Hans Siedl Foundation*, a non-profit political organisation that describes itself as working “on behalf of our democracy, freedom, the rule of law and social justice”.

In August 2013 Schäppi posted on his Facebook page a picture of himself wearing a Jewish skullcap and praying, arms raised, at the so-called ‘Wailing Wall’ in Jerusalem. It should be noted that this is a place regarded by the Jewish authorities as a holy place and, just as with any other Jewish place of worship (the inside of a synagogue, for example) one is not permitted to enter without the appropriate head-covering



Praying at a place regarded by Jews as their “Holy Place,” alongside other Jews, whilst wearing their attire and adopting their posture could thus reasonably be expected only to be viewed by them as the equivalent of coming into a synagogue to pray: *communication in sacris* in other words, the sort of thing that JPII, Benedict XVI and Francis have been doing for years and which horrified so many Catholics all over the world. Needless to say, it is also not a very charitable example to give to the Jews themselves, assuming one sincerely believes them to be in error, that is.

When this was brought to the attention of the German SSPX priests, Schöpfi defended himself angrily, accusing his critics of: “...*bringing our Faith into disrepute with their extremist views,*” and adding: “*If such people are Catholic, then I do not want to be a Catholic!*”

He went on:

“I would point out that the visit of the temple wall is not a purely Jewish act of piety anymore, but nearly every Christian pilgrim visits the wall today. In fact, on normal days probably more Christian than Jewish visitors stop at the wall. Three Popes have prayed there. The visit of this wall is a part of popular piety. And rightly so, because it connects us to the Second Temple and thus shows the unity of the Old and New Testaments. It belongs to an era in which the Western nations must re-define their identity, which requires a study of our roots.

In short, praying at the Western Wall is not exclusively a Jewish religious act any more. Just as the Our Father is not exclusive but common to all Christian denominations, so it is with a visit to this wall for the Western religions. But because the church is also the heir of the old covenant, this also includes the temple, as the Crusaders realised. Praying at the remaining part of this temple is thus a good Catholic thing to do.”

He concluded with the statement that: “Our Western culture has not only Catholic roots but also Jewish roots!”

There are so many things wrong with all of this that one scarcely knows where to begin. Perhaps the most obvious would be to point out the implicit ecumenism in what he says about the Our Father; the utter ridiculousness of the claim that because three conciliar Popes have done something, it must be fine (just think what the implications of that would be!); the idea that if enough Catholics (sorry, “Christians”!) perform a religious act of another religion, then it can be claimed as “popular piety” and can magically become Catholic; and of course the evident confusion regarding the relationship between Old and New Testaments. The Old Covenant, as we know, existed in order to prepare the chosen people for the coming of Christ into the world. Thereafter it was revoked, the New Covenant taking its place. St. Thomas Aquinas says that the exact moment of its revocation was when Our Lord died on the cross and the veil of the temple was rent. Soon after, God in His Providence saw to it that the temple was destroyed, and since then it has never been rebuilt. The contemporary religion calling itself Judaism, existing as it does upon the premise that Christ was not (and is not) God, is thus a different religion to the religion of the Old Testament, whose followers became the first Catholics, minus those who rejected Our Lord. It is therefore not surprising that they wish to rebuild the Temple, since as far as they are concerned their religion still stands, the Mosaic law is still in force, and they are still the “chosen people.” If there is any justification in their hope, then it can only be because Christ is not God. If Christ is God, then their religion and all ambitions connected with it are in vain. I have no doubt that the

Jews themselves would be the first to see this - it is after all a simple matter of logic. That a Catholic can be confused on the matter is a tragic sign of the times. We have come to expect such confusion in the conciliar church. Here we have a Traditional Catholic being confused on the matter, and defending himself before SSPX priests on those grounds. And what is more, to our knowledge there was no correction, much less any disciplining or reaction from those same SSPX priests in response to this. To this day Schäppi is still the editor and publisher of *Der Gerade Weg*.

Thus what we are talking about is really rather serious. Any or all of us might well disagree with him on “life-philosophy” (awful modern expression!) or what really constitute “the important things in life”, without it needing to appear in an article. But when one thinks of the future of the SSPX, and then considers that this is the man whom the SSPX trusts to run it’s German-language magazine for young people, and who thus holds a certain amount of sway and influence over the future generations of faithful in several countries - things look rather different. To put things into perspective it may be useful to recall also the expulsions and denunciations of other faithful Traditional Catholics who were deemed by the SSPX hierarchy to be in some sense too “hard-line”, “rebellious,” “disobedient”, etc. humiliated and driven from their chapels and jobs while men such as this form future generations of worldly, liberal, ecumenical SSPX laity. Let us also recall the many, many other examples of recent neo-SSPX persecutions about which one never hears, of priests and laity quietly retired, demoted, transferred or otherwise silenced and removed from positions of responsibility with never so much as a word of thanks for their years of service.

Such souls all have one thing in common: they represent the SSPX of yesterday. The current SSPX don’t want that sort. The sort they want are either a) weak, or b) worldly (ideally both, and the two do seem very often to go hand-in-hand!) They want people whom they can control and who can be relied on never to oppose even the most rank liberalism; people who see no contradiction between being a Traditional Catholic and running for elected office in a pro-abortion political party; people who appreciate “the good things in life” such as fashion and global finance and “networking,” and Dom Perignon sipped in trendy Manhattan bars! They want characters like Krah and Schäppi. That is the future of the SSPX laity. If you are at odds with this new model, you do not belong. Perhaps it is time for you to think of looking for a new home.

Readers ought by now to be well aware of the new formation in SSPX seminaries which produces a very different type of priests to the SSPX priests of yesterday. What we have here is perhaps one example of a similar thing going on with the youth movements of the SSPX, a change which must inevitably produce a different type of young adult to those found in the SSPX of yesterday. If they cannot change you they will seek to change your children. Sooner or later Bishop Fellay and Fr. Pfluger will be able to do what they like - there will be no one left to oppose them.

**“If Catholics faithful to Tradition are reduced to a handful,
they are the ones who are the true Church of Jesus Christ”**

- St. Athanasius

“Interivew [sic] with Father Niklaus Pfluger on the challenges of our time – English edition”

This is the title under which this interview was published online, on 17th February 2015, and which can be found at the following address:

<http://dergeradeweg.com/2015/02/17/interivew-with-father-niklaus-pfluger-on-the-challenges-of-our-time-english-edition-the-straight-path/#more-1549>



It is a very poor translation of the German, making it rather difficult to understand on a first reading, but we have done our best. A certain amount has already been said and written by others about this interview, and it includes many things worth noting, especially by those concerned over the direction and future of the SSPX. Perhaps the first thing which we ought to take note of is the fact that

this was a “friendly” interview, that is to say it was an interview between two fellow-travellers, two men who already know each other and know that they agree, meaning that Fr. Pfluger could feel comfortable and say what he really thought without feeling any need to justify himself excessively or guard against hostile questions. This might in part account for the commendable frankness of Fr. Pfluger’s comments, although he is known for being a man who makes no effort to hide what he really thinks in any case!

The interview will further be of interest because its main subject is the Resistance and the SSPX. The purpose, it seems to was to belittle the former, whilst praising the virtues of the latter. **Question 1** therefore kicks things off by asking about whether the Resistance have got it right about Archbishop Lefebvre. Or it tries to ask that, but in comically blinkered fashion, the interviewer just cannot help himself, and ends up asking whether Archbishop Lefebvre was really a stubborn fanatic as the Resistance say.

It almost seems as though even Fr. Pfluger too is embarrassed by the way this question is put, because he appears to begin his answer by saying that that is not the right question to ask. He then goes on to say that the Resistance are “trying to exploit” the Archbishop, but also that “[they themselves] are already divided” on the issue, with some denouncing Archbishop Lefebvre as being too weak. Well, I know of no Resistance priest who would say such a thing, but I do know of one priest who left the SSPX in 2012, perhaps initially for the right reasons, who went straight to sedevacantism. One of his newsletters last year denounced Archbishop Lefebvre’s “erroneous declaration” of 1974, his main thesis being that since the Archbishop was not a hard-line sede like himself, he got it totally wrong. Because the priest in question is German, this will not be widely known outside Germany. But to return to the question, what has that to do with the Resistance? It is perhaps an interesting lesson in the madness to which sedevacantism can lead, but the question was not about sedevacantism...

Question 2 asks about “insults” and “calumny, directed against the Society” and asks whether this is because we are modern men who have lost the notion of authority. Once again the question, laughably one-sided, basically is fishing for a “yes” answer and inviting a denun-

ciation of the character of those in the Resistance, in other words, it is fishing for and inviting... insults and (possibly) calumny! Once again, as so often before, not one single example is given of how any of the articles or sermons over the last three years, or any of the main arguments made against what has been going on, are in any way insulting, much less calumnious.

Again, Fr. Pfluger appears not fully to agree with his interviewer, preferring to attribute the Resistance's "insults" and "calumny" (which are taken for granted!) to the fact that the Resistance "practice with great zeal a religion which they do not understand". He also says that we are moralisers and Jansenists and that we have a Protestant notion of the Faith. So there you go... ..no insults there, then!

Question 3 asks about "passive (non-open) Resistance" and specifically that this is marked by "social and ecclesiastical isolation". The theme of "social isolation," the reader will recall, already came up in another article from *Der Gerade Weg*, one regarding those crazy people who believe conspiracy theories. What I find interesting about this is what is left unsaid. The clear implication is that it is one's bounden Catholic duty to have as many friends as possible and be as popular as possible. Given what is known of the interviewer, it might come as no surprise that making one's peace with the world by whatever means possible is regarded as a desirable goal whereas being at war with the world is something to be avoided at all costs. Now, what does Our Lord tell us about the world hating you just as "it hated Me first"...? The martyrs in the reign of Diocletian, the recusant English Catholics in the reign of Elizabeth I, the Catholics who remained faithful in the wake of the French revolution, or who persevered behind the Iron Curtain... all these (and many more) might be called "socially isolated." And it is part of their glory. One suspects that the interviewer thus betrays more about himself than he realises! We shall pass over the assertion by the interviewer that "The Resistance does not operate in German-speaking areas," since this is demonstrably false. Some half a dozen Resistance Mass centres exist in Germany and Austria, including one in his own town of Munich!

Question 4 is the first straightforward question in the entire interview. Brief and to the point, it asks: "*In 2012, did the leadership of the Society betray its mission, the Catholic Faith and the General Chapter of 2006?*" The answer is either yes or no, and anyone who has done their reading will realise that the answer is, in fact, yes to all three! A brief study of the declaration of the 2006 Chapter, for example, compared with, say, Bishop Fellay's CNS interview of 2012 will suffice to show the third betrayal beyond any doubt. More important than the betrayal of the Chapter or the mission of the SSPX (which was only ever a poor instrument in God's hands) is the betrayal of the Faith. And to judge this question one ought really to start by looking at the problem of Vatican II, what the SSPX and Archbishop Lefebvre always used to say about it, and then look at what the Doctrinal Declaration of April 2012 said about it.

Fr. Pfluger, in his reply, makes no reference whatever to any of these vital points of reference, or any other reference to doctrine. Instead he contents himself with a sophism:

"...Some say that we betrayed them because we did not immediately make an accord with the Vatican, others because we are in talks with the Holy See. Both sides are totally convinced that they are right. This fact alone shows that we have not betrayed anything, or anybody..."

Spot the fallacy! Some people say we've become liberal. But because there exist others who still think that we're not liberal enough, that alone proves that we're not liberal. Or, to use another example: some people say that the government went too far when it legalised abortion. But because others think the government did not go far enough, it must prove that the government did nothing wrong. The question thus becomes entirely relative, a mere matter of opinions, and not something which can in any way be tested against an objective standard. Most of us hitherto would have hesitated to accuse Fr. Pfluger of moral relativism in his thinking, but this interview is there for all the world to see.

He goes on to note that participants of the General Chapter of 2006 could not foresee the wonderful accomplishments of 2007 (the so-called "freeing of the Mass" which was really nothing of the sort) and 2009 (the so-called "lifting of the excommunications" which was a nonsense too, since one cannot "lift" something which never existed to begin with!). In saying this, Fr. Pfluger clearly seeks to justify Menzingen's change of policy from that laid down by the Chapter of 2006. And in seeking to justify the change of direction, does he not implicitly admit that the change of direction took place? For, had no betrayal taken place, had Menzingen been totally obedient and abided by the direction laid down by the 2006 Chapter, why the need to seek to justify anything? Another case of a man's words betraying more than he intended perhaps...? He further says that the decisions of the General Chapter are not dogmatic or infallible, which is true but entirely beside the point. They are decisions which the Superior General and his Assistants are bound in conscience to obey, just as their own subordinates obey them. For one so keen to denounce the "disobedience" and "rebellion" of those below him, like so many in the upper-echelons of the SSPX Fr. Pfluger seems to take a remarkably carefree view of his own disobedience and rebellion to the decisions of the 2006 Chapter in the months leading up to July 2012.

Question 5 is about "autonomous pastors and priories" (priests who are not in the SSPX, in other words), and it is not clear what the relevance of this is. There seems to be something or someone being referred to here, understood by both the interviewer and Fr. Pfluger, but not by any casual reader not "in the know." In response, Fr. Pfluger talks once more about how we cannot be "narrow minded" "legalistic" or "moralistic". And that: "it is precisely the youth who should commit themselves to a Catholic liberality..." - by which, in his own words, he means the following attitude:

"1. For us, this is what we always do; 2. Live and let live."

From what we have seen of the magazine for German-speaking SSPX youth (*Der Gerade Weg*), there doesn't seem to be much cause for him to worry there! The question of whether this attitude is Catholic, whether it is the attitude of Our Lord, is something else.

Question 6 prompted the longest answer, and it concerned whether there are "spiritual fruits" to be found in "groups and communities" outside the SSPX. From the way the question is framed, the context of the interview, what is known about the interviewer and interviewee, and the answer which it prompted, it would seem the Indult Mass, the Fraternity of St. Peter and the like may have been what the interviewer had in mind. One also suspects that, to his mind, the answer is a simple "yes," and that that is what he was (not very subtly!) fishing for. He also asks about "co-operation" with such "groups".

Fr. Pfluger's answer is long and rambling, much in the manner of one who wishes to say something controversial but cannot quite get himself to say it and who consequently dances around the topic for far too long. As mentioned above, the fact that the English translation is

rather poor quality does not help matters. His main point, however, appears to be that the “Traditional Movement” (ugh!) is bigger than the SSPX, and the Church is bigger than the “Traditional Movement” :

“We are part of a movement of reform drawing on Tradition, from where comes its vigour. [...] We can have the impression sometimes that the reform movement is failing because unfortunately it is not united. Others did not really cooperate with us because in their eyes, we are on the “outside” and our Resistance does not want to cooperate with them because they are on the “inside”. Division is never the work of Christ.”

He also says that because in some far flung regions of the world men wear something which looks like a dress, this shows that “traditions” can be different but equally precious. He asks: *“Are we not tempted to label “modernist”, “liberal”, “Masonic” anything that does not conform to the routine of the 19th and 20th centuries?”* In this particular case, one suspects the answer is no, far from it!

Question 7, the final question of the interview, asks how “we” should behave towards “the sowers of division,” who are identified as “mistaken laymen and disobedient priests”.

In response, Fr. Pfluger explicitly rejects the main premise of the question, that the SSPX has been undergoing any kind of difficulties. After talking for a little while about how “we are no longer living in that time [the 70s and 80s], the situation has continued to evolve, (etc.)”, Fr. Pfluger opines that what good, loyal Catholics such as he and Mr. Schäppi need to do is “convince and argue.” Having forced myself now to plough through the entire interview, I wholeheartedly agree. That is what they need to do. Enough of the empty rhetoric about “disobedience” “rebellion” and “discord,” gentlemen! How about some actual arguments, please, if that’s not asking too much?

“I hope that we refute more clearly these spokespersons mentioned above ... These people are not zealous believers but devout fanatics,” he says. Well, I don’t think a real refutation very likely, but then they have not yet even begun to attempt one. An entire interview, more than 3,000 words, and not one real argument put forward of any substance. Just lots of adjectives lots of generalisations, lots of sweeping statements. (Ironically, Fr. Pfluger himself says at one point, *“Clichés and sweeping statements are not constructive.”* Again, I wholeheartedly agree. Would that he practiced what he preached!)

Well, assuming of course that Fr. Pfluger really means what he says, we intend to take him up on his word, and request our own “interview” with him, by distance if necessary, or in person, as he prefers. Our questions will be less sycophantic and more to the point, and will seek to prompt answers far more illuminating and useful to the reader. If what he says is true, and if we laymen really are only “zealous but misguided” then it is surely his duty to set us right, or at least to give it a try. It would be an ideal opportunity to “convince and argue”, as he says.

Readers who have any questions which they wish to be put to the First Assistant are encouraged to send their question to us at: recusantsspx@hotmail.co.uk and we will consider it and possibly edit it in the interests of clarity, and put it to him if and when he agrees to be interviewed for *The Recusant*. In the meantime, we will let you know in subsequent issues how this intention has progressed and what response we have received from him.

SSPX Watch!

New XSPX Videos: a series of flashy, fancy, modern-looking videos recently appeared on the US District website, sspx.org, under the title: ***“Our Catholic Faith Today”***. From



the tone and the content, it might have been called “SSPX for Dummies” - except that that might imply that you can learn something from them! Each video is less than five minutes long., but they provide more than enough evidence of what is wrong with the modern XSPX. The videos are presented by one Fr. Steven McDonald, the Second Assistant to the District Superior. We will not say anything here about his rather *faux médiatique* voice and body language but you can watch it and see for yourself what you think. Each video begins with an opening sequence that has to be

seen to be believed, featuring graphics reminiscent of CNN or BBC news (or something similar), accompanied by truly ‘Hollywooden’ music. We hope they didn’t spend too much of the faithful’s donations on making themselves look so ridiculous. But that is only the presentation, the packaging, and although we know that for some the most important thing about a priest is his “brand,” for us it is the content which is truly telling.



The video entitled ***“What is the SSPX?”*** contains some glaring omissions. According to this video, the purpose of the SSPX is training priests to spread the Catholic Faith throughout the world. We are informed that:

“This is especially necessary, considering the spread of atheism, agnosticism and religious indifference.”

That’s fine for what it’s worth but, as we have asked so often before, what is there here to distinguish it from, say, the Fraternity of St. Peter or even the Legionaries of Christ...? This video does mention what it calls a “New Orientation” in connection with the Council, but says nothing at all about what that new orientation was; it talks about there being a “crisis” and “confusion” after the Council, but again says nothing more. (Plenty of Novus Ordo Catholics would not disagree with that!) Nor does it elaborate on the SSPX just happening to have been founded right then, in the moment of “confusion”. It simply leaves the listener to infer a link between the two. Why does the phrase “human respect” come to mind...?

Does this not imply that the period of confusion, the crisis, was something which existed only in the immediate aftermath of the Council? I have now watched the video several times and tend to think it does, but once again, see for yourself. This would, after all, fit neatly with the Pollyanna idea that Benedict XVI was a good guy who ended the crisis by “freeing” the Traditional Mass, and so on.

Although we may by now be getting used to the XSPX talking about itself in such worldly, pusillanimous terms, we really mustn’t let the outrage grow numb. Think of the several generations who gave so generously in time, in journeying, in material wealth, think of

those elderly parishioners who left all they had to the SSPX... Did they do it merely to help yet another 'conservative' society of priests to spread throughout the world and fight against atheism and indifference?! Was there not something more, something unique about Archbishop Lefebvre and his SSPX and the fight that both waged, something which, when once understood, inspired a unique devotion amongst the laity who supported it?

1970: SSPX is Founded With:

- Obedience to the Holy Father
- Unbroken Liturgical Tradition
- Love of the Tridentine Mass
- Benefits of the Mass
- Mass at the Center of Life



The most recent video to appear at the time of writing is entitled: ***"History of the SSPX, Part 1"***. Notice what it says about the founding of the SSPX: there are five bullet points, the last four are basically the same thing said in four different ways. According to this version of events, the SSPX was founded to be obedient to the Holy Father and for the Tridentine Mass. Not to oppose Vatican II or fight the errors of the Council. The words

"Modernism", or "Liberalism" are nowhere to be found. In fairness it does go so far to claim that Archbishop Lefebvre (note: he personally, not the SSPX) opposed "modern tendencies," which it identifies as the New Mass, collegiality and ecumenism. Picking one's nose, losing one's temper, mislaying the car keys - those are all tendencies. Modernism goes far beyond "tendencies"! Moreover, this video does not link these to the

Council, much less identify them as explicit errors of the Council. And perhaps most importantly, there is no mention whatever of Religious Liberty. Why might that be? Does this not tend to support the claim that the neo-SSPX now accepts the heresy of Religious Liberty? (Recall, for example, Bishop Fellay's 'CNS' comments on this subject (*"Very limited, very limited!"*), or the April 2012 Doctrinal Declaration (*"...is with difficulty reconcilable..."*))

The video also contains the following priceless nugget:

"The purpose of this new priestly order [the SSPX] was poorly understood, however, even in Rome. Many thought that the Archbishop had turned against the Pope as he did not accept the reform of the Mass, and kept the Tridentine Mass. On the contrary, Archbishop Lefebvre insisted that he followed and obeyed the Holy Father."

It was poorly understood, even in Rome, just imagine that! And notice how, once again, the entire question is framed in terms of the Mass. Readers who know their history will recall that the suppression of 1975 and suspension of 1976 had something to do with Archbishop Lefebvre's Declaration of 1974. Re-read it and have a look at how often it mentions the Mass. And what's all this talk about "the reform of the Mass"? Surely the whole point about the New Mass is that it is not "a reform" but a revolution, totally without legitimacy, a "bastard rite" as Archbishop Lefebvre called it in 1976! He did talk about "the reform" in his 1974 Declaration, but he clearly means everything which came from the Council, not just the New Mass, and he calls it "poison through and through [which] begins in heresy and ends in heresy."

There is something pathetic about someone who wants so desperately to be liked by people so unworthy of respect. As the conciliar church becomes visibly less Catholic, the modern SSPX becomes more desperate for their approval. It is truly tragic. More such videos are

"No" to Modern Tendencies:

- Ecumenism: All Religions are Valid
- Collegiality:

promised by sspx.org to follow soon. Stay tuned!

SSPX Watch (cont'd...)

Neo-SSPX Persecution of the Laity Continues - From Ireland comes news that our old friend, Fr. Benoît “Hacker” Wailliez, recently used the sermon during Mass as an opportunity to denounce two of the laity by name from the pulpit in Athlone. Speculation is still rife about what this disgraced cleric is even doing in Ireland, with some suspecting that Menzingen intend to inflict him on the Irish as a new district superior. Haven’t the Irish already suffered enough...?!



Fanjeaux Pilgrimage - ‘Romanitas!’

The Dominican Teaching Sisters of the Holy Name, commonly known as the *Fanjeaux Dominicans* celebrate their 40th anniversary this year (1975-2015) and recently went on a giant pilgrimage to Rome in which all their schools participated. The conciliar media enterprise EWTN reported on the event in very favourable terms. Of course, there was the usual canard about “not in full communion”, but overall the report was remarkably sympathetic to them. A brief section of interview, shot on St. Peter’s Square, has Fr. Pfluger proclaiming that:



“...as the Archbishop always insisted, one cannot be Catholic without being Roman!”



Shortly thereafter, a bishop in one of the Roman congregations tells the EWTN camera that the SSPX are still in talks and the only thing separating them from (neo-modernist) Rome is “*a problem of trust.*” He goes on to say that the SSPX: “*...have their heart in Rome. I can assure you of that because I know them well.*” And finally, informs us that: “*...the pilgrimage is just one more gesture that shows that dialogue and the will for unity are moving ahead,*” and that he hopes “*the goal of unity is in the not too distant future.*” Why might he talk that way?

‘Romanitas’ II - In a recent edition of *Le Seignadou* (see p.14) Fr. Michel Simoulin waxes lyrical about the “perfume of Rome”. Does my memory deceive me or is this not almost exactly the same expression used by the (formerly) *Transapline Redemptorists* when they betrayed the Faith and sold out to modernist Rome in 2008? ‘Those who have not smelled the sweet odour...’ or something.



Bishop Fellay, Marking an Anniversary The last issue of the *Recusant* carried an article about Bishop Fellay’s most recent *Letter to Friends and Benefactors*. It dealt with the contents of that letter but neglected to mention what a reader recently reminded us of, namely the letter’s date: 21st November 2014, in other words the 40th anniversary of Abp. Lefebvre’s 1974 declaration. We refuse all reforms issuing from the council, said the Archbishop, which are poison through and through and which begin with heresy and end in here-

Lettre à nos frères prêtres

Lettre trimestrielle de liaison de la Fraternité Saint-Pie X avec le clergé de France
(L'actualité quotidienne de la Fraternité Saint-Pie X : www.laportelatine.org)

N° 64 - décembre 2014

French XSPX: recommended modernist reading

- In the most recent "*Letter to our Brother Priests*" to appear (<http://laportelatine.org/publications/bulletin/lettrefrerespretres/lettre64.pdf>), sent by the French District to priests in the conciliar church, there is an

article on recommended reading which recommends, amongst other things, a book by Roberto de Mattei and another by Mgr. Schneider. Roberto de Mattei, is a "conservative" type who, because he is critical of Vatican II, is praised to the skies by the modern XSPX (he's *mainstream* you see!). Mgr. Athanasius Schneider, auxiliary bishop of Astana in Kazakhstan, recently visited two XSPX seminaries in the latest stage of flirting between the XSPX and the conciliar authorities.

Mgr. Schneider is also seen by some as some sort of "conservative". Of course, what that means in practice is that he is not as bad as some of his more obviously heretical conciliar confreres. He is seen in the picture (right) taking part in an "inter-religious meeting" organised in his home diocese of Astana, Kazakhstan.



Seminary Visits - why no news?

Speaking of Mgr. Schneider, has there been any update from the XSPX on his visit to Winona? Any report of what was said or concluded there? Does this not smack of yet more "secret discussions" just like those which took place in 2012? Does Our Lord teach in secret, can there be such a thing as "secret doctrine"? Surely secrecy of this kind is what historically characterised the enemies of the Church..?



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“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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