



# The Recusant

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



“Look at the caricature of Tradition that calls itself the ‘Resistance’, for example: it is a non-Catholic spirit that is almost sectarian. We wish to have nothing to do with it; it is a movement that is withdrawn into itself, with people who think that they are the only good and just men on earth: that is not Catholic.”

*(Bishop Fellay, interview with ‘Present’ 27/06/2015)*

## Inside:

- **Authority, Religious Liberty and the New Mass**  
(Analysis)
- **Question: May I assist at the New Mass? Answer: No!**  
(ecclesiamilitans.com)
- **Assisting at the New Mass**  
(Avrillé Dominicans)
- **Why we should not attend Mass at the SSPX**  
(Fr. Ortiz)
- **2015 Chapter Declaration**  
(Knights of Our Lady)
- **SSPX and “Divine Mercy”**  
(SSPX Watch)

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

Dear Reader,

What exactly is “The Resistance”? What is it a resistance to? Are we only a “Resistance to Bishop Fellay”, a “Resistance to Menzingen” - or is there a little more to it than that? Some will answer that every Catholic has to resist all heresies, all errors and all modernism, whatever its source, and that the Resistance cannot be something identified specifically with opposition to Menzingen, Bishop Fellay or the SSPX. Others disagree. Both are in their own way right. We do have a duty to resist all error, all novelty, all heresy, all modernism. We also have a duty particularly to oppose the latest, most dangerous type. Down the history of the Church there have been various heresies, most of which came and went in a more or less linear historical pattern. The most deadly heresy, the heresy of our age, is modernism, which St. Pius X called “the synthesis of all heresies.” Modern Rome is currently the biggest driving force for spreading modernism throughout the world. Most problems in the world, bad morals, the rule of Hollywood and its gospel of

impurity and selfishness, a captive press, oppressive laws, corrupt governments and much more - all can ultimately be traced back to the collapse of any resistance given by the one, monolithic institution which all people of all religions once recognised as "The Roman Catholic Church." For the last forty odd years, that same institution has been serving to spread the thing it once stood in opposition to: modernism in religion, modernism in philosophy, in morals, in governments, in societies and reaching down into the everyday lives of individuals. Of course, we know that the definition of the Catholic Church is that it is Christ's Mystical Body, a thing which defies government forms, United Nations resolutions or any merely human, bureaucratic limitation. But the modern world professes to know only what is visible, and takes the institution claiming to represent the thing as being the thing itself. That is the source of a lot of trouble, but it will not change any time soon.

As a result therefore, if we wish to oppose heresy, if we wish to oppose the synthesis of all heresies, the great heresy of our age, modernism, we will inevitably find ourselves in opposition to that giant human institution headed by Pope Francis which the world recognises as The Catholic Church. This used to be the position of the Society of St. Pius X, in the days when it still followed the course charted for it by Archbishop Lefebvre. Some twenty years ago, not all that long after the Archbishop's death, some of the senior figures in the SSPX began to alter course. They began secretly at first ("discreetly" is I believe the politically correct euphemism), moving, muting, drawing the fangs of any priests who were too effective in their opposition, and entering into secret dialogue with the men whom officially they still outwardly opposed, through an organisation calling itself GREC ("Group de Reflection Entre Catholiques") which was set up in a spirit of Vatican II -style 'dialogue' by a man who had already made a name for himself by "dialoguing" with Muslims. Little by little and in small fits and starts, the new spirit of reconciliation with the modernists became more open. "Trial balloons" such as the announcement of an SSPX-Rome agreement by the mainstream secular press in 2002, also played their part. The change became official in 2012 at the General Chapter, and in the Doctrinal Declaration, published in *Cor Unum* in March 2013 although signed and sent nearly a year earlier. Henceforward, the Society of St. Pius X would no longer oppose modernist Rome and hence its own opposition to modernism would be little more than ineffectual window dressing for the sake of reassuring the faithful.

Therefore, the Resistance resists all heresy, all error, all novelty and all modernism, yes. And the latest, newest, most dangerous and most recent mutation is the Menzingen strain of modernism, which is what we must oppose especially. That does not mean that we do not oppose Protestantism, for example, or evolutionary atheism. But evolutionary atheism at least looks like what it is, it "does what it says on the tin." Evolutionary Atheism does not represent half so grave a threat to the reader as does the very real danger of being slow boiled at the conciliar neo-SSPX, which has traditional trappings and a modern conciliar core.

All of which is by way of introducing a most unpleasant but most necessary topic, namely that of a recent (end of June) event in the USA, at which Bishop Williamson took questions and answers from the laity. In answer to a lady who asked his advice about her attending the *Novus Ordo Mass* during the week, he replied in effect, that she should do so if she felt that she benefitted from it. Since there will be plenty of people who will not take my (or anyone else's) word for it, we provide a more accurate report elsewhere. But that is what he said.

This is clearly not the position of Archbishop Lefebvre nor what we would expect to hear from a son of Archbishop Lefebvre. What's more, it is not true. Had it been said privately, it would be nobody's business and I certainly would not make so bold as to venture any mention of it in print, however disturbing it might be. Since it was said in public, however (and pointedly: he made a point of drawing everyone's attention to the fact that his remarks were public), and also since it strikes at the heart of what we are fighting for, our very *raison d'être*, it cannot be allowed to pass or go unchallenged without comment. This is not something which can be overlooked and ignored. Since the event was public, and the video of it is public on the internet, it requires a public response. And since we have made it our business to point out the errors, mistakes and novelties in the public utterances of men such as Bishop Fellay and Fr. Pfluger, and to point to where the truth lies in opposition to what they say, we cannot but do the same now.

I fully expect to receive some sort of backlash from whomsoever amongst our readers considers himself a loyal "follower" of the Bishop (believe me, I have heard the term used in earnest). However I would hope and expect that the vast majority of our readers are sufficiently well aware of what they are fighting for and sufficiently well versed in the dangers of human respect and where that can lead. If we presume to disagree publicly with the neo-SSPX, it is because we have no respect for persons where the truth is concerned. Anything which leads to a diminution of the Faith is a very serious matter. So it is now too.

In the Editorial last January, I wrote:

"Furthermore, we do not go in for hero worship or cult personality followings, like some of Bishop Fellay's followers. I have heard it said in earnest by one poor soul that "I follow Bishop Fellay" and, essentially, that "if he is wrong I am wrong" or words to that effect. Apart from a complete abdication of one's own reason and free will, this is a spirit devoid of Catholic militancy and sure to be displeasing to God. Equally, we are all familiar, I am sure, with the old canard that Bishop Fellay is "the Superior" and therefore it is somehow "disobedient" or "traitorous" (yes, I have heard that word used in earnest too!) to resist his novelties. Remember that we in the Resistance are not fighting a personal quarrel, this is not about personalities. Bishop Fellay might be the nicest, friendliest man alive for all I know. But what he does and says is demonstrably wrong and must be resisted. And, for the sake of consistency, the whole world can see that we apply the same standards to those priests we consider "our own". We do not believe in blind obedience, and were Fr. Pfeiffer, Bishop Williamson, Fr. Chazal or anyone else to begin teaching something contrary to tradition, or acting in such a way as to jeopardise the welfare of souls, I hope that as many people would rise up to resist him too."

It is easy to talk a good fight. But actions speak louder than words. The proof of whether someone means what they say is the way they act, how they respond to a given situation. Let this be proof that I meant every word. I would never have imagined that the time for proving the sincerity of those words would arrive so quickly. But this is not a situation that any of us have sought: whether we like it or not, here it is, and we must deal with it accordingly. If there are still (as I believe) many SSPX faithful who still feel loyal to the SSPX but who are of good will and who are against the Resistance only because they mistakenly believe the propaganda about the trouble caused by "the followers of Williamson" (not something we have ever been, in reality!), then who knows - perhaps this will show that we are serious, that

we mean what we say and we are not merely backing one personality against another. But if we adopt a “he can’t be criticised because he’s the bishop” attitude, then we will show them that they were right. We will be no better than those who are “loyal” to Bishop Fellay. Worse: we will be hypocrites for having dared to criticise the blind loyalty of others whilst at the same time succumbing to it ourselves. Like it or not, had Bishop Fellay publicly told the faithful that they could attend the New Mass, we would have criticised him and disagreed with him. It would not have meant that we hated him or that we wished to attack his person: we would be disagreeing with his words, and because of the meaning of the words, not because he was the one saying them. So it is now.

## The Duty to Trouble Consciences

A troubled conscience is often a good sign. For one thing, it is a sign that your conscience is still alive. The success of much of the evil today is thanks to consciences receiving little stimulus and being put to sleep or even killed outright. The article on **p.8** deals with issues regarding Religious Liberty and Authority. It concludes that for a bishop to refuse to trouble someone’s conscience and tell them what they should do (whether or not they will do it) amounts in practice to a form of ‘religious liberty.’ This is something very serious, and perhaps a little more needs to be said.

Due to the effects of original sin, people will always tend to listen to the person and not merely what that person is saying and be more receptive to the truth if it seems to come from someone important or higher up in the scheme of things. That is how it is, though not how it should be. Further, people being weak and selfish will always seek to cloak their own weakness and selfishness by telling themselves that it was sanctioned by someone above. Hence in the 1960s, in the run-up to *Humanae Vitae*, there was much confusion even at the very top of the Church and talk of the Church “changing her teaching” (as if such a thing were possible!) concerning the sinfulness of contraception. Plenty of Catholics at that point gave in and started using contraception. It was wrong. They probably knew it was wrong. The confusion in the Church did not wholly absolve them of the responsibility of doing something which, deep down, they knew to be wrong. But human nature has a way of silencing the voice of conscience: “Even the Cardinals and bishops don’t agree - it can’t be so bad after all!” Hence, those churchmen who contributed to the confusion share the responsibility for the weakening of morals which followed. Similarly, there are many nominally “Catholic” politicians who take part in modern governments, with all the wickedness which that entails. They still have consciences, they still should know the truth and know right from wrong. But no doubt the fact that their Novus Ordo hierarchy seems to be fine with what they do provides them with an excuse, however threadbare it may be, with which to quiet and kill that little voice inside.

How many of those nominally “Catholic” modern politicians might turn aside from promoting public wickedness if they had priests and bishops who *did* trouble their consciences once in a while? How many Catholics might have resisted the temptation to start using contraception had Rome not allowed the ambiguity and confusion of the 1960s? How many Novus Ordo Catholics will there be in years to come who, having newly discovered or suspected the truth, finding that they are at the critical stage (where we have all been!) where it is time to take the plunge, change their lives and become traditional - or remain conciliar for ever more... How many of those souls who might have chosen the steep, narrow path will now be able to use

Bishop Williamson as an excuse to stay happily in the Novus Ordo for ever more?

## Sense of Humour Failure

At least one reader (that I know of) got the wrong end of the stick last month on reading the mock Bishop Fellay interview with the non-existent review *Absent*. Although the article clearly said “Humour” at the top of both pages, and in the contents list on p.1, perhaps I ought to have made it a little clearer that this was not a real interview. It did not really take place. Bishop Fellay has not really been invited to Broadstairs (as far as I know!) and was not complimented on the niceness of his smile. My sincerest apologies therefore go to anyone else who was left scratching their head in bewilderment. On a serious note, it might, in hindsight, have been useful for the reader to have been provided with the real article which was used for the send-up. It can be found on the US district website and looks remarkably similar, though the real magazine to whom he gave the interview is called *Present*. It was where he said that the Resistance is a caricature.

## A New Booklet

This time it is only four pages, or one single folded A4 sheet. Since the list of Resistance groups and Masses has continued (Deo Gratias!) to grow month on month, we decided to put information regarding all the Resistance Masses in Great Britain and Ireland together in one place. In a couple of cases information is missing due to the unfortunate need to be discreet or due to our own ignorance, however we have included as much as we are able. It is important that the public resistance to public error should be just that: public. Resistance Masses are, as far as possible, not private. They are not ‘invitation only’ events for a privileged circle of initiates. We should want as many people as possible to be there, whoever they are. Even the people we don’t get along with, even the people we cannot stand. The moment the Resistance becomes a private club it loses its justification for existence. We should therefore be extremely grateful to the people who have agreed to be the point of contact for enquiries. They are putting Charity and the common good before their own personal comfort. May there be many more who learn from this wholly praiseworthy and apostolic attitude.

As with all things Resistance, the information comes with the caveat that it is up to date at the time of writing! As more obvious changes come about and as things settle into more of a routine, we will have to gradually update and re-print it once in a while. The reader may have noticed that the “Resistance Mass Centres” box had gone from half a page to a whole page as of last issue. Since space within these pages is at a premium, and since this is arguably the most practically useful information which stands alone from the rest of the newsletter, it seemed more practical to bring out a separate booklet once in a while which can be kept separate, rather than to reprint largely the same information across three pages every issue. Of course, any mistakes which you notice, please let us know: **[recusantsspx@hotmail.co.uk](mailto:recusantsspx@hotmail.co.uk)**

Many thanks and God bless you.

- The Editor.

## Bishop Williamson and the New Mass

**Source:** <https://youtu.be/vzI4WKwDlPk>

*The following is a verbatim transcript of a video recording of the Question and Answer session at an event in New York State, 28th June, 2015. Some parts which are repetitive have been removed, some other parts which are not directly relevant to the question have been summarised. We have tried as far as possible to leave it as it is.*

**Question:** “Bishop, I go to the Latin Mass on Sunday and - I’ll probably be denounced for this! - but during the week I go to a Novus Ordo Mass. It is said in a very reverent way, where I believe the priests believe that they are changing the bread and wine...”

**Bishop Williamson:** [0m56s.] “There’s the principles and then there’s the practice. In principle, the Novus Ordo Mass is a key part of the New Religion which is a major part of the worldwide apostasy of today. And therefore, the Archbishop would say, in public he would say, keep away from the New Mass. [1m25s.] You might as well be hanged for a sheep as for a lamb. I’m going to stick my neck out. I’m going to stick my neck out a long way. And if anybody wants to chop it off, they’re welcome.”

[1m53s.] “In certain circumstances, like those you mention, exceptionally, if you’re not going to scandalise anybody...”

[discussion of giving a bad example to others people who will think to themselves “the New Mass is OK because she’s going”];

[discussion of validity, the New Mass is not always invalid, etc.] ;

[that there are going to be many Novus Ordo priests who save their souls whereas many Traditional priests won’t];

[discussion of whether or not one should attend SSPX Masses];

[discussion of the bad things Pope Francis says];

[that there are some Novus Ordo priests who get into trouble with their bishop];

[that there have been lots of Eucharistic Miracles at the Novus Ordo Mass within the last 10 to 15 years and still are lots today];

[7m18s] “While the new religion is false, it’s dangerous, it strangles grace and it’s helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

[8m00] “The essential principle is: do whatever you need to do to keep the Faith. If a priest that you trust says “Stay absolutely away from the new Mass!” well, if you trust him, that might be the advice to take. Or if he says: “Stay absolutely away from the Mass of this priest, because I know that he’s misleading...” that’s the advice to follow. But you make your own judgements.”

[8m56s] “There are cases where even the Novus Ordo Mass can be attended with an effect of building one’s Faith instead of losing it. That’s almost heresy within Tradition. But that’s what I think. But I hope it’s clear that I don’t therefore say the Novus Ordo Mass is good, the new religion is good, all Novus Ordo priests are good. That’s obviously not the case. Generally it’s a tremendous danger, because the new religion is very seductive. It’s very soft and sweet and sticky and it’s easy to go with it and lose the Catholic Faith.”

[11m13s] “But exceptionally, if you’re watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul. [...a few seconds’ pause...] I think that was one ball that went down the alley and sent all the skittles flying! ... I’m going out on a limb there. But there it is. I think it’s the truth. Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this [Novus Ordo] Mass will do more good than harm spiritually, ... [shrug]... But there’s no doubt that it does more harm than good spiritually, there’s no doubt about that. It’s a rite designed to undermine Catholics’ Faith and to turn their belief away from God and towards man.

The whole of the new religion and the Novus Ordo Mass which is an essential part of the new religion is designed to get you away from the Catholic Faith and that’s why the rule of thumb is and will remain: stay away from the Novus Ordo Mass. But, exceptionally - the wise thing would probably be to say in private to this or that person, but here I am saying it in public, that may be foolish – but you must work it out for yourselves. Any other question?”

### Summary:

The New Mass is an essential part of the New Religion, designed to cause souls to lose the Faith and to lead them away from God. But it can still sometimes be attended with the effect of building up the Faith. If you feel that attending that Novus Ordo Mass has the effect of building your Faith then you can still attend it. You make your own judgements.

*“I’m going to get hanged, but that’s in the contract. That goes with the territory.”*

*From the old SSPX.org website:*

## **Q. - Considering what has been said, are we obliged in conscience to attend the Novus Ordo Missae?**

**A. -** If the *Novus Ordo Missae* is not truly Catholic, then it cannot oblige for one’s Sunday obligation. Many Catholics who do assist at it are unaware of its all pervasive degree of serious innovation and are exempt from guilt. However, **any Catholic who is aware of its harm, does not have the right to participate.** He could only then assist at it by a mere physical presence without positively taking part in it, and then and for major family reasons (weddings, funerals, etc).

[Source: [http://archives.sspix.org/SSPX\\_FAQs/q5\\_novus\\_ordo\\_missae.htm](http://archives.sspix.org/SSPX_FAQs/q5_novus_ordo_missae.htm) ]

# Concerning 'Liberty in Matters of Religion' OR 'Religious Liberty', Authority

AND

## Whether we can attend the New Mass

### 1 Authority vs. 'Liberty' Religious Authority vs. 'Religious Liberty'

"At the risk of destroying all authority, human liberty cannot be defined as freedom from any constraint. Constraints can be physical or moral. Moral constraint in the religious domain is extremely useful and is found throughout Sacred Scripture. 'The Fear of God is the beginning of wisdom' (Ps.110:10) Authority is there to help men do good and avoid evil. It is meant to help men use their freedom well."

(Archbishop Lefebvre, *I Accuse the Council*, p.30)

"The search for truth, for men living on this earth, consists above all in obeying and submitting their intelligence to whatever authority may be concerned: be it familial, religious or even civil authority. How many men can reach the truth without the help of authority?"

(*Ibid.* p.32)

"Where, in point of fact, did this concept [Religious Liberty] come into force? Inside the Church or outside the Church? Clearly it made its appearance among the self styled philosophers of the 18th century: Hobbes, Locke, Rousseau, Voltaire.

...

In the middle of the 19th century, with Lamennais, the Liberal Catholics attempted to reconcile this concept with the Church's doctrine. They were condemned by Pius IX. This concept, which in his encyclical *Immortale Dei* Leo XIII calls 'a new law,' was solemnly condemned by that Pontiff as contrary to sound philosophy and against Holy Scripture and Tradition."

(*Ibid.* p.87ff)

"15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."

(Pius IX, *Syllabus Errorum* [syllabus of condemned propositions])

"If I really thought that I had religious liberty, I would find an easier religion to belong to. Why not be an Anglican? They have nicer churches, they are more musical, their laws are not as strict... But I am not an Anglican, I am a Catholic because I do not have 'religious liberty', I have no choice: I am bound in conscience to be a Catholic if I want to save my soul.

G.K. Chesterton said: 'If I were not a Catholic I would have a harem.' "

(Fr. Gregory Hesse, *Ten Errors of Vatican II*, Recusant 16, May 2014)



**AUTHORITY**

**CONSTRAINT**

**MODERN  
LIBERTY**

E.g.

*A family father's authority over his children*

*"Be obedient, do as you are told, I know what's good for you..."*

*Children must obey their parents. "Even if I disobey Daddy, I know I am doing something wrong. Therefore I am not free simply to do as I please..."*

**RELIGIOUS  
AUTHORITY**

**CONSTRAINT  
CONCERNING  
RELIGION**

**RELIGIOUS  
LIBERTY**

*"I am the Lord thy God ... thou shalt not have strange gods before me. Thou shalt not make thyself a graven thing..." (Gn. 20:2)*

*(To worship a statue, offer sacrifices to it, treat it as an idol as the pagan 'religions' do is something which would greatly displease our Creator. Therefore we must not do it.)*

*One cannot say that anyone is free to be a Hindu, Animist, Buddhist, etc. since God Himself is displeased by it. 'Liberty' to be an idol-worshipping pagan therefore means in effect, a denial of Scripture and of God Himself.*

WHEREAS...

**AUTHORITY**

**CONSTRAINT**

**MODERN  
'LIBERTY'**

**RELIGIOUS  
AUTHORITY**

**CONSTRAINT  
CONCERNING  
RELIGION**

**'RELIGIOUS  
LIBERTY'**

E.g.

*("The Catholic Church cannot now tell me not to practice abortion, contraception or usury - things which are permitted by my new religion, which they say I have a right to!")*

*("If I have a right to practice whatever religion I choose, why be a Catholic? It's so hard! I'm going to become a Buddhist...!")*

*"This Vatican Council declares that the human person has a right to religious liberty..." (Dignitatis Humanae, 2 ff.)*

Summary:

'Authority' has different forms: it does not have to mean official jurisdiction but can also include moral authority. If authority exists, we may not do whatever we choose. All authority comes from God who is the author of all things. Authority exists for good. God is good. Therefore authority exists for God and exists to bring us to Him. As a result, therefore:

- 1) Even the greatest authority on earth cannot be used to lead us away from God, since He is the source of all authority and He cannot be made to contradict Himself.
- 2) Like a refusal to obey authority on the part of subjects (e.g. the French Revolution), a refusal to exercise authority on the part of one who has been given it means a denial to serve the interests of good and is thus, in effect, a denial of God who is the source.
- 3) Religious Liberty represents, in effect, a denial of God's authority and thus, in the end, a denial of God Himself. The authority of the Church, and all of Tradition and Scripture, is thus by its very existence an implicit denial of Religious Liberty.

## 2 The New Mass and Whether We Ought to Attend it

“On the contrary, adherence to the truth and the love of God are the principles of authentic religious liberty, which we can define as the liberty to render to God the worship due to Him and to live according to His commandments.”

(Archbishop Lefebvre, *Open Letter to Confused Catholics*, pp.83,84)

“It seems to me preferable that scandal be given rather than a situation be maintained in which one slides into heresy. After considerable thought on the matter, I am convinced that one cannot take part in the New Mass, and even just to be present one must have a serious reason. We cannot collaborate in spreading a rite which, even if it is not heretical, leads to heresy. This is the rule I am giving my friends.”

(Bishop de Castro Mayer, Letter to Archbishop Lefebvre, 29th Jan. 1970)

“Little by little the Archbishop’s position hardened ... In 1975 he admitted that one could ‘assist occasionally at the New Mass when one feared going without Communion for a long time.’

[...]

Soon, Archbishop Lefebvre would no longer tolerate participation at Masses celebrated in the new rite except passively, for example at funerals. ... He considered that it was bad in itself and not only because of the circumstances in which the rite was performed.”

(Bishop Tissier de Mallerais, *Marcel Lefebvre the Biography*, p465 ff.)

“To avoid conforming to the evolution slowly taking place in the minds of priests, we must avoid - I could almost say completely - assisting at the New Mass.”

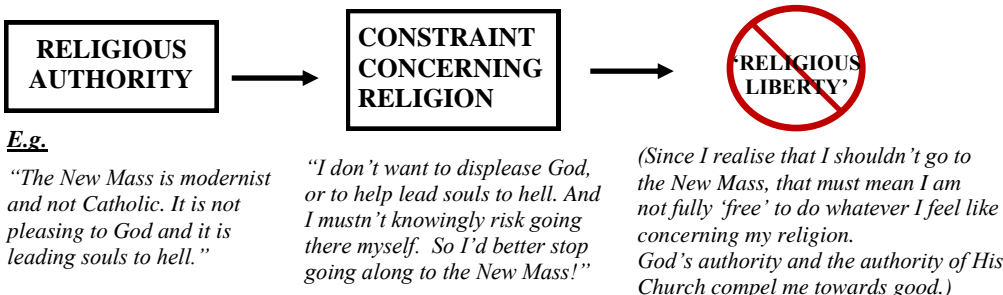
(Archbishop Lefebvre, Spiritual Conference at Écône, 21st March, 1977)

“Born of liberalism and modernism, this Reform is poisoned through and through. It begins in heresy and ends in heresy even if not all its acts are formally heretical. Hence it is impossible for any informed and loyal Catholic to embrace this Reform or submit himself to it in any way whatsoever.”

(Archbishop Lefebvre, November 1974 Declaration)

“The New Mass, even when said with piety and respect for the liturgical rules, is [still] impregnated with the spirit of Protestantism. It bears within it a poison harmful to the Faith.”

(Archbishop Lefebvre, “Open Letter to Confused Catholics”, p. 29)



### 3. Bishop Williamson and Authority

"I think – I may be wrong – that [God] wants a loose network of independent pockets of Resistance, gathered around the Mass, freely contacting one another, but with no structure of false obedience [i.e. no structure] such as served to sink the mainstream Church in the 1960's, and is now sinking the Society of St Pius X."

(Eleison Comments 277)

"A number of good souls wish that a Congregation were founded to replace the Society of St Pius X. But [Archbishop Lefebvre] ... had the Church's authority to build a Congregation of the Church. ... How many sane bishops are there left in the mainstream Church [today]? And how could any of them today approve of Traditional and anti-Conciliar Statutes? ... And that is why, right now, I envisage being little more than father, adviser and friend for any souls calling for a bishop's leadership and support."

(Eleison Comments #307)

"As for an alternative to the SSPX, we must learn the lessons to be drawn from its present severe crisis. The Catholic Church runs on authority, from the Pope downwards... We have, so to speak, run out of that peasant common sense that enabled Catholic authority to function." (Eleison Comments #278)

"Again I am being urged by a valiant participant in today's Catholic "Resistance" to put myself at the head of it. ... But God gave the dying breath of true Church authority to Archbishop Lefebvre..."

*'The wide diversity of opinion amongst Resistance priests confuses the laity.'* But to control opinions requires authority (see above). ...

*'There is no Church without a head or hierarchy. God wants us organized.'* Normally indeed there is no Church without head or hierarchy, but modern man has created an abnormal situation." (Eleison Comments #311)

"But authority comes from the Pope. Which is why if the Pope is not in his right mind, you can't get Catholic authority from above. You just can't get it. ... In which case the Church is crippled, the Church is paralysed.

...

I don't have authority. I cannot have authority. Friendship, advice, contact, support: no problem. Authority: problem. Can you imagine that commanding resistant priests is like herding cats, can you imagine? In which case, is it worth trying if it is bound to fail?"

(Post Falls, Idaho, USA, June 2014)



*"At present I am more and more disinclined to impose even a true viewpoint on anybody"*

*"I do not have authority to tell people what to do."*

*I won't tell people not to attend the Novus Ordo Mass, to avoid regular attendance at the SSPX, etc.*

*Those who are genuinely concerned and who sought my advice will have nothing to help compel them towards what is right. Those who wish to serve their own interest will have nothing to trouble their conscience.*

## 4. Bishop Williamson and ‘Liberty’

“Therefore, it seems to me, if James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it. If Clare is persuaded that there is no grave problem within the Society of St. Pius X, I need not ram down her throat why there is. And if John can see no way to keep the Faith without believing that the See of Rome is vacant, I need urge upon him no more than that that belief is not obligatory.”

(Eleison Comments #348)

### Comment:

1. There is absolutely no need for the excessively emotional language. Why say “hammer him” and “ram down her throat” when “tell him” and “seek to persuade her” would do just as well? This tends to serve as a distraction from the meaning of what is being said.
2. Is this not the essence of indifferentism? If God has given me the grace to find Catholic Tradition and to see the conciliar church for what it really is, am I not obliged by the law of Charity to help my neighbor to see too, to bring them to Tradition and ultimately to safety? Do we not risk being condemned for the good we did not do, for the souls we did not bring to the truth?

“[T]he opinion itself [i.e. sedevacantism] is dangerous precisely because it can be the beginning of a slide towards losing the Faith. ... Now if a Catholic needs to hold that opinion in order not to lose his Catholic Faith, let him hold it.”

(Eleison Comments #417)

### Comment:

1. How can a bishop counsel somebody to hold an opinion if a) that opinion is dangerous and b) it leads to a risk of losing the Faith altogether?
2. God never requires us to endanger our Faith. Therefore no Catholic ever really “needs to hold” a dangerous opinion. An individual Catholic may *feel* or *think* he needs to, but that is subjective, not objective. But if it is objectively dangerous, then objectively there is no need to embrace it, quite the contrary.
3. Does not the permission (“If you ‘need to’ do it, do it!”) have the effect of cancelling out the prior warning? If the conclusion is that you can hold an opinion if you feel you need to, then the final result is that you can do what you like, all warnings to the contrary notwithstanding.

“I do not say to everybody inside the Novus Ordo, priests and laity, I don’t say: ‘You’ve got to get out!’ ”

(St. Catherine’s, Ontario, Canada 5th November 2015)

“At present I am more and more disinclined to impose even a true viewpoint on anybody.”

(Eleison Comments #420)

[As a reason for not advising priests to leave the SSPX]: “I believe in liberty!”

[In answer to the question ‘Can I attend the New Mass during the week?’]:

“Even there you may find the grace of God. If you do, make use of it in order to sanctify your soul.”

“While the new religion is false, it’s dangerous, it strangles grace and it’s helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

“The essential principle is: do whatever you need to do to keep the Faith.”

“You must work it out for yourselves. Any other question?”

(New York, 28th June 2015)

### Comment:

1. Nobody disputes that we are all ultimately responsible for our own decisions, and will be answerable for whose advice we accepted and whose we rejected. But a layman cannot accept or reject advice, he cannot decide for or against a course of action, unless he is actually given advice to begin with! What is the point in even asking a priest (or bishop!) for advice on such a question if this is what his answer amounts to?

2. Once again, if I know that the New Mass poses a danger, and another soul asks me for advice, does not the law of Charity demand that I tell the truth and leave up to them the question of whether they follow my advice or not? Does this not apply even more for a priest and a hundredfold the more so for a bishop?



?

Read on...



*“Great! No need for me to follow what these Resistance fanatics say! No more group rosary without a priest. No more Mass once a month in a rented hall with twenty wierdos! I can go to the local SSPX and feel respectable and “normal” again...! I can even go to the New Mass if I feel it’s OK. And if my conscience troubles me, I’ll just remind myself: Bishop Williamson said it’s OK!”*



*You can attend the SSPX if you like. You can be a sedevacantist if you feel you need to. You can attend the New Mass if you feel it benefits you. It is up to you.*

### Summary:

Bishop Williamson says consistently that he will not tell people, laity or priests, what they should do. Even with something as basic and important as the question of attending the New Mass, he insists on leaving people to make up their own minds. In practice, this means leaving their consciences completely uninformed and untroubled and leaving them with a ready-made excuse to not do the right thing.

Bishop Williamson’s refusal to exercise even moral authority, to help compel souls towards the good even in the slightest way and his washing his hands of any responsibility for where they end up, leads in practice to a ‘soft’ version of Religious Liberty.

## 5.

**Objections:****A) But you're exposing a split in the Resistance!**

How can anyone cause a split in the Resistance by disagreeing with someone who does not even believe in the Resistance?

"...any so-called movement of "Resistance" today..."

(Eleison Comments #354)

"...any number of us in the quote-unquote Resistance..."

(Eleison Comments #386)

"The second email comes from a "Resistance" priest..."

(Eleison Comments #413)

"...Society priests are not yet joining the "Resistance"..."

(Eleison Comments #404)

"...questions ranging over the Church, Tradition, the "Resistance" and the XSPX."

(Eleison Comments #395)

"...one thinks of the present difficulties of the "Resistance"..."

(Eleison Comments #375)

"If the "Resistance" is presently making so little apparent headway..."

(Eleison Comments #370)

"The resistant groups, the resisters - a - n - t - s - and I very much prefer the expression *resistants* to the expression *resistance* ... I very much believe in the resisters, I'm not sure I believe in the Resistance."

(Post Falls, Idaho, USA, June 2014)

**Comment:**

Notice that the word "Resistance" always has quotation marks placed around it, whereas even the term "XSPX" does not! The effect of the quotation marks around "Resistance" is to suggest what he himself says elsewhere, that he does not really believe that there is such a thing as the "Resistance."

Nevertheless, whether or not one believes in it, the Resistance does exist. It is and strives to be the continuation of the work of Archbishop Lefebvre: to save and to spread Catholic Tradition and to oppose Vatican II and conciliarism. It is the coalescing of laity and clergy to that end, the organizing of the apostolate to that end, the training of a new generation of priests to that end, and all the rest. That is the reality behind the term. It exists whether one wants it to or not, whether one believe in it or not, but it is up to us whether we wish to see it and support it. It seems that Bishop Williamson does not.

"It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated."

(Eleison Comments #278)

"But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical Congregation or seminary of yesterday."

(Ibid.)

“In the early 21st century there seems to me to be just not enough Catholic straw left to make a Catholic brick like the SSPX of the late 20th century.”

(Eleison Comments #311)

“Don’t be under any illusion: it’s not going to be me who puts together a new SSPX. No way! The time for that is over. Put away your toys everybody and get with it. Grow up!”

(St. Catherine’s, Ontario, Canada, 5th Nov. 2014)

### **Summary:**

Whether mistakenly or out of convenience, the outside world and in particular the enemies of the Resistance (neo-SSPX, sedevacantists, etc.) see the Resistance and Bishop Williamson as being one and the same thing. The reality is otherwise. Bishop Williamson himself appears to be undecided as to whether or not he supports the Resistance, or whether there even is such a thing at all! He does not use the term except in quotation marks, and he does not believe in what it stands for.

## **B) But you can’t disagree with him! He’s a bishop!**

“People followed the Archbishop because here was the truth. In other words, the truth created authority. ... Then today what do we have? Today, since the Archbishop’s successors have turned against the truth, the Society is losing its authority as well.”

(Mahopac, New York, 28th June 2015)

“If you are following me, it is because you are following not me but true Catholic doctrine. If one day I cease giving you true Catholic doctrine or change what I teach you, leave me!”

(Archbishop Lefebvre, various conferences to the seminarians at Écône)

“Objective truth is above Masters and people alike, so that if the people have the truth on their side, they are superior to their Masters if the Masters do not have the truth.

... In brief, if they are right, they have the right.”

(Eleison Comments #366)

“I am interested in your accusation of disloyalty. I know exactly what you mean but I happen to see things exactly in reverse. The trouble is that people always think of loyalty as being due to themselves. You automatically think of loyalty as working upwards. This is natural as you spring from a well-to-do family... I come from an eminently respectable but very poor background... I, consequently, think of loyalty as working downwards. I don’t say the Squire wasn’t tough - he was - but we knew he would see us through: he was loyal to us humble folk... You see the point? You blame me for not being loyal to my superiors. It has never crossed my mind: they are perfectly capable of defending themselves and even of breaking me if they so wish ...

I, on the other hand, accuse you of being disloyal to your inferiors. It has never crossed your mind, although they are totally defenceless against you. And your disloyalty, George, is quite irreparable: thanks to it countless souls are seared in this life and may be lost in the next. My disloyalty to you can do little more than melt your collar - if, in fact, I am disloyal.”

(Fr. Bryan Houghton, *Mitre and Crook*)

## (What did the old SSPX always say about attending the New Mass?)

***“Question: May I Ever Assist at the Novus Ordo Missae? Answer: No!”***

*www.ecclesiamilitans.com*

The supreme moral principle is “one ought to do good and avoid evil”. A secondary principle that follows from this supreme moral principle is that “it is morally illicit to do evil so that good may come about”. In other words, “a good end does not justify using evil means”. To understand what constitutes a good versus evil act, we need to look at the three determinants of a moral act – object, end, and circumstances. The object of the act is that to which the act is willfully directed. The object constitutes the substance of the act, that is, the object gives the act its species. In stealing \$5 from a stranger to buy food to satisfy one’s hunger, for example, “stealing” is the object. The end is the purpose for which the act is committed. In this example, “to satisfy one’s hunger” is the end. Circumstances are factors surrounding the object of the act. In this example, “\$5 from a stranger” are the circumstances. All three determinants must be good in order for the moral act to be good. On the other hand, if even one determinant is evil, then the moral act as a whole is evil. Since the object of a moral act constitutes the substance of the act, it holds the primary place in assessing the goodness or evilness of the act. This is so much the case that no matter how good the end or the circumstances, an evil object renders a moral act “intrinsically” evil. Further note that the object is the “means” used to achieve the “end”. And as mentioned above, one cannot use evil means to justify a good end.

The three determinants of a moral act do not take into account the knowledge or awareness on the part of the subject of the goodness or badness of the act. The three determinants deal with the goodness or badness of the act itself and not the guilt of the subject before God. In regards to the guilt of the subject before God, the three determinants only constitute the “matter” for sin. It is the subject’s knowledge and awareness of the evilness of the object, end, and/or circumstances that constitute the “form” for sin. Therefore, an act that is “materially” sinful is not necessarily “formally” sinful. In other words, one may perform an act that is evil in its object, end, and circumstances and yet not be guilty of sin before God because he was incurably ignorant of the evil. This is very important to understand when correcting those who are performing evil acts; judge the act, but leave the judgement of the soul to God.

So what does this have to do with the question of whether one may assist at the Novus Ordo Missae? Well, if one accepts that the Novus Ordo Missae is “intrinsically” evil, then there can be no end or circumstance, however good, that can morally justify oneself assisting, or giving another the counsel that it is morally licit to assist, at a Mass celebrated using the Novus Ordo Rite. I want to make clear, however, that it is not the intention of this article to show that the Novus Ordo Missae is “intrinsically” evil. There are many good books, such as “The Ottaviani Intervention” and “The Problem of the Liturgical Reform”, that show this is the case. Rather, it is the intention of this article to show:

- 1) That Archbishop Marcel Lefebvre did teach that the *Novus Ordo Missae*, as officially promulgated (read “published” for those who believe it was not truly promulgated) by



Pope Paul VI, is “intrinsically” evil,

2) What the attitude of a priest who accepts that the Novus Ordo Missae is “intrinsically” evil should be when giving counsel to a person who asks him about the moral liceity of assisting at it.

Another thing that must be made clear from the outset is that Archbishop Marcel Lefebvre did not teach that the Novus Ordo Missae is “intrinsically” evil because it is necessarily invalid or because it contains explicit heresy. Rather, the Novus Ordo Missae is “intrinsically” evil because of its omissions in unequivocally expressing the Catholic Church’s teaching in regards to the Holy Sacrifice of the Mass. The very definition of evil is “the privation of a due good”.

Before we begin with quoting Archbishop Lefebvre and the official position of his Society of St. Pius X in regards to the “intrinsic” evilness of the Novus Ordo Missae, let us first read several quotes of others that point to the “intrinsic” evilness of the Novus Ordo Missae, regardless of whether those quoted understood the gravity of what they were saying.

“We must strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren, that is for the Protestants.”

(Archbishop Bugnini, quoted in “Osservatore Romano”, March 19, 1965)

“They (the Protestant ministers) were not simply there as observers, but as consultants as well, and they participate fully in the discussions on Catholic liturgical renewal. It wouldn’t mean much if they just listened, but they contributed.”

(Monsignor Baum, quoted in “The Detroit News”, June 27, 1967)

“With the new Liturgy, non-Catholic communities will be able to celebrate the Lord’s Supper with the same prayers as the Catholic Church. Theologically this is possible.”

(Max Thurian, Protestant Minister of Taizé, quoted in “La Croix”, May 30, 1969)

“..... the Novus Ordo Missae ..... represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent. The “canons” of the rite definitely fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.”

(Letter of Cardinals Alfredo Ottaviani and Antonio Bacci to Pope Paul VI included in “The Short Critical Study of the New Order of Mass” – September 25, 1969)

“Today’s liturgical study has brought our respective liturgies to a remarkable similarity, so that there is very little difference in the sacrificial phrasing of the prayer of oblation in the Series Three [communion service] and that of Eucharistic Prayer II in the Missa Normativa (Novus Ordo Missae).”

(Dr. Ronald Jasper, Anglican Observer on the Consilium, quoted in the London “Catholic Herald”, December 22, 1972)

“The liturgical reform is a major conquest of the Catholic Church and has its ecumenical dimensions since the other churches and Christian denominations see in it not only something to be admired, but equally a sign of further progress to come.”

(Archbishop Bugnini, quoted in “Notitiae”, No. 92, April 1974, p. 126)

“To tell the truth, it is a different liturgy of the Mass. This needs to be said without ambiguity. The Roman Rite as we knew it no longer exists. It has been destroyed.”

(Father Joseph Gelineau, “Demain la Liturgie”, Paris, 1976, p. 9-10)

“There was with Pope Paul VI an ecumenical intention to remove, or at least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist service.”

(Jean Guitton, close friend of Pope Paul VI, quoted in “Apropos” (17), December 19, 1993, p. 8ff)

Let us now read quotes from Archbishop Lefebvre and the official position of his Society of St. Pius X.

“This Mass is not bad in a merely accidental or extrinsic way. There is something in it that is truly bad. It was based on a model of the Mass according to Cranmer and Taize (1959). As I said in Rome to those who interviewed me: ‘It is a poisoned Mass!’”

(Archbishop Marcel Lefebvre in 1981, quoted in “The Biography of Marcel Lefebvre”, Bernard Tissier de Mallerais, 2004, Angelus Press, p. 465)

“Your perplexity takes perhaps the following form: may I assist at a sacrilegious Mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday obligation? The answer is simple: these Masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and canon law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious.

The New Mass, even when said with piety and respect for the liturgical rules, is subject to the same reservations since it is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith.”

(Archbishop Marcel Lefebvre, “Open Letter to Confused Catholics”, 1986, Angelus Press, p. 29)

**Q:** But does not Michael Davies say that attending the Novus Ordo Mass fulfils one’s Sunday duty? And that Archbishop Lefebvre said the same thing?

**A:** When Michael Davies says it, it is because he claims that the officially promulgated Novus Ordo Mass cannot be intrinsically evil, otherwise the Catholic Church would be defective. When Archbishop Lefebvre said it, he meant that the Novus Ordo Mass is objectively and intrinsically evil, but Catholics unaware of, or disbelieving in, that evil, because of the rite’s official promulgation, may subjectively fulfil their Sunday duty by attending the new

Mass. The third Commandment says, thou shalt keep the Sabbath holy, not, thou shalt attend a semi-Protestant Mass.”

(Bishop Richard Williamson, Letters of the Rector of St. Thomas Aquinas Seminary, December 1, 1996)

“Since the expression of intrinsically evil is an extremely strong one, I think it is better to reserve it to the greater evil of the positive expression of heresy, and to keep the expression ‘evil in itself’ to the lesser evil of the omission of the profession of Faith. But one must acknowledge that this omission is in the New Mass in itself, in the Latin original version.”

(Fr. Francois Laisney, from an article entitled “Is the Novus Ordo Missae Evil?”, *The Angelus*, March 1997 Issue)

“The dissimulation of Catholic elements and the pandering to Protestants which are evident in the Novus Ordo Missae render it a danger to our faith, and, as such, evil, given that it lacks the good which the sacred rite of Mass ought to have.

...

If the Novus Ordo Missae is not truly Catholic, then it cannot oblige for one’s Sunday obligation. Many Catholics who do assist at it are unaware of its all pervasive degree of serious innovation and are exempt from guilt. However, any Catholic who is aware of its harm, does not have the right to participate. He could only then assist at it by a mere physical presence without positively taking part in it, and then and for major family reasons (weddings, funerals, etc).”

(“Most Frequently Asked Questions of the Society of St. Pius X”, Fathers of the Holy Cross Seminary, 1997, Question #5 regarding the Novus Ordo Missae)

“The doctrine of the Paschal mystery, with its serious doctrinal deficiencies, is, then, at origin of the liturgical reform. Certainly, the reformed missal does not deny Catholic dogma outright, but its authors have so oriented the gestures and the words, they have made such significant omissions and introduced numerous ambiguous expressions, and all in order to make the rite conform to the theology of the Paschal mystery and to give expression to it. Consequently, the new missal no longer propagates the ‘*lex credendi*’ of the Church, but rather a doctrine that smacks of heterodoxy. That is why one cannot say that the reformed rite of Mass of 1969 is ‘orthodox’ in the etymological sense of the word: it does not offer ‘right praise’ to God. Equally, one cannot say that the rite of Mass resulting from the reform of 1969 is that of the Church, even if it was conceived by churchmen. And lastly, one cannot say that the new missal is for the faithful ‘the first and indispensable source of the true Christian spirit,’ where the Church ‘communicates in abundance the treasures of the *depositum fidei*, of the truth of Christ.’ In light of these serious deficiencies, ‘the only attitude of fidelity to the Church and to Catholic doctrine appropriate for our salvation is a categorical refusal to accept this reformation.’”

(“The Problem of the Liturgical Reform”, The Society of St. Pius X, 2001, *Angelus* Press, para. 122)

“Well, the Society is definitely against the New Mass. We even say that it is ‘intrinsically evil’. That’s a delicate label that needs a little explanation. By this we mean that the New

Mass in itself – the New Mass as the New Mass, as it is written – is evil, because as such you find in it the definition of evil. The definition of evil is ‘the privation of a due good’. Something that should be in the New Mass is not there and that’s evil. What is really Catholic has been taken out of the New Mass. The Catholic specification of the Mass has been taken away. That’s enough to say that it is evil. And look at the terrible fruits.”

(Bishop Bernard Fellay, conference given in Kansas City, Missouri on March 5, 2002)

“However, regardless of the gravity of the sacrilege, the New Mass still remains a sacrilege, and it is still in itself sinful. Furthermore, it is never permitted to knowingly and willingly participate in an evil or sinful thing, even if it is only venially sinful. For the end does not justify the means. Consequently, although it is a good thing to want to assist at Mass and satisfy one’s Sunday obligation, it is never permitted to use a sinful means to do this. To assist at the New Mass, for a person who is aware of the objective sacrilege involved, is consequently at least a venial sin. It is opportunism. Consequently, it is not permissible for a traditional Catholic, who understands that the New Mass is insulting to Our Divine Savior, to assist at the New Mass, and this even if there is no danger of scandal to others or of the perversion of one’s own Faith (as in an older person, for example), and even if it is the only Mass available.”

(Fr. Peter Scott, from the “Questions & Answers” section, *The Angelus*, September 2002 Issue)

“Now, even if one wanted to contest the heretical elements of the New Mass, the sole refusal to profess Catholic dogmas quintessential to the Mass renders the new liturgy deficient. It is like a captain who refuses to provide his shipmen with a proper diet. They soon become sick with scurvy due, not so much to direct poison, as from vitamin deficiency. Such is the new Mass. At best, it provides a deficient spiritual diet to the faithful. The correct definition of evil – lack of a due good – clearly shows that the New Mass is evil in and of itself regardless of the circumstances. It is not evil by positive profession of heresy. It is evil by lacking what Catholic dogma should profess: the True Sacrifice, the Real Presence, the ministerial priesthood.”

(Taken from an article entitled “Is the New Mass Legit” published on [www.sspix.org](http://www.sspix.org) on May 25, 2011, author unknown)

I think these quotes are more than sufficient to demonstrate the position of Archbishop Lefebvre and his Society of St. Pius X in regards to the “intrinsic” evilness of the *Novus Ordo Missae*.

Now given that a priest, Fr. Smith, accepts this position of Archbishop Lefebvre and his Society of St. Pius X, imagine the following scenario:

Betty tells Fr. Smith that the priest who celebrates the *Novus Ordo Missae* at the parish she assists at on Sundays in order to fulfill her Sunday obligation rejects the heresies of Vatican II and even preaches against them, without directly offending the local bishop, in his

sermons. He celebrates the Mass in Latin with the outmost respect, piety, and devotion, and according to the official rubrics. Furthermore, he celebrates the Mass on an altar with the tabernacle in the middle and he refuses to give Communion in the hand. Because of these good circumstances, Betty believes that her faith is not in danger and that her attendance is not a scandal to anybody else. She does wish that she could assist at a Traditional Mass, but the closest one is a 3 hrs. drive. She is willing to drive to the Traditional Mass at least once every three months, but between Traditional Masses she believes that she will lose her faith if she goes without Mass and Holy Communion every week.

**Response #1 of Fr. Smith:**

Dear Betty, you seem to be a very sincere person and of good will. I see that you love God and want to worship Him at His Holy Sacrifice of the Mass. You surely have the right intention. The circumstances under which you assist at Mass also seem decent. I can understand your dilemma given the current worldwide crisis in the lack of Traditional Masses. Therefore, so long as your good intentions and the decent circumstances continue to exist, and so long as you continue to sincerely believe that you cannot go without Mass, do whatever you need to keep the Faith. If that means you need to assist at the Novus Ordo Missae, then go ahead. God bless you.”

**Response #2 of Fr. Smith:**

Dear Betty, you seem to be a very sincere person and of good will. I see that you love God and want to worship Him at His Holy Sacrifice of the Mass. You surely have the right intention. The circumstances under which you assist at Mass also seem decent. I can understand your dilemma given the current worldwide crisis in the lack of Traditional Masses. However, the Novus Ordo Missae is intrinsically evil. Here are the reasons.....Therefore, I cannot in good conscience tell you that it is morally licit for you to assist at the Novus Ordo Missae. I suggest that you try to make it to the Traditional Mass once a month instead of every three months. For the other Sundays, in order to sanctify the day, I suggest praying 15 decades of the Holy Rosary, read the Ordinary and Proper of the Traditional Mass missal for that day, do some spiritual reading, and spend some time in mental prayer. God bless you.”

Response #1 of Fr. Smith is not consistent with his belief regarding the “intrinsic” evilness of the *Novus Ordo Missae*, whereas Response #2 is consistent with his belief. In Response #1, Fr. Smith is pandering to the subjective state of mind of Betty. He is giving her a response based on her perception and not what he believes to be objectively true. This is subjectivism. Without informing her of the truth, he is not helping her to properly form her mind. Rather, he keeps her in the state of error. Hence, it is evil counsel. In Response #2, however, Fr. Smith sympathizes with her situation, but firmly gives her the truth so that she can properly form her mind and consequently make the morally good decision. Hence, his counsel here is good. Now Betty, armed with the truth, may or may not heed Fr. Smith’s counsel. Nevertheless, the decision she makes will be between her conscience and God. Fr. Smith, on his part, has done his duty.





**Fr. Pfeiffer in WALES  
(July 2015)**



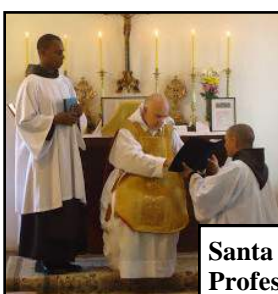
**CZECH REPUBLIC:  
St. John Nepomuk Pilgrimage  
(June 2015)**



**(Fr. Fuchs)**



**MEXICO CITY:  
30th Priestly Anniversary of Fr. Ruiz  
(June 2015)**

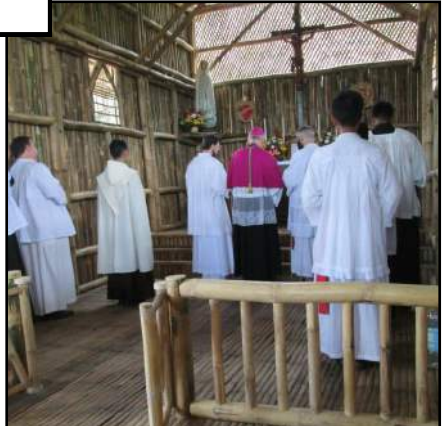


**Santa Cruz Monastery, Brazil:  
Profession of Br. Pio (June 2015)**





**Bishop Faure:  
Diaconal Ordinations,  
Cebu, PHILIPPINES  
(June 2015)**



A.M.D.G.

## **Adoration of the Blessed Sacrament All Night Vigil**

*Friday 16th - Sat. 17th October 2015  
London*

For the priests of the Resistance and  
that more priest have the courage to  
come out of the neo-SSPX.

**(Contact us for further details...)**



## A Letter to Bishop Faure

2nd August, 2015

Your Excellency,

We are faithful members of the Resistance. Bishop Williamson's first public appearance after being released from the attic in London was at our home in Caledon, Ontario, Canada. We were honoured to have him as a house guest.

However, we now must ask, or rather insist, that you take charge of the Resistance.

Bishop Williamson's recent comments about allowing people to go Novus Ordo Mass to maintain their Faith, and his counselling prospective seminarians to stay from Resistance seminaries were bad enough, and are splitting the Resistance.

This *Eleison Comments* [420 "Authority Limping"] contains the most idiotic comments he has made to date. He renounces authority because it does not come from the Conciliar Church. Archbishop Lefebvre never renounced authority and also never sought it from the Conciliar Church!

Bishop Williamson correctly claims that supplied authority must be triggered by demand from below - the Resistance has been demanding it for three years and Bishop Williamson is sick of the requests. He cannot - but does - claim that there is no such demand!

He claims that if a priest left the SSPX, Archbishop Lefebvre had no power to stop him. So what! If a priest leaves a Diocese and goes independent, a Bishop cannot stop him, despite having the keys to the Diocese. Bishop Williamson is in no worse a situation.

He is "more and more disinclined to impose even a true viewpoint on anybody" - he is renouncing his responsibility to teach - this is not a Bishop talking. This is a quitter.

Please, Your Excellency, take charge. Show everyone how Archbishop Lefebvre would act. Renounce firmly the errors of Bishop Williamson. Your seminary is a great start, but at this point, the Resistance needs a Bishop who will lead, teach, and who will work for the Kingdom of Christ - not one who passively waits for Our Lady to fix everything while he bemoans his sad situation.

And please put a muzzle on Bishop Williamson!

With prayers,

Steve and Alena Camidge  
Our Lady of Good Success Mission,  
Toronto



## **Assisting at the New Mass**

*Source: [www.dominicansavrilie.us/attendance-at-the-new-mass/](http://www.dominicansavrilie.us/attendance-at-the-new-mass/)*

### **Is it permitted to take part in the New Mass?**

Even if the New Mass is valid, it displeases God in so far as it is ecumenical and protestant. Besides that, it represents a danger for the faith in the Holy Sacrifice of the Mass. It must therefore be rejected. Whoever understands the problem of the New Mass must no longer assist at it, because he puts voluntarily his faith in danger, and, at the same time, encourages others to do the same in appearing to give his assent to the reforms.

### **How can a valid Mass displease God?**

Even a sacrilegious Mass celebrated by an apostate priest to mock Christ can be valid. It is however evident that it offends God, and it would not be permitted to take part in it. In the same way, the Mass of a Greek Schismatic (valid and celebrated according a venerable rite) displeases God insofar as it is celebrated in opposition to Rome and to the unique Church of Christ.

### **Can one attend the New Mass however when it is celebrated in a worthy and pious manner by a Catholic priest with a faith that is absolutely certain?**

It is not the celebrant who is called into question, but the rite that he is using. It is unfortunately a fact that the new rite has given very many Catholics a false notion of the Mass, which is closer to that of the protestant last supper than that of the Holy Sacrifice. The new Mass is one of the principal sources of the current crises of the faith. It is therefore imperative that we distance ourselves from it.

### **Can one assist at the new Mass in certain circumstances?**

We must apply to the new Mass the same rules we use for the attendance at a non-Catholic ceremony. One can be present for family or professional reasons, but one behaves passively, and especially does not receive Holy Communion.

### **What can one do when it is not possible to assist every Sunday a traditional Mass?**

Whoever does not have the possibility to assist at a traditional Mass is excused from the Sunday obligation. The precept of the Sunday obligation only obliges in the case of a true Catholic Mass. One must however, in this case strive to assist at a traditional Mass at least regular intervals. What's more, even if one is thus dispensed from assistance at Mass (which is a commandment of the Church), one is not thus so for the commandment of God ("Thou shalt sanctify the Day of the Lord"). One must replace, by one manner or another this Mass which one cannot have, with for example the reading of the text in one's missal, and uniting the intention, during the time of the Mass to a Mass celebrated elsewhere, and in practicing a spiritual communion.

*[Editor's Postscript - With regard to that last point, care must be taken not to be misled by the way it is phrased. We do not believe that the author means to suggest that any Mass will do, so long as it is "Traditional". It would surely be better to avoid any public Mass, even a Traditional Mass, where attendance might mean a compromise on matters concerning the Faith. This would include Ecclesia Dei Masses and those of the SSPX. (See Fr. Ortiz's letter on p.20) - Ed.]*

*Though written at the start of last year, the following has lost none of its relevance.  
Source: "Cor Mariae" forum (<http://cor-mariae.proboards.com>)*

## **Not Attending Mass at the SSPX**

**By Fr. Juan-Carlos Ortiz**



### **A Brief Introduction by the author (Jan. 2014)**

I asked our faithful in Streaky Bay, SA not to attend Fr Becher's Mass last Sunday (December 29<sup>th</sup>, 2013) for several reasons:

- Firstly, and the most important, is concerning the danger for our Faith by attending the neo-SSPX Masses;
- Secondly, because the neo-SSPX priests have used it against our Resistance faithful as a pressure, hence the need to send them a "message" that our faithful are not afraid of their blackmailing;
- Thirdly, I was saying the Mass for them the next day and until Friday.

As a consequence, only two people attended Fr Becher's Mass...

The majority of our faithful attended instead my Masses during the week.

The example of Streaky Bay should be a model for all our faithful everywhere: to consider seriously dissociating from the neo-SSPX by not attending anymore their Masses. God bless.

**Fr. JCO**

31<sup>st</sup> December, 2013

Dear Faithful,

I would like to further develop the reasons of my warning to you about attending the neo-SSPX Mass last Sunday in Streaky Bay.

Every good Catholic must refrain of exposing to an occasion which is a danger to the Faith.

Now, the neo-SSPX has adopted recently, in its head Bishop Fellay and in most of its members, a position which gravely compromises the defense of Faith against the conciliar errors.

This grave compromise is firstly manifested, in doctrinal matters, by the DOCTRINAL DECLARATION of April 15, 2012, in which Bishop Fellay accepts most of the errors of Vatican II (collegiality, ecumenism and religious liberty) as being in conformity with the “whole Tradition”, which is Benedict XVI’s “hermeneutics of continuity”.

This compromise is also manifested, in practical matters, by the vote made during the General Chapter in July 2012 of SIX CONDITIONS for the “regularization” with the conciliar church. Through these conditions the neo-SSPX is now ready to join, at any time, those who are destroying the Church, by surrendering to the authority of Modernist Rome.

So far, neither the Doctrinal Declaration nor the six conditions have been retracted (not simply “withdrawn”...) by Bishop Fellay or the SSPX superiors.

By these two facts, the neo-SSPX in its doctrinal positions and in its desire to join Modernist Rome has betrayed Archbishop Lefebvre’s positions.

Do we need to witness altar-girls serving at the neo-SSPX Masses, or their priests preaching open heresies from their pulpits, to start dissociating from them? Certainly not.

The neo-SSPX has taken an irreversible wrong direction which is an objective danger for the Faith. We need nothing less than a miracle to expect the leaders of the neo-SSPX going back to the original positions.

Concerning the Sunday obligation, whenever there is a danger of Faith, there is no obligation in conscience to attend a Mass, Traditional and valid may it be.

It’s a similar case with the Indult or *motu proprio* Masses, which are Traditional, but they are stained with a compromise in doctrine. This was Archbishop Lefebvre’s practical recommendation.

Therefore, it’s my duty as a priest to alert the faithful of the danger of going to these Masses, like any father warning his children of dissociating with those who represent a danger to their Faith.

The ultimate decision about this matter is of course in the conscience of our faithful, but nevertheless I must help them understanding the danger which regular attendance to the neo-SSPX Masses represent to our Faith.

After explaining the PRINCIPLES behind my warning, it’s also good to consider the particular circumstances of Streaky Bay, by recalling some recent FACTS.

Interestingly enough, Streaky Bay was considered for years by the SSPX priests as a kind of “second class” Mass centre, when it was not simply a place for holidays and relaxation for their priests... The apostolate never really grew up in this place for the past years.

All the sudden, the neo-SSPX priests started to be interested in the faithful of Streaky Bay only following Fr. Pfeiffer's successful visit to Streaky Bay last April and of Fr. Chazal in J u l y .

The district superior, Fr. Fullerton, came in person to Streaky Bay to basically threaten the faithful of not visiting them anymore if the faithful continue to support the Resistance. He even dared to put pressure on the owner of the chapel by telling her not to allow anymore the Resistance priests to use it.

Personal attacks were made against the Resistance priests and faithful, condemning them as "rebellious", "extremists," "sedevacantists" and so on.

We don't mind to be the target of personal attacks from the neo-SSPX priests, because we are eager to give them "the other cheek", but we cannot tolerate that they use their Masses for promoting a new doctrinal position and a sell-out to Modernist Rome.

In addition, the neo-SSPX priests were using the celebration of their Mass to "blackmail" the Streaky Bay faithful...

A proverb says "Facts speak louder than words." Therefore, in front of the continual use of the Mass by the neo-SSPX priests as an instrument of PRESSURE against our faithful, it's only normal to warn them not to attend anymore these Masses, which are also a danger to the Faith.

God bless.

Fr. JCO

## Resist Menzingen's Modernism!

**Keep the Fight for the Faith going into the future!**



Please Note -

**"The Recusant Mass Fund"**

*...will very shortly be  
changing its address.*

*Please contact us  
for further information.*

**THANK YOU FOR YOUR SUPPORT!**

ORDER OF THE KNIGHTS OF OUR LADY  
OBSERVANCE OF THE HOLY HEARTS OF JESUS AND MARY



*"One may recover from all the rest; one may not recover from the sacrifice of principles." Mgr Freppel*

Declaration of the 22<sup>nd</sup> General Chapter

Feast of St Ann, 26<sup>th</sup> July 2015

## The Order and the Society of St Pius X

These past few years, the SSPX superiors have unsuccessfully tried to make our Order align itself to their new Roman policy outlined in the Doctrinal Declaration of 15th April 2012, and in the Declaration of the General Chapter of 14th July 2012. The latter is contemplating a canonical normalisation" under six conditions, without waiting for a doctrinal agreement or the conversion of Rome, which Archbishop Lefebvre regarded as a prerequisite: "It is therefore a strict duty for all priests wishing to remain Catholic to separate themselves from this Conciliar Church, so long as she has not returned to the tradition of the Church Magisterium and of the Catholic Faith" (*Spiritual Journey*).

Our Rule declares that the Knight "serves the Faith up to its ultimate consequences and its most rigorous applications", and that he "defends the Holy Church unto blood", while our Constitutions add: "awaiting, in holy hope, that blessed day when [the Order] will again be able to submit entirely to [...] a Rome that has finally been set free from the pernicious influence of the Modernist heresies", like, in his 1974 Declaration, Archbishop Lefebvre insisted: "This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome".

Moreover, none of the conditions set by the 2012 Chapter specifically excludes the Oath & Profession of Faith of Cardinal Ratzinger, which the Superior General has himself already implicitly accepted in a footnote of his Doctrinal Declaration, and which, for the past fifteen years, the Vatican has requested as a non-negotiable condition for any canonical recognition. Now, the Knights of Our Lady, who have pledged the Tridentine Profession of Faith and the Anti-Modernist Oath before the Holy Altars, together with Archbishop Lefebvre,<sup>1</sup> regard it as morally impossible for them to accept this post-conciliar oath, and consequently to bind themselves to clerics who would consider pledging it.

Our fidelity to principles has irked some, and various blackmailing attempts and sanctions have been carried out to make us give in. On October 13th, then on November 29th, 2012, we were requested to change our Constitutions, which fully endorse Archbishop Lefebvre's 1974 Declaration, since, we were told, there would no longer be a need to wait for the conversion of Rome.

Then, on July 15th, 2013, the Superior General's representatives informed us at the French District House, that instead of having a Bishop Protector –a position which Bishop de Galarreta had accepted since 1996–, we should have an Ecclesiastical Superior, who could overrule the decisions made by the hierarchy of the Order. This was quite the opposite of what Archbishop Lefebvre had insisted upon, i.e. that the bishops he had consecrated had no direct jurisdiction, and that it was up to the laity to call on faithful priests in case of necessity.<sup>2</sup> We politely declined their proposal.

On September 2nd, 2013, the Prior of Manila proposed to our Visitor for the Philippines to disregard the Magistracy of the Order, and report directly to the District of Asia: the latter bravely replied that he would not be the one to introduce division in the Order. After we refused to take him as our local “ecclesiastical superior”, and hearing accusations from Menzingen, the Asian District Superior, asked us to no longer meet in their priories and chapels.<sup>3</sup>

Finally, on September 18th, 2014, French District Superior Fr. Christian Bouchacourt wrote to the Master: “Given the public positions which you have taken, as Master of the Order of the Knights of Our Lady, supporting those dissident priests of the Society, who have followed Bishop Williamson, the General House, with good reason, is asking me to inform you that no Knight will be allowed to participate in this pilgrimage in uniform”. He was referring to the Lourdes pilgrimage to which our Knights had officially been invited to serve for the past sixteen years. As for the so-called “public positions” taken “as Master of the Order of the Knights of Our Lady”, neither the French District Superior, nor the Superior General in his subsequent correspondence, were able to substantiate them.

During another meeting at the French District House on January 13th, 2015, we proposed that a priest be in charge of contacts with our Order within the French District, but this was not heard, and the French District Superior informed us: “I will send you a Declaration –that will be **my** text– and **you** will sign”. By this Declaration, we would have pledged to never criticise Menzingen's new orientations in our meetings or correspondence, and to never attend, even in private, Masses said by priests he would not have approved. These two commitments were in fact as good as amending our Constitutions, which, with the approval of the SSPX Canonical Commission dated 22nd September 1995, make it a duty for us to wait for the conversion of Rome, and give us the liberty to call on all the “faithful members of the Clergy”.

Since we refused to yield to this abuse of power, Fr. Bouchacourt notified us, by a letter dated May 26th, 2015, that he was suspending “the support of the District of France to the Knights of the Order of Our Lady”, and announced that he had “requested that some lay people would organise themselves to found a new structure”, which would allow those Knights who would disagree with their superiors “to follow the same ideal”.

On June 4th, he confirmed this double decision in a fax to the French priories and some religious communities.

Following St Pius X, the Knights of Our Lady know that the worst enemies of the Church are hidden in Her very bosom.<sup>4</sup> They will consequently remain faithful to their Constitutions, and Archbishop Lefebvre's 1974 Declaration, as well as to the Tridentine Profession of Faith, and the Anti- Modernist Oath, without siding with anything else than Catholic Tradition, pursuing the good combat of the Faith *opportune, importune*, [in season and out of season] as they have fought it for the past seventy years, and, with Archbishop Lefebvre's encouragements, since 1969. Furthermore, they wish to express their heartfelt gratitude to the many good priests who continue to support them, and to renew their determination to remain at their service.

The Knights of Our Lady meeting at Salérans for their 22nd General Chapter, and the 70th anniversary of the founding of their Order

1 Cf. *Fideliter*, n° 70, p.13; n° 73, p.120; n° 76, p.11; n° 79, p.4-5; n° 222, p.92.

2 "During these past few years, many among you had recourse to Archbishop Lefebvre as a suppletive authority. As a matter of fact, he was more of a Father, adviser, and friend than an authority in the legal meaning of this term. [...] It is in this same spirit of service that Bishop Fellay will take care of this office, not as a member of the Society of St Pius X, but as a Catholic Bishop. Each and every one of your communities is free to call on him, or not. Neither he, nor the Society, has any intention to get their hands on the other communities in any way." (Rev. Fr. Franz Schmidberger, the then Superior General, to the traditional monasteries and convents in a circular letter dated 27<sup>th</sup> May 1991, i.e. only two months after the Archbishop's death)

3 Hence a dubbing on October 18th, 2014 at the National Shrine of Our Lady la Naval of Manila, erected in remembrance of the Filipino-Spanish "Lepanto" against Dutch Protestants in 1646. As a matter of fact, the dubbing of Br. Antonio Malaya Jr. had been refused at the SSPX church, where eight dubbings had taken place in 2010. He had however been the one who brought back to Catholic Tradition Bishop Lazo (later a Prelate of our Order), and obtained the public consecrations of over a score of Provinces and Administrations, and even of the Office of First Lady of the Philippines by the First Lady herself in that very church of Our Lady of Victories of Manila.

4 "The partisans of error are to be sought not only among the Church's open enemies, but, what is more dreaded and deplored, in Her very bosom, and are the more mischievous the less they keep in the open. [...] Nor indeed would he be wrong in regarding them as the most pernicious of all adversaries of the Church." (Encyclical *Pascendi Dominici Gregis*, 1907)

## Apostolate of Prayer for Priests

Please 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.

**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

Canada: 22

Scandinavia: 2

Spain 10

Australia 3

Ireland 5

Singapore 3

USA 6

France 13

Indonesia 8

Romania 1



# The SSPX and the Divine Mercy

(With grateful thanks to *cor-mariae.proboards.com* and *nonpossumus-vcr.blogspot.com* )

Some readers may be lucky enough never to have encountered the “Divine Mercy” devotion. Presumption of God’s mercy is one of the six sins against the Holy Ghost. However, lest what we say about this subject be taken to be prejudiced in any way, we will allow the SSPX itself to speak for us. Here is an extract from the *Angelus* Magazine in 2010, just five years ago, concerning Sr. Faustina Kowalska and the “Divine Mercy” devotion.

## ***Q. What are we to think of the Divine Mercy devotion?***

A. Many people have certainly received graces from the devotion to Divine Mercy propagated by Sr. Faustina, and her personal piety was certainly most exemplary. However, this does not necessarily mean that this devotion is from God. It is true that Pope John Paul II promoted this devotion, that it was through his efforts that the prohibition was lifted on April 15, 1978, and that he even introduced a feast of Divine Mercy into the Novus Ordo. However, the fact that good and pious people receive graces and that Sister Faustina was pious do not necessarily mean that it is from heaven. In fact, it was not only not approved before Vatican II. It was condemned, and this despite the fact that the prayers themselves of the chaplet of Divine Mercy are orthodox.

## **Condemned by the Holy Office**

There were two decrees from Rome on this question, both of the time of Pope John XXIII. The Supreme Congregation of the Holy Office, in a plenary meeting held on November 19, 1958, made the following decisions:

- 1. The supernatural nature of the revelations made to Sister Faustina is not evident.***
- 2. No feast of Divine Mercy is to be instituted.***
- 3. It is forbidden to divulge images and writings that propagate this devotion under the form received by Sister Faustina.***

The second decree of the Holy Office was on March 6, 1959, in which the following was established:

- 1. The diffusion of images and writings promoting the devotion to Divine Mercy under the form proposed by the same Sister Faustina was forbidden.***
- 2. The prudence of the bishops is to judge as to the removal of the aforesaid images that are already displayed for public honor.***

What was it about this devotion that prevented the Holy Office from acknowledging its divine origin? The decrees do not say, but it seems that the reason lies in the fact that there is so much emphasis on God’s mercy as to exclude His justice. Our sins and the gravity of the offense that they inflict on God is pushed aside as being of little consequence. That is why the aspect of reparation for sin is omitted or obscured.

The true image of God's mercy is the Sacred Heart of Jesus, pierced with a lance, crowned with thorns, dripping precious blood. The Sacred Heart calls for a devotion of reparation, as the popes have always requested. However, this is not the case with the Divine Mercy devotion. The image has no heart. It is a Sacred Heart without a heart, without reparation, without the price of our sins being clearly evident. It is this that makes the devotion very incomplete and makes us suspicious of its supernatural origin, regardless of Sister Faustina's own good intentions and personal holiness. This absence of the need for reparation for sins is manifest in the strange promise of freedom from all the temporal punishment due to sin for those who observe the 3:00 p.m. Low Sunday devotions. How could such a devotion be more powerful and better than a plenary indulgence, applying the extraordinary treasury of the merits of the saints? How could it not require as a condition that we perform a penitential work of our own? How could it not require the detachment from even venial sin that is necessary to obtain a plenary indulgence?

### **Presumption in the Writings of Sister Faustina**

The published Diary of Saint Maria Faustina Kowalska (Marian Press, Stockbridge, MA, 2007) also indicates several reasons to seriously question the supernatural origin of the more than 640 pages of voluminous and repeated apparitions and messages. The characteristic of any true mystic who has received supernatural graces is always a profound humility, sense of unworthiness, awareness and profession of the gravity of his sins. Yet this humility is strangely lacking in Sister Faustina's diary. On October 2, 1936, for example, she states that the "Lord Jesus" spoke these words to her: "Now I know that it is not for the graces or gifts that you love me, but because My will is dearer to you than life. That is why I am uniting Myself with you so intimately as with no other creature." (§707, p. 288). This gives every appearance of being a claim of being more united to Jesus than anybody else, even the Blessed Virgin Mary, and certainly more than all the other saints. What pride, to believe such an affirmation, let alone to assert that it came from heaven!

In April 1938, Sister Faustina read the canonization of St. Andrew Bobola and was filled with longing and tears that her congregation might have its own saint. Then she affirms the following: "And the Lord Jesus said to me, Don't cry. You are that saint." (§1650, p. 583). These are words that most certainly no true saint would affirm, but rather his sinfulness and unworthiness of his congregation.

This presumption in her writings is not isolated. She praises herself on several occasions through the words supposedly uttered by Jesus. Listen to this interior locution, for example: "Beloved pearl of My Heart, I see your love so pure, purer than that of the angels, and all the more so because you keep fighting. For your sake I bless the world." (§1061, p. 400). On May 23, 1937 she describes a vision of the Holy Trinity, after which she heard a voice saying: "Tell the Superior General to count on you as the most faithful daughter in the Order" (§1130, p. 417). It is consequently hardly surprising that Sister Faustina claimed to be exempt from the Particular and General

Judgments. On February 4, 1935, she already claimed to hear this voice in her soul: "From today on, do not fear God's judgment, for you will not be judged" (§374, p. 168). Add to this the preposterous affirmation that the host three times over jumped out of the tabernacle and placed itself in her hands (§44, p. 23), so that she had to open up the tabernacle herself and place it back in there, tells the story of a presumption on God's grace which goes beyond all reason, let alone as the action of a person supposedly favored with innumerable and repeated mystical and supernatural graces.

It is perhaps not accidental that Pope John Paul II promoted this devotion, for it is very much in line with his encyclical *Dives in Misericordia*. In fact, the Paschal Mystery theology that he taught pushed aside all consideration of the gravity of sin and the need for penance, for satisfaction to divine justice, and hence of the Mass as being an expiatory sacrifice, and likewise the need to gain indulgences and to do works of penance. Since God is infinitely merciful and does not count our sins, all this is considered of no consequence. This is not the Catholic spirit. We must make reparation for our sins and for the sins of the whole world, as the Sacred Heart repeatedly asked at Paray-Le-Monial. It is the renewal of our consecration to the Sacred Heart and frequent holy hours of reparation that is going to bring about the conversion of sinners. It is in this way that we can cooperate in bringing about His Kingdom of Merciful Love, because it is the perfect recognition of the infinite holiness of the Divine Majesty and complete submission to His rightful demands. Mercy only means something when we understand the price of our Redemption.

Hence, the "Divine Mercy" devotion is arguably a Novus Ordo devotion, because the lack of need for expiation mirrors the change in the Novus Ordo Mass. But consider this: even if it were harmless enough (and even that may be going too far - if the devotion is not from Heaven, where else might it be from?!), it is still not a true devotion. As such the effect of its spread will always be to undermine the spread of things which are true devotions. As the Angelus answer notes, the true image of Divine Mercy is the Sacred Heart, crowned with thorns and dripping Precious Blood. As many Catholics who still have some contact with Novus Ordo parishes today will attest, the well-known "Divine Mercy" image has almost entirely replaced the Sacred Heart in many parts of the world today.

As has been noted my various priests in their sermons, in order to achieve victory the devil does not need to get us to do actively evil things all the time: he just needs us *not* to do the good which we should be doing. The same thing surely applies here. Like the so-called "Luminous Mysteries of the rosary", even if there isn't anything actively evil, the mere fact that it is a replacement for something good serves the enemy's purpose. Hence it ought to be fairly clear that this is not something that Traditional Catholics want to be getting involved in. And it is certainly not something that would ever be promoted by a priestly Society which sees its duty as defending the Catholic faithful from the post-Vatican II wasteland.

And yet, around the world troubling evidence is mounting which shows the promotion by the SSPX of this condemned, modernist devotion and of its the ascendancy amongst the SSPX laity. The following four examples are merely what we happen to know about. As with all such things, one is left wondering how many other examples exist which have thus far gone undetected...

## 1. Poland

Back in 2013, the **Polish SSPX** Facebook page (!?), "**FSSPX we Wrocławiu**", posted the an extract from the Diaries of "St." Faustina. ("Diary 118" reads the part in red). The extract is rather long, so we will not quote it here: it does not add anything. What is clear is that no criticism or comment was posted with it: it was put there in a spirit of approval and promotion, not criticism, analysis or warning. It can still be seen online.

In defence of this, it might be argued that this being a "Facebook" post, it might be only a mistakenly over-zealous layman. It is Poland, after all, and was two years ago. However...



Mały członek jest język, ale wielkie rzeczy czyni. Zakonnica nie milcząca, nie dotądzie nigdy do świętości, czyli nie zostanie święta. Niech się nie łudzi - chyba że mówi przez nią Duch Boży, wtenczas nie wolno milczeć. Ale na to, żeby usłyszeć głos Boży, trzeba mieć ciszę duszy i być milczącą, nie milczeniem ponurym, ale ciszą w duszy, to jest skupieniem w Bogu. Można wiele mówić, a nie przerwać milczenia, a znowu można niewiele mówić, a zawsze łamać milczenie. O, jak niepowetowaną szkodę przynosi niezachowanie milczenia. Wiele się krzywdy wyrządza bliźnim, ale najwięcej - to własnej duszy. Według mojego pojęcia i doświadczenia, to reguła o milczeniu powinna być na pierwszym miejscu. Bóg nie udziela się duszy gadatliwej, która jak truteń w ulu wiele brzęczy, ale za to nie wyrabia miodu. Dusza gaduła jest pusta we własnym wnętrzu. Nie ma w niej ani cnot gruntywnych, ani poutałości z Bogiem. Nie ma mowy o życiu głębszym, o słodkim pokoju i ciszy, w której mieszka Bóg. Dusza, nie zaznawszy słodczy ciszy wewnętrznej, jest duchem niespokojnym i mać innym tę ciszę. Widziałam wiele dusz w przepaściach piekielnych za niezachowanie milczenia. Same mi to powiedziały, kiedy je zapytałam, co było przyczyną ich zguby. Były to dusze zakonne. Mój Boże, co za ból, że przecież mogłyby być nie tylko w niebie, ale i nawet święte.

(św. Faustyna Kowalska "Dzienniczek" 118)

(św. Faustyna Kowalska, "Dzienniczek", 118)

## 2. Asia

This poster from the **SSPX Asia District** was produced as recently as two months ago to promote a conference in the Philippines in mid-June 2015. It reads:

*"Fraternitas Sacerdotalis Sancti Pii X  
The Priestly Fraternity of St. Pius X.*

*'The True Understanding of the Divine Mercy Devotion' - A Doctrinal & Spiritual conference with Rev. Fr. Karl Stehlin, FSSPX, District Superior of Asia."*



FRATERNITAS SACERDOTALIS SANCTI PII X  
The Priestly Fraternity of St. Pius X

**THE TRUE UNDERSTANDING OF THE Divine Mercy Devotion**

**JUNE 12 Friday**  
A Doctrinal & Spiritual Conference with Rev. Fr. Karl Stehlin, FSSPX, District Superior of Asia.

Conference starts at 1:30 pm followed by the Holy Sacrifice of the Mass at 3:00 pm followed by the Solemn Benediction of the Most Blessed Sacrament in honor of the Most Sacred Heart of Jesus.

**JUNE 11 Thursday**  
Conference on the MILITIA IMMACULATAE of St. Maximilian Kolbe with Rev. Fr. John Timothy Pfeiffer, FSSPX, Prince St. Joseph Priory, Diocese of Cebu, National Director M.I.

Mass will be celebrated at 6:00 pm and the Conference follows.

**JUNE 13 Saturday**  
Ceremony of Enrolment in the MILITIA IMMACULATAE Rev. Fr. John Timothy Pfeiffer, FSSPX

Conference at 8:00 am followed by Holy Mass at 10:30 am.

Venue:  
Iligan City Central Gym, Roxas Avenue, Mahayahay, Iligan City

For More information, do not hesitate to contact:  
(063) 222 - 1234; +639176252410; +639366002891; +639161491061

Lest there be any doubt about what the conference is really about, in the top left corner of the poster can be seen the picture (supposedly) of Our Lord which is usually associated with the 'Divine Mercy', the red and white rays coming from his chest. There is also, just below it, a picture of "St." Faustina herself.

Can it be a mere coincidence that this came a few weeks after Bishop Fellay's most recent *Letter to Friends and Benefactors*? Let us recall that Bishop Fellay concluded that letter with the following words:

*"As for us, dear brothers and sisters in the faith, we must take advantage of this Holy Year [of Mercy] ... Every district of the Society will inform you of the particular works to be performed in order to benefit from all the graces that Divine Mercy will grant us during this Holy Year."*

## RELICS FOR ADVENT THROUGH THE CHRISTMAS SEASON

Blessed Virgin Mary,  
St. Frances X. Cabrini, St. Dymphna  
St. Katyri Tekawitha.  
**St. Faustina Kowalska**  
St. Francis Xavier, St. Ambrose  
St. John Berchmans, St. Philip Neri

### 3. USA

The extract taken from the **Parish Bulletin of St. Mary's Kansas** as recently as December 2014, lists the relics of "St. Faustina Kowalska", whose canonisation they appear to accept, and whose relics are thus offered for public veneration in the parish.

### 4. Germany

In the catalogue of **German SSPX** publishing house 'Sarto Verlag', as far back as 2011, we find two books promoting the 'Divine Mercy', one of which is by "St." Faustina herself ("Tagebuch" - "Diary" or "Journal") the other *about* her, some sort of hagiography, ("Geschichte einer grossen Sehnsucht" - "A Story of Great Longing"). Strictly speaking, this catalogue is not only for Germany, but is distributed in all the other German-speaking countries, notably Austria and Switzerland. Those with keen eyesight will notice the prices given also in Swiss Francs.



#### Ulrich Filler **Geschichte einer großen Sehnsucht**

Die Geschichte einer großen Botschaft, die der kleinen Schwester anvertraut wird: der Botschaft von der Barmherzigkeit Gottes.  
Paperback, 176 S., 18 x 11 cm  
**EUR 5,00 / SFr 8,00**



#### Faustyna Kowalska **Tagebuch**

Die hl. polnische Mystikerin schreibt ermutigend von der unendlichen Barmherzigkeit Gottes. Sie lehrt uns kindliches Verhältnis zu Gott und zeigt das Leben in Gottes Gegenwart als Gnade, die jeder durch demütiges Vertrauen von Gott erbitten kann.

Gebunden, 554 S., 21 x 15 cm  
**EUR 29,00 / SFr 44,00**



The catalogue can still be seen online at:

[www.sarto.de/images/neu-buch/Sarto\\_Katalog2010.pdf](http://www.sarto.de/images/neu-buch/Sarto_Katalog2010.pdf)

### 5. "Christian Warfare"

The SSPX devotional book "Christian Warfare" also includes the "chaplet of the Divine Mercy" prayers along side other prayers of devotion to the Sacred Heart. "Christian Warfare" was originally called "le Livre Bleu" ("The Blue Book"), the new title being given to its translation into English. It is in use in SSPX priories all over the English-speaking world, notably in retreat houses and seminaries.

From our friends in Australia, we learn that the 2006 edition does not include the Divine Mercy devotion, but the 2009 edition does.





## SSPX Watch

### SSPX G.B. - Novus/Indult OK. Resistance Mass: no way!

From a correspondent in the North comes news of Fr. McLaughlin's recent scolding of the Resistance from the pulpit in Preston. The prior of Carluke (Scotland) lamented the terrible, terrible fact that some people from the parish (horrors!) go to Fr. King's Mass instead of the neo-SSPX. He also took the trouble to note that he and his confreres were very tolerant of people going to Mass elsewhere, particularly if, as in the past, it was question of attending the Novus Ordo or Indult. But if you go to the Resistance, said he, that's another matter! You're not welcome. Whilst we agree (though for different reasons) with the idea that people shouldn't really have a foot in both camps, what we are more intrigued by is the admission of a double standard. Just what has a Novus/Indult parish got that the Resistance hasn't!? Oh, right...

We note with interest his admission that, while he doesn't like having to make such announcements (how our hearts go out to him!), nevertheless he did so because he had been "asked to by Fr. Morgan and by Menzingen." Poor old Fr. Morgan. It's true: a man really cannot serve two masters. Say a prayer for him.

### Modesty: how to lose friends and alienate people

On the subject of Fr. Morgan, we give him credit where it is due and hence congratulate him for at least attempting to keep standards from slipping. We notice the half-page in the District newsletter entitled "*A Reminder of How to Dress in Church.*" Bravo! ...We wonder how long such reminders will last under a new district superior. This is an issue which easily offends, and nobody likes to make himself unpopular! But perhaps in time we will be proved wrong...

For an idea of where things can quickly end up, look no further than across the channel where Bishop Fellay recently blessed some bells at *La Martinerie*. See if you can spot the reason why these photos were removed from '*La Porte Latine*' almost as soon as they had gone up! Perhaps some kindly, well meaning soul could cut out Fr. Morgan's reminder from the district newsletter and send it to Bishop Fellay...



### Fr. Christian "the-Jews-did-not-commit-Deicide" Bouchacourt condemns Avrillé.

Very much in line with his outrageously Stalinist insistence that a non-clerical society of laymen such as the Knights should sign a pledge never to criticise any future change in the SSPX (see p.30), we also hear news that in early July "the great denier" has seen fit to issue a communiqué (he has learnt well from his masters!) denouncing the Avrillé Dominicans. We must confess to feeling slightly jealous of the Dominicans. What do we need to do to be accorded the great honour of being denounced by such a man? At any rate, although it is full of talk of "defiance against authority" "spirit of obedience" "denigrating the authority of Archbishop Lefebvre's successor" and so on (you get the idea!) and is roughly nine-parts empty rhetoric to one part information, yet his "communiqué" does contain this one illuminating passage somewhere near the end:

*"In supporting the episcopal consecration of Bishop Faure, the Dominican Fathers of Avrillé make themselves accomplices in a harmful act and do serious damage to the common good of Tradition"*



So: at a time when the SSPX has as good as admitted that it will never consecrate again (not unless it is on Rome's terms, anyway), the consecration of another bishop for Tradition does "serious damage" to Tradition? But then, perhaps once again he is just imitating his masters and doesn't really realise the full import of what he has said.

### **Mgr. Schneider: the SSPX is 'of one mind with' [ '*sentire cum* ' ] the conciliar church.**

From the "Traditional-esque" indultist website *Rorate Caeli* comes a recent interview with Mgr. Athanasius Schneider concerning his visits to SSPX seminaries. He says, inter alia, that he was sent on these visits by Rome, "in order to conduct a discussion on a specific theological topic with a group of theologians of the SSPX and with His Excellency Bishop Fellay." (And still nothing of the content of these "theological discussions" is known. More secret doctrine!) He also says:

*The "sentire cum ecclesia" of the SSPX is shown by the fact that I was received as an envoy of the Holy See with true respect and with cordiality. Furthermore, I was glad to see in both places in the entrance area a photo of Pope Francis...*

*To my knowledge there are no weighty reasons to deny the clergy and faithful of the SSPX the official canonical recognition, meanwhile they should be accepted as they are. This was indeed Archbishop Lefebvre's petition to the Holy See: "Accept us as we are".*

"As we are" indeed. And how are we these days, I wonder? Worse with every passing day. If Rome has any sense, they'll bide their time...

Interestingly, far from trying to play down any talk of an "official recognition", the US district *boast* about these remarks online and in their "e-pistola" email.

### **SSPX has mind of Church: Bishop Schneider**

August 10, 2015 District of the USA



### **"Poor Priests!"**

With the rumours abroad of more than one longstanding SSPX chapel in this country being reduced to Mass every two weeks due to the "terrible burden" left on "poor" priests by the departure of certain others for the Resistance, in the case that it is true (and it may not be), we can expect a certain amount of emotional blackmail to follow. In which case, you may wish to remind yourself of the following:

- 1. The priest is not doing you a personal favour by providing you with the sacraments,** any more than parents are when they give food to their children. He is only doing his duty. That's what he is for. He doesn't save his soul unless his faithful save theirs.
- 2. The same goes regarding his travelling to say Mass.** Not only do many faithful also have to travel significant distances to Mass, that is only one day of the week: does his Sunday Mass circuit amount to your five days of daily commute to work? Again, it's his duty, no less.
- 3. No amount of Sacraments can ever make up for the smallest deviation or diminution of Catholic doctrine,** as, for example, Henry VIII is now realising to his own expense and very great dismay (and doubtless will be for the rest of eternity).
- 4. The SSPX is not, and never was, an end in itself.** It exists for a purpose. The Church already had thousands upon thousands of congregations, orders and societies, each one far older and more venerable than the SSPX. The SSPX's only virtue was what made it unique in this unique era. Unless it opposes Vatican II and all the fruits of Vatican II with every fibre of its being, it has no reason to exist. God can quite easily raise up someone else to provide you with what you need.



“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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