



# 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 We wish to have nothing to do with it; it is a movement that is withdrawn into itself, with people who think that they are the only good and just men on earth: that is not Catholic.”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)*

## FROM THE DESK OF

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Dear Reader,

The latest (September/October 2015) SSPX District Newsletter for Great Britain makes very interesting reading and has provided much food for thought. If I were asked for my abiding impression I would say that if there is one thing which is noteworthy about it (aside from the fascinating Letter from the new District Superior, for more about which see elsewhere in this issue!), it is that it leaves one with a different impression than previous months. Something has changed. Perhaps there is something slightly more candid and honest about it? It is difficult to tell, but a sense of realism seems somehow to have crept in. Priests have left. Taunton and Liverpool have been reduced to Mass every two weeks and the monthly Mass centres at Tunstall and Middlesbrough have gone altogether. “The war is not going as well as we might have hoped” so to speak. If this candour is deliberate it is highly praiseworthy, and perhaps might - might! - just be a sign that Fr. Brucciani is somewhat more of a good thing

than we had given him credit for (that might be overly optimistic, but a slim chance is always better than none!). At any rate the subliminal message of “Onwards and upwards! Everything is just wonderful in the SSPX!” which seems to pervade all SSPX media outlets is for the first time somewhat lacking in the British District newsletter. It is still there a little bit. But noticeably not as much.

## Mea Culpa

This unrealistic optimism about one’s own cause is a great temptation for all writers and journalists, especially if they are in any way partisan. It is a temptation for me too, and I must wonder if I had not begun to succumb to it at least a little in recent months. One always wishes to paint a far rosier picture than reality presents. In my own case, I have always in the back of my mind the very many messages of support and gratitude received over the past three years from people all over the world for whom, it would seem, the Recusant comes every month as a much needed morale boost and a lifeline to sanity. The neo-SSPX betrayers have much to answer for. Souls are suffering in this crisis, sometimes in ways that few could imagine. It would feel heartless to publicise to them and to the whole world the problems, hiccoughs and challenges which we ourselves face in the struggle to preserve and continue the legacy of Archbishop Lefebvre. And if there is some minor scandal or disappointment in the Resistance camp - do people really need to know about it? What purpose would it serve? Why demoralise our friends and give comfort to our enemies for no reason?

All of which sound very plausible, and are easily used to justify taking the easier course of action. But the answer is that addressing real problems frankly does serve a useful purpose, a very useful purpose, if it keeps us connected to reality. Positive outlook is all very well. But unrealistic hopes constantly dashed serve to harm morale far more, in the long run, than a realistic view of things given at the time.

One example of this, alas, is the case of the Avrillé Dominicans. I have, in the past, published things by them which seemed very positive. Alas, in July, they produced on their website a sort of “declaration” which is very worrying and which can only serve as a source of confusion and demoralisation. My choice is either to address the issue and try to show exactly what is wrong with it, or to pretend that it didn’t happen. Let us simply say that if this newsletter were in the business of burying its proverbial head in the sand, it would not exist to begin with! We will not hide from the truth, even when it is not comforting. And, as with the problem surrounding Bishop Williamson’s practical religious liberty and his endorsement of attending the Novus Ordo during the week (yes, I did have to bring it up again, since you ask!), so also with the Dominicans: we would risk becoming hypocrites and rendering our struggle so far entirely pointless if we choose to pretend not to see what we don’t like.

There have been some, though not many, who were critical of the previous issue of the Recusant. A small minority of people seem utterly unmoved by the sight of a supposedly “Traditional” bishop denying that he has any authority whatsoever, saying that there cannot be any seminaries or congregations from now on, and telling people that they can continue to belong to the conciliar church or support the SSPX or be a sedevacantist or attend the New Mass for all he cares. That seems to them a matter of small importance placed next to the unforgiveable scandal of a lay couple expressing their well-founded frustration about just such a bishop (in a letter which received no answer, even though it was written almost a

month before we printed it). After this issue there will perhaps be a few more such people once again. It matters not one bit: popularity is not the purpose of this newsletter. The truth is. So: if in the past I have glossed over inconvenient problems or in any way painted a rosier or inaccurate picture of the Resistance for our readers, please accept my sincerest apologies. It was done with the finest of intentions, but I now see that it only stores up trouble for later and is therefore best avoided. I will not let it happen again. There is wisdom in the Saints' advice that we should rather see scandals happen than that the truth be suppressed.

As with Bishop Williamson, I have heard with my own ears statements made by Avrillé Dominicans (that it is fine for people to attend the neo-SSPX for Mass, for example), and as with the case of Bishop Williamson, that alone is not the basis for airing any concerns in print. The recent publication by Avrillé of a statement of "The Friary's Position" however, being public and official, is entirely another matter. And as with the case of Bishop Williamson, however great a respect any of us might have had for Avrillé in the past, we cannot let human respect blind us: our loyalty must be to the truth first.

The truth is sometimes hard to stomach. To those (a very small minority I am happy to say) who seem unable to cope with one or two unpleasant truths exposed in the previous issue, I can only offer my deepest sympathy. To discover that the personality whom one had lionised and looked up to as the great white hope of the Resistance is in fact not even on our side must be a very difficult thing indeed. But burying one's head in the sand will not make the problem go away. Bishop Williamson thinks that it is OK to go to the New Mass. It has been suggested that this was an accidental one-off ("he slipped on a banana skin" as one priest put it); others have tried to re-interpret his words, unfolding to us the true thinking behind what Bishop Williamson said; it has even been claimed by one South American gentleman (in an email to a friend) that we should put it down to senility! Well, as for senility, that is utter nonsense! It may sound like a convenient excuse if you live 7,000-odd miles away in South America, but there are, I suspect, plenty of people in England and elsewhere who know better. And it is not a one-off, alas. I know of at least two precedents, at one of which, in November 2014, in St. Catherine's, Ontario (Canada) a very similar thing took place (albeit not on camera). The result on that occasion was that the unfortunate member of the audience 'returned whence he came' to the Novus Ordo and has never been seen since. How about people offering to 'interpreting the thought' of the Bishop? Why does this remind me of the late John-Paul II of unhappy memory, or the still-living Cardinal "Pope Emeritus" Ratzinger? Plenty of neo-conservative types used to offer to "unlock" "interpret" or otherwise mediate to us the "thinking" of these men, just like there are a plethora of books out there offering to "explain" to us what the Council *really* meant. What appeals to me about Archbishop Lefebvre is that his words require no interpreting: they speak for themselves. Just as with the conciliar popes and the Council itself, those who seek to "interpret" "unlock" or "explain" the "thinking" of Bishop Williamson are actually doing him a disservice (not to mention a rather large backhanded insult!) by implying that he is so inept at expressing himself that he actually ended up saying something so different to what he (apparently!) meant.

Alas, it really seems that it is only those who are serious about the Resistance and who are prepared to face the truth no matter how it looks who are actually able to take Bishop Williamson at his word. We are the ones assuming that he actually means what he says. That is the only prudent and charitable response.

## Enemy Tactics - Take Note!

The summer, as usual, saw a period where there appeared to be not much by way of headline news regarding SSPX-Rome situation, following by a brief spell of lots of very interesting news. As in all revolutions, the main work goes on in secret. The noisy part which happens at the end is only the final fruit of the months and years of silent, patient toiling by the enemies of the Church. Therefore, whatever may appear to be going on (or not), let us not be lulled into a false sense of security. Whilst what Bishop Schneider says or what Cardinal Muller says is of interest, as far as the fight is concerned, as far as the danger needing to be resisted, that is not "where it's at", as they say. 'Where it's at' can be difficult to see at times, but ultimately it will always be on a level of doctrine.

Although I am able to offer no proof and no other reason than my own general impression, it does seem to me that the revolution is advancing and is now already much further advanced than it was a mere two years ago. The enemy is incredibly clever, and his plan is to neutralise Tradition - take note! - which means more than just making the SSPX assimilate into the conciliar Church, although that is surely a large part of it. To try to get an idea of what may be going on behind the scenes, what we might reasonably expect, it is useful to put ourselves in the shoes of the enemy. Try very, very hard to imagine that you are him. You want to see the destruction of all Tradition, of all resistance to the Council and to modernism, starting with the SSPX. You are very, very clever, you have a wealth of experience of using fair means and foul to get your way, not excluding subversion and outright lies and deception. And you are patient: you are prepared to wait all the time in the world to get your way, as long as you win in the end. Got that? Good. Let's proceed with a little snippet of interview, somewhat in the style of the Lewis's *Screwtape Letters*, where I will play the part of the enemy, sitting in campaign headquarters at anti-Christ HQ and answering questions candidly on how the campaign is to proceed.

### **Firstly: why has the open, unabashed, unashamed deal between conciliar Rome and conciliar Menzingen not yet been proclaimed?**

"Because I want to see the destruction of all Tradition, not just the SSPX. The SSPX was the largest bulwark of Tradition, it is important to neutralise it. But suppose I were to succeed in reducing the SSPX whilst allowing a small chunk of it to break off and continue resisting. What then? These fanatical extremist groups are like weeds, you stamp them out and in no time at all they're back. However small their beginnings, they'll be back. Just recall 1969, not long after our last major success: six 'exiled' seminarians living with one retired and marginalised Archbishop. It didn't look much of a threat then, but in hindsight we would have been better to strangle the SSPX in its infancy! We waited patiently to reduce Fortress Vatican. We then had to wait patiently for another forty years to reduce Fortress SSPX. Do we really want to find that another fortress has been built despite our patient siege? No. This time we are going to do the job properly. We are going to be thorough. There will be no survivors!"

### **What, does that mean, practically speaking? How can you possibly prevent a breakaway from carrying on a war against you? What steps can you take to ensure the destruction not only of Archbishop Lefebvre's SSPX, but also of anyone else wishing to break away and continue Archbishop Lefebvre's SSPX?**

"In theory it is remarkably simple. Experience shows that direct attacks have only a limited value. The more flexible and easily-adaptable the revolution can become, the more quickly

and effectively it will advance. Remember the 1970s when we replaced the Mass of the Saints with a bastardised rite specially designed to make them lose the Faith? We thought that we had carried all before us and won the day, but before long we found that we still had some mopping up to do. Here and there the true Mass persisted, and with it Tradition. What was worse, we found that because refusing the New Mass in those days took guts and determination and a clear sense of Tradition, the result was that people could rally around the Traditional Mass and almost take for granted that the priest offering it was clear about what he was doing and why. The people went in search of a Traditional Mass for all sorts of mixed motives (sometimes no more than that this Mass was ‘more to their liking’) and ended up stumbling upon Tradition almost as a happy coincidence. Once we realised what was happening, we soon began to refine our tactics and eventually found a very effective way to overcome this problem. Where direct attacks on Traditional chapels failed, we found that controlled opposition to them, although not entirely successful, worked remarkably well. Look at what a success *Ecclesia Dei*, the Indult Mass, the *Motu Proprio* have been for our cause!

With this Resistance then, we are finding the same thing. Our agents began by trying the usual old tactics: denunciations for disobedience, lamenting the disunity, crying wolf about “lies”, “calumny” and “slander”, emotional blackmail (“Think how much you appreciate your local chapel! Can you really live without the sacraments?” etc.) - the whole lot. To begin with these unimaginative, rusty old weapons did have some limited success. But a large part of the Resistance remained immune and as time went on we observed, paradoxically, that in many ways made the Resistance grew stronger with each attack. Going silent about the Resistance proved a short-term option and slowed down their growth, but it leaves the real trouble-makers unmolested so that is no long-term solution either.

For the long term, then, what will probably work best is something more subtle, something akin to the way in which we enticed so many souls away from Tradition over the last twenty years, even before our subversion of the SSPX bore visible fruit. The indult, or “approved” Traditional Mass was something which only our fiendish intelligence could have conceived. Who controls an Indult Mass? Why the local bishop, of course. And he answers to Rome. Which is controlled by us. An Indult Mass, then, is controlled ultimately by us. We can afford to allow them the trappings and illusion of Tradition: they pose no threat to us once they are safely within our holding pen. Then we slowly, slowly squeeze out all their Faith until all that is left is pietistic sentimentality and a preference for “old” liturgy. And all the while allow them to flatter themselves that they are still being “Traditional” and resisting the Council. After all, what they think they are doing does not matter half so much as what they actually are doing! We can afford to allow them the delusions as long as in reality they are achieving nothing. In fact, the delusion is key: above all they must have no shock which might wake them from their illusion. That most people nowadays tend not to think in terms of abstract principles, preferring instead to attach themselves to personalities and things, is a great help.”

**How will you accomplish such a thing with the Resistance? It’s all very well talking about the idea, but how will you actually bring it about?**

“I am not at liberty to reveal the full details because our Fiendish Planning Department has not yet declassified them for general circulation. They will appear in due course when it is too late for the poor unsuspecting souls to do anything. But you do see the principle, the idea? We will create a harmless playpen, label it “Resistance” or some such, allow them to think that

they are accomplishing something useful. And all the while we will be in ultimate control.

Most of our victims, once inside the holding pen, will keep themselves there. All we have to do is sow a little doubt and sap a little courage from their convictions. That's all. Isn't it wonderful? Just think. Even if the mask temporarily slips and they are tempted to doubt whether they really are resisting, the majority of them will feel too self-conscious to explore further, much less to act, and ultimately their doubt will end in inertia. They will say to themselves: "No, no, that can't possibly be true!" and by the next morning they will have forgotten what they saw. We might even - and this is just pure evil genius! - encourage these poor fools to squabble with the SSPX. Only over trivial things, of course: personalities, personal injustices, and so on. Not doctrine! This will encourage them all the more to think that they are in the right place and doing the right thing. What is important is that our own fake "Resistance" will eventually supplant the real Resistance. The SSPX has no chance of winning any argument with the Resistance and its only hope for avoiding losing more souls to the Resistance lies in silence. So we cannot use the SSPX to attack the Resistance. That is worse than senseless. But we can use a "Resistance" to attack the Resistance. If anyone sees our manoeuvre and raises the alarm we can get our agents to denounce him as a crackpot, a hater, etc.

Remember the disaster of 2012? We should have taken greater care! Hardly any priests spoke out or started resisting openly, but the ones who did were more effective than we could ever have guessed or dreamed possible. What's more, like the 1970s, people who followed them for the most simple reasons ended up by chance receiving far more than they had asked for and in the care priests who really had vision and clarity and were prepared to sacrifice themselves for the flock. The poor fools who followed them for silly mundane reasons had struck gold without even realising it! Part of our plan must involve changing this unfortunate state of affairs. Our priests will look as close to the real thing as possible without actually being it. Their mission will be to supplant these enemy priests, to slowly but surely take as many souls away from them and leave them marginalised. When 80% of the souls in the Resistance are with them, we will know that 80% of the souls in the Resistance are in fact no longer in the Resistance, but in the play-pen controlled by us. These fake-Resistance priests can then set about weakening their flock by encouraging selfish tendencies. 'You need your Mass. I can give you regular Mass. Come with me. Don't be extreme like those others. Be balanced, be comfortable, think of the air of respectability and feeling of security which I can offer you.' An occasional squabbly-sounding chat to the more 'hard-line' of the flock, you know, I hate Bishop Fellay, he's a really bad guy, that sort of thing - nothing of any real consequence! - and the trap is sprung. As long as the poor sheep do not ask too many questions nor probe too deeply about our fake priests and their motives, as long as they don't stop to consider what they are really doing or why, or whose good they really have at heart, then they are in the bag for good! Our agents can then deal with these "pockets" of fake "Resistance" when the time comes. You'll see. It will make the previous masterstroke look like child's play! "

## Stop Press

...As I come out of role and hang my diabolical Screwtape hat back on its infernal peg (it is easy to get carried away!), as we go to print a couple of things have hit the proverbial headlines. More can be said later, when more is known. But before I am accused of shying-away from "what people need to know" (not something which would lead me to start and maintain this newsletter if it were true!), here is something to chew on until next time:

1. Firstly, there has appeared on the scene one Archbishop Ambrose Moran who has contacted the Resistance seminary in Kentucky. He is Eastern Rite and says that he was consecrated by the late Josef Cardinal Slipyj. At the time of writing extra checks are being made to be absolutely certain that he is who he says who he is. For the sake of the Resistance, and with the common good in mind, I must say that I hope he turns out to be real. In the meantime, a positive storm-in-a-teacup has been created by some people who, it seems, don't want him to be real, or don't want him to be found to be or thought to be real (now why might that be, I wonder?). Interestingly enough, the sincerity of these people is belied by their deafening silence concerning...

2. A very distressing state of affairs has come to light concerning a priest who has been viewed by most of the world as a "Resistance priest" for the past two years, but who suffers from the temptations of the vice of Sodom combined with a predilection for adolescent boys. He need not be named: it is nobody's business to judge the internal forum. The vice itself must be a horrible burden whose temptations we cannot possibly imagine, and to that extent the priest in question deserves our sympathy. I ought also, in fairness, to mention the very great admiration I feel at his being able to admit to this honestly, with complete candour and a huge amount of courage, when he was questioned in private by some faithful. However, personal feelings aside, what remains is what the law of the Church, the law of Charity and the law of common sense say about what should happen. Objectively speaking he should not be saying Mass. He should not be hearing confessions. He should not be giving First Holy Communions. He should not be leading pilgrimages. That is the judgement of the Church. That Bishop Williamson can promote him and pressure him into doing those very things, in public not just in private, is a very serious state of affairs indeed. It means that Bishop Williamson has an even graver share of responsibility for the scandal than the priest himself, since his is the greater rank. That he gives reasons such as "It was a long time ago!" hardly helps matters. The last time this priest was accused of molesting a boy (a 14 year old) was a mere nine years ago. He has been functioning in public for nearly two years already, under Bishop Williamson's approval, meaning that the time lapse was a mere seven years. Seven years is not so very long. But if it were seventeen or seventy, that is of no consequence: the Church has laws for this sort of thing. They exist for a good reason and must be observed.

Bear in mind that of the two issues mentioned above, the first is still up in the air and nobody seems to know very much. The second is known in full: it is a fact, there are witnesses and last but not least the priest in question admits to it. I apologise to any sensitive readers for spoiling their appetite. Some evils need to be talked about for the greater good. The law of detraction does not apply if there is a public danger about which souls need to be warned. Every possible way of resolving this quietly was tried, unsuccessfully, before a public warning was finally made very recently. In the meantime there has been no denial from any quarter, nor will there be. But where some people tried to defend Bishop Williamson concerning the New Mass, incredible and unthinkable though it may be, there are those who seem unmoved by the sight of a supposedly "Traditional" Bishop promoting clerical sodomites and child molesters. This is a double standard to which even the neo-SSPX has not yet sunk and is yet another timely lesson on human respect. All the more reason to join us, in spirit if not in person, in the vigil of Prayer for Priests (16th - 17th October). God bless,

- The Editor

# Jubilee Sermon of Archbishop Lefebvre

## 23rd September, 1979

*My Dear Brethren,*

Allow me before beginning the few words which I would like to address to you on the occasion of this beautiful ceremony, to thank all those who have contributed to its magnificent success.

Personally, I had thought of celebrating my sacerdotal jubilee in a private, discreet manner at the altar which is the heart of Ecône, but the beloved clergy of St. Nicholas du Chardonnet and the beloved priests who surround me, invited me with such insistence to permit all those who desired to unite themselves in my thanksgiving and my prayer on the occasion of this sacerdotal jubilee, that I could not refuse and that is why we are gathered here today—so great in numbers, so diverse in origin—having come from America, from all European countries which are yet free. Here we are united for the occasion of this sacerdotal jubilee.

How then could I define this gathering, this manifestation, this ceremony? homage, a homage to your faith in the Catholic priesthood, and in the holy Catholic Mass. I truly believe that it is for this reason that you have come, in order to manifest your attachment to the Catholic Church and to the most beautiful treasure, to the most sublime gift which God has given to man: the priesthood, and the priesthood for sacrifice, for the Sacrifice of Our Lord continued upon our altars.

This is why you have come; this is why we are surrounded today by these beloved priests who have come from everywhere and many more would have come were it not a Sunday, for they are held, by their obligations to celebrate Holy Mass in their parishes, and they have told us so.

I would like to trace, if you will permit me, some scenes to which I have been a witness during the course of this half century, in order to show more clearly the importance which the Mass of the Catholic Church holds in our life, in the life of a priest, in the life of a bishop, and in the life of the Church.

As a young seminarian at Santa Chiara, the French Seminary in Rome, they used to teach us attachment to liturgical ceremonies. I had, during that time, the privilege of being *aceremoniaire*, that which we call a “*master of ceremonies*,” having been preceded no less in this office by His Grace Msgr. Lebrune, the former Bishop of Autun, and by His Grace Msgr. Ancel, who is still the Auxiliary Bishop of Lyons. I was therefore a master of ceremonies under the direction of the beloved Fr. Haegy, known for his profound knowledge of the liturgy. We loved to prepare the altar; we loved to prepare the ceremonies and we were already imbued with the spirit of the feast the eve of the day when a great ceremony was to take place upon our altars. We understood therefore, as young seminarians, to love the altar.

*Domine dilexi decorem domus tuae et gloriam habitationis tuae.* This is the verse which we recite during the Lavabo at the altar: “*Lord I have loved Thy house and the glory of Thy dwelling.*”



This is what they taught us at the French Seminary in Rome under the direction of the dear and Reverend Fr. LeFloch, a well loved Father, who taught us to see clearly the events of the time through his commentaries on the encyclicals of the popes.

I was ordained a priest in the Chapel of the Sacred Heart de la rue Royale in Lille on September 21, 1929, by the then Archbishop Liénart. I left shortly afterwards—two years afterwards—for the missions to join my brother who was already there in Gabon. There I began to learn what the Mass truly is.

Certainly I knew by the studies which we had done, what this great mystery of our Faith was, but I had not yet understood its entire value, efficacy and depth. This I learned day by day, year by year, in Africa, and particularly in Gabon, where I spent 13 years of my missionary life, first at the seminary and then in the bush among the Africans, with the natives.

There I saw—yes, I saw—what the grace of the Holy Mass could do. I saw it in the holy souls of some of our catechists. I saw it in those pagan souls transformed by the grace of baptism, transformed by assistance at Holy Mass, and by the Holy Eucharist. These souls understood the mystery of the Sacrifice of the Cross and united themselves to Our Lord Jesus Christ in the sufferings of His Cross, offering their sacrifices and their sufferings with Our Lord Jesus Christ, and living as Christians.

I can cite names: Paul Ossima de Ndjolé, Eugene Ndonc de Lambaréné, Marcel Mable de Donguila, and I will continue with a name from Senegal, Mr. Forster, Treasurer-Paymaster in Senegal, chosen for this delicate and important function by his peers and even by the Moslems due to his honesty and integrity. These are some of the men produced by the grace of the Mass. They assisted at the Mass daily, communicating with great fervor and they have become models and the light of those about them. This is just to list a few without counting the many Christians transformed by this grace.

I was able to see these pagan villages become Christian, being transformed not only, I would say, spiritually and supernaturally, but also being transformed physically, socially, economically and politically. Because these people—pagans that they were—became cognizant of the necessity of fulfilling their duties, in spite of trials, in spite of the sacrifices of maintaining their commitments, particularly their commitment in marriage. Then the village began to be transformed little by little under the influence of grace, under the influence of the grace of the Holy Sacrifice of the Mass. Soon all the villages were wanting to have one of the Fathers visit them. Oh, the visit of a missionary! They waited impatiently to assist at the Holy Mass in order to be able to confess their sins and then to receive Holy Communion.

Some of these souls also consecrated themselves to God: nuns, priests, brothers, giving themselves to God, consecrating themselves to God. There you have the fruit of the Holy Mass.

Why did all this happen?

It is necessary that we study somewhat the profound motive of this transformation: sacrifice. The notion of sacrifice is a profoundly Christian and a profoundly Catholic notion. Our life cannot be spent without sacrifice, since Our Lord Jesus Christ, God Himself, willed to take a body like our own and say to us: *"Follow Me, take up thy cross and follow Me if thou wilt be saved."* And He has given us the example of His death upon the Cross; He has shed His

Blood. Would we then dare - we, His miserable creatures, sinners that we are - not to follow Our Lord in pursuit of His Sacrifice, in pursuit of His Cross?

There is the entire mystery of Christian civilization. There is that which is the root of Christian civilization: the comprehension of sacrifice in one's life, in daily life, the understanding of Christian suffering, no longer considering suffering as an evil, as an unbearable sorrow, but sharing one's sufferings and one's sickness with the sufferings of Our Lord Jesus Christ, in looking upon His Cross, in assisting at the Holy Mass, which is the continuation of the Passion of Our Lord upon Calvary.

Once understood, suffering becomes a joy and a treasure because these sufferings, if united to those of Our Lord, if united to those of all the martyrs, of all Catholics, of all the faithful who suffer in this world, if, united to the Cross of Our Lord, they, then become an inexpressible treasure, a treasure unutterable, and achieve an extraordinary capacity for the conversion of other souls and the salvation of our own. Many holy souls, Christians, have even desired to suffer in order to unite themselves more closely to the Cross of Our Lord Jesus Christ. There you have Christian civilization:

*Blessed are those who suffer for righteousness sake.*

*Blessed are the poor.*

*Blessed are the meek.*

*Blessed are the merciful.*

*Blessed are the peace-makers.*

These are the teachings of the Cross; it is this that Our Lord Jesus Christ teaches us by His Cross.

This Christian civilization, penetrating to the depths of nations only recently pagan, has transformed them, and impelled them to desire and thus to choose Catholic heads of state. I myself have known and aided the leaders of these Catholic countries. Their Catholic peoples desired to have Catholic leaders so that even their governments and all the laws of their land might be submissive to the laws of Our Lord Jesus Christ and to the Ten Commandments.

If, in the past, France - said to be Catholic - had truly fulfilled the role of a Catholic power, she would have supported these colonized lands in their new-found Faith. Had she done so, their lands would not now be menaced by Communism, and Africa would not be what it is today. The fault does not so much lie with the Africans themselves as with the colonial powers, which did not understand how to avail themselves of this Christian faith which had rooted itself among the African peoples. With a proper understanding they would have been able to exercise a brotherly influence among these nations by helping them to keep the Faith and exclude Communism,

If we look back through history, we see immediately that what I have been speaking of took place in our own countries in the first centuries after Constantine. For we too, are, in our origins, converts. Our ancestors were converted, our kings were converted, and down through the centuries they offered their nations to Our Lord Jesus Christ, and they submitted their countries to the Cross of Jesus. They willed too that Mary should be the Queen of their lands.

One can read the admirable writings of St. Edward, King of England, of St. Louis, King of

France, of the Holy Roman Emperor St. Henry, of St. Elizabeth of Hungary, and of all the saints who were at the head of our Catholic nations and who thus helped to make Christianity.

What faith they had in the Holy Mass! King St. Louis of France served two Masses every day. If he was traveling and happened to hear church bells ringing to announce the consecration, he would dismount to adore on bended knee the miracle being performed at that moment. There indeed was Catholic civilization! How far from such faith we are now, how far indeed!

There is another event which we are bound to mention after these pictures of Christian civilization in Africa, and in our own history, that of France particularly. A recent event, an event in the life of the Church, and an important event: the Second Vatican Council. We are obliged to declare that the enemies of the Church knew very well, perhaps better than we, what the value of just one Mass is. There was a poem once written on this subject in which one finds words attributed to Satan showing how he trembles each time a Mass, a true Catholic Mass, is celebrated because he is thus reminded of the memory of the Cross, and he knows well that it was by the Cross that he was vanquished. The enemies of the Church who perform sacrilegious masses in the well-known sects, and the Communists, too, know what value is to be had from one Mass, one true Catholic Mass.

I was recently told that in Poland the Communist Party through their “*Inspectors of Religion*,” keep under surveillance those priests in Poland who say the Old Mass but leave alone those who say the New. They persecute those who say the Old Mass, the Mass of All Time. A foreign priest visiting Poland may say what Mass he pleases in order to give the impression of freedom, but the Polish priests who decide to hold firm to Tradition are persecuted.

I read recently a document about the PAX movement which was communicated to us in June of 1963 in the name of Card. Wyszyński. This document told us:

*You think we have freedom, you are made to think that we have it, and it is the priests affiliated with PAX, who are friends of the Communist government, who spread these ideas abroad because they are propagandists for the government, as is even the progressive French press. But it is not true; we are not free.*

Card. Wyszyński gave precise details. He said that in the youth camps organized by the Communists the children were kept behind barbed wire on Sundays to keep them from going to Mass. He told, too, how vacation hideaways organized by the Catholic priests were surveyed from helicopters to see if the youth were going to Mass. Why, why this need to spy upon children on their way to Mass? Because they know that the Mass is absolutely anti-Communist and, how indeed could it be otherwise? For what is Communism if not “all for the Party and all for the Revolution”? The Mass, on the other hand, is “all for God.” Not at all the same thing is it?

All for God! This is the Catholic Mass, opposed as it is to the program of the Party, which is a Satanic program.

You know well that we are all tested, that we are all beset with difficulties in our lives, in our earthly existence. We all have the need to know why we suffer, why these trials and sorrows, why these Catholics are lying sick in their beds; the hospitals are full of sick people. Why?

The Christian responds: to unite my sufferings to those of Our Lord on the altar, to unite them on the altar and through that act to participate in the work of redemption, to merit for myself and for other souls the joy of heaven.

Now it was during the Council that the enemies of the Church infiltrated Her, and their first objective was to demolish and destroy the Mass insofar as they could. You can read the books of Michael Davies, an English Catholic, who has written magnificent works which demonstrate how the liturgical reform of Vatican II closely resembles that produced under Cranmer at the birth of English Protestantism. If one reads the history of that liturgical transformation, made also by Luther, one sees that now it is exactly the same procedure which is being slowly followed and to all appearances, still apparently good and Catholic. But it is just that character of the Mass which is sacrificial and redemptive of sin, through the Blood of Our Lord Jesus Christ, which they have removed. They have made of the Mass a simple assembly, one among others, merely presided over by the priest. That is not the Mass!

It is not surprising that the Cross no longer triumphs, because the sacrifice no longer triumphs. It is not surprising that men think no longer of anything but raising their standard of living, that they seek only money, riches, pleasures, comfort, and the easy ways of this world. They have lost the sense of sacrifice.

What does it remain for us to do, my dear brethren, if in this manner we deepen our understanding of the great mystery which is the Mass? Well, I think I can say what we should have: a *crusade*! A crusade supported by the Holy Sacrifice of the Mass, by the Blood of Our Lord Jesus Christ, by that invincible rock, that inexhaustible source of grace, the Holy Sacrifice of the Mass.

This we see every day. You are here because you love the Holy Sacrifice of the Mass. And these young seminarians who are in the seminary in Ecône, the United States, and Germany—why do they come into our seminaries? For the Holy Mass, for the Holy Mass of All Time which is the source of grace, the source of the Holy Ghost, the source of Christian civilization; that is the reason for the priest.

It is necessary that we undertake a crusade, a crusade which is based precisely upon these notions of immutability, of sacrifice, in order to recreate Christianity, to re-establish a Christendom such as the Church desires, such as She has always done, with the same principles, the same Sacrifice of the Mass, the same sacraments, the same catechism, the same Holy Scripture. We must recreate this Christendom! It is to you, my dear brethren, you who are the salt of the earth and the light of the world, that our Lord Jesus Christ addressed Himself in saying: *"Do not lose the fruit of My Blood, do not abandon My Calvary, do not abandon My Sacrifice."* And the Virgin Mary who stands beneath the Cross, tells you the same thing as well. She, whose heart is pierced, full of sufferings and sorrow, yet at the same time filled with the joy of uniting herself to the Sacrifice of her Divine Son; she says to you as well: *"Let us be Christians; let us be Catholics."*

Let us not be borne away by all these worldly ideas, by all these currents of thought which are in the world, and which draw us to sin and to hell. If we want to go to heaven we must follow Our Lord Jesus Christ. We must carry our cross and follow Our Lord Jesus Christ, imitating Him in His Cross, in His suffering, in His Sacrifice.

Thus I ask the youth, the young people who are here in this hall, to ask us to explain to

them these things that are so beautiful and so great, so as to choose their vocations, whatever be the calling that they may elect—be they priests or religious men and women, or married by the Sacrament of Matrimony, and, therefore, in the Cross of Jesus Christ, and in the Blood of Jesus Christ, married in the grace of Our Lord Jesus Christ. Let them comprehend the greatness of matrimony, and let them prepare themselves worthily for it—by purity and chastity, by prayer and reflection. Let them not be carried away by all the passions which engulf the world. Thus let this be the crusade of the young who must aspire to the true ideal.

Let it be as well a crusade for Christian families. You Christian families who are here, consecrate yourselves to the Heart of Jesus, to the Eucharistic Heart of Jesus and to the Immaculate Heart of Mary. Oh, pray together in the family! I know that many of those among you already do so, but may there always be more and more of you who do so with fervour. Let Our Lord truly reign in your homes!

Cast away, I beg of you, anything which impedes children from entering your family. There is no greater gift that the Good God can bestow upon your hearths than to have many children. Have big families. it is the glory of the Catholic Church—the large family! It has been so in Canada, it has been so in Holland, it has been so in Switzerland and it has been so in France—everywhere the large family was the joy and prosperity of the Church. There are that many more chosen souls for heaven! Therefore do not limit, I beg you, the gifts of God; do not listen to these abominable slogans which destroy the family, which ruin health, which ruin the household, and provoke divorce.

And I wish that, in these troubled times, in this degenerate urban atmosphere in which we are living, that you return to the land whenever possible. The land is healthy; the land teaches one to know God; the land draws one to God; it calms temperaments, characters, and encourages the children to work.

And if it is necessary, yes, you yourselves will make the school for your children. If the schools should corrupt your children, what are you going to do? Deliver them to the corrupters? To those who teach these abominable sexual practices in the schools? To the so-called “Catholic” schools run by religious men and women where they simply teach sin? In reality that is what they are teaching to the children: they corrupt them from their tenderest youth. Are you to put up with that? It is inconceivable! Rather that your children be poor—that they be removed from this apparent science that the world possesses—but that they be good children, Christian children, Catholic children, who love their holy religion, who love to pray, and who love to work; children who love the earth which the Good God has made.

Finally, a crusade as well for heads of families. You who are the head of your household, you have a grave responsibility in your countries. You do not have the right to let your country be invaded by Socialism and Communism! You do not have the right, or else you are no longer Catholic! You must fight at the time of elections in order that you may have Catholic mayors, Catholic deputies, so that France finally may become Catholic again. That is not mere politics, that is to wage a good, campaign, a campaign such as was waged by the saints, such as was waged the popes who opposed Attila, such as was waged by St. Remy who converted Clovis, such as was waged by Joan of Arc who saved France from Protestantism. If Joan of Arc had not been raised up in France we would all be Protestants! It was in order to keep France Catholic that Our Lord raised up Joan of Arc, that child of seventeen years, who drove the English out of France. That, too, is waging a political campaign.

Surely then this is the sort of politics which we desire: the politics of the royalty of Our Lord Jesus Christ. Just a few moments ago you were heard to chant: *Christus vincit, Christus regnat, Christus imperat*. Are these but words, mere lyrics, mere chants? No! It is necessary that they be a reality. You heads of the family, you are the ones responsible for such realization, both for your children and for the generations which are to come. Thus you should organize yourselves now, conduct meetings and hear yourselves out, with the object that France become once again Christian, once again Catholic. It is not impossible, otherwise one would have to say that the grace of the Holy Sacrifice of the Mass is no longer grace, that God is no longer God, that Our Lord Jesus Christ is no longer Our Lord Jesus Christ. One must have confidence in the grace of Our Lord Who is all-powerful. I have seen this grace at work in Africa. There is no reason why it will not work as well here in these countries. This is the message I wanted to tell you today.

And you, dear priests, who hear me now, you too must make a profound sacerdotal union to spread this crusade, to animate this crusade in order that Jesus reign, that Our Lord reign. And to do that you must be holy. You must seek after sanctity and manifest it to others, this holiness, this grace which acts in your souls and in your hearts, this grace which you receive by the Sacrament of Holy Eucharist and by the Holy Mass which you offer, which you alone are capable of offering.

I shall finish, my dearly beloved brethren, by what I shall call my testament. Testament—that is a very profound word—because I want it to be the echo of the testament of Our Lord: *Novi et aeterni testamenti*.

*Novi et aeterni testamenti*—it is the priest who recites these words at the consecration of the Precious Blood—*Hic est enim calix Sanguinis mei: novi et aeterni testamenti*. This inheritance which Jesus Christ gave to us, it is His Sacrifice, it is His Blood, it is His Cross. the ferment of all Christian civilization and of all that is necessary for salvation. And I say to you as well: for the glory of the Most Blessed Trinity, for the love of Our Lord Jesus Christ, for the devotion to the Blessed Virgin Mary, for the love of the Church, for the love of the Pope, for the love of bishops, of priests, of all the faithful, for the salvation of the world, for the salvation of souls, keep this testament of Our Lord Jesus Christ! Keep the Sacrifice of Our Lord Jesus Christ. Keep the Mass of All Time!

And you will see civilization reflowerish, a civilization which is not of this world, but a civilization which leads to the Catholic City which is heaven. The Catholic city of this world is made for nothing else than for the Catholic City of heaven.

Thus by keeping the Blood of Our Lord Jesus Christ, by keeping His Sacrifice, by keeping this Mass—this Mass which has been bequeathed to us by our predecessors, this Mass which has been transmitted from the time of the Apostles unto this day. In a few moments I am going to pronounce these words above the chalice of my ordination, and how could you expect me to pronounce above the chalice of my ordination any other words but those which I pronounced 50 years ago over this same chalice—it is impossible! I cannot change the words! We shall therefore continue to pronounce the words of the consecration as our predecessors have taught us, as the Pope, bishops and priests who have been our instructors, have taught us, so that Our Lord Jesus Christ reign, and so that souls be saved through the intercession of our Good Mother in heaven.



# Defending the Indefensible

By

*Fr. Fernando Altamira*

Recently, Bishop Williamson said that one could attend the new Mass. He was replying to a lady in a “Questions and Answers” session, after a public conference. When we gave news of this, it provoked a defence of Bishop Williamson’s words by the priest who runs the website *Non Possumus*.

**To do this is to defend the indefensible.** Once such a thing happens, and the more so when what has been said is very serious, one has a duty to warn people, regardless of who might have said it. The priest in question is doing with Bishop Williamson what he would not accept doing with Bishop Fellay (and this is a risk which concerns us all).

With Bishop Fellay, warn about all the bad things he says. With Bishop Williamson, make excuses for him and give a false interpretation of what he really meant to say, despite the literal meaning of his words. Thus one falls into the trap of the supporters of Bishop Fellay: he is always the object of misinterpretation.

Let us return to Bishop Williamson. The news of this which we gave did not include everything which he affirmed publicly. We strongly urge all those who understand English to watch this video, in which one finds all the incriminating words. But let us look briefly at the short text which we put out:

## “Bishop Williamson and the New Mass

This piece of film represents the words of Bishop Williamson saying that one can assist at the New Mass. This seems to us to be something very serious on his part. One can watch this video at the following link: <https://www.youtube.com/watch?v=vzI4WKwDIPk>. We do not approve the somewhat mocking tone of the video (from about half-way through, more or less), but the content is quite correct. Bishop Williamson’s words last for 12 minutes and the video is in total 30 minutes long.

–At **Minute 0.55**: “There’s the principles and then there’s the practice”

–At **Minute 6.46**: “There have been Eucharistic miracles with the Novus Ordo Mass.”

–At **Minute 8.56**: “There are cases when even the Novus Ordo Mass can be attended with an effect of building one’s faith instead of losing it.”

–At **Minute 9.53**: “Be very careful, be very careful with the Novus, stay away from the Novus Ordo, 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.”

–At **Minute 10.37**: “Therefore I would not say every single person must stay away from every single Novus Ordo Mass”.

It is sad to say, and I do not say it maliciously (I know I am not lying), this shows the sad state of the spirit of this priest, the things which he is ready to do: defending Bishop Williamson blow for blow. I insist: before, he would not have tolerated this kind of attitude from Bishop Fellay, whereas now...

In the defence which he makes, this priest forgets the heart of the problem and seems to use (we suppose that he does so unconsciously) a sophism to defend the indefensible. If my memory serves, this sophism is called “ignorantio elenchi” (which means answering a question with something which is beside the point).

Let us say things clearly:

The New Mass is bad (I hope that this priest will not change his view of that). That being the case, there is a universally valid moral principle of capital importance: nobody (not even a priest or a bishop) can positively advise someone to do something bad. But that is exactly what Bishop Williamson did several times over with this lady: he advised her to assist at the New Mass.

This principle is absolutely certain. And if this priest wrote that knowingly and not in ignorance (which should have been the case, since he is a priest and it relates to his duty of state), he must assume responsibility for his words. And if he is writing out of ignorance, well that’s not very glorious either.

If it is really necessary, when a priest speaks with one of the faithful who is of good will (a simple soul) who goes to the New Mass, he could keep quiet, out of prudence, if that faithful is still not ready to hear the whole truth. But keeping quiet is one thing, positively advising him to go to the New Mass, as Bishop Williamson did, is something else.

The priest who tries to defend Bishop Williamson even goes so far as to use as an argument the fact that Bishop Williamson was replying to a woman who was sobbing. Well, firstly one does not hear any sobbing in the video. Secondly, even if there were, what kind of an argument is that? Otherwise, we would be reduced to the absurdity of having to declare the following moral principle: “To someone asking if they are allowed to do an evil act (e.g. assisting at the New Mass, abortion, etc.) one may answer in the affirmative, on condition that the person is sobbing.” Comment would be superfluous.

What is more, Bishop Williamson returns insistently to the question of the validity of the New Mass (they “can” be valid). But hold on: first of all we don’t know and we are justified in saying with as much likelihood (if not more so!), that Novus Ordo Masses can be invalid. Secondly, to even suppose that Novus Ordo Masses are valid, all or some of them, that’s not where the problem is at. It is well known: even in such a case it is still not permissible to assist at a Novus Ordo Mass since, whether or not it is valid, this rite is bad *in se* and is displeasing to God. Thirdly, the Masses of the heretical Russian Orthodox are certainly valid and yet it is obvious that we’re not allowed to assist at them. So: what should we say concerning the New Mass?

At the end you can read the quotes from Bishop Williamson.

I think that we priests who reacted against what Bishop Fellay is doing are wrong to hide the problems which also exist on our side. *[Editor’s note – the same surely goes for “we laymen who reacted”...!]* And there are so many that the only positive attitude one can have is neither to hide them nor to seek to excuse them but to confront them calmly, proving our realism, and trying to remedy them. That is the only constructive thing we can do. Otherwise God will not bless us, nor will He bless what we are doing, and it will all end badly.



And so I cordially greet this priest at *Non Possumus*, without any hypocrisy, in the hope that this writing will help contribute to improving the current situation. May the Most Holy Virgin Mary come to our aid.

**Fr. Fernando Altamira**

28<sup>th</sup> July, 2015

**-Minutes 10:45 and 22:05:** “If they can trust their own judgment that this...attending this mass [la nouvelle messe] will do more good than harm spiritually... but it does harm in itself, there’s no doubt about that. It’s a rite designed to undermine Catholics’ faith... [...]”. And at that point, the authors of the video add: “Remember: The new mass is poison! But if poison is good for you, then go ahead”.

**-Minute 11:27:** “But exceptionally... The wise thing would be probably to say in private this to that person, but here I am saying it in public, that may be foolish.”

**Note** – no one has the right to advise someone to do something wrong (such as assisting at the New Mass) *either in public or in private*. That’s an absurdity, it’s evil and it’s an error (cf. main text)

**-Minute 6:36:** “I don’t know if any of you know, again, I’m going to get hanged! But that’s in the contract...”

**-Minute 8:56:** “There are cases when even the Novus Ordo Mass can be attended with an effect of building one’s faith instead of losing it. That’s heresy, almost heresy within Tradition.”

**-Minute 1:10:** “Therefore, the Archbishop (Lefebvre) would say, in public he would say stay away, keep away from the New Mass.”

**Note** – these words about Archbishop Lefebvre (“in public he would say...”.) seem to be insinuating that in private he would say something different: such an insinuation is disgraceful!



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...)**

*[At the end of June 1988, immediately following the consecration of four bishops at Écône by Archbishop Lefebvre and Bishop de Castro Mayer, Pope John Paul II issued a motu proprio 'Ecclesia Dei Adflicta' supposedly "excommunicating" all six bishops. In response to this, the following letter was sent to Rome by all the then superiors of the SSPX...]*

## An Open Letter to Cardinal Gantin

Ecône, July 6, 1988

Eminence,

Gathered around our Superior General, the Superiors of the Districts, Seminaries and autonomous houses of the Priestly Society of Saint Pius X think it good to respectfully express to you the following reflections.

You thought it good, by your letter of July 1st, to inform Their Excellencies Archbishop Marcel Lefebvre, Bishop Antonio de Castro Mayer, and the four Bishops whom they consecrated on June 30, at Ecône, of the excommunication *latæ sententiæ*. We let you judge for yourself the value of such a declaration, coming from an authority who, in its exercise, breaks with all its predecessors down to Pope Pius XII, in worship, teaching and government of the Church.

As for us, we are in full communion with all the Popes and Bishops before the Second Vatican Council, celebrating precisely the Mass which they codified and celebrated, teaching the Catechism which they drew up, standing up against the errors which they have many times condemned in their encyclicals and pastoral letters. We let you judge on which side the rupture is to be found. We are extremely saddened by the blindness of spirit and the hardening of heart of the Roman authorities.

On the other hand, we have never wished to belong to this system which calls itself the Conciliar Church, and defines itself with the *Novus Ordo Missæ*, an ecumenism which leads to indifferentism and the laicization of all society. Yes, we have no part, *nullam partem habemus*, with the pantheon of the religions of Assisi; our own excommunication by a decree of Your Eminence or of another Roman Congregation would only be the irrefutable proof of this. We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly. We believe in the One God, Our Lord Jesus Christ, with the Father and the Holy Ghost, and we will always remain faithful to His unique Spouse, the One Holy Catholic Apostolic and Roman Church.

To be publicly associated with this sanction which is inflicted upon the six Catholic Bishops, Defenders of the Faith in its integrity and wholeness, would be for us a mark of honor and a sign of orthodoxy before the faithful. They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism. In union with these faithful, we make ours the words of the Prophet: "*Præparate corda vestra Domino et servite Illi soli: et liberabit vos de manibus inimicorum vestrorum. convertimini ad Eum in toto corde vestro, et auferte deos alienos de medio vestri - Open your hearts to the Lord and serve Him only: and He will free you from the hands of your enemies. With all your heart return to Him, and take away from your midst any strange gods*" (I Kings 7:3).

Confident in the protection of Her who has crushed all the heresies in the world, we assure Your Eminence of our dedication to Him Who is the only Way of salvation.

*Fr. Franz Schmidberger, Superior General*  
*Fr. Paul Aulagnier, District Superior, France*  
*Fr. Franz-Josef Maessen, District Superior, Germany*  
*Fr. Edward Black, District Superior, Great Britain*  
*Fr. Anthony Esposito, District Superior of Italy*  
*Fr. François Laisney, District Superior, United States*  
*Fr. Jacques Emily, District Superior of Canada*  
*Fr. Jean Michel Faure, District Superior of Mexico*  
*Fr. Gerard Hogan, District Superior of Australasia*  
*Fr. Alain Lorans, Superior, Seminary of Ecône*  
*Fr. Jean Paul André, Superior, Seminary of France*  
*Fr. Paul Natterer, Superior, Seminary of Germany*  
*Fr. Andrès Morello, Superior, Seminary of Argentina*  
*Fr. William Welsh, Superior, Seminary of Australia*  
*Fr. Michel Simoulin, Rector, St. Pius X University*  
*Fr. Patrice Laroche, Vice-Rector, Seminary of Ecône*  
*Fr. Philippe François, Superior, Belgium*  
*Fr. Roland de Mérode, Superior, Netherlands*  
*Fr. Georg Pflüger, Superior, Austria*  
*Fr. Guillaume Devillers, Superior, Spain*  
*Fr. Philippe Pazat, Superior, Portugal*  
*Fr. Daniel Couture, Superior, Ireland*  
*Fr. Patrick Groche, Superior, Gabon*  
*Fr. Frank Peek, Superior, Southern Africa*



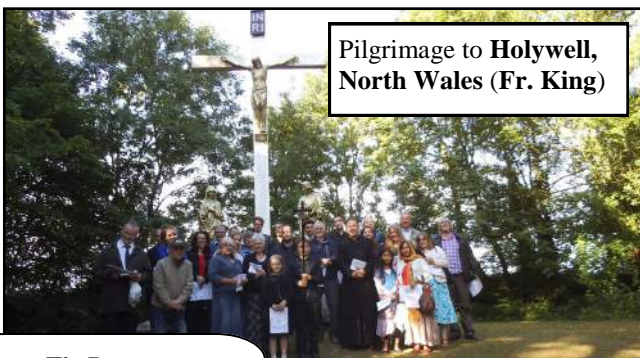
**Fr. Ribas and Fr. Fuchs visit Wales**  
(August & September 2015)



**Our Lady of Fatima chapel,**  
(Kesh, Co. Fermanagh)



**Fr. Eric Jacqmin:**  
Mass and conference for  
the Resistance in Kent



**Pilgrimage to Holywell,**  
**North Wales (Fr. King)**



**Basilian Father and Archimandrite, Fr. Markarios joins the Resistance in Sao Paolo, Brazil**



**Pilgrimage to Knock, Ireland (Fr. Ballini & Fr. MacDonald)**



**Fr. Suneel: First Mass in Goa**

### **Our Lady of Mt. Carmel Seminary:**

[olmcs.jimdo.com](http://olmcs.jimdo.com)

### **Other Useful Websites:**

[www.inthissignyoushallconquer.com](http://www.inthissignyoushallconquer.com)

[www.ourladyofmountcarmelusa.com](http://www.ourladyofmountcarmelusa.com)

[www.ecclesiamilitans.com](http://www.ecclesiamilitans.com)

[www.truetrad.com](http://www.truetrad.com)

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[www.dominicansaville.us](http://www.dominicansaville.us)

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[nonpossumus-vcr.blogspot.co.uk](http://nonpossumus-vcr.blogspot.co.uk)

(Spanish)

[www.benedictinos.org.br](http://www.benedictinos.org.br)

(Portuguese)

[rexcz.blogspot.cz](http://rexcz.blogspot.cz)

(Czech)

[www.TheRecusant.com](http://www.TheRecusant.com)

## Concerning: The Avrillé Dominicans

The following appeared in July, 2015. The exact date given on the French version of this statement (on the French website of the Avrillé Dominicans) is 29th July, 2015, although no date is given on the English website...

### The Friary's Position

The position of the Friary has not changed since the foundation of our community, that is, we continue the combat for the Faith summarized perfectly by the Doctrinal Declaration of Archbishop Lefebvre of November 21, 1974.

More precisely, we hold the principle which has been the one of the Society from 1988 to 2012, and which was still clearly maintained in the General Chapter of 2006:

“The contacts that the Society continues occasionally with Roman authorities have for their only end to help these authorities to reappropriate the Tradition that the Church cannot repudiate without losing her identity, and not the search for an advantage for ourselves, or to come to an impossible and purely practical agreement. The day when Tradition will once again regain all its rights, “the problem of our reconciliation will have no further reason to exist and the Church will experience a new youth”. [*Letter of Archbishop Lefebvre to John-Paul II, 2nd June, 1988*]

We support therefore all the priests still in the SSPX who, not without difficulty, continue the good fight in this spirit. By the grace of God, there are a good number of them, especially in the French District of the Society. The Appeal to the faithful of January 2014 was not a declaration of rupture with the SSPX, but a “public testimony of our firm and faithful attachment to the principles that always guided Archbishop Lefebvre in the combat for the Faith”.

If there are priests outside of the Society who, clearly and without ambiguity, continue the combat of Archbishop Lefebvre, there is no reason not to support them. To support them does not mean “taking sides” for one Society against another. We have no intention to do anything “against” the Society, and do not wish its collapse : nobody wants that.

A suggestion for those who want to remain faithful to the combat of Archbishop Lefebvre: to the word “resistance”, we prefer the expression “combat for the faith”, not only because one does not define oneself by something negative; but because this expression exists since the beginning of Tradition, and includes all those who faithfully continue the combat of Archbishop Lefebvre, no matter what organization they belong to.

Sources: [www.dominicansavrille.us/the-friarys-position/](http://www.dominicansavrille.us/the-friarys-position/) (English)  
[www.dominicainsavrille.fr/quelle-est-la-position-du-couvent/](http://www.dominicainsavrille.fr/quelle-est-la-position-du-couvent/) (French)

### 1. "Our Position has not changed..."

Saying that one has not changed one's principles since the days of Archbishop Lefebvre is a good thing. But as with all good things said, it must be proved, or disproved, with one's actions (which, let us say yet again, speak louder than words!) There are, for example, some poor misguided souls who maintain that they hold to the 1974 declaration of Archbishop Lefebvre, and yet are unclear as to whether/when/why/why not one may assist at the Novus Ordo Mass (some of them have tried to defend Bishop Williamson's words in that regard). The 1974 Declaration says that we reject all the reforms coming from the Council. Clearly all the reforms would embrace the New Mass too, which, says the declaration, "begins in heresy and leads to heresy". Unfortunately for these people, what this means is that either one disagrees with what Bishop Williamson says about attending the New Mass, or one disagrees with Archbishop Lefebvre's 1974 declaration. One cannot agree to both (at least, not if one wishes to leave the principle of non contradiction standing intact!)

As far as the Avrillé Dominicans are concerned, some people were worried to see, in the youtube video of Bishop Williamson's answer in New York, a Dominican priest of Avrillé sat in the background, and showing apparently no distress whatever at what he was hearing (he does speak very good English, since you ask). However, only God knows interiors, and perhaps this priest was just very good at hiding his extreme distress at what he was hearing. Furthermore, Avrillé did put out some sort of a statement (printed in last month's Recusant, issue 29) which made it clear that they did not agree with the Bishop on that question. It would have been nice if they could have produced something in their own words, not just a cut-and-paste from Fr.Gaudron's *Catechism of the Crisis in the Church*; and it would have been even nicer if they could have published something dealing with the specific problem at hand (i.e. the fact that it was Bishop Williamson saying those things!) - after all, when we witness a robbery we are supposed to shout "Stop! Thief!" and not just stand there condemning the idea of stealing in general... but still, something is better than nothing, so let us not spend too long complaining if it wasn't perfect!

### 2. The General Chapter Statement of 2006

In some ways this statement, although nowhere near as openly modernist as that of 2012, was nonetheless the first proverbial chink in the armour. It already talks about helping the Roman authorities to "re-appropriate" Tradition, an idea subsequently popularized by Bishop Fellay and Fr. Pfluger all over the world. It is as though the "Roman authorities" have accidentally lost or mislaid their Tradition: they left it on the bus under the seat and are now desperately trying to find it! Whereas, of course, in reality they are busy attacking and trying to destroy it. What is therefore required is not a "re-appropriation" but a conversion. The 2006 chapter, therefore, sins by omission, downplaying the seriousness of the situation. That is not something which we think can be held against Avrillé, however, and it may well be that they too can see that for themselves. Doubtless when they quote this section of the 2006 chapter declaration as forming part of their own position, what they are thinking of is the bit about not searching for any advantage for ourselves, "nor to come to an impossible and purely practical agreement."

So: the first three paragraphs, including the quote from the 2006 Chapter, are fine as far as they go. It is only when one comes to the second half that the real problems begin...

### 3. *Priests still in the SSPX*

There are two types of “priest still in the SSPX.” The first are those who, although undoubtedly resisting openly, have not yet officially been expelled. This might be due to administrative blundering or perhaps embarrassment on the part of Menzingen at having to admit which and how many priests have been lost. Bishop Faure is one such example: while still a priest he continued to be listed in *Cor Unum* long after he had begun to openly support the creation of Resistance chapels in South America. Fr. Hewko is another such example, having been sent warning letters (‘monitions’) some three years ago, but still no letter or decree of actual expulsion. Those are just two examples: there are several others, though not a great many.

The second type “priest still in the SSPX” is a different kettle of fish altogether. We all know him. He is at heart a timorous soul, who privately hates what is happening, and who in 2012 probably confided as much to some trusted friends amongst the laity. He would far rather that the latter-day liberalizing of the SSPX had never taken place: if nothing else, he would feel much better about himself and about things in general. Given a free choice between standing for the truth and standing for the new, novel, liberal-friendly line of Menzingen, he would far rather stand for the truth. But he does not have such a free choice. Choosing to stand for the truth would mean all sorts of hardship, suffering and unforeseen circumstances, so on balance he stays where he is. Like Richard Rich’s reply to Thomas More near the start of the film *A Man for All Seasons*, (when the latter gives him a mild rebuke and warning about accepting the patronage of the sinister Thomas Cromwell): “If only you knew how much, much rather I’d have yours!” Our “priest still in the SSPX –type 2” would much, much rather not have to be part of Bishop Fellay’s new SSPX. But like Richard Rich, what he would prefer in an ideal world, and what he actually decides on in the real world are two very different things. The pressure to stay in the enemy camp and the material and psychological discomfort of leaving it somehow prove too much for him. He may sometimes give sermons against Vatican II and the New Mass (in some parts of the SSPX this is still, it seems, permitted). He may even, occasionally, give sermons in which strange comments are made ominous yet ambiguous, whose relevance and meaning is not immediately apparent and which might refer to this, or to that (or might not!) and from which some of his friends in the congregation think they can decipher a message relevant to the current situation of the SSPX. Of course, he would never dare say anything openly critical of the current goings-on from the pulpit, and he thinks twice about saying it even in private. After all, just think what might happen to him if the District Superior were to hear of it!

One final thing needs to be said about this priest. As far back as the start of 2013, the ‘prophets of doom’ predicted that he would slide, that the tension of secretly thinking one thing and outwardly saying another would eventually take its toll. In many such cases this has been proved entirely correct. One such priest in Great Britain now advises souls to assist at the indult Mass when they cannot get to a SSPX mass, to give one such example. The other danger with presenting two faces, the anti-modernist, anti-Menzingen private face, and the loyal-to-Menzingen public face, is that the souls who are privileged to see the private face have no way of knowing which is real and which is for show. In 2012 the private face may have been the real one. What if, by 2015, the public face has become real and the private one has become an act, put on only for their benefit, to keep them inside the SSPX and away from the Resistance? The top-level Russian spy (“Source Merlin”) in *Le Carré*’s



'*Tinker, Tailor, Soldier Spy*' comes to mind, as does the ranting madman forced to sit in C.S. Lewis's '*Silver Chair*'...! How can anyone know which is the real him? Is Dr. Jeckyl really an aberration of Mr. Hyde after all?

That is not the only, nor even the main problem, with this kind of priest. Many of the problems of such a priest can be found in Fr. Chazal's excellent "Letter to an Unknown Soldier of the Internal Resistance" (found at: [www.therecusant.com/chazal-unknown-soldier](http://www.therecusant.com/chazal-unknown-soldier) or in Issue 17, June 2014). The main problem has been pointed out in these pages often enough before. It is that the private thoughts of a priest count for nothing compared to the official position of the organisation which he represents. To give just one example, I remember being told (if I recall correctly) that there is a former SSPX District Superior now living as an Anglican vicar. I am told that he still uses the Traditional Roman Missal for his daily Mass and that he still believes the Catholic Faith. It may be that his joining the so-called 'Church of England' had more to do with the fact that they were able to offer him a quiet life, a generous stipend and a nice house to live in, who knows... But the point is this: can one attend his Mass? Absolutely not! Even if he himself believes and teaches no heresy, nevertheless he is still outwardly a member of a heretical sect. To give another, more commonplace example, there have always been priests who said the Traditional Mass with "permission" from the conciliar church, priests of Fraternity of St. Peter and others, who were almost more 'hard line' than the average SSPX priest, but that matters not one bit: if you don't support the Indult/Ecclesia Dei movement then you do not go to their Mass. Doctrine is paramount, the Faith comes first, and the main problem with Vatican II is precisely that it gives us a new doctrine and not "that which we have received" (St. Paul). If the only response which we can give is categorical refusal, as Archbishop Lefebvre's 1974 declaration tells us, then that means we must also refuse priestly societies who accept Vatican II. That category has always included the Ecclesia Dei priests. Since their capitulation in 2012, it now also, alas, includes the SSPX.

The Avrillé Dominicans, on the other hand, say that they support (in what way remains unclear, but even moral support is problematic enough): "*...all the priests still in the SSPX who, not without difficulty, continue the good fight...*" From the context and bearing in mind everything above, it should be clear that they are referring to the second kind of priest and not the first. In what way are these priests "continuing the good fight"? If they were really to continue the good fight, they would no longer be "still in the SSPX." Preaching against Vatican II is not enough. Their clear duty is warn the faithful against danger, and today that means preaching against the introduction of Vatican II into the SSPX, something which they dare not do.

Hence we find we must disagree strongly with the Avrillé Dominicans on that point if no other. What we should be doing is encouraging such priests to stand strong, to put the Faith first, to seek first the Kingdom of God and His righteousness... in short, to oppose Vatican II and all things conciliar, including the conciliar SSPX. We should encourage them to leave the SSPX, to get their faithful to leave with them, as Fr. Altamira (to name one admirable example) did nearly two years ago. By congratulating them for "continuing the good fight" are we not merely encouraging them to remain in their untenable position? This is surely in nobody's best interests, theirs least of all...

That the declaration also talks about there being, "*by the Grace of God ... a good number of*

them, especially in the French District of the Society" is unfortunate. Not only does it tend to confirm the regrettable national stereotype according to which French Catholics know little and care less about what goes on outside of France; it surely also remains to be seen whether the situation of these priests is the way it is "by the Grace of God" or for some other reason! Of course, time will tell whether or not we are right. But for many it will by then be too late.

#### 4. No rupture with the SSPX...

The declaration's next sentence is ambiguous but suggestive of a desire to please all sides. It refers to the "Letter of Appeal to the Faithful" of January 2014, signed by several French priests including all those of Avrillé. This Letter of Appeal, we are told, "was not a declaration of rupture with the SSPX". Indeed? Nobody need take my word for it: the assiduous reader who looks up the text of the "Letter of Appeal to the Faithful" (it is in Issue 14, Feb. 2014, for those who have kept their back issues of *The Recusant*...) will find the following illuminating passage:

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

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

So in summary: the SSPX has "taken the opposite direction" to the one we hold to and is now heading in a "direction which leads to death". Now why might anyone have interpreted that as a parting of ways between the SSPX and signatories of the letter...? Of course, there is always a rhetorical point which can be made, something along the lines of: 'We are the real continuation of the SSPX, we are the real continuation of the work of Archbishop Lefebvre, the current leadership of the SSPX are the ones causing a rupture by departing in a direction of their own choosing!' That is quite true. But it is far from clear that this is what the Dominicans mean by denying before all the world any rupture between themselves and the SSPX. The signatories of the 1988 Open Letter to Cardinal Gantin (see p.6) were keen to point out the rupture between themselves and the conciliar church to which they did not wish to belong. We should therefore have no qualms about owning up to the rupture between ourselves and the modern, conciliar, branded neo-SSPX. There is a rupture, not one of our making, but it is there nonetheless. That Avrillé should now appear to be seeking to convince the world that there is no rupture between themselves and the present-day SSPX is troubling in the extreme. As mentioned above, the whole reference is in itself ambiguous. Perhaps it can be explained in a satisfactory way. But on the face of it it raises more questions than it answers.

(While we are on the topic of the January 2014 "Letter of Appeal to the Faithful", here is an interesting little aside. My own immediate response upon reading this letter was to take the letter at its word. It literally is an appeal, one directed towards the Faithful. Furthermore, it draws towards a conclusion with the following words:

"We put our priesthood at the disposal of all those who want to remain faithful in the combat for the Faith. This is why from now on, we are committed to respond to the demands which will be

made on us, ... everywhere we are required to do so.”

It did occur to me to wonder cynically whether, in accordance with the French national stereotype, the “faithful” appealed to by this letter were in reality only “French faithful.” But I decided to give them a fair chance. I wrote in French to the email address provided (adresse.fidele@gmail.com), saying that I was one such faithful and that there were many more in my country, both where I lived and further north, who had decided in good conscience that they could no longer assist at the SSPX. I pointed out that they were relatively starved of Masses, particularly in Scotland, and would very much appreciate a visit from one of the priests whose signatures were appended, which I would be happy to coordinate and which we would pay for ourselves. I never received any reply, not even the common courtesy of an acknowledgement... Make of that what you will. I’m still not quite sure what to make of it myself.)

### **5. Priests outside the Society...**

*“If there are priests outside of the Society who, clearly and without ambiguity, continue the combat of Archbishop Lefebvre, there is no reason not to support them.”*

There is something very, very wrong with this statement, though it is not immediately apparent and is difficult to put into words. With your patience I will attempt it! No Catholic has the right to ask permission to continue to keep the Faith, just as no married layman has the right to ask if he can continue to be married. The reason that it is wrong to ask such a thing is that these are things which are a given. They are not in question, and cannot be called into question. To ask for permission for something not in question means in practice that you have called it into question. How does this apply to the Dominicans’ statement? The SSPX is now conciliar, but the Resistance such as it is has mercifully escaped its clutches. Those priests who “continue the combat of Archbishop Lefebvre outside the Society” are obviously worthy of support! For the rest of us, laity and priests of the Resistance, it was never in question and hence it should not really be stated as though it were. Paradoxically, had they passed over the question of “priests outside the Society” (i.e. Resistance priests) in silence and without comment, it would have been much better, whereas by affirming that there is no reason not to support them, they make it look as though they have, or at some stage had, doubts on the question. Even more dismaying, however, is what immediately follows in the same paragraph:

### **6. Not taking sides...**

*“To support them [i.e. Resistance priests] does not mean “taking sides” for one Society against another. We have no intention to do anything “against” the Society, and do not wish its collapse : nobody wants that.”*

So, in January 2014 the SSPX was headed away from Archbishop Lefebvre and on course for certain death. Now on the other hand, the most important thing is that we do not want to take sides. It looked like Avrillé had joined the fight. It now looks like they have left it. They want to sit this one out and watch. Is there any other way of interpreting this, could it be that it means something completely different? I cannot see how... Of course, anyone is welcome to join the Resistance or leave it. Almighty God gave them free will so that they can choose to fight for Him or not. But we ourselves, those of us who are in the fight and who are staying in the fight come what may, we must be clear about who is fighting along side us and

who is not. Henceforward, let nobody friend or foe try to claim Avrillé for the Resistance...

### 7. *What's in a name?*

The debate about why the Resistance is called the Resistance is one which seems to have been cropping up lately with a regularity which I am beginning to find a trifle tedious. A name does not matter so long as it signifies: that is its purpose. Everybody seems to know what we mean when we talk about the Resistance. It means those priests and faithful who are resisting the novelties and modernism introduced into the SSPX by Bishop Fellay & Co. and who are trying to continue the legacy of Archbishop Lefebvre. But "Resistance" takes less time to say! I did not coin the term and nor did you, nor for that matter did any priest that I know of, including the Avrillé Dominicans. The name, like the thing, just sort of appeared a few years back, as these things so often do. And as with all such names, the fact that popped-up spontaneous and instantly and is widely understood (in several different languages too!) will surely mean that any attempt to reform it or replace it with a name of anyone's personal device will prove fruitless. That is why I find such attempts, or the idea of such attempts, so tedious. I know in advance that it won't work. 'You are not the first to try and you will not be the last. It won't work. Don't bother. It isn't really necessary anyway.' These are the sentiments which the following sentence cannot help but to inspire:

*"A suggestion for those who want to remain faithful to the combat of Archbishop Lefebvre: to the word 'resistance', we prefer the expression 'combat for the faith',"*

In passing, it occurs to me that one point worth mentioning here is that what matters is not those "who want to remain faithful" to the legacy of Archbishop Lefebvre, but those who do remain faithful and are remaining faithful. Richard Rich, you will remember, wanted to be on the side of Thomas More. At least that is what he said; but is that what he went and did? If wishes were horses then beggars would ride. More to the point, the road to hell is paved, so they say, with the very best such desires and the very finest of intentions. But let us not dwell on that: perhaps it is no more than an unfortunate slip of the pen. What is of far greater importance is this idea of a name and what that name signifies.

Of course, I say that a name doesn't matter as long as we mean the same thing by it. But that rather begs the question: what do the Avrillé Dominicans mean by it? From the preceding paragraphs of their text, as discussed above, it would seem that they have in mind not only those who are actually resisting outside the SSPX, but those priests who are remaining silently inside the SSPX too! That being the case, the name "combat for the Faith" becomes almost meaningless inasmuch as it does not signify. It does not signify because it refuses to define but lumps two very different types of priest together and calls them the same thing. It is, for example, analogous to the reason why we as Catholics cannot go about calling ourselves 'Christian'. Of course, we are Christian. But there are plenty of other sects also calling themselves 'Christian' who teach all manner of error and heresy, not to mention abhorrent moral practices (is there even one protestant 'church' or sect or denomination which officially condemns abortion or which does not officially allow divorce? I rather think not, though I could be wrong...) A name must signify, in order to signify it must define. There is a difference between us and the Plymouth Brethren: this difference needs to be signified in the name we choose. Therefore, in recent centuries we have been known as Catholics. Similarly, there is a difference between us and the contracepting, pick-and-

choose, non-believing, modernist 'Catholics' who can be found in Novus Ordo parish churches in such alarming numbers. For this reason it is just as well that we are now known as Traditional Catholics and not merely as Catholics. Distinctions are necessary. Papering over distinctions causes confusion. That is why it is futile to say, as the very end of this statement does, that the expression "combat for the faith":

*"...this expression exists since the beginning of Tradition and includes all those who faithfully continue the combat of Archbishop Lefebvre, no matter what organization they belong to."*

...for if that is so, and if the organisations in question include the SSPX, how does one distinguish a very important reality? The answer, it seems to me, is that the expression is designed specifically to avoid making such a distinction. That is why nobody should adhere to it, *"...and not only because one does not define oneself by something negative"* - which is not true in any case: Archbishop Lefebvre was a great anti-liberal known throughout the world for being the bishop who opposed the Council and was against the New Mass; St. Pius X is known to history as the anti-Modernist Pope. Whether it be positively or negatively, the most important thing about a name or label is that it does define!

In summary then: the Avrillé Dominicans have a different conception of the fight, of how it is being fought and of who is fighting it. And they have a different name for it too. They see themselves as not taking sides, not opposing the neo-SSPX, and they make no distinction between those priests who (largely for reasons of comfort) have stayed silently in the SSPX and those who have sacrificed all in order to leave and carry on the fight. They call this 'the combat for the Faith'. We are committed to a struggle to preserve Tradition in the footsteps of Archbishop Lefebvre by rescuing Tradition out from within a Society of St. Pius X which secretly despises it, which is slowly watering it down and poisoning it to death and which wishes to pander to its enemies. We call this the Resistance. Two different names for two different things. As long as we all know which one we support, we can be thankful for that: one of the worst evils is confusion in the ranks. At least we have been spared the confusion of considering as comrades-in-arms those who in reality are no such thing and who see things differently to us. We know what the Resistance is, we support it and we are part of it. Let us hope and pray that one day the Avrillé Dominicans will see the futility of their current posture and will one day abandon the "combat" of their own making and join the Resistance.

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## 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: 33

Canada: 22

Scandinavia: 2

Spain 10

Australia 3

Ireland 5

Singapore 3

USA 6

France 18

Indonesia 8

Romania 1



## Fr. Robert Brucciani's SSPX British District Newsletter

OR

### What Are Priests For?

Fr. Robert Brucciani has already featured in these pages as the defender of the ridiculously liberal “Flying Squirrel”, a publication which he defended whilst attacking those who objected to it. He is now in charge of all the SSPX apostolates in England, Scotland, Wales and Scandinavia. His recent and first ever “Letter” to the faithful is a useful indication of what we can reasonably expect in future from the new British district superior, so we would do well to give it our proper attention. To give him his credit where due, Fr. Brucciani does not beat about the bush: in a business-like way he gets right down to the matter in hand, asking the question which is surely on everyone’s mind:

#### ***“Where Are We Going?”***

Where indeed! He elaborates:

*“Being made a superior is like being made the captain of a ship with a responsibility for bringing the ship, her crew, and her passengers safely to their destination. Before a journey can begin, however, the first consideration has to be the end. What is the final end of our district, what is the final end of the Society of St. Pius X?”*

Full marks for asking the right question. Unfortunately, his answer to this question is somewhat less-than-satisfying, and not just because it makes not mention of modern Rome! So what is the final destination, what is the end of the SSPX, the purpose of the British District, according to Fr. Brucciani?

In answer, Fr. Brucciani quotes two lines from the original statutes of the SSPX approved in 1970 (or at least, he says that’s where they are from - we have no reason to doubt that, but as the SSPX statutes are not publicly available, we cannot check!) which say that the Society’s purpose is “the priesthood and all that pertains to it”. In his own words, he continues:

*“Forty five years later, the essence and purpose of the Society, remains unchanged. Our priestly society is devoted to the perfection and extension of the Catholic priesthood. More concretely, it is a society of priests, religious brothers, oblate sisters and third-order members devoted to the formation of holy priests.*

*This then is the destination, the finality, the end of the District of Great Britain and Scandinavia. All our efforts should have this end in view; every decision we make should be measured by this end. ”*

In other words, the SSPX, says Fr. Brucciani, is all about priests. It exists for priests. Priests are its concern. Can anybody spot the fallacy emerging? It sounds very good, doesn’t it: the SSPX has as its end priests. But this is like the manager of a hospital saying that the purpose of the hospital is to provide a good working environment for doctors and nurses. The priest cannot be the end or finality of the SSPX since a priest is not an end in himself. He himself exists for a purpose. A priest not only offers the Holy Sacrifice of the Mass, he also sacrifices himself for the faithful, like his role model, the good shepherd who lays down his life for the sheep. He also instructs the ignorant, rebukes, reproves, advises, steers his flock along the

narrow path to heaven, teaches the truth, condemns error and the purveyors of error - his goal, to bring about the Social Reign of Christ the King and to save the souls of his sheep, thereby saving his own soul. So: would it not be better to enunciate the end of the priest and then say that this is the end of the SSPX British District? "This then is the destination, the end of the District of Great Britain and Scandinavia: to combat error and the purveyors of error, to insist on sound doctrine in season and out, to sacrifice ourselves for the good of souls, to bring about the Social Reign of Christ the King." But this is not what Fr. Brucciani says. It may be that he meant it to be understood, or it may not. We find the omission quite telling, especially in light of what follows.

### ***"How Do We Get There?"***

This is the next question which Fr. Brucciani asks. The reader will perhaps, by this point, have noticed another sleight-of-hand. The priesthood is cited as the "end" or "purpose" of the SSPX and therefore of the District, but the original question was not "What is our purpose?" but "Where are we going?", a question of direction, of orientation and of destination, and not merely one of purpose or finality. Fr. Brucciani answers his own (new) question this time by talking about the Society's activities. These seem to be either activities for priests (seminaries, priests retreats, etc), or things in which the faithful participate (servers, florists, etc.). All of which, once again, is not really an answer. Put the two questions and their two respective answers together, and we have a picture of self-serving complacency. The Society is for priests, it is made up of priests and its goal is looking after priests. It *might* be a slight exaggeration to say that the goal of an SSPX priest is to look after himself, but this surely comes dangerously close. The faithful are only mentioned insofar as they serve the priest, (and not the other way around!)

In summary, then, the District Superior's letter has all the right questions and all the wrong answers! Even where what he says may be true in one sense, that the SSPX exists to form priests for example, to say only that and nothing more is simply inadequate. What would be the point in creating priests who do nothing? Clearly there is another purpose behind the forming of priests. To give us a clearer idea, here is Archbishop Lefebvre, who (aside for one throwaway mention that he was the author of the statutes, from which two lines are quoted!) is conspicuous in the letter by his absence. Here is just one example of many. In a sermon in Ireland in 1988, Archbishop Lefebvre had the following to say:

*"We must recognize the Kingdom of Jesus Christ and we must also labour to extend the Kingdom of Jesus Christ in our countries. ... We must pray, my dear brethren, we must pray and ask God, by the intercession of the Blessed Virgin Mary, that the Kingdom of Jesus Christ will return, will come back in our cities, in our countries. In heaven, Jesus Christ is King and we pray in the Our father that "Thy kingdom come." That is a true Catholic prayer. I hope that you are happy to have taken the decision to remain true Catholics because this is the aim of our Society, of our reaction against the errors of the Conciliar Church."*

We must pray and labour to bring about the Kingdom of Christ. The Archbishop also makes quite clear, in the same sermon, that doing so will also involved opposing the Council. That is the aim of the Society, he says.

So: the Society aims to create priests. The priests it creates will oppose the Council. In opposing the Council they will also help spread the Social Kingship of Christ. In doing that,



they will sanctify the faithful and help them to save their souls, thereby saving their own into the bargain (that's how it works!). Please note: what is quite clearly meant by Archbishop Lefebvre's words is that the "Kingdom" which he talks about must "come" here and now in a visible, practical, temporal way. We are not talking about the soppy, meaningless "Reign of Christ" mentioned by the SSPX in one of their more recent declarations - a liberal Protestant will say that he wants the "Reign of Christ" in people's hearts. No, the Archbishop was clearly talking about converting whole countries back to being explicitly Catholic confessional states where Our Lord is recognised publicly as well as privately. And that can only begin with a militant, determined refusal of all modernism and novelty, something which Fr. Brucciani in common with many others in the new SSPX simply does not possess.

One year earlier, at the famous meeting with Cardinal Ratzinger, Archbishop Lefebvre said the following:

"Eminence... you are working to de-Christianize society and the Church, and we are working to Christianize them. For us, our Lord Jesus Christ is everything, He is our life. The Church is our Lord Jesus Christ; the priest is another Christ; the Mass is the triumph of Jesus Christ on the cross; in our seminaries everything tends towards the reign of our Lord Jesus Christ."

Notice the same thing again: forming priests, looking after priests, etc. is not an end in itself. Rather, according to what Archbishop Lefebvre says, it has as its end the Social Reign of Christ the King. It goes without saying that if one cannot be working to Christianise society whilst simultaneously working with those who are de-Christianising it, then one equally cannot if one is working with the successor of Cardinal Ratzinger, Pope Francis.

That is where *we* were going then. To return to Fr. Brucciani's original question, which still stands: Where Are the SSPX Going today? Not once in his answer to this question does he mention Pope Francis. From now on we will watch the District newsletter with interest to see how often we find any criticism of Pope Francis, the Bishops' Conference of England and Wales, modern Rome or the conciliar Church in general. Fr. Morgan did at least have enough Catholic sense to call the more obvious evils by their name. We do not feel so confident about his successor. Anyone who can defend the Flying Squirrel, complete with its "Imagine that you are a door" meditations and entire reprints of Pope Francis sermons will surely not be likely to be found criticising the "enemy" now that he has freedom to write as he chooses. Because, you see, the truth is that "the enemy" are not really the enemy: these new SSPX priests have far more in common with the modern conciliarists than they do with us, whom they view as the real enemy, and all the pious talk about Mary being "our lighthouse" cannot conceal that fact. In the meantime, expect lots more "onwards and upwards" propaganda as what is left of the District quietly rots away and becomes soggy and useless. But as with all these things, perhaps us battle-hardened "prophets of doom" will be proved wrong; time will tell. I always seem to be saying that and it hasn't happened yet...

### **Reminder:**

The Resistance Rosary Crusade ends on 13th October.  
Don't forget to send in your totals...

## An Open Letter to SSPX Parishioners

Source: [catholiccandle.neocities.org](http://catholiccandle.neocities.org)

To: parishioners attending the SSPX Masses

From: Soldiers of Christ (signing below) who have severed ties with the “new” SSPX

We are writing to explain why we no longer attend the Masses of the SSPX or give them any support of any kind, moral or financial. We are writing to explain our decision, which we made after much thought, prayer and receiving sound advice, over a long period of time.

We explain our decision to you, because we wish to avoid causing scandal (concerning the reasons why we have left) and also to set forth our reasons why we think you should act likewise. However, we are not sitting in judgment regarding the subjective culpability of those who disagree with us. Pope Francis has now given the SSPX ordinary jurisdiction (i.e., faculties to hear confessions).

Pope Francis limited these faculties to less than one year, remarking that he “trust[ed]” the SSPX would work out a permanent agreement during this time. This expiration (of confession faculties) holds the SSPX’s feet to the fire, to ensure the SSPX does not take its new “rights” for granted and remembers it needs to prove itself to the Vatican.

However, this ordinary jurisdiction is the conciliar church’s declaration that the SSPX is no longer the enemy. Just as if Planned Parenthood were to declare that a particular “right to life” group was no longer an enemy, likewise the conciliar church is telling us that, step-by-step, the SSPX has changed its colors and is no longer the enemy of modernist Rome.

We, who sign this letter, declare that we have separated from the SSPX and declare that, with the help of God’s grace, we dedicate our lives to open battle against the conciliar modernists, until their conversion.

The surest sign that the SSPX had been on the right path in the past, was that modernist Rome frequently attacked and calumniated the SSPX. The surest sign that the SSPX leaders had been good and strong in the past, was that modernist Rome (falsely) “excommunicated” them. It is a badge of honor to be hated by the modernist enemies of Christ the King!

Some people will object that the SSPX didn’t do anything to get this present recognition (confession-jurisdiction) from Rome and so we should not “blame” the SSPX for it. But enemies at war don’t do favors for each other. This recognition is a suitable milestone showing how very far the SSPX has fallen in the recent years. This is like (in the above example) the “right to life” group progressively softening its stand on abortion but not doing any particular act at the specific moment Planned Parenthood “recognized” the group as no longer the enemy. So likewise, our response to this objection is that the SSPX did a great deal of liberalizing to achieve this recognition from Christ’s enemies, even if there were no single SSPX act at the very moment Pope Francis did his “favor”.

Below, is a very short list of SSPX liberalism. This list includes no “rumors” but only SSPX leaders’ words and deeds, published in the SSPX media or in other media to which the SSPX gave interviews.

The “new” SSPX has liberalized in countless ways. It has said false favorable things promoting: religious liberty, the documents of Vatican II, the new code of canon law, the conciliar profession of faith, collegiality, ecumenism, conciliar “ecclesiology”, the new mass, the “blended” mass, the indult mass, the holiness of conciliar popes, conciliar false canonizations

(e.g., “saint” Faustina, the false visionary), conciliar false devotions (e.g., the conciliar “Divine Mercy” devotion of “saint” Faustina), women wearing trousers, a liberalized, permissive standard for “natural family planning”, the conciliar teaching that the Jews did not commit Deicide, Pope John Paul II’s teaching that the Jews are our Elder Brothers, the ugly Pope John Paul II –style crucifix with a bent cross-piece, Pope Benedict XVI’s hermeneutics of continuity, the lack of encouragement to have large families, denial of the true distinction (Archbishop Lefebvre made) between the Catholic Church and the conciliar church, etc.

We stop here, but the list of the “new” SSPX’s liberalism and scandals is much longer. This list leaves aside the proven SSPX falsehoods which oppose even common natural honesty. This list leaves aside the SSPX leadership’s (objective) grave sins against natural justice, in the way the SSPX has treated its priests who strove to remain faithful to Archbishop Lefebvre and Catholic Tradition, as well as the (objective) mortal sins of denying the Sacraments to laymen because they tried to remain faithful.

If any reader is uninformed so that he cannot himself think of examples of the “new” SSPX doing and saying each of these things, he can inform himself using the SSPX leaders’ own words and deeds (linked back to the SSPX’s own media and accompanied by careful analysis), provided here: [catholiccandle.neocities.org](http://catholiccandle.neocities.org), [dominicansaville.us](http://dominicansaville.us), [therecusant.com](http://therecusant.com), [ecclesiamilitans.com](http://ecclesiamilitans.com), [truetrad.com](http://truetrad.com), [nonpossumus-vcr.blogspot.com](http://nonpossumus-vcr.blogspot.com) (Spanish), [dominicainsaville.fr](http://dominicainsaville.fr) (French), [cristiadatradicinalista.blogspot.co.uk](http://cristiadatradicinalista.blogspot.co.uk) (French), and [rexcz.blogspot.cz](http://rexcz.blogspot.cz) (Czech).

This (above) short list of SSPX liberalism does not even address the SSPX’s (objective) grave sins of omission. We hold that there are so many liberal influences affecting us in the world, that most Traditional Catholics gradually become conciliar if their priests simply remain silent about the principal errors of our time, as SSPX priests now usually do. It is evident that Fr. Daniel Cooper spoke for a great many SSPX priests when he declared: “Very rarely is there a good reason to ... be attacking Vatican II from the pulpit.”<sup>1</sup> For love of Christ the King and of the Catholic Faith, we reject the “new” SSPX pastors!

The Catholic Faith is the most important thing we have. Thus, as we noticed the SSPX becoming more liberal, this greatly distressed our Catholic hearts. Even when the SSPX liberalism was less frequent and of a weaker strain, we did not wish to take even a small risk with our most precious gift, viz., the Catholic Faith. The distress of our Catholic hearts increased, as the SSPX liberalism became ever-more frequent and ever-more virulent.

For this reason, we refuse to attend any SSPX activity. We treat the SSPX as the indult/liberal group it has become. We only attend the Mass and receive the Sacraments from those priests who stand up against that liberalism which the SSPX is now progressively embracing. We choose obedience to the Catholic Faith, rather than collaboration in the destruction of the Faith.

Some people will think we are taking risks, because we terminated all contact with the SSPX which, in the past, had provided us the Mass, the Sacraments and the day-to-day exposition of the Faith. We respond that we realize the “risks” (so to speak), that we take. We “risk” being cut off from the increasing liberalism which attacks our Faith. We “risk” being no longer mistaken for supporters of liberalism (because we no longer support the SSPX). We “risk” demonstrating with our actions, that the Faith is paramount and that we will not unite with those who seek unity with, and the approval of, the enemies of our Lord Jesus Christ. We “risk” showing to the world that we have the ultimate loyalty to Pope Francis and the ultimate

respect for Bishop Fellay, by demonstrating to them the charity of standing firmly and publicly against their deadly errors.

The uncompromising Catholic Faith is more important than having access to the Sacraments. On Sundays on which we have no Mass, we keep the day holy in our families. Some of us did this in the 1970s when, for the sake of the Faith, we did not have the Mass. With hearts full of trust in Providence, we joyfully make this sacrifice out of love for Him Who is our King as well as the Priest and Victim Who made His Infinite Sacrifice, even unto death on the Cross.

Some of us are old enough to have fought for the Faith during the devastation of the 1960s-70s. For those of our readers who now have the strategy of “fighting from within” against the SSPX’s progressive liberalism, we warn you that this strategy was the most common one among our Catholic friends and acquaintances then. Almost all of those well-intentioned Catholics became progressively blinded by imperceptible little steps and became members of the new conciliar religion. Only a very tiny minority later saw their strategy was erroneous and left the conciliar church with their Traditional Catholic Faith intact.

So, to our friends who disagree that the time has come to leave the SSPX Masses even though the SSPX is becoming increasingly liberal, we ask you: Where is your line in the sand? If you don’t have a line in the sand, how will you avoid losing the Faith through gradualism, as did countless people, staying in their local parishes in the 1960s? We understand some people will misunderstand us and our decision. God’s Will be done. We understand that some people will calumniate us as “sedevacantists” (i.e., those who hold that we have no pope – a position we reject). Such falsehoods will not make us shrink from our resolve to protect our Faith, even if we must thereby suffer something for the love of our Lord Jesus Christ.

Solemnly calling God as our witness and with our Final Judgment in mind, we sign this letter as Soldiers of Christ, who have been signed with the sign of the Cross and confirmed with the Chrism of Salvation:

Fr. François Chazal (Philippines)  
Fr. Juan Ortiz (USA)  
Fr. Rafael Arizaga, OSB Benedictine  
Monks of the Monasterio de San José  
(Santa Sofia, Boyacá, Colombia)  
Fr. Arturo Vargas Meza Pbro  
(Gaudalajara, Mexico)  
Fr. Richard Voigt (USA)  
Glenn J. Pfeiffer (USA)  
Suzanne M. Pfeiffer (USA)  
John Pfeiffer (USA)  
Anne Pfeiffer (USA)  
Bernadette Pfeiffer (USA)  
Paul Pfeiffer (USA)  
Joanna Pfeiffer (USA)  
Hugh Akins (USA; founding president  
League of Christ the King)  
Kathleen Ann Donelly (Australia)  
Gregory Taylor (England)  
Waltraud Taylor (England)  
Brendan Youngman (Melbourne, Aus-  
tralia)  
Marianne Youngman (Melbourne,  
Australia)

Jessica Youngman (Melbourne, Aus-  
tralia)  
Shirley J. Crocco (USA)  
Peter Yourell (USA)  
Chris Matthew Nazareno (USA)  
Noel Christie Danker (Singapore)  
Mary-Anne Danker(Singapore)  
Raphael Mario-Francesco Danker  
(Singapore)  
Tony La Rosa (Canada)  
Melinda Seaman (USA)  
Toni Bryce (USA)  
Rosemary Schmidt (USA)  
Thelma Matelis (USA)  
Steven Garrison (Massachusetts USA)  
Laura Garrison (Massachusetts USA)  
Veronica Arizaga (Ballesteros, Mexi-  
co)  
Brian Torsell (USA)  
Michael Anthony Samuel Stafford  
(USA/Mexico)  
John Sharkey (New Zealand)  
Susan Sharkey (New Zealand)  
Stephen Kaldawi (Texas USA)  
Frank J. Marchiori (Texas USA)

Emmanuel Edo Rantau (Indonesia)  
Mirella Simonato (Australia)  
Georgina Varhelyi (Australia)  
Samuel Loeman (Wanganui, New  
Zealand)  
Linda Loeman (Wanganui, NZ)  
Hannah Loeman (Wanganui, NZ)  
Elisa Loeman (Wanganui, NZ)  
Rachel Loeman (Wanganui, NZ)  
Rebecca Loeman (Wanganui, NZ)  
Josiah Loeman (Wanganui, NZ)  
Jesse Loeman (Wanganui, NZ)  
Benjamin Loeman (Wanganui, NZ)  
Elias Loeman (Wanganui, NZ)  
SFC Steven M Barry, USA RET.  
(USA)  
Mrs Rona Joyner (Queensland, Aus-  
tralia)  
Stephen Joyner (Queensland, Austral-  
ia)  
Jennifer Joyner (Queensland, Austral-  
ia)  
Andrew Pfeiffer (USA)  
Ron Nord (Canada)  
Vivian Nord (Canada)

# SSPX Watch!

## Bishop Fellay's "Petition" to Pope Francis

We don't recommend reading it. Here is our Summary:

*"Dear Pope Francis,  
Please say something Catholic and not modernist about marriage/family.  
Your friend,  
Bishop Fellay."*

There's not a great deal more to say. The whole letter can be read online on [dici.org/en](http://dici.org/en) and elsewhere. Full of sentiments of unease and alarm, it ends:

*"...in this crucial hour we petition you therefore to let your voice resound throughout the world with a word of truth, clarity, and firmness, in defence of Christian and even merely human marriage... And we pray the Precursor [St. John the Baptist] give Your Holiness the courage to recall before the whole world the true doctrine concerning natural and Christian marriage."*

What is wrong with the letter is not so much what it says, as what it is. What is the use of petitioning a modernist not to be a modernist? Pope Francis is what he is, just as the conciliar Church is what it is. If anything, we ought to be thankful to Divine Providence for giving the world a Pope who looks as modernist as he actually is, and for making the conciliar church look as conciliar (and not Catholic!) as it really is!

If Bishop Fellay were to ask Pope Francis anything meaningful at all, he had far better petition him to abandon Vatican II and all its pomps and all its works and all its empty promises. Otherwise what is the point, when it is Vatican II and its offshoots which gave us such conciliar novelties as annulment-on-demand, mutual subjection of spouses and children as a merely secondary end..? What Bishop Fellay is expressing unease and alarm at is, in reality, that the fruits of Vatican II are becoming too ripe. But whereas Archbishop Lefebvre and the old SSPX took an axe to the tree, Bishop Fellay and the neo-SSPX have accepted the Council wholesale and must therefore now accept its distressing consequences, of which this is only one of many. One does not petition a modernist: one rebukes him. St. Pius X said that modernists ought to be beaten with fists! But this letter contains no verbal fisticuffs whatsoever. In war one does not petition the enemy. Is Bishop Fellay at war with Pope Francis?



## More Grovelling, More Gratitude...

1st September: via DIC1, a Menzingen communiqué, quoting Pope Francis:

*"I establish that those who during the Holy Year of Mercy approach these priests of the Society of St Pius X to celebrate the Sacrament of Reconciliation shall validly and licitly receive the absolution of their sins."*

The Society of St Pius X expresses its gratitude to the Sovereign Pontiff for this fatherly gesture."

Of course, there's no rapprochement between the SSPX and modernist Rome really! It's all just a lot of rumours from those 'Resistance' trouble-makers, or "torrents of lies" to use Fr. Yves le Roux's expression! It was Fr. le Roux who also wrote to the faithful: "There is no proof of doctrinal rallying or a secret agreement." Perhaps some generous and well meaning soul would like to write to him and fill him in about this latest (of many) development.

## SSPX Watch (cont'd...)

### More neo-SSPX Silence:

It is not just the Conciliar Family Synod which should alarm Bishop Fellay. What about Pope Francis cavorting with Castro, with Obama, with militant sodomites? Where is the official SSPX response?! Not so long ago we had a Rosary Crusade to obtain special blessings for "Tradition" (i.e. "us") but recently there has been no call to prayer for reparation for these outrages and insults to Our Lord. How bad do things have to get before more people start to notice Menzingen's silence?

### SSPX involved in Trad-ecumenism (Again!)

Pictured are five speakers at the 'Catholic Identity' Conference in the USA. They are (left to right):

1. Fr. "Canon" Moreau, *Institute of Christ the King*;
2. Fr. Michael Rodriguez, *diocese of El Paso*;
3. Fr. Ladis Cizik, *diocese of Pittsburg*;
4. Fr. John Brucciani, *SSPX (brother of Fr. Robert)*;
5. Fr. Gregory Pentegraft, *Fraternity of St. Peter*.



What a not-very-amusing irony that the conference should be entitled 'Catholic Identity'..! What does such a picture say about Fr. John Brucciani's identity? Given the exceedingly harsh treatment of such priests as Fr. Pfeiffer, Fr. Hewko, Fr. Girouard, Fr. Pinaud, Fr. Bufé (to name but a few - I could go on!) for really very minor 'crimes' - if at all crimes they be! - we cannot help wondering: what will be the punishment for a priest who attends, supports, speaks at, and is happy to be seen as part of a conference otherwise composed of *Ecclesia Dei* and conciliar-diocesan clergy? Does anyone really think that he will get into trouble?

### ...And Even More Trad-ecumenism! (Again and Again!)

On the French blog: [histoirepatrimoinebleurvillos.hautetfort.com](http://histoirepatrimoinebleurvillos.hautetfort.com) can be seen the following picture of the first Mass of another 'Institute of Christ the King' priest, ("Canon"! ) Fr. Pierre Dumain, which took place in the Basilica of Dom Remy, France, on 12th September 2015.

On the same page can be read the following:



*"...he celebrated the Holy Sacrifice of the Mass according to the Extraordinary Form in the presence of his family, friends and many faithful. Several confreres assisted at the Mass as well as priests from the Society of St. Pius X, the Society of St. Peter, Fr. Fourgerolle from the diocese of Langres and the rector of the Basilica, Fr. Lambert."*

Can anyone, for one moment, imagine such a thing in the old SSPX? Can anyone imagine a priest of the new SSPX assisting at a Resistance Mass?

And if he did, would there not be serious punishments to follow?

## SSPX Promotes Conciliar Books

"More Cardinals and Bishops are writing in defence of Catholic marriage and the family." reads the tagline of this article, seen recently on [sspx.org](http://sspx.org).

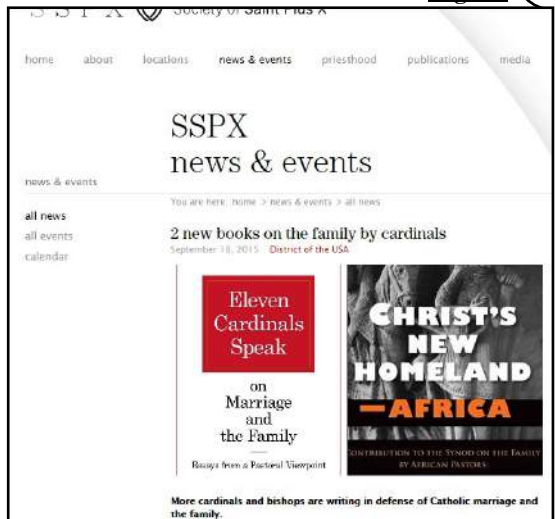
One of the two books promoted in the article is entitled *"Eleven Cardinals Speak on Marriage and the Family."* Another is a book by Ignatius Press, *"Remaining in the Truth of Christ"* which includes the writings of five Cardinals. A third book, with writings from bishops and Cardinals from Africa, is entitled: "Christ's New Homeland: Africa".

The SSPX, including those responsible for this disgraceful website, used to know that the main attack on marriage and the family came from Vatican II and the New Code of Canon law, reversing the ends of marriage so that the primary purpose is no longer children and making it so easy to obtain an annulment on any dubious grounds that there are now almost as many Catholic annulments in the USA as there are Protestant divorces. At the very least one might have expected to see some sort of disclaimer to the effect of: *"Please note, we do not endorse all the positions/everything contained..."* But no, there is not one word of 'distancing' themselves, only wholehearted endorsement and recommendation to the faithful.

As so many other little signs, we should expect more of this to follow. At the same time as the books of Archbishop Lefebvre become increasingly rare in the SSPX orbit, being either allowed to go permanently out of print, or perhaps re-released with the 'offensive' bits edited out, so at the same time we can expect books by pillars of conciliarism like Cardinal Burke, Cardinal Sarah and Ignatius Press to be increasingly in evidence. After all, why would anyone want to read negative, reactionary stuff like *"I Accuse the Council!"* or *"They have Uncrowned Him!"* when they can read positive, forward-thinking books by such great conciliar worthies as these instead? One has to think of one's image and 'brand', dontchaknow!

## SSPX Breaks with Civitas

Please note - we do not necessarily wish to promote 'Civitas'. It is a social action work for laymen: good or bad, ideal or leaving something to be desired, there does nonetheless need to be something roughly like this. But whilst we do not necessarily know enough to wholeheartedly endorse it, the French lay-led Catholic Action group 'Civitas' always used to have the support of the SSPX in the past, and was promoted via their websites and newsletters. That is no longer the case. Even the French communist newspaper *'Liberation'* remarked the absence of any SSPX priests at recent demonstrations in Paris. Most recent demonstrations have been against things related to the anti-family or pro-homo agenda. That 'Civitas' also demonstrated outside the house of the Papal Nuncio in Paris might also have had something to do with their being dumped by the neo-SSPX. In our opinion they have had a lucky escape. Perhaps they will find support from a more worthy source?





“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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