



The Recusant

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



“The fact that Cardinal Poli is Cardinal Bergoglio’s successor to the archiepiscopal see of Buenos Aires is a legitimate reason to believe that this decision was not taken without consulting Pope Francis. Nonetheless, it is nothing more than a strictly administrative procedure...”

(DICI Press Statement on the official recognition of the SSPX in Argentina, 13/04/2015)

FROM THE DESK OF THE EDITOR:

Dear Reader,

In the rush to get Issue 26 out I was somewhat remiss, and neglected to make any reference to the Resistance Rosary Crusade, an error of omission on my part which I now intend to put right. We have the Canadian Resistance to thank for this initiative, but we ought all of us to take advantage, wherever we are in the world.

Before I go any further, let me start by saying that, rather than taking my word for anything, the reader is strongly encouraged to listen to an interview which appeared a week or two ago as “Ecclesia Militans Radio - Episode 2” on the website www.ecclesiamilitans.com, during which the Canadian faithful who first called the Rosary Crusade are interviewed and the reasons, thinking, spirit etc. behind it are shown. In brief, the object is the Consecration of Russia as requested by Our Lady of Fatima, something which ought to have been done by now and which becomes more badly needed with each passing day.

I can immediately anticipate objections, not least because they occurred also to me, until I stopped to think about it and went on to listen to the interview. Shouldn’t we all be praying for the consecration of Russia anyway? Aren’t we all praying the Rosary daily anyway, and in which case, why do we need to “officialise”

Inside:

- **“The Visibility of the Church”**
(Abp. Lefebvre)
- **Letter to Our Fellow Priests**
(French Resistance)
- **“The SSPX’s New Doctrine”**
(Analysis)
- **SSPX Watch - British & Irish**
District Newsletters

what we are already doing anyway? Isn't "rosary counting" the sort of pharasaical self-aggrandisement that the neo-SSPX have gone in for in recent years?

All of these objections sound reasonable enough. The answer is that, yes, we should (and hopefully are) praying for the consecration of Russia, and it is to be hoped that everyone in the Resistance prays at least a five-decade Rosary every day as a matter of course. The idea of uniting in prayer is one which actually comes from Our Lady to begin with (which means from Heaven, which means from God), and there is something particularly powerful about uniting in praying for the same thing rather than praying for it individually. As the interview puts it, an army wins when it fights as one, whereas the same number of men, however fierce and brave they be on an individual level, do not succeed if they each fight individually. Furthermore, it would seem that after this latest crisis, after being left orphans by the conciliar church, and when even our temporary home (the SSPX) has now left us as orphans, totally homeless, scattered to the four corners of the world as we are, we ought now more than ever to make the effort to unite.

It is only natural that plenty of people feel themselves to be suffering from "Rosary Crusade fatigue," and I must confess to feeling a little jaded myself - especially in view of the way that the neo-SSPX shamelessly took advantage of our good will and practiced upon our piety. What is so outrageous about the SSPX rosary crusades is that they were not honest, they were not sincere - Bishop Fellay and his confederates took advantage of the honesty and sincerity of all those who participated (as we all did) to further his own nefarious ends, starting with 'a spiritual bouquet of a million rosaries' for him to present to his hero, Benedict XVI. Even the most recent SSPX Rosary Crusade seemed not quite able to make up its mind about what its goals were, with some alarmingly vague and ambiguous intentions, and the consecration of Russia relegated to a poor third place, whereas in reality that third intention was they needed.

By contrast, the main intention of this Rosary Crusade is the consecration of Russia, added to which the conversion of sinners and the protection of Our Lady of Fatima on us all. Whereas the neo-SSPX rosary crusades were top down affairs, this seems genuinely to be a bottom-up grassroots initiative. There is nothing vague or ambiguous about it: its motives are open, straightforward and laudable. Further information can be found by visiting the website: **www.ResistanceRosaryCrusade.com** which also includes further contact details, etc.

As far as the pharasaical nature of counting rosaries, etc, is concerned, this is not a bad thing in itself, though perhaps it can easily lend itself to a spirit of doing an apparently good thing out of questionable motives. In that case, however, what is wrong is not the counting itself, but whatever motivates the counting, the making the number an end in itself. Remember that the reason why the numbers were counted the first time, back in 2006, was so that it could be made into a present to Benedict XVI. This time around, it will presumably serve as a morale boost to people to see the numbers and know that they are not alone, that there are many others all over the world who lived through the same awful experience as them in recent years, and who, like them, are trying to fight it. Beyond that, if anyone still feels any doubts my advice would be to join your intentions, pray, but not turn in the numbers. Heaven keeps a more accurate account than any of us can. It is more important to pray.

With any initiative or undertaking, the spirit in which a thing is done is extremely important, even if it is the one thing which is usually the most difficult (or impossible!) to prove. Hence,

it is difficult to say what first gave away the utter cynicism of Bishop Fellay's rosary crusades, although a few people spotted it early on (and many more in hindsight). I have said that the 'Ecclesia Militans Radio' interview will give a good idea of the spirit behind this rosary crusade. I wish further to add that I urge you to listen to this interview even if you have not the slightest intention of participating in the rosary crusade, because, apart from anything else, it gives a little window into the heart of the Resistance, the true spirit of the Resistance, the spirit of humble combat and militant self-sacrifice which we must all aim for if we are to be fruitful in the service of Christ the King and His Blessed Mother.

In the meantime, for those who do decide (please God) to participate, it is running from 13th May to 13th October this year, thus coinciding with the apparitions of Our Lady of Fatima in 1917, a total of 153 days in total, the exact number of Hail Marys in one complete Rosary.

Mundane Matters - I try to avoid this, but once in a while it becomes necessary. We have been able to rely on your generosity in the past, and I am confident that we can continue to rely on it in future. The number of readers is still growing, month on month, but the cost of postage only ever goes up (250% in the last 20 years, unless my mathematics deceives me). For those of you with internet, there are a number of articles which for reasons of space do not manage to make it into the newsletter, which you are encouraged to read and pass on to friend and foe alike. Please also consider printing for those lucky ones without internet.

Sadly we are unable to offer any of our readers the chance to win a luxury Mercedes Benz, nor can we pull the sort of emotional blackmail ("Think how much you appreciate your local SSPX chapel and give us your money!") which we have seen from the US District in recent years. We do not send out glossy, branded leaflets, we do not make flashy, expensive films to extoll our own greatness, nor can we claim to desperately need a few extra millions due to a massive, half-built white elephant in Virginia, which is hundreds of days late and tens of millions of dollars short... And we do not engage the services of any Zionist Harvard "fashionista" lawyers to secure for us a private fortune left by the Rothschilds. We have only God and our conscience. And you, dear reader. When the first issue of the Recusant appeared in October 2012, we offered the work to Almighty God to dispose of according to His holy will. We do the same still today - it will continue if He wishes it to continue, but only if He wishes it.

Many of you have already been very generous and, whilst appealing to all our readers, we wish to appeal especially to those who have yet to donate anything towards the cost of producing The Recusant. All of you receive it for free (almost) every month, and its price is a donation according to your means and the value you place on it. If you have not given anything for a while, please try to put that right. May God bless you for your generosity.

Fr. Pfluger Interview Update - Still nothing to report...

A New Priest for the Resistance - At the time of writing word reaches me of the great good news that Rev. Dr. Suneel is to be ordained to the priesthood on 23rd June by Bishop Faure, somewhere in Asia, possibly the Philippines (for reasons which do not seem clear). A native of India, Dr. Suneel attended seminary at the SSPX for several years and more recently at Boston Kentucky. Having qualified as a medical doctor before seminary, he will

be an excellent Resistance priest I have no doubt whatever, one who will make a huge amount and positive difference to the apostolate worldwide. His ordination will thus be one more blow struck for Christ the King, and a serious setback for the enemy. We hope to be able to include photographs in the next issue, after it has taken place. In the meantime, please pray for him on his great day, and pray that more young men have the courage to follow his example by coming forward to offer themselves to God and His Church in this hour of need.

- The Editor.

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To check the dates & times of Mass and Holy Hour, please visit :

www.therecusan.com/resistance-mass-centres

or contact us at: recusantssp@hotmail.co.uk

“THE VISIBILITY OF THE CHURCH”

*Extracts from a conference given at a priests' retreat
Écône, September 9, 1988*

*(The original text, in French, first appeared in Fideliter 66,
November-December 1988)*



My dear friends, you continue to represent the true Church, the Catholic Church. I think you need to be convinced of this: you really represent the Catholic Church! I don't say there is no Church outside of us, it's not about that. But recently, they've been telling us that Tradition has to "enter the visible Church." I think that that is a very, very serious mistake.

The Visible Church

Where is the visible church? The visible church is recognised by the marks that she has always given to be visible: One, Holy Catholic and Apostolic. I ask you: Where are the true marks of the Church? Are they more evident in the official Church (this is not the visible Church, it is the official church) or in us, in what we represent, what we are? Clearly we are the ones who preserve the Unity of the Faith, which has disappeared from the official church. One bishop believes in this, another does not, their beliefs are varied, their catechisms contain abominable heresies. Where is the unity of the Faith in Rome?

Where is the unity of Faith in the world? It is in us, we who have kept it. The unity of the Faith made real in the whole world is the Catholicity. And yet this unity of Faith around the world no longer exists, there is practically no more Catholicity left. There will soon be as many 'Catholic Churches' as bishops and dioceses. Everyone has their way of seeing, thinking, preaching, making his catechism. There is no Catholicity anymore.

And Apostolicity? They broke with the past. If they've done anything, that's what they've done. They do not want anything more to do with what happened before Vatican II. Look at the Pope's *Motu Proprio* [Ecclesia Dei Adflicta, 1988] that condemns us, he says there: "The living tradition is Vatican II." 'No need to refer to before Vatican II, that is meaningless. The Church carries Tradition with her from century to century. What is past is past, it's gone. All of Tradition is to be found in the Church of today.' What is this Tradition? What is it linked to? How is it linked with the past?

That is what allows them to say the opposite of what was said before, intending, all the while pretending that they alone keep Tradition. This is what the Pope [John Paul II] asks of us: "To submit to the living tradition." We would have a "wrong" concept of Tradition, because for them, Tradition is "living" and therefore "evolutionary." But this is a modernist error: Pope Saint Pius X in his encyclical *Pascendi* condemns these terms of "living tradition," "living Church," "living faith," etc. in the sense that the modernists understand it, that is, of the evolution which depends on historical circumstances. Otherwise the truth of Revelation, the explanation of Revelation, would depend on historical circumstances.

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

Then the Holiness: We are not going to compliment or praise ourselves. If we don't want to consider ourselves, let's consider others and let's consider the fruits of our apostolate, the fruits of vocations, of our religious and also within Catholic families. Good and holy Catholic families are coming into being, thanks to your apostolate. It is a fact, nobody denies it. Even our progressive visitors from Rome noted the good quality of our work. When Mgr. Perl said to the Sisters of Saint Pré (Brignoles) and of Fanjeaux that it is upon foundations like these that the Church must be rebuilt, that is not a small compliment.

All this shows that we are the ones who have the marks of the visible Church. If there is still a visibility of the Church today it is thanks to you. One can no longer find these signs with the others. They no longer have the unity of the Faith, and yet it is the Faith which is the basis of all the Church's visibility.

Catholicity is the one Faith throughout space. Apostolicity is the one Faith throughout time and holiness is the fruit of the Faith which becomes real in the soul by the grace of God, by the grace of the Sacraments. It is completely false to consider us as not being part of the visible Church. That's just not credible! It is the official Church that rejects us, but not we who reject the Church, far from it. On the contrary, we are still united to the Roman Church and even to the Pope of course, the successor of Peter. I think we must have this conviction to avoid falling into the errors that are now spreading.

Leaving the Church?

Of course, it could be objected: "Is one obliged to leave the visible Church, to not lose one's soul, is one obliged to leave the society of the faithful united with the Pope?" We are not the ones, but it is the modernists who leave the Church. And as for talk of "leaving the visible Church," that is a misunderstanding, identifying the official Church with the visible Church.

We belong to the visible Church, the society of the faithful under the authority of the Pope, for we do not reject the authority of the Pope, but what he does. We recognise the authority of the Pope, but when he uses it to do the opposite of what it was given to him for, obviously we cannot follow him.

How about "leaving the official Church" then? To some extent, yes, obviously. The whole book of Mr. Madiran, "The Heresy of the Twentieth Century," is the story of the heresy of the bishops. One must therefore leave the bishops' environment, if one does not want to lose one's soul.

But that's not enough, for it is in Rome that the heresy is installed. If the bishops are heretics (even without taking this term in its canonical sense and consequences) it is not without the influence of Rome.

If we keep our distance from those people, it is absolutely the same way as people with AIDS. One doesn't want to catch it. But they have spiritual AIDS, a contagious disease. If one wishes to preserve one's health, one must not go with them.

Yes, liberalism and Modernism were introduced by the Council into the interior of the Church. These are revolutionary ideas, and the Revolution which used to be found in civil government, has passed into the Church. Cardinal Ratzinger, elsewhere in his writings, does not hide it: they have adopted the ideas, not of the Church, but of the world and they feel it their duty to make them enter the Church.

And yet the authorities have not changed one iota their ideas about the Council, Liberalism and Modernism. They are anti-Tradition, 'Tradition' as we understand it and as the Church understands it. That does not fit their concept. Since theirs is an "evolutionary" concept, they are therefore against this fixed Tradition which we are holding onto. We believe that everything the catechism teaches us comes from Our Lord and the Apostles, and that nothing in it is to be changed. That much is clear. The three parts of the Catechism come to us from Our Lord. Why change them? We cannot make them "evolve". The Creed, the commandments of God, the means of salvation, the sacraments, the Holy Sacrifice of the Mass, prayer, all of that comes to us directly from Our Lord. All of that is our Catechism, which is given to us in general at our Baptism, which is placed into our hands. That is our charter, since Our Lord wants everyone to be baptised, everyone to adopt the Creed, the Ten Commandments, the Sacraments which He instituted, the Holy Sacrifice of the Mass, the prayers.

For them, no; everything is evolving and has evolved with Vatican II. The current form of evolution is Vatican II. That is why we cannot link with Rome.

Rome Has Not Changed!

Whatever happens, we must continue as we have done, and the Good Lord shows us that following this route, we fulfil our duty. We do not deny the Roman Church. We do not deny their existence, but we cannot follow their directives. We cannot follow the principles of the Council. We cannot join them.

I realised that the desire of Rome is to impose on us their ideas and their way of seeing things. Cardinal Ratzinger always told me, "But Monsignor, there is only one Church, you mustn't make a parallel church." Which is this Church for him? The conciliar church, this is clear! When he said to us explicitly: "Obviously, if this Protocol [of 1988] is granted to you, you must also accept what we are doing; and thus, in the Church of Saint-Nicolas-du-Chardonnet there would have to be a New Mass as well every Sunday..." You see, he wanted to bring us back to the conciliar church! This is not possible since it is clear that they want to impose these innovations on us to bring Tradition to an end! They do not grant anything out of appreciation for the traditional Liturgy, but simply to trick those to whom they give it and to diminish our resistance; to insert a wedge in the Traditional block so as to destroy it!

This is their policy, their conscious tactics! They do not make mistakes, and you know the pressures that they exert.



Letter to Our Fellow Priests

No.5, Spring 2015

Translate from the original French text on LaSapiniere.info

In April 2013, Bishop Fellay claimed that the Society had not changed except for some “superficial changes,” “some elderly priests,” “more houses in a greater number of countries,” in sum “a normal development ... We used to have four bishops and now we have three. That’s also a change. But in and of itself, it’s nothing fundamental, nothing essential.” [1]

At the end of January 2014 Fr de Caqueray hoped: “that the split,” between Bishop Fellay and the signatories of the ‘Address to the Faithful’ “might be resolved,” and before leaving the district, he confided:

“I hope with all my heart that, given that there is no current plan for the Society to try anything with the sort of Pope I’ve just been talking about; well, I hope that some of these priests and these faithful will consider that, after some moments of difficulty, the Society is remaining faithful to the line which is its own, and recognising as much, that we from our side will be understanding enough to accept back amongst us again, without saying anything, the priests who have left. On their side, of course, I know them, they’re brothers-in-arms, valiant priests who have not been found wanting in their apostolate during all these year, and thus it’s sad to have seen them leave, and I hope that, if the whole thing was nothing more than a mistake between the Society and them, that this mistake will be really sorted out, that’s what I hope with all my heart.” [2]

Faced with such testimony, one might be tempted to conclude that what the three bishops noted in 2012, in their letter to the General Council, recognising “in the Society symptoms of a lessening in its confession of the Faith” was false and alarmist.

Everything’s going really well?

And yet, on 23rd September, following the meeting between Cardinal Muller and Bishop Fellay, the Vatican published a communique saying:

“It was decided to proceed gradually and over a reasonable period of time in order to overcome difficulties and with a view to the envisioned full reconciliation.”

Thus, the discussions are going ahead in “a broader and less formal way than three years previously” [3] even though in Bishop Fellay’s own words, “the discussions have shown a profound disagreement on almost all the points discussed.”[4]..? In his 5th conference at Flavigny [December 2013], Fr. Pfluger declared explicitly that, given the doctrinal mismatch with Rome: “We must now intensify the contact *in membris*.” (E.g. faithful, parishes, conservative clergy...)

In 2007, Fr. de la Motte called a meeting of the priests under him in the priory (one of whom was Fr. Salenave) to let them know some news which he thought worth celebrating, though confidential... Menzingen had given its permission for the priory of Gavrus [in Nor-

mandy] to become a test-case priory, entering into a close relationship with the local diocese and bishop. When the prior was transferred the experiment came to an end, but today the number of such visits is growing at Menzingen's request: Angers, Montpellier and Chateauroux are all due to receive a visit from their local bishop.

In 2015, two dangerous Apostles of Religious Liberty, Cardinal Brandmuller Bishop Schneider, visited the seminaries of Zaitzkofen, Flavigny and Winona and taught there. The former compares: "The Society of St. Pius X and the Old Catholics who rejected Vatican I's teaching on Papal Infallibility [and] who have in common their rejection of legitimate developments of the life and doctrine of the Church." [5] For the latter, dubbed "Benedict XVI's best pupil" by the magazine *l'Homme Nouveau*, "Ecumenism is necessary in order to be in contact with our separated brethren, to love them. In the midst of the challenge of the new paganism, we can and have to collaborate with serious non-Catholics to defend the revealed Divine truth and the natural law, created by God." [6]

"I can hear them say: 'You exaggerate! There are more and more good bishops who pray, who have the faith and are edifying!' - Can they be saints when they admit false Religious Liberty and therefore the secular state? When they accept false ecumenism and therefore the admission that there are many paths leading to salvation? When they accept the liturgical reform and therefore the practical denial of the Sacrifice of the Mass? ... Are they not rather officially cooperating with the revolution within the Church and its destruction? ... This new religion is not the Catholic religion." [7]

Integration means our disintegration...

The words of Fr. de Journa - "Integration will mean our disintegration ... In the Church it is the truth which makes you free, not diplomacy." [8] - were evidence for the majority of members of the Society in 2001. Today, thanks to the subversive action of its head, things have been reversed. No one is unaware that subversion more often comes from an unbelieving elite than from a grass-roots in revolt.

How many of our priestly confreres have read the book by Fr. Lelong entitled: "For the Necessary Reconciliation"? There one learns that from 1992 (Fr. Aulagnier) and above all since 1997 (Fr. Lorans), the head of the SSPX is working towards a sell-out. The fight for the Faith quickly gave place to the desire for recognition. We do still have some words spoken to the right, but the head is acting more often to the left. And this way of acting is not without consequences:

"It is therefore natural, obvious and historically certain that, once you start negotiating with Rome and the bishops and you ask for certain favours, you yourself end up being obliged to soften or completely drop your opposition to the liturgical reform, to *Dignitatis Humanae* and to the Council, lest you find yourself in an untenable psychological position. That is the only true cause of your doctrinal evolution: the moral weight of your counterparts and your own desire to be left with something tangible to show for some difficult negotiations where you were largely in the minority. Such a situation forces you into making at least verbal concessions. [...] Having arrived at this stage of your evolution, you think it both possible and neces-

sary to temper certain oppositions in order to obtain results [...] Negotiations and agreements with Rome and the diocesan bishops necessarily end, sooner or later, in the abandonment of the principles which Tradition has always held to..." [9]

Few of us have also found time to read the interview of the First Assistant in a magazine of the SSPX. The text, translated into French by FranceFidele.org, was published on La Porte Latine, but only stayed up there for 24 hours. There we read:

"In Tokyo I had to say mass with my shoes off, in Fiji I was received with a Traditional drink which is foul and which, what's worse, destroys the liver. Are we not tempted to label "modernist", "liberal", "Masonic" anything that does not conform to the routine of the 19th and 20th centuries? A traditional thus erroneously conceived is not attractive, and cannot convince anyone, any more than we can build-up the Church according to the image we have of it in the 1950s or according to the arguments which came to the fore in the 1970s. [...] No conspiracy theories, no apocalypse, but hoping against hope. That's what is Catholic." [10]

Like all liberals and conciliar Catholics, Fr. Pfluger no longer understands the crucial importance of doctrine. And he expresses officially his implicit disdain for the great anti-liberal, anti-masonic and anti-modernist documents from 1831 (Mirari Vos) to 1950 (Humani Generis), and he didn't provoke any kind of effective reaction. Fr. Pfluger seems not to know that preaching Christ crucified "in a convincing way" is "scandal for the Jews and madness for the Pagans." What's more, in denying the globalist plot against God, he pours contempt upon the teaching of the Church about the fight between two cities, and he denies a reality noticed even by non-believers – which cannot make the Faith attractive... Finally, by setting up hope in opposition to apocalypse, he shows a radical ineptitude for any sensible politics, for the book of Apocalypse tells us: "And it was given unto the beast to make war with the Saints and to overcome them. And power was given him over every tribe and people and tongue and nation." (Apoc. 13,7). Fr. Pfluger flees the cross and does not understand that Christian Hope does not consist of expecting the new Christendom in our apostate world, but awaiting, with a great desire, the glorious return of the Sovereign Judge.

Useless Reactions?

In 2014, Fr. Gaudray went to see Bishop Fellay, to demand an explanation for what Fr. Pfluger was getting up to. A nice smile and some beautiful words made all his demands vanish. Fr. Gaudray also refused to participate in the stage-managed visit of Bishop Schneider to Flavigny. Bishop Fellay gave him a severe and unjust telling off for it. Our poor confere therefore wrote a brief and tortured article entitled: "Obedience to Fallible Superiors" ...So as to satisfy his conscience, he would write once more to the faithful: "The new religion founded by Vatican II is founded upon the principles of the Revolution. ...The conciliar church never ceases proclaiming its attachment to the "values" of the Revolution... Between them and us, the opposition is radical, the positions irreconcilable... God will always forgive the weak, but He rejects those who do not want the light. Priests who no longer pray or no longer study are, by necessity, engaged in betrayal." [11]

That's nice, but it's not enough to protect the SSPX faithful. We attack Vatican II but not its penetration into the Society. It is not about favouring "anarchy and contempt for authority"

as Fr. Gaudray thinks. “Doing penance to obtain good superiors from God”, “remaining humble”, is something necessary, but it does not dispense one from the priestly duty of naming the wolf, even when that wolf is called Fellay, Pfluger, Simoulin... Fr. Laguerie, at a meeting in Flavigny (Feb. 2015) was quite right in telling Fr. Bouchacourt, in front of the other priors, that Bishop Fellay was dishonest. Why not say so publicly?

From Internal Reaction...

At Flavigny we saw Fr. Troadec, when talking about the visit of Bishop Schneider, heckled by the disgruntled priors. We saw Fr. Bouchacourt go pale, realising that he could not control his district. Some people think that we won a battle there... It's an illusion! This war is already lost. Fr. de Caqueray told Fr. Rioult in confidence, at the Chartres Pilgrimage in 2012, that: “Bishop Fellay [was] prepared to walk over more than one corpse.” Fr. de Caqueray, who was resisting the General House, indicated in 2013 that: “the book composed by Fr. Pivert has not been banned from being distributed by the General House. That is a baseless rumour [...]. The reality is that our superiors have not asked me to withdraw this book from circulation.” [12] Today one can but smile at such subtlety, it shows the limits of this type of resistance.

Fr. Rousseau, in October 2013, reacted against the ‘canonisations’ of John XXIII and John-Paul II, writing: “Non Possumus! We cannot! [...] This Pope of Assisi will, following a false beatification, be placed on the altars. Let's be very clear about this: these altars are not Catholic and we cannot recognise this simulated ceremony. It is mimicry.” Today he is no longer a prior... For Fr. Pfluger, his transfer is due to his “serious faults”. [13] Fr. Delagneau forbade Fr. Deren from quoting Archbishop Lefebvre in his sermons, so that he wouldn't stand out from the preaching of the other priests in the priory... Fr. Beauvais received an outrageous letter from Bishop Fellay accusing him of being unworthy of any position of responsibility, which would justify his departure from St. Nicolas du Chardonnet...

The liberals are in charge of the Society and are persecuting those who oppose their will. Punishments and transfers will serve the inevitable ‘purification’ which is going on. Dear confreres, let us re-read Fr. Pfluger's conferences given to the Society Brothers at Flavigny in January 2014. In the 7th conference, we can read: “All these departures will be a purification for the Society and must be seen as a blessing.” Let's not have any illusions, Satan's masterstroke is happening all over again: the destruction of the social body through obedience. And: “Woe to him who does not consent. He can be stamped on, calumniated and deprived of all means of subsistence.” [14]

...to External Survival

The letter from one prior addressed to three bishops, two assistants, Fr. de Caqueray and three members of Fr. Pinaud's tribunal, contains a good summary of the situation in our Society:

“At St. Nicolas du Chardonnet, 8th November last [2013], Fr. Nely told us that unity had to be restored. On this point he really has his work cut out, and what he's talking about would be a real resurrection, because alas, whether it be an issue of doctrinal unity, or the bond of charity, in either case we can only note their complete disappearance. How could we have a doctrinal unity when we see at the

top a division between two contradictory manners of speaking? This Doctrinal Declaration [of 2012] is not dead because it was only withdrawn for extrinsic reasons, because it was dividing us, or because it was misunderstood. Thus the text may be withdrawn, but not the thinking which underpins it and which is still alive, a thinking which is expressed elsewhere in other texts which have not been withdrawn at all. It is this thinking which is dividing us, and it will continue to divide us as long as we do not return to examine it. That is what accounts for Fr. Rioult's attitude, the trial of Fr. Pinaud and the departure of quite a few zealous if sometimes excessive confreres. How many more of them are we going to lose, and for how many priests will you have to render an account to Almighty God? [...] As far as the bond of Charity is concerned, I can only note that it might as well no longer exist at all. We have entered into a logic of war, and a civil war at that. [...] A Society without Fraternal Charity nor doctrinal unity, we will soon be a corpse without a soul [...]. Such a unity cannot last long."

Indeed, this prior systematically opens the mail of that sister to check what's written there... This brother keeps watch on those priests in his priory so that he can warn the General House about any behaviour which 'deviates' from the official line... The headmaster of a school fires one of his female teachers for having skirts that are too long [in other words modest], because it bothers her work colleagues who themselves wear simply immodest skirts... etc.

Conclusion

A canon lawyer of the SSPX recently admitted: "The New Code of Canon Law is not there only so as to sort out problems with priests, but also to build bridges with the official Church." Thus the Society is already ruled by the New Code and by the Roman Congregations. The main superiors of the SSPX are today sold-out in their own minds to an agreement, without there even having been any signature. The SSPX is mortally wounded, we can't save it. And how many of our confreres are currently being destroyed on the inside because they refuse to see this reality which makes them suffer?

Only one bishop, Bishop Williamson, and just one member of the General Chapter, Fr. Faure, have denounced the subversion which is taking place. Not one District superior or seminary rector has acted publicly and effectively against the corruption of our leaders. Fr. de Caqueray said that he was ready to make a move but that he was waiting for a bishop. What a useless pretext for doing nothing, since he himself said in confidence: "Bishop de Galarreta is too attached to his own comfort" and he knew that if Bishop Tissier saw things clearly intellectually, he was humanly paralysed: his goal, so he wrote to a confrere, being: "To help Bishop Fellay recover his honour."

If we continue to do nothing we will be left with nothing but our eyes with which to weep for not having had the courage to cry wolf. For Bishop Fellay is not a father who makes mistakes, but a ravening wolf who deceives us. Re-read his letter to Benedict XVI (17th June, 2012) and ponder well the full implications of this odious sentence: "Unfortunately, with the way the Society is at the moment, the new declaration will not get past." [Malheureusement, dans le contexte actuel de la Fraternité, la nouvelle déclaration ne passera pas.] Too many of us are awaiting a future agreement before we react, whereas

Bishop Fellay has already betrayed us because he has sided with the enemy.

Of course, we don't have a strict duty to leave the Society, but we do have the duty to "publicly oppose errors and the proponents of error, whoever they may be" [15] even and especially if they are close to home. How many are doing that? Will our next transfer, which will mean being shunted into a siding, be a sufficient and clear reason to react? Are we going to continue to obey a subversive leader who abuses his power in achieving ends which we condemn? [16]

Archbishop Lefebvre, who had respect for authority, was dumbfounded that the monks of Le Barroux: "Don't take the initiative by leaving or founding another monastery or demanding that Dom Gerard resign. No. Nothing. We're obedient." [17] Archbishop Lefebvre who had respect for authority, wanted to visit the Generals imprisoned at Tulle for having mutinied in Algeria. One of "these heroes whose prison I could see from the bishop's palace" [18] recounts this fact: "The prison governor knew that we (Cdr. Camelin and Lt. Guillaume) knew that we were ringleaders, but was unaware of how far we could go. One day, at a meeting, he said to me: 'You others, you officers, you ought to set an example of discipline in prison.' In prison, setting an example of discipline in servitude, that's the limit!" [19]

Let us imitate the conduct of Fr. Altamira, in Colombia. Having stayed in place as prior long enough to give the faithful sound instruction about the treason taking place, on the day of his transfer/purification (for Bishop Fellay never tells us face-to-face the reason why he's smashing us), he was able to say "Non Possumus!" and to leave with the majority of the faithful, to start again nearby. We cannot abandon the faithful any more than we can allow our superiors to speak and act against the truth in our name. Priestly colleagues who wish to coordinate their efforts can get in touch with Bishop Faure at cjmfaure@gmail.com, fortunately consecrated on 19th March, 2015, by bishop Williamson in Santa Cruz.

Let us not flee the combat for fear of sharing in the solitude of Christ in His agony:

"The fear of being ridiculed, of having problems in our apostolic activity, of being doomed to material insecurity. Everywhere the fear of losing one's social standing. All too rare are those who, because of Our Lord and His name, laugh in the face of the isolation of today and the incertitude of tomorrow." (Fr. Calmel, *Itineraire* No.148)

FOOTNOTES

[1] The Angelus, 20th April 2013 – DICI 07/06/2013

[2] 12th August 2014 audio file on LaPorteLatine.org

[3] DICI No.302, 10th October 2014

[4] Bishop Fellay, *Cor Unum*, March 2012

[5] Walter Brandmüller, "Le chiavi di Benedetto XVI per interpretare il Vaticano II", Siena, Cantagalli, 2012.

[6] Interview with the Latin Mass Society: www.lms.org.uk/news-and-events/interview-with-bishop-athanasius-schneider

- [7] Archbishop Lefebvre, foreword to *Spiritual journey* [translation ours]
- [8] Fr. de Journa's words taken from "Il Bolletino delle parrocchie dell'isola", 15th May 2001, DIC1 No.9, pp.12-15
- [9] Fr. Celier: "L'Eglise déchirée, Appel aux catholiques Ecclesia Dei" ['The Church torn asunder : an appeal to Ecclesia Dei Catholics'], Gricha publishing house, 1994, pp.81-86
- [10] See: <http://dergeradeweg.com/2014/12/31/glaubige-eiferer-vs-eifrige-glaubige/> "Seven Questions for Fr. Pfluger"
- [11] Fr. Gaudray "Carillon du Nord" newsletter, February 2015
- [12] French District internal newsletter for priests, July 2013, No.251
- [13] His crime was all the more intolerable because he appended to his text the drawing that Archbishop Lefebvre had had done in 1986, in which Our Lord rejects John-Paul II and sends him to hell. Fr. Pfluger on the other hand, replied to a Society Brother who was troubled by the canonisations: "Don't be scandalised. They have a different concept of sanctity to us. But it's always been like that in the Church, each Pope beatified his predecessor." (Flavigny, Jan. 2014)
- [14] Archbishop Lefebvre, "Satan's Masterstroke", 13/10/1974
- [15] 25th Anniversary Declaration by three bishops, 27th June, 2013
- [16] "Unless one lives as one thinks, one will end up thinking as one lives..."
- [17] Conference at Econe, 8th October 1988
- [18] Biography of Marcel Lefebvre, [p.286 in the French edition]
- [19] Memoires of Pierre Guillaume, Plon, 2006, p.321

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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: 32

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Ireland 5

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Indonesia 8

**Fr. Brendan King with the Resistance
in Liverpool (May, 2015)**



Fr. Fuchs in Wales...



**...and in London
(May 2015)**



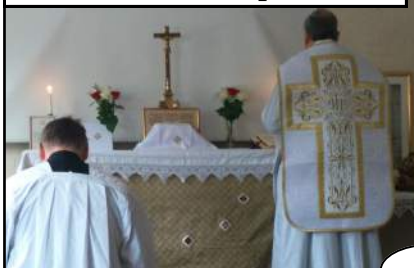
Fr. Ribas in Rugby...



...and in Liverpool...



...and in London (April 2015)



Fr. Pfeiffer in London (March 2015)



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SNAPSHOTS

OF

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(Spring 2015)*



The SSPX's New Doctrine - A Problem Which Will Not Go Away!

"The greatest misery, for a century or for a country, is to abandon or to diminish the truth. We can get over everything else; we never get over the sacrifice of principles. Characters may give in at given times and public morality receive some breach from vice or bad examples, but nothing is lost as long as the true doctrines remain standing in their integrity. With them everything is remade sooner or later, men and institutions, because we are always able to come back to the good when we have not left truth. To give up the principles, outside which nothing can be built that is strong and lasting would take away even the very hope of salvation. So the greatest service a man can render to his kinsmen, in the times when everything is failing and growing dim, is to assert the truth without fear even though no one listens to him; because it is a furrow of light which he opens through the intellects, and if his voice cannot manage to dominate the noises of the time, at least it will be received as the messenger of salvation in the future."

- Mgr. Charles-Emile Freppel (1827-1891), Bishop of Angers

"The imperative duty and the noble custom of holy Church is to pay homage especially to the truth when it is ignored, to profess it when it is threatened. There is a mediocre merit to claim to be its apostle and its supporter when all acknowledge and adhere to it. To make so much of the human state of the truth and to love it so little for itself that we deny it as soon as it is no longer popular, as soon as it does not have number, authority, preponderance, success : would that not be a new way of doing our duty, and of understanding honour ? Let it be known: the good remains good, and must continue to be called as such, even when "nobody does it" (Ps. XIII, 3). Furthermore, a small number of persons putting forth claims is sufficient to save the integrity of the doctrines. And the integrity of the doctrine is the only chance for the restoration of order in the world."

- Cardinal Pie, Bishop of Poitiers

Introduction

In February 2015, Bishop Fellay visited the SSPX seminary in the United States, St. Thomas Aquinas Seminary in Winona, Minnesota. Although, as it happens, Bishop Athanasius Schneider happened to be visiting around that same time, nominally Bishop Fellay was there to confer tonsures on the seminarians. One of the faithful present at the ceremonies had the opportunity to speak to Bishop Fellay face to face. The following brief account was recounted first-hand by the gentleman himself, a close personal acquaintance of this author and a man of unimpeachable integrity whose word is above suspicion and beyond question.

Given the crowds, the short time available, and the very likely possibility of interruption, he asked the Superior General what he considered to be the one question that matters most: your Excellency, do you stand by the contents of your Doctrinal Declaration of April 2012, or do you consider that it contains anything wrong, anything which might need correcting?

The question was simple and clear, the immediate answer equally so: There is nothing wrong with my Doctrinal Declaration; I stand by what it says.

As noted above, this story cannot be kicked into touch with the usual accusations of “hearsay,” “rumour” and the like. Furthermore it comes as no great surprise anyway, being already confirmed by several different things heard from the mouth of Bishop Fellay across the globe over the past two years. It is therefore beyond serious dispute that Bishop Fellay stands by the content and substance of his Doctrinal Declaration. He regards it as wholly orthodox and free from any error, heterodoxy or diminution of the truth in any form - in short, an accurate reflection of his own doctrinal position and that of those with him.

It need hardly be said that this is a very serious matter indeed concerning as it does Catholic doctrine and teaching, a matter which is of profound and lasting consequence to every priest of the SSPX and the faithful with them, whether they realise it or not. To understand why, it suffices to consider the reality of which Bishop Freppel reminds us in the quote above. Even a fairly cursory glance through Catholic history will suffice to show that the Church can and has weathered storms of scandals involving bad morals even amongst the highest ranks of the clergy: from concubinage to simony, from clerical sodomy to lay investiture. One need only mention the name Borgia to immediately conjure up an image of what he means. And yet, as Bishop Freppel notes, such problems, however gravely scandalous, however much harm they do to the apostolate and to souls in their own time, are nevertheless of secondary importance in the long run because the Church can and will always overcome them, “as long as the true doctrines remain standing in their integrity.” On the other hand, the one thing which deals a mortal death blow is any tampering with true doctrine, be it ever so slight. We would do well to note that Bishop Freppel does not content himself with talking about straightforward “denial” of Catholic teaching, rather he makes a point of saying that the worst calamity is to “abandon *or diminish* the truth.” And, as Cardinal Pie notes in the second quote, it is whenever the truth is attacked or diminished or threatened that it becomes especially important to kick up a fuss in defence of that same truth. Even “a small number of persons” who refuse any compromise when it comes to doctrine is sufficient “to save the integrity of the doctrines” - but refuse they must! It must also be appreciated that from Catholic doctrine flows Catholic liturgy, Catholic piety and spirituality, Catholic education, Catholic law and justice, Catholic culture, in short everything which might be identified as “Catholic.” Without true doctrine, the Church, and consequently all of human society, is as nothing; therefore, “the integrity of doctrine is the only chance for the restoration of order in the world.” Nothing is more important.

Many people have heard of Bishop Fellay’s Doctrinal Declaration, but not all of them have read it and of those who have, they may not have read it for quite a while, or they may have become lost in some of the document’s vaguer or wordier passages. For this reason we feel it a good use of time to go back and look at it again, and study it closely to discern what it means and what it says, and what the implications of that are for us. The document was signed and presented in an official capacity, not as a private letter of Bishop Fellay, but (as its title suggests) as something which officially represents the SSPX. Aside some verbal equivocation on the part of Bishop Fellay on a personal level, there has been no official document signed and handed over to Rome in the name of the SSPX with the intent of correcting and repealing its offending passages. Therefore the document itself, and more

importantly the doctrine that it represents, still stands, and remains the official doctrinal position of the SSPX to this day. This is not to say that there are not some within the SSPX who seek to play down the significance of the Doctrinal Declaration - we can benefit a great deal from trying to understand why that might be.

Background

In March 2012, Bishop Fellay wrote to all the priests of the SSPX in the Society's internal newsletter '*Cor Unum*' suggesting that perhaps the time had now come for an agreement with Rome. Following this, the other three bishops of the SSPX wrote to him expressing their alarm and begging him not to go ahead with it. Bishop Fellay replied in a letter co-signed by Frs. Pfluger and Nely (his First Assistant and Second Assistant). In that reply, Bishop Fellay did *not* tell the other three bishops that they had got the wrong idea, that it had all been a misunderstanding, that he had no intention of making any agreement with Rome. His reply shows beyond doubt that the worst fears of the other three SSPX bishops were confirmed. The reply accused them of an "absolute hardening," which, "will in the future end up in a true schism." Bishop Fellay's letter of reply to the three bishops is dated 14th April, 2012. His Doctrinal Declaration was signed and handed over to Rome the following day, 15th April, 2012.

For a while, little enough was known about the Doctrinal Declaration or its contents. After a short while it became known that Bishop Fellay had sent some sort of doctrinal formula to Rome as a sort of 'credo' or statement of belief, representing a summary of where the SSPX stood in relation to the Council and the conciliar 'reforms', the idea being that, if both the SSPX and the Romans could agree upon it, it could serve as the official basis of the agreement that was being planned. A few weeks later, in May 2012, Bishop Fellay told a meeting of Dominicans and laity in Brignoles, France that he thought the Doctrinal Declaration would be accepted by the Romans. He also hinted ominously that, once its contents became clear, it would require a certain amount of effort in presenting it to the faithful, implying that it might be thought that the SSPX had changed its position:

"Amongst ourselves, I think it will have to be explained properly because there are in this document expressions or declarations which are so very much on a tight rope that if you are ill disposed or whether you are wearing black or pink tinted glasses, you will see it as this or as that. So we shall have to properly explain that this letter changes absolutely nothing of our position."

As to its contents, the following month Fr. Pfluger revealed one paragraph which, it was reported, stated something to the effect that the Council must be viewed in the light of Tradition, which in turn must be viewed in the light of the Council. There were those who refused to believe such a thing could be possible and put it down to hearsay.

By February 2013 the one year anniversary of the Doctrinal Declaration was fast approaching and still the priests and faithful were none the wiser as to what it contained. At that point a letter was sent by Fr. Thouvenot, the SSPX Secretary General in Menzingen, to all SSPX priests stating that some wicked priests were planning to leak the Doctrinal Declaration, and hence Menzingen (in an attempt to take the wind out of their sails, and because they could no longer prevent it from becoming public anyway) had decided to publish it in the next *Cor Unum*, for the benefit of SSPX priests. The following month, March 2013, the Doctrinal Declaration was indeed published in *Cor Unum* by Menzingen, but only after it had already

appeared on various resistance websites. Its contents made clear why it had been kept secret for as long as possible. We might well wonder how long it would have remained secret had it not been leaked.

Contents

We will deal with the paragraphs in the order in which they appear.

Paragraph I

“We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.”

It might be objected that the SSPX has always been faithful to the Catholic Church and Roman Pontiff, and that to promise to do something in the future might imply that we were not doing so all along already. Furthermore, the distinction between conciliar church and Catholic Church (or “Eternal Rome” and “neo-modernist Rome” of Archbishop Lefebvre’s 1974 declaration) is conspicuous by its absence, leaving the phrase “Catholic Church” open to dangerous ambiguity, given that each side is known to understand it to mean something different. That said, in itself there is nothing actually erroneous or doctrinally unsound in this statement, even if it ought arguably to have been made in a clearer, less ambiguous language.

Paragraph II

“We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution *Lumen Gentium* of the Second Vatican Council.(1)”

Footnote (1) - Cf. the new formula for the Profession of Faith and the Oath of Fidelity for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.

As noted above with the phrase “Catholic Church,” there is likewise a dangerous ambiguity present in the phrase “Magisterium of the Church”, since we know that the writings and judgements of the modern Popes (John Paul II’s opposition to the death penalty, for example, or the new Code of Canon law’s permission for non Catholics to receive the sacraments) are understood to be “the Magisterium of the Church” by the modern conciliar churchmen.

But far worse than mere ambiguity, dangerous though that is, is this paragraph’s acceptance of *Lumen Gentium* 25 by Bishop Fellay on behalf of the SSPX. It is the first breach in the wall, so to speak, because one cannot reject *Lumen Gentium* if one accepts one of its paragraphs and makes it the basis for one’s own declaration of doctrine. Likewise, one cannot maintain an uncompromising rejection of Vatican II if one has accepted one of Vatican II’s documents and claimed it as a source for one’s own doctrine. This is not the only part of *Lumen Gentium* (or indeed of Vatican II) which the Doctrinal Declaration explicitly accepts, as we shall see, but even if it were, then this paragraph alone would still suffice to destroy any stance of rejecting Vatican II outright.

Amongst other things, *Lumen Gentium* is the document which states that the “Church of Christ subsists in the Catholic Church”, that the Muslims “together with us adore the one and merciful God”, that the Holy Ghost gives his gifts to, and is operative among, those in non-Catholic sects outside the Church (Protestants and others), that those same sects are joined to us “in some real way” in the Holy Ghost; and that “many elements of sanctification and truth are found outside” the Catholic Church.

Lumen Gentium 25 in particular seems to suggest an equivalence between papal infallibility and the authority of a local bishop (it is phrased in a way that tends to be more suggestive than explicit). It states that the faithful are to submit to the teaching of a local bishop with “religious submission of mind and will”. (Just think for a moment what the implications of that would be!)

The footnote attached to this part of the Doctrinal Declaration signifies the SSPX’s acceptance of the new *Profession of Faith* and *Oath of Fidelity*, composed by Cardinal Ratzinger in 1989, and was published with an introduction (available on the Vatican website in Italian, though not, interestingly enough, in English!) which states explicitly that its purpose was to take previous oaths and bring them into line with the Council.

As soon as it appeared, this very same *Oath of Fidelity* was condemned in the very strongest terms by Archbishop Lefebvre:

“What it means in practice is lining up on what the bishops of the world today think. In the preamble, besides, it is clearly indicated that this third section has been added because of the spirit of the Council. It refers to the Council and the so-called Magisterium of today, which, of course, is the Magisterium of the followers of the Council.

...

As it stands this formula is dangerous. It demonstrates clearly the spirit of these people with whom it is impossible to come to an agreement. It is absolutely ridiculous and false, as certain people have done, to present this Oath of Fidelity as a renewal of the Anti-Modernist Oath suppressed in the wake of the Council. All the poison is in this third section which seems to have been made expressly in order to oblige those who have rallied to Rome to sign this profession of Faith and to state their full agreement with the bishops.

...

No, I am not exaggerating. It is clearly expressed in the introduction. It is sheer trickery. One may ask oneself if in Rome they didn't mean in this way to correct the text of the [1988] protocol. Although that protocol is not satisfactory to us, it still seems too much in our favour in Article III, because it does not sufficiently express the need to submit to the Council.

...

And so, I think now they are regaining lost ground. They are no doubt going to have these texts signed by the seminarians of the Fraternity of St. Peter before their ordination and by the priests of the Fraternity, who will then find themselves in the obligation of making an official act of joining the Conciliar Church.”

(“One Year After The Consecrations”, Fideliter, 1989

See also the article: “Sheer Trickery - Bishop Fellay and the Oath of Fidelity,” in Issue 7, May 2013, available at: www.therecusan.com/sheer-trickery)

Finally, we note that the footnote also cites various canons from the new code of canon law, and is thus the first signal of the SSPX's acceptance of that New Code (1983) over the old (1917) code.

Paragraph III, 1.

"We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution *Pastor Aeternus* of Vatican I and by the Dogmatic Constitution *Lumen Gentium* of Vatican II, chapter 3 (*de constitutione hierarchica Ecclesiae et in specie de episcopatu*), explained and interpreted by the *nota explicativa praevia* in this same chapter."

The two sources cited here as being "acceptable" to the SSPX ("we") are in fact rather different from one another. *Pastor Aeternus* from the First Vatican Council would have done fine on its own, but since Bishop Fellay says that "we" also accept *Lumen Gentium Chapter 3*, it is as well to acquaint ourselves a little better with what that text says. *Lumen Gentium Chapter 3* comprises Paragraphs 18 – 29 and is infamous for being more contradictory to *Pastor Aeternus* than supportive of it. It is where the modern conciliar phenomenon of so-called "collegiality" first raised its ugly head (paragraph 22). Whereas Archbishop Lefebvre and the SSPX of the past opposed collegiality, in this paragraph Bishop Fellay says explicitly that "we" accept it. Notice that even the paragraph's first sentence begins by talking about: "the doctrine...regarding the college of bishops."

So heretical was this part of *Lumen Gentium* that Paul VI himself had to have an explanatory note inserted into the final draft to the effect that the authority of the "college" of bishops is not equal to that of the Pope and cannot be used against him. This is the "*nota explicativa*" to which Bishop Fellay refers. That such a thing should have been thought necessary by even Paul VI ought to give us some sort of an idea as to the (un)orthodoxy of the rest of the document!

As it happens, *Lumen Gentium* Chapter 3 also calls for priests to act as quasi social workers in helping to bring in the New World Order:

"Because the human race today is joining more and more into a civic, economic and social unity, it is that much the more necessary that priests ... wipe out every kind of separateness."

Note, priests are to spend their time not just eradicating doctrinal "separateness" (as in, converting souls to the true doctrine of Christ's Church) but *every kind* of difference, especially those which occur in the pursuit of "civic, economic and social unity."

Paragraph III, 2.

"We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that 'the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith.' (3)"

Footnote (2) - Cf. Pius XII, *Humani Generis* encyclical.

Footnote (3) - Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.

Bishop Fellay would later claim that this paragraph, with its quote from *Pastor Aeternus* about not making known a new doctrine, is what saves the rest of the document from error or compromise. Quite apart from the implicit admission (that other parts of the document are unsound) entailed by such a claim, the claim itself is simply untrue. Firstly, it is the number of lies told, not the number of truths told, which determines a man's (or a document's) truthfulness. Secondly, stating that the Holy Ghost was promised to the successors of Peter so that they could pass on Tradition faithfully, while true, in no way automatically saves one from acceptance of novelty. Many modern Catholics, for example, who accept some forms of modernism might easily agree with the above quote from *Pastor Aeternus* and see no contradiction in their so doing. They would claim that they too accept only what is in line with Tradition - they just happen to regard *Lumen Gentium*, the new Code of Canon Law, the New Mass (or whatever else) as being in line with Tradition.

Paragraph III, 3.

"Tradition is the living transmission of revelation "usque ad nos"(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7)."

Footnote (4) - Council of Trent, Dz. 1501: "All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand."

Footnote (5) - Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.

Footnote (6) - Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: "Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding "Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding." [Vincent of Lerins, *Commonitorium*, 23, 3]."

Footnote (7) - Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; Anti-modernist Oath, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.

Of the four footnotes cited in this section, numbers 4 and 6 are unobjectionable - the other two are not! The second footnote indicates that the statement: "Tradition progresses within the Church" is a quote or paraphrase from another Vatican II document, *Dei Verbum*. It

sounds harmless enough at first, but the more one pauses to consider it, the more modernist and heterodox it sounds. “Tradition progresses in the Church”? The original text of *Dei Verbum* 8 makes clear that this “progression” involves the laity coming to a better understanding through “contemplation and study” and through “the spiritual realities which they experience” (whatever that means!)

Finally, it need hardly be said that, once again, “we” have given “our” assent to another document of Vatican II, one shot-through with errors, heresies or, at best, modernist-sounding ambiguities. And that since we have made part of that document the basis of our profession of doctrine, we can hardly then go on to totally reject that same document.

Paragraph III, 4.

“The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8).”

Footnote (8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.

This is the infamous paragraph which Fr. Pfluger let slip in 2012, a few months after the signing of this document. The idea that “the Second Vatican Council ... enlightens” anything at all is, to put it charitably, highly problematic. This one sentence destroys any and all opposition to the Council, and thus it destroys the very purpose of existence for the SSPX and justification for its apostolate. Fr. Pfluger appears not to see that, however. Nor does Bishop Fellay, who signed his name to it in his official capacity as Superior General of the SSPX, on behalf of the SSPX, making this the official position of the SSPX.

Paragraph III, 5.

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

This paragraph, at one fell swoop, accepts explicitly the “social gospel”/“liberation theology” nonsense, religious liberty and ecumenism as being reconcilable with Catholic teaching. It talks about “the truths previously taught by the Magisterium of the Church” instead of simply saying “Catholic teaching” (why?) and – perhaps most importantly – it says that there cannot be any “rupture” between Catholic Tradition and the modern conciliar teachings, which it refers to either as “Catholic doctrine” or “this Magisterium” (see if you can work out which it is!). This is classic Benedict XVI/Cardinal Ratzinger theology, the idea being

that what came before the council and what came after have to be understood as being part of one, uninterrupted Tradition. If it turned out that the council contradicted Catholic teaching, you see, then a lot of important people would have some serious problems of conscience to face. So we resolve things by claiming, through a sophism and a suspension of reason, that the contradiction between pre- and post-conciliar is only apparent and not real. This is precisely what is meant by the “hermeneutic of continuity” - a dishonest rhetoric designed to mask a contradiction and to pretend that there is continuity when in fact there is none. Needless to say, this involves the mixing of truth and error (the result of which can only ever be new error!), and the jettisoning of objective truth, not least the principle of non-contradiction.

Finally, by talking about Catholic teaching in terms of what “interpretation[s]” one might make or accept, the paragraph does tend to relativise and trivialise Catholic teaching by implying, whether consciously or otherwise, that it is all a matter of interpretation anyway.

Paragraph III, 6.

“That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).”

Footnote (9) - There is a parallel in history in the *Decree for the Armenians* of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way.

Following on from the previous talk of not allowing an appearance of rupture between post- and pre-conciliar, this paragraph posits the solution. We just need to “dialogue” more. The purpose of “theological discussions” is to explain how Vatican II is really traditional after all. Notice also that the phrase: “in the case where they don't **appear** reconcilable” implies that any contradiction is a matter of appearances.

Paragraph III, 7.

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

With this paragraph Bishop Fellay declares that the SSPX accepts the legitimacy of the New Mass and other New Sacraments. Some, notably Fr. Daniel Themann, have tried to claim that it means only that the Pope has authority to promulgate, that the authority promulgating the New Mass is what is legitimate, and not the new Mass itself. But the text clearly says that the New Mass was “legitimately promulgated.” If I say that I am “legitimately married” it means that my marriage is legitimate and not merely that I have the authority or power to get married should I so choose.

The 1988 protocol given to Archbishop Lefebvre to sign shortly before the consecrations, contains a paragraph which says exactly the same, word for word, no more or less, with one

difference: the word “legitimately” is missing. Why bother to add that one word, and given that it was deliberately added, how can anyone claim afterwards that that one word does not really signify? It is an exercise in obfuscation. At Lille in 1976, Archbishop Lefebvre condemned the New Mass as a “rite bâtard” (“bastard rite” or “illegitimate rite”). If on the other hand the new Mass was legitimately promulgated then its promulgation was legitimate, making it a legitimate rite of the Church. This would mean that we cannot refuse to attend it on principle.

Paragraph III, 8.

“In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.”

Not only do we accept the New Code of Canon Law, we promise to **respect** it, which in context must mean to abide by it. This would include, presumably, respecting the law which allows the giving of the sacraments to non-Catholics, and the law which reverses the ends of marriage. And even if we make sure that we in the SSPX are “special”, at the very least this would still mean that we are happy to watch the rest of the Church live by this new conciliar Code of Canon law, since we have our little side altar in the cathedral of pluralism. This will, of course, all be done “following the guidelines laid out” in paragraph III,5 - in other words, it will be done according to the idea that there can by definition be no contradiction between old and new, Catholic and modernist, and that wherever a contradiction presents itself, we side with the new, with the modernist, and tell ourselves that it is not modernist but Catholic after all.

Summary

Bishop Fellay, in the name of the SSPX, formally and officially, first in secret and then in public, accepts the documents of Vatican II, Collegiality, Ecumenism, Religious Liberty, the legitimacy of the New Mass and the New Code of Canon Law. He accepts that those things can be reconciled to Tradition, and that where they do not appear to be reconcilable, the solution is “discussions and study” to show that they are after all reconcilable.

Conclusion

The title of this document tells us a lot. “Doctrinal Declaration”. Its purpose is to declare doctrine. This is the doctrine which it declares. Bishop Fellay himself, through his actions (which speak louder than words!) has shown that he knew from the start that this would be unacceptable to a great many priests and faithful in 2012. That is why he kept it a secret for as long as possible (does it make any sense to have a “secret doctrine”? Has anyone but the Secret Societies ever taught a doctrine in secret?)

God blessed the SSPX only due to its fidelity to Tradition and its refusal to compromise with Vatican II. If we see now a loss of unity, of purpose, of holiness and of fruitfulness in the apostolates of the SSPX, this must surely be because that fidelity to Tradition is gone,

and therefore God's blessing is gone too. If God is Truth, then a denial of Catholic truth means separating ourselves from Almighty God. This is why the Holy Ghost is no longer making use of the Society which denied Him by denying His truth. Bishop Freppel's words have come home to roost in the SSPX – it survived incompetence, immorality, bad priests, bad examples and bad decisions. It cannot and will not recover from its abandonment and diminution of the truth.

Practical Consequences

Catholics wishing to support Tradition need to realise that Tradition and the Council are simply incompatible. Vatican II is toxic: everything it touches, within a short time, withers and dies on the vine. It reduced the church of the 1950s and 1960s to her present state in little more than a generation. If we support Vatican II or give our approval to it in any way, then we cannot claim to be supporting Tradition, since the two are incompatible. If we are to totally and not just partially or symbolically support Tradition, then we must totally and not just partially or symbolically reject Vatican II.

This, far above any considerations of “validity”, “novus ordo hosts in the tabernacle” or “dubious sermons” is the real reason why Traditional Catholics knew that they ought to avoid the “approved” Masses of such groups as the Society of St. Peter, which accept Vatican II and which offer a “pre-conciliar taste” within a conciliar framework. For that very same reason, we ought to avoid the Society of St. Pius X. We want nothing to do with the council, therefore we will have nothing to do with the Society of St. Pius X which has accepted it. The sacrament of confession is something more personal, but the Mass is a public act of worship on behalf of the Church, and we cannot assist at the public act of worship offered by priests who officially accept the Council.

A public departure from, diminution of or undermining of the Faith requires a public response. Every priest of the Society of St. Pius X has a duty to make public where he stands in relation to this grave insult to Our Lord. It was written and handed over in his name: it is up to him to tell the world that this is not the case, to confess Our Lord “before men”. We are well aware that there are many priests remaining in the SSPX who privately disagree with the Doctrinal Declaration, but our confession of the Faith has to be public, not private, especially (as Cardinal Pie says) when the truth is attacked.

Archbishop Lefebvre gave the faithful Catholic Tradition, and the faithful were justified in more or less assuming that the priests united with him taught the same. Bishop Fellay's Doctrinal Declaration is another doctrine than that which we received from him. To those who say that we err, that we go too far, we reply that we prefer to err on the side of being too zealous on behalf of Tradition, of opposing Vatican II and its novel doctrine too strongly, than the alternative. Our Lord warns us against being lukewarm, and experience teaches us to beware above all a slow, subtle danger to our faith.

In the meantime, whilst we await the ministrations of the far smaller number of priests who have declared themselves against this new doctrine, Almighty God will surely reward our sacrifices which are made out of love for Him and fidelity to Catholic Tradition.

St. Pius X, pray for us!

New SSPX Superiors

From the latest District Newsletter, we learn of the following changes of SSPX superiors to take place from August:



1. England - watch out! After twelve years, Fr. Morgan is to take a sabbatical. In ceasing to be district superior he also ceases to be a member of the General Chapter. He is to be replaced as superior of the British District by native-born Englishman Fr. Robert “Flying Squirrel” Brucciani, the priest who thinks nothing of allowing rank modernism to be published in SSPX publications and who defends it with the excuse that the faithful probably won’t notice anyway!

Remember also that he used the strongest language against the Resistance priests who sounded the alarm about the publication’s modernism, but had nothing but words of sweetness and light when it came to telling people about Fr. Beaublat’s departure for the conciliar church. The former he described as “scurrilous” and “dishonourable priests”, the latter as “holy” and “a gentleman”.

Although many in England will have fond memories of Fr. Brucciani, be under no illusion of there being any chance of his having the slightest sympathy with the Resistance. Equally, be under no illusion that he will be in any way fair, or even-handed, or objective in his dealings with us “scurrilous” folk. We can expect from him what we have come to expect from the neo-SSPX elsewhere. Fr. Brucciani, personal charm notwithstanding, is neo-SSPX *par excellence* and his very promotion to district superior in itself tells an eloquent tale of the change currently transforming the SSPX from the inside out.



2. Ireland ‘dodges a bullet’! - despite our fears, Fr. Benoit “Hacker” Wailliez is being moved to Sri Lanka and will not be made superior of Ireland after all. Priestly confreres in his new district had better be careful and would be well advised to change their passwords regularly and not reply to emails purporting to come from friends! Alas, it may be ‘out of the frying-pan, into the fire’ for poor old Ireland. The new district superior, Fr. Griego seems to be no less of an “obedient” company man. Perhaps his actions will prove us wrong. We rather fear not.



3. Youngest SSPX Rector? - Fr. Griego in turn is being replaced as rector of Holy Cross Seminary in Goulbourne, Australia by Fr. Daniel “Resistance to What?” Themann, the priest who two years ago attempted a defence of Bishop Fellay which is staggering for its boldness no less than for its dishonesty. One of the first batch of priests to have undergone the new “le Roux” formation at Winona, Fr. Themann was ordained a mere six years ago, in 2009. Since he becomes SSPX seminary rector so young, we feel compelled to ask: is the situation so desperate, the lack of priestly ‘potential rectors material’ so dire, or is he really such a prodigy, that his meteoric career rise is really justified? Or is there another story behind this? His “Resistance to What?” talk contains some very basic mistakes (concerning the nature of the immutability of truth, for example, or the meaning of the word ‘prudence’) and yet future generations of aspiring priests will be given over to him to be formed in his image and likeness. And then there is also the fact that, as rector of a seminary, he will have a seat and a vote at the next General Chapter in 2018 and at any Extraordinary Chapter before then.

What is Fr. Morgan thinking...?

Some comment is required on the latest British district newsletter. It would be a remarkable thing indeed if the creeping liberalism which has overtaken the unhappy SSPX in every other country were mysteriously to have been arrested in the district of Great Britain. Alas, the current district newsletter contains evidence that our country too, like all the others, is falling victim to the same odourless poisoned gas. Has Fr. Morgan caught a cold from Menzingen and begun to suffer from his own bouts of periodic amnesia and a reluctance to tell the faithful the urgent truth? It is our sincere hope and prayer that his sabbatical permits him the time to reflect on eternity and who his true friends are.

1. Fr. MacDonald.

Fr. Morgan writes of him:

“On a sadder note, I regret to announce the departure of Father Edward MacDonald from the District just after Easter following his decision to undertake an independent apostolate in Australia.”

Why is a “sadder note” required, in what way is Fr. MacDonald’s departure sad and why does Fr. Morgan omit to say? Why say that Fr. MacDonald’s departure was “from the district” and not from the SSPX? Why is there not a word about what motivated Fr. MacDonald’s departure from the SSPX (hint: the problem is to do with the SSPX itself!), a thing which Fr. MacDonald himself has not hidden and of which Fr. Morgan surely cannot be ignorant? Why no mention of the Resistance, which, in his own words, Fr. MacDonald left the SSPX to join? Given that Fr. MacDonald went to Australia, in his own words, “to help the Resistance here” and given that the groups, the organisation, the resources - in short, the entire apostolate - to which he went had already been running since 2013 under the banner of “the Resistance” (and still is!), is it not deliberately misleading for Fr. Morgan to inform his readers that Fr. MacDonald merely left for “an independent apostolate in Australia”..?

This is nothing less than an unwarranted injury done to the good name of a priest who, whether one agrees or disagrees with him, took a difficult decision through motives of principle, and who is here misrepresented as shrugging of the shackles of obedience in some mere whim of caprice, for no other reason than because he felt like going off and being “independent.” For shame.

2. New Appointments.

If what Fr. Morgan writes lacks generosity towards Fr. MacDonald, the same certainly cannot be said of what he writes about two other priests:

“Ireland will resort to being a separate entity, or “Autonomous House”, with Father Vincente Griego, of U.S. nationality, as the new superior.

...

As for Great Britain and Scandinavia the new superior will be Father Robert Bruciani, who is already well known to many of you, and who is well suited for the task...

...

In both cases I am very happy with the appointments made by Bishop Fellay.

...
These appointments will allow me to take my requested sabbatical year in France with peace of mind, confident in the new superiors' capabilities and suitability for their respective posts."

Fr. Morgan is surely well aware of the nature of the two men being appointed, and equally well aware of the main factors in Bishop Fellay's decision to appoint them. And yet he goes out of his way to express the happiness and satisfaction that their appointment brings him. Only two explanations for this occur. Either really means what he says, and it gives him genuine happiness to contemplate his country and former district left to the tender mercies of the publisher of the infamous *Flying Squirrel*. Or alternately, this is politician-speak, the opposite is the truth, but he feels the need to be "diplomatic" by professing a happiness which he does not feel.

Of course, there is also to be considered the fact that Fr. Morgan seems to refer more than once to the technical and administrative capabilities of the two priests in question. To hide any other misgivings behind a mere satisfaction at their efficiency would be a sophism bordering on deceit, since it is not from the bureaucratic inefficiency of their priests that the faithful since Vatican II have had most to fear. Are we doing Fr. Brucciani an injustice, and Fr. Morgan knows something about him that we don't? Time will surely tell...

3. Informal Doctrinal Discussions

Somewhat enigmatically, Fr. Morgan writes:

"Since the previous statement issued by Menzingen in this regard, two further meetings have taken place with two "sympathetic" bishops on the topics of Religious Liberty and Collegiality respectively. If anything, these encounters serve to emphasise the continuing opposition between traditional teaching and the conciliar errors."

It is not clear whether these "two further meetings" refer to the visit of Bishop Schneider to Flavigny and Winona respectively, which took place "further to" Cardinal Brandmüller's visit to Zaitzkofen, or whether it means that Fr. Morgan himself has had meetings with local diocesan bishops in this country. Since he speaks of "two bishops", we rather fear the latter, and we can't help wondering what they actually found to say to each other.

We appreciate his use of quotation marks to signal the hollowness of the term "sympathetic" to describe such episcopal sons of the revolution, but we must respectfully express our own scepticism at being told that "these encounters serve to emphasise the continuing opposition between traditional teaching and the conciliar errors". "Traditional teaching" perhaps (Catholic teaching is what it really is); but notice that he avoids saying "between the SSPX and the conciliar church." The SSPX, as we know, has officially dropped its opposition to conciliar teaching on precisely these two points, amongst others. Both Collegiality and Religious Liberty are explicitly accepted in the Doctrinal Declaration, and are implicitly accepted in other official documents such as the 2012 General Chapter Six Conditions and the 2013 25th Anniversary Declaration. If the SSPX accepts Collegiality and Religious Liberty and the local bishop also accepts Collegiality and Religious Liberty, what is there left to discuss on a doctrinal level? What is the real purpose of these discussions? And why is "informal" still being used as a euphemism for "secret"..?

Meanwhile, over in Ireland...

We turn our attention to the latest issue (May/June) of the St. John's newsletter (visible at: ireland.sspx.net/). The newsletter contains a purportedly "spiritual advice-y"-type article entitled: "The Discernment of Spirits". It contains such gems as:

"...It is the way of the evil spirit to bite, sadden and put obstacles, disquieting with false reasons..."

And:

"All those hypothetical or conditional propositions which have no other purpose than distressing us, emanate from the devil. ... This evil sadness disturbs the soul, throws it into a state of anxiety [and] causes unreasonable fears..."

Although the Resistance is nowhere mentioned it is clear what is being implied. "Feeling sad? Feeling worried? It's just the devil tricking you, or the Resistance (same thing, really!) Don't listen to them, forget about it, put it all out of your mind and you'll feel just fine!" Surely any self-respecting Irishman would only feel that his intelligence had been greatly insulted by such gross, unspectably-suggestive nonsense.

Elsewhere in the same newsletter we come across the following title:

" Fr. Morgan's Statement concerning Attacks against the SSPX

This statement, released two years ago (28th May, 2013), has not become dated. "

There follows Fr. Morgan's statement from that time. In total, it takes up an entire page. We note with interest that this page is missing from the British district newsletter, although the two publications are otherwise almost identical. We note also that somebody (presumably whichever priest edits the St. John's newsletter) has thought fit to rename Fr. Morgan's statement, for greater effect. Although the original (visible here: http://sspx.co.uk/newsletter_2013_4_julaug.pdf) does talk about "attack[ing] the Society" in the body of the text, this title is entirely new. Either way, this talk of "Attacks" is particularly inept, since the statement was a response to a "Letter of Entreaty" which appealed directly and explicitly for priests to save the faithful from the subversion of the SSPX! It drew the distinction between the SSPX which we had known and supported up to this point, and the plans for a new SSPX conceived in the mind of the subversives who were in the process of bringing about their desired transformation. We notice that this distinction is always deliberately ignored by our opponents, who prefer to see no difference between the Resistance and anti-clerical malcontents in general. This blatant lack of honesty ought to be regarded as a backhanded comfort to souls resisting the subversion. It shows us not only the type of men we are up against, slippery politicians who prefer a cheap shot to the truth of an honest debate, it also shows yet again (as if further proof were needed!) how desperate the opposition are to stifle any airing and consideration of some very real concerns. As long as they continue to grossly mischaracterise their opponents in this fashion, we will know that we have still the upper hand.

But let us return to the matter in hand. The same "Letter of Entreaty" was signed by 54 people brave enough to publicly put their own name to it; there has never been any suggestion from any quarter, that it was motivated by anything less than genuine love of the Church and a desire to see souls saved and error defeated. There were a great many more people who expressed their agreement in private but who did not feel able to publicly declare themselves for fear of future reprisals. The editor of the Irish newsletter says that Fr. Morgan's response

has “not become dated.” This would be true only if one were to regard the statement as being every bit as self-delusory and maladroitness now as it was then. Otherwise, we will examine it and see for ourselves. Fr. Morgan wrote that:

“...the open letter, dated 21st May 2013, accuses the Society of having deviated from its essential mission of fidelity to Catholic Tradition and opposition to Modernism due to the betrayal of its liberal leadership!”

Indeed it did. It's main point concerned the contents of the Doctrinal Declaration, which Fr. Morgan did not even really address. Nor did he answer any of the points made by the letter. Indeed, the letter's substance was almost wholly ignored.

“Ignoring the fact that there has not been a false deal with modernist Rome, and in spite of Bishop Fellay's public withdrawal in Ireland of the questionable April 2012 ‘Doctrinal Declaration,’ ...”

There has not been a “false deal with modernist Rome”, is that really so? Even if it were so, it is a poor excuse for changing one's doctrine! But even so, plenty of people are beginning to wonder... The SSPX has officially agreed to the doctrine of modernist Rome, with no corresponding document of repeal or repudiation; it has given Rome the judgement of all its cases according to the new modernist Code of Canon Law; it is officially recognised even on an administrative level in Pope Francis's former diocese; and the SSPX no longer voices any real criticism of modernist Rome, even when they perform such atrocities as simulating the “canonisation” of monsters like the late John Paul II of Unhappy Memory. Beyond that, the assertion that Bishop Fellay “withdrew” his April 2012 Doctrinal Declaration looks laughably naïve now (incidentally, whatever became of the video and audio recordings of that event, which we were promised? Two years later and still nothing has appeared...). The passage of time has not been kind to Fr. Morgan's statement, and it will continue to be less so.

“With regard to the ‘Letter of Entreaty,’ Bishop Fellay has stated that ‘the paragraph which pretends to prove everything, that is of “my April (2012) declaration,” is wrong and false from the beginning to end; there is not one phrase which presents correctly what I have written...Poor people who are so misled by their mistrust.’ ”

So in summary: it's wrong because Bishop Fellay says so. And Bishop Fellay's refutation consists of “it is wrong and false from beginning to end.” Well that's comprehensive!

“Hence, rather than boycotting the Superior General's forthcoming visit, I would urge the concerned individuals in particular to attend Bishop Fellay's conferences and to consider carefully what he has to say.”

And how did that work out in the end? Bishop Fellay gave the same sleep-inducing 2-3 hour long conference that he has given before and since. Questions were not allowed, and the one lady brave enough to attempt to ask a question afterwards received in reward for her efforts a non-answer and a shouting down by Bishop Fellay's supporters in the audience. And all the while Fr. Morgan looked on without a word. How would the presence of yet more of the concerned-but-powerless laity have helped matters?

We are firmly convinced that the arguments of the Resistance, including the Letter of Entreaty, will stand the test of time. We are not so confident about the arguments put forward by Fr. Morgan and reproduced in the Irish newsletter. Posterity will judge.

SSPX Watch!

Cardinal Sarah praised by ‘La Porte Latine’ - French district website ‘La Porte Latine’ recently reproduced an article from ‘La Croix’, France’s leading liberal “Catholic” newspaper. Although beginning with the customary ritual formula (that in outside sources not every view represents ‘La Porte Latine’, etc) the article goes on to praise this Cardinal to the high heavens. He is presented as a hero, a Saint, even a ‘hard-liner.’ And yet, in reality, this is just another Novus Ordo Cardinal. In a recent (March 2015) interview with aleteia.org in Paris, the Cardinal said that, whereas the Traditional Mass was good, yet “we must promote the liturgical reform sought by the Council itself,” and speaks very sympathetically of Islam:



“In Guinea, the population is 5% Catholic and 73% Muslim. But we are not afraid of each other. Instead, we stimulate each other through fidelity to our faith. ... Prayer is also necessary, on both sides, for everyone to live in peace.”

And yet laportelatine.org, the official website of the biggest SSPX district in the world, promote him uncritically. And who is responsible for ‘La Porte Latine’..? Why, the district superior of France, Fr. Christian “the-Jews-did-not-commit-deicide” Bouchacourt!

Honesty anyone...? - from a correspondent at the SSPX in London comes the following:

“At St. Joseph’s it was announced that: ‘Father King had walked out on his parish responsibilities, leaving [the junior priest in the priory, Father Vandendale] to look after the whole of Central England single-handedly.’”

Compare with Fr. Morgan’s announcement about Fr. MacDonald. Compare also with the kid-glove treatment of priests who leave to join the conciliar diocese - Fr. Brucciani’s treatment of Fr. Beaublat, for example, or the French District’s treatment of Fr. de la Motte. Hypocrisy.



Persecution of the laity continues - from French website “Reconquista” comes news of the persecution of an 83-year-old lady by her SSPX priory for the unpardonable crime of having welcomed Bp. Williamson into her home and hosting a Resistance meeting there. As punishment, the SSPX prior of Fabregues, Fr. de la Motte, banned her from receiving Holy Communion. When, a short while later, Fr. de la Motte left to join the conciliar church, the new prior not only maintained his predecessor’s interdict, he declared that it would be just punishment for welcoming “any Resistance person” into one’s home. It is said that Jehovah’s Witnesses are forbidden, on pain of excommunication, to welcome into their homes former members who have since left. But then of course that’s different because, as we all know, the Jehovah’s Witnesses are a sinister cult...

SSPX Defections to the conciliar church continue apace...

Fr. de la Motte is the latest SSPX priest to leave the SSPX and join a conciliar diocese, but he is not the first and he most certainly will not be the last. He is now to be found ministering with the approval of his local ordinary in Versailles. At the other end of France, in the diocese of Toulon, we are reliably informed that there are no less than six former-SSPX priests now serving as diocesan clergy in that one diocese alone.

...and Menzingen approves?!

What is also noteworthy about the departure of Fr. de la Motte is that he was not hampered in any way from communicating his decision and his reasons for it to the faithful, including using the sermon. Indeed, he was permitted a final Mass which had the atmosphere of a “farewell bash” where he was celebrant and preacher, while the new prior heard confessions, and during which any expression of disagreement or misgivings were frowned upon.

Compare this with the treatment of Fr. Brendan King, who was expressly forbidden from saying a word about his leaving at his last Mass in Preston. Faithful were even warned not to go, and some were even told (untruthfully) that Mass was cancelled, in an attempt to keep them away. Menzingen is, it seems, very generous towards priests leaving in one direction. If they leave in another direction, it’s a different story. Why might that be...?

“Holy See puts Fellay in charge of trying one of his own priests” - is a headline that appeared on an article posted 3rd June, 2015 by “Vatican Insider *La Stampa*”. The article quotes Bishop Fellay’s own words from a talk in Arcadia, California (USA) last month:

“ ‘Now, sometimes, unfortunately,’ Bishop Fellay said, ‘also priests do silly things, and they need to be punished. And when it is very, very serious, we have to make recourse to Rome. So we do. And what does the Congregation of the Faith do? Well, they did appoint me as the judge for this case. So I was appointed by Rome, by the Congregation of the Faith, to make judgements, canonical Church judgements on some of our priests...’ ”

The article concludes with the comment:

“Still, the Congregation for the Doctrine of the Faith’s appointment of Fellay as first-instance trial judge, shows that progress is being made in terms of the dialogue between the [conciliar] Church and the SSPX.”

We tend to agree. We are also struck, once again, by how much the ‘conciliar’ sources tend to be far more candid and honest about these things than the SSPX! What was it that Fr. Angles purportedly said about using Canon Law to “build bridges” between the Society and the conciliar church..? Of course, that was just yet another Resistance Rumour! Yet another Resistance Rumour which turns out (yet again!) to be entirely true!



Bouchacourt Praises Bergoglio - in a recent (29th April) article in the liberal French Novus Ordo weekly ‘*Famille Chretienne*’, speaking of the recent SSPX recognition in Argentina, Fr. Christian “the Jews-did-not-commit-Deicide” Bouchacourt is quoted as praising the then Cardinal of Buenos Aires who set things in motion four years ago, now better known as Pope Francis: “...who made things easier... Without him, it would have been impossible.”

Abp. Pozzo: ‘The SSPX’s journey is continuing!’ - from the same article:

“The SSPX’s canonical recognition remains to be found, he recalls, and the creation of a personal prelature, like Opus Dei is envisaged. ‘It is to this end,’ Archbishop Pozzo explains, ‘that the journey of clarification and deepening some controversial doctrinal issues, through the relations between the Ecclesia Dei Commission and the Society of St. Pius X, is continuing.’ ”



“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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