



The Recusant

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



“Q - In your opinion, did he [Abp. Lefebvre] think that nothing else could be done with the Roman authorities and that only a miracle could convert them?”

A - He really expected that one day things would become normalized, would have to become normalized ... If the Roman officials, particularly the pope himself, calls us to lend a hand in the re-Christianization of society, then we can only be glad, while keeping watch over the conservation of our integrity, to remain what we are.”

(Fr. Franz Schmidberger, DICI interview, December 2015)

FROM THE DESK OF THE EDITOR:

Dear Reader,

Wickedness and evil in high places, the conciliar church propagating lies and scandal from the top down, and nowhere more apparent than in the words and deeds of Francis, the officially “humble” Pope, a man loved and praised by so many enemies of Christ; the neo-SSPX, having betrayed the old SSPX and its founder Archbishop Lefebvre (and, incidentally, Our Lord Jesus Christ too!) now spending large

amounts of money on cynical marketing tricks to win your confidence; crisis in the Resistance, clergy who pretend to be part of the Resistance, and who supposedly are against the liberalism of the neo-SSPX, going one better and letting the New Mass and *even the Council itself* off the hook...! Where will it all end? Can this really be happening? Where are we to turn? How is one to keep one’s sanity?

All the more reason for us not to neglect Archbishop Lefebvre. If one of the signs of a true man of God is that he is rejected by his own (per the Gospels), then one sign that Archbishop Lefebvre really was the man sent by God for our own time of crisis, is that he is now rejected, whether explicitly or implicitly, by virtually everyone.

Inside:

- **Archbishop Lefebvre -
“Ubi Maria Ibi Ecclesia!”**
- **Danger of So-called “miracles”
in the Conciliar Church
(“Catholic Candle”)**
- **“Edmund Campion”
by Evelyn Waugh
(Book Review)**
- **Newsletter of Our Lady of
Mount Carmel Seminary
(Fr. Pfeiffer)**

Almost nobody now agrees with Archbishop Lefebvre, almost nobody has any use for him, the real him (as opposed to a harmless mascot). Lest I be accused of exaggerating, let us review the battlefield and see how many of his spiritual sons and spiritual descendants can be found standing where he stood, preaching what he preached and fighting his fight.

1. Not only the world but also what appeared to be **the Church**, if they had ever had any time for him before, grew increasingly hostile as time went by and he refused to “move with the times”. A man who gave his life in service to the Church’s missions overseas, the Superior General of one of the largest missionary orders in the world and who was a primate and therefore by rights should have been made Cardinal - first of all tossed aside and ignored, and later on condemned by fair means and foul (regarding the “foul”, re-read the account of the 1975 meeting in Rome, found in Michael Davies’s *‘Apologia pro Marcel Lefebvre’* and in Fr. Brian Houghton’s *‘Mitre and Crook’* for a clear idea of the sort of dishonest traps that were set for him...). In 1962, upon his return to France, he was offered the smallest, poorest, most backward and most remote diocese by his fellow French bishops. The authorities of his own country, far from taking some justified national pride in one of the greatest men which their country had produced in the 20th century, publicly put him on trial and sentenced him for the politically correct thought crime of “racism”, in the twilight of his life when he 85 years old. Some older readers in England may recall that Archbishop Lefebvre died within a few days of the celebrated novelist Graham Greene; both men were almost the same age (Greene, born in 1904, was one year senior); Greene also died in Switzerland, in the neighbouring Canton of Vaud. That is where the similarity ends. Though a Catholic and famous in the world’s eyes, Greene had not lived with his wife or children for well over forty years and had gone from one adulterous mistress, one scandalous public cohabitation to another. I am told by someone who remembers it that the difference in the tone of the two men’s obituaries which appeared in the press taught an eloquent lesson in Our Lord’s unforgettable words (“If the world hates you...”). Greene, who had not attended Mass since the 1950s, was given a Requiem in Westminster Cathedral. Archbishop Lefebvre was treated as a pariah. How could it have been otherwise?

2. The sedevacantists. Some American sedevacantist hold the dubious distinction of being the first example of filial ingratitude and knowing-better from among Archbishop Lefebvre’s own spiritual sons. This not-very-edifying strain of mania first broke out in 1983. Characterised by a single-issue self-assuredness which is almost painful to witness, these poor unfortunates are still to this day fighting the battles of 1983, thirty-something years later, sadly unaware that history has judged them the losers (and sore losers at that!) and the rest of the world around them has moved on. Not one of the priests who left Archbishop Lefebvre (nine in 1983, three the following year, after perjuring themselves in front of the Blessed Sacrament to get ordained!) has anything much to show for the last thirty-odd years. Neither the original Society which they formed nor its breakaways groups have really grown. I wonder why. Their articles and commentaries on the current SSPX crisis (which in reality has little or nothing to do with them anyway, and come off looking like a desperate bid for attention) all contain the same over simplistic and facile arguments leading always to the same tediously predictable conclusion. “If only Archbishop Lefebvre had been a sedevacantist, none of this would have happened.” “The fate of the SSPX was sealed thirty years ago when Archbishop Lefebvre refused to do what we said!” Today, the different sedevacantist breakaway groups from those original nine priests are at war with one another, but one thing they can agree on:

they look down on and patronise the memory of Archbishop Lefebvre. They are also the originators of the myth of an “inconsistent” Archbishop Lefebvre who was liberal on one day and hard-line the next. That such a myth survives is testament to how little most people bother to actually read the Archbishop and become acquainted with him for themselves. No quarter for Archbishop Lefebvre to be found among them, nor even a fair trial.

3. The Fraternity of St. Peter &c. Like the other ‘*Ecclesia Dei*’ priests who owe their “privileged” position in the conciliar pantheon, and if not their actual ordination then at least indirectly the foundation of their society, to the constancy and suffering of Archbishop Lefebvre, theirs is a form of ingratitude, scorn and knowing-better similar to the aforementioned sedevacantists. The difference is the selfish goal which such an attitude serves. What price the feeling of respectability brought by seeing your name in the official Catholic directory? At what cost the privilege of being allowed to say the Traditional Mass in a ‘real’ Catholic church owned by the diocese (just move the Cranmer-table to one side, take down the felt banners and try to hide the copies of *The Tablet* on the table at the back!)...? In fairness I have heard of some Fraternity of St. Peter priests who will praise Archbishop Lefebvre to the skies in private. But more shame on them for maintaining publicly the allegation of a fictitious ‘schism’ following an ‘excommunication’ for being too Traditional (an interesting concept for a supposedly ‘Traditional’ priest to have!). Archbishop Lefebvre did not die a martyr, but for a man who would gladly have shed his blood for Christ and the Church, the charge of ‘excommunication’ and ‘schism’ was a character assassination which might be considered a sort of white martyrdom. These *Ecclesia Dei* priest perpetuate that same persecution against the man without whom there would have been no “*Ecclesia Dei* Commission” for them to belong to. Even the younger priests, ordained more recently, owe him a debt of gratitude. By the time they were ordained, would there even have been anyone left alive who could remember how to say the Traditional Mass, were it not for Archbishop Lefebvre...?

4. The neo-SSPX have rejected him. They had already been progressively side-lining him for a number of years. The first obvious sign that they had actually turned their back on him outright was three years ago when it became clear that the General Council (Bishop Fellay, Fr. Pfluger and Fr. Nely) were quite happy to go dead against his wisdom and guidance on the impossibility of having any further dealings with modernist Rome. Today Archbishop Lefebvre features little and counts for nothing in the Society which he founded and suffered so much to provide for. They have kept him as a corporate mascot, whose image will occasionally adorn their branded websites and newsletters. Though even that is less and less in evidence: one is far more likely to see the image of Bishop Fellay. In the writings and declarations of the neo-SSPX, Archbishop Lefebvre is nowhere the point of reference. DICI’s articles about current goings on in Rome can be searched in vain for so much as a reference to him! Where the neo-SSPX do refer to him in a big, public document, the reference is very short: a token sop to reassure the few older people who still remember him with fondness. In the “25th Anniversary Declaration” of June 2013, we find a truncated quote from Archbishop Lefebvre’s 1974 declaration, the part that says “We wish to remain faithful to Eternal Rome...” - but without the second half of the statement (“...but we reject the current, neo-modernist Rome!”). In most priories and chapels, a whole generation has now grown up without Archbishop Lefebvre, who have not been given him and who do not know him. The neo-SSPX’s neglect of their spiritual father, and the ingratitude displayed thereby is almost too outrageous for words. God have mercy on them.

5. The neo-Resistance. This is arguably the worst betrayal of all. It can be seen in two aspects, the positive aspect and the negative aspect. The negative side is what one will not witness - difficult to notice, but watch out in future now that you know what to look for. Look at the writings, sermons and conferences of the neo-Resistance for an absence of Archbishop Lefebvre in any meaningful way. At best, one will come across small, token, throwaway references rather in the manner of the neo SSPX. A mention in passing, a paraphrase or quote of one line here and there. But not exposing the faithful to Archbishop Lefebvre at length! They dare not risk what might happen if more people became better acquainted with him! Fr. Zendejas even goes so far as to blatantly misrepresent him (see “Blue Paper” article, issue 31).

The positive side is what one positively *does* notice, what *is* present (alas!). What can one say about a bishop and spiritual son of Archbishop Lefebvre, ordained and consecrated by him, who supposedly objects to the liberalism of Bishop Fellay but who at the same time promotes the idea that the New Mass can nourish your Faith? What about a priest ordained for Archbishop Lefebvre’s Society who supposedly belongs to the Resistance but who also writes in his newsletter that the good guys triumphed at Vatican II (if only it weren’t for that darned “orientation” which happened after the Council!)? What about a layman who proudly proclaims that his discussion website is “*the de facto discussion headquarters of the Resistance*”, but who also uses that same website to promote what he calls “trad-ecumenism” and accuses those who are not trad-ecumenical like himself of being “sectarian or schismatic”. (“*Am I Trad-cumenical? You bet! I wear that charge as a badge of honor. It means I’m not sectarian or schismatic.*”) How, for example, does that fit with the charge of betrayal which Archbishop Lefebvre’s levelled at those who left the fight but kept the Traditional Mass? Was not Archbishop Lefebvre during his life continually accused of being *precisely* both of those things, “sectarian” and “schismatic” (and still is to this day in many places, notably in Ecclesia Dei circles)? That the neo-Resistance can be so radically at odds with Archbishop Lefebvre is surely a sign, for those with eyes to see.

To the faithful inheritor of Archbishop Lefebvre today, surveying the battlefield, it can be quite daunting the first time one really begins to appreciate just how few of Archbishop Lefebvre’s spiritual sons and descendants have remained faithful to their forefather in the Faith. So much selfishness, so much sterility, so many of Archbishop Lefebvre’s spiritual sons who have all but forgotten him. So few who continue his fight. But experience has shown, conviction affirms and the Holy Ghost will prove that that fight is the only place to be. Those who faithfully continue the legacy of the Archbishop are the ones who are really making themselves felt in the enemy camp, and therefore it is they whom the enemy will seek to destroy, demoralise and crush at all costs. The others can be given their Traditional Mass and more or less left in peace. We, on the other hand, will not, nor would we be content to be left in peace. We will be given no quarter and we seek none: we will not stop until England, Ireland, America, Australia, the world is Catholic, until the truth is known and proclaimed, heresy crushed and Our Lord King, not just of hearts but of societies and governments. God does not need numbers, but He does need fidelity, courage, generosity of spirit, charity - just as, funnily enough, the enemy fears those very things, however small the numbers of people who represent them. God has no use for “Just give me my Mass and leave me in peace!” - and the enemy does not fear it either. For that very reason we must take heart and step up our efforts. Victory will come. But, as always, it cannot come without the necessary suffering. But your suffering will give glory to God. Perhaps that is one reason why this is being permitted.

Healthy Dismay

If you are shocked or dismayed by Bishop Williamson's slide into modernism, be glad. At least your shock or dismay is a healthy reaction. The danger is when one ceases to notice or care. Like the other three Bishops, he owes an enormous debt to Archbishop Lefebvre, and not only a debt of gratitude, but also a duty to discharge faithfully in turn what was passed on to him, a duty which at present he is about as far from fulfilling as one can imagine. Everything, it seems, which Archbishop Lefebvre stood for, he is against. Founding a seminary to continue the future formation of priests? No can do, sorry. Young men are too corrupted by the modern world, you see. There will be no more priests. The age of the Tridentine seminary is over. Organising priests into a priestly Society, organising the apostolate for the benefit of the suffering faithful? Nope. Sorry. Come to a Dickens conference once a year if you like, it might make you feel better. But don't ask for any kind of organised apostolate because it's not going to happen, not if I have any say in the matter at least! What a pitiful sight is a wayward son squandering his inheritance with no apparent benefit or purpose served other than his own peculiar caprice.

Well, dear reader, if you want to avoid further dismay, read no further. If you wish to know what I have in mind, this is what you can do (that's right, you have to do it yourself; for once I'm not going to do your homework for you - look it up for yourself and see if you can spot what I'm talking about). Read back through recent Eleison Comments in reverse chronological order and look for two things.

Firstly, references to the conciliar church. Or, conversely, references to it by another name, such as "the mainstream church". Language betrays thinking. We have already witnessed the way in which Bishop Fellay's language betrayed the disappearance in his mind of any distinction between the conciliar church and the Catholic Church. If Bishop Williamson now refers to "the mainstream church" what does that portend? Have a look for yourself and give the matter the consideration it deserves.

Secondly, and more difficult to spot, look for the references to Archbishop Lefebvre. I'm not just asking you to count them, I'm asking you also to judge the quality and usefulness of them, and also the spirit in which they are made, i.e. what their contribution to the overall message is. For example, in Mahopac, New York, last summer, he made one reference to Archbishop Lefebvre who "...used to say, in public at least, that you shouldn't go to the New Mass". Aside from the fact that is a scandalous slur against the Archbishop, implying as it does that he was two-faced and told people something different in private to what he said in public - which is not true! - there is the fact that Bishop Williamson himself goes on to say differently in public to what Archbishop Lefebvre would, by his own admission, have said in public. What is the point of telling people "Archbishop Lefebvre would say (X)" if you then follow it with contradictory advice? I think I spotted a similar thing occurring in a recent email, ('Eleison Comments' #445): Archbishop Lefebvre was wheeled out to tell us how bad the New Mass was, followed by a justification of how *not actually all that bad* the New Mass is! As I say, take a look for yourself, don't take my word for it. If I am right - and please note, I am inviting you to be the judge - then we are witnessing the dropping of Archbishop Lefebvre *in word* by a bishop and spiritual son who has already abandoned him and turned his back on him a little while ago *in deed*.

The neo-SSPX cannot be trusted to preserve Archbishop Lefebvre

Here is a telling little piece of evidence (yet another!) which came to my attention when preparing this issue of the Recusant. I originally found the English version of the sermon by Archbishop Lefebvre ("Ubi Maria ibi Ecclesia", **page 8**) on the Asia District website, *sspx-asia.com* I then noticed an ellipsis and a comment in square brackets which read "Monseigneur then made reference to the new profession of Faith which the Holy See imposes on Catholics, which includes a total acceptance of the teachings of the Second Vatican Council."

My curiosity and suspicion thus piqued, I tracked down the audio of the original sermon, and set myself to translate it into English. The result is rather different from the "SSPX Asia" translation which is deficient in a number of ways and as for the bit which was missing - you've guessed it! - they cut out the best bit! It ought not to have come as a surprise: this is not the first time that I have come across such a thing. One would have imagined that an organisation such as the SSPX with the resources they have at their disposal could make a definitive catalogue of everything Archbishop Lefebvre ever said or wrote, at least from 1970 onwards, and make it publicly available and at the disposal of the faithful. But they do not. The translations are, in my experience, not always that good. But far worse, there are gaping holes: for a man who had so much to teach us during more than thirty years of the crisis, there are remarkably few of his words available. Who knows what sermons and conferences lie gathering dust in some archive somewhere. Alas, it is left to his few remaining loyal sons, priests and faithful, his spiritual descendants, to look to his legacy. For some time it has been our intention to print a booklet of as many writings and sermons of Archbishop Lefebvre as possible. I originally had the idea at the time of producing the booklet "Sources for studying the crisis in the SSPX." If people will not wake up on reading the words of their own superior General Bishop Fellay, perhaps if we let the founder speak for himself more people will realise just how far everything has already slid and is continuing to slide. That, at any rate, was the idea. Now I am almost inclined to say that it must be done as an urgent and necessary obligation to posterity, before Archbishop Lefebvre disappears altogether from the Traditional Catholic popular mind. At the same time we will continue to slowly build up the library of articles and sermons by him available online (www.TheRecusant.com/reference-materials). If there are any generous souls out there who would like to help contribute to the effort of translating, transcribing or funding the ongoing work, please get in touch. Archbishop Lefebvre was truly the man sent by Almighty God for our troubled times. *Fuit homo missus a Deo cui nomen erat Marcellus*. His wisdom, his untiring zeal, his Apostolic love for souls, his full frontal assault on the errors and evils of the modernists and his unflinching defence of the truth - this is what our age needs more than ever. It is also a sign by which we may recognise friend from foe, our banner and our uniform. Archbishop Lefebvre is needed now more than ever. And even when almost all have turned their back on him, not all have. Those who have not are the ones who are continuing the real fight, all the betrayals and the vicissitudes of the battlefield notwithstanding. "Ubi Maria, Ibi Ecclesia" - in our own troubled times, I would almost say: "Where Archbishop Lefebvre is, there is the Resistance."

In closing, please let me draw your attention to the conference planned for just after Easter at which I hope to meet as many of you as possible.

- The Editor

A.M.D.G.

Catholic Resistance Conference

London

Saturday 2nd & Sunday 3rd April, 2016

9am - 5pm



Fr. Joseph Pfeiffer

Fr. David Hewko

Fr. Eric Jacqmin

et al.



**The Antoinette Hotel,
The Broadway,
Wimbledon
SW19 1SD**

*Talks; Q&A; Social time;
Mass (both days); Confessions; Rosary;
Lunch and refreshments provided free;*

*For help with accommodation in London,
sought or offered, please contact us.*

Prayers for success, messages of support,
and voluntary contributions to help cover costs
gratefully received from those unable to attend.

***Holy Saints and Martyrs of England and Wales,
Pray for us!***

(Transcribed and translated from the audio available at: http://laportelatine.org/mediatheque/audiotheque/MgrLefebvre/sermons_mgr_lefebvre.php)

‘UBI MARIA IBI ECCLESIA’

Sermon given by His Grace, Archbishop Lefebvre

Écône, Pentecost, 14th May 1989

“All these were perservering with one mind in prayer, with the women and Mary the Mother of Jesus, and with his brethren.” ACTS 1-14



In the name of the Father and of the Son and of the Holy Ghost Amen.

I would like to bring to your attention an aspect of Our Blessed Lady. Yesterday was 13th May, the anniversary of the apparitions of Our Lady of Fatima and we had the procession and renewed the consecration of the seminary to fulfil the wishes of the Blessed Virgin Mary.

Concerning the apostles, we read in the bible, “...acceperunt Spiritum sanctum et COOPERUNT LOQUI,” - “THEY STARTED TO SPEAK.” The Spirit of Truth, the Spirit of Holiness with which they were filled, pushed them to communicate what they had received through words.

Scripture does not mention Our Blessed Lady, but we know that she was there amongst them, with them when the Holy Ghost came, at this memorable event. Let us not forget that it was through Mary that the apostles received this Spirit of Truth and Holiness. Yes, she was the channel through which the Holy Ghost descended onto the apostles and disciples of Our Lord who were there at the Cenacle. The Popes affirm it explicitly, because Mary was filled with the Holy Ghost long before the apostles, long before Pentecost.

The simple fact that when the Angel Gabriel came and announced to Mary, the glorious news of her divine maternity, said to her, “Ave Maria, Gratia plena” - “Hail Mary, full of grace,”

yes she is full of grace, in other words full of the Holy Ghost, and he added, "*Spiritus Sanctus superveniet in te*" - the Holy Ghost will come upon you and by the assistance of the Holy Ghost you will become the mother of Jesus. Thus the Blessed Virgin Mary had her Pentecost before the day of Pentecost.

And she also spoke, when she had still only just received the Holy Ghost, and became the mother of Jesus, then she went and visited Saint Elisabeth her cousin. And it was by her intermediation that St. John the Baptist too received the Holy Ghost, and her cousin Elizabeth through St. John the Baptist. Thus from that very moment Mary started to spread the grace of the Holy Ghost to those with whom she came into contact. And she spoke.

She spoke and she left for us the vibrant words of the *Magnificat*, her *Magnificat*, which is the Gospel of Mary. In the first four verses Mary, filled with the Holy Ghost, sings the glory of God. God had deigned to acknowledge her humility and because she was humble she was elevated to such a high dignity. "*Magnificat anima mea. ..exultavit spiritus meus...*" - my spirit exults with joy, my soul sings the glory of God. In these first four verses, she gives thanks to God for what she had received from the Holy Ghost and for the fact that she had become the mother of God.

In the next four verses, the Blessed Virgin Mary already gives us in advance what Our Lord would later explain in His sermon on the Mount. It is almost a short summary of the sermon on the Mount, of the Beatitudes in particular: blessed are the humble, blessed are the poor, blessed are those who fear God, the "*timentes*," the "*humiles*" the "*esurientes*." She even used the same word that Our Lord would later use: blessed are they that hunger and thirst for justice - "*beati qui esuriunt...*" "*Esurientes*" says the Blessed Virgin Mary, blessed those who hunger and thirst for holiness, for justice.

But woe to those, says the Blessed Virgin Mary, who are proud, woe to those who are full of themselves, to those who trust in their riches, to those who trust in their power. The "*potentes*" the "*divites*", the "*superbi*". That's what the Blessed Virgin warns about: watch out, those of you the proud, you who comfort yourselves with your power and your money, you have not the spirit of poverty, who have not the spirit of humility. God is not with you.

And then in the last two verses, Our Blessed Lady makes a kind of prophecy "*Suscepit Israel puerum suum*" God will look after Israel. But, you might ask, wasn't Israel already under God's protection, as is seen in the Old Testament? Well, it is actually here that the New Testament begins, and Mary sees already the foundation of the Church, with which she will have an efficacious role to play on Pentecost Sunday, since she is the channel through which the Holy Ghost came to the apostles.

The Blessed Virgin Mary already saw the New Israel, the Israel of the New Testament, it is the Blood of Our Lord Jesus Christ, the blood of the New Testament, NOVI et AETERNI TESTAMENTI. "*Hic est calix sanguinis mei, novi et aeterni testamenti.*" This is the Blood of the New Covenant, the New Testament. Mary saw all of it, she saw the foundation of the Church.

Our Blessed Lady didn't just say it in her *Magnificat*, her Gospel, she will also put it into practice. When she speaks of the humble, of those who are poor, those who practice the spirit of poverty, those who practice fear of the Lord: that is something she will show all through her life, Bethlehem shows it, she will submit through fear of the Lord to His Holy Will, by

going wherever St. Joseph says, whether to Bethlehem, or into Egypt, or back to Nazareth. Our Lady fears the Lord and fears the authority of whoever shows her the Will of God. It is a filial fear, not a servile fear. It is her love of God which makes her fear anything which could displease God. And therefore she submits all her life to God.

Whatever trials or sufferings she had, she offered them to God: the trial of Bethlehem, the trial of Our Lord staying in the temple for three days when they were looking for him: "*et nos dolentes quaerebamus te*" - "We have sought thee sorrowing," said Our Lady to the Child Jesus. And she also assisted with sorrow at the death of St. Joseph, this spouse whom she had loved and obeyed with fidelity for thirty years. And then finally, her greatest sorrow, watching her Son die.

All these pains and sorrows that she suffered, she offered them in her humility to God, since throughout her whole life she wanted to do only God's will.

And since, she participated in the foundation of the Church, she has the needs of the Church at heart. She who was filled with the Spirit of Truth and Holiness, she wanted the apostles also, to be filled with this same Spirit and we know that they were filled with this Spirit since they started to talk and they converted thousands of souls and they even gave their life rather than deny the truths that they preached.

I would like in conclusion to take this opportunity to make a few practical applications considering the situation in which we find ourselves today.

People who don't really understand our position and the attitude we have had for all these years since the Council, they like to say, and to remind us constantly, that "Where the Pope is, there is the Church! You are wrong to oppose the Pope, since in opposing the Holy Father are you not opposing the Church, are you not separating yourself from the Church?"

But, my dear brethren, isn't it better to say, with a more profound truth, "Where Mary is, there is the Church."?

Because it is through Mary that the Apostles were made founders of the Church. And Mary cannot err, Mary is infallible. Mary cannot profess error. Mary cannot sin, she is immaculate, conceived without sin. She is holy, perfect and she is the light of truth, and that is what she communicated to the Apostles.

Therefore, as far as the Apostles and St. Peter continued to be united to Mary in the Spirit of Truth, in the Spirit of Holiness, then yes, YES! we are with the Popes, we are with the Church, because she continues the Truth, she continues Holiness.

But, if, by some incredible circumstances, the successor of Peter decided no longer to follow Mary, no longer to spread the Spirit of Truth and Holiness, what would we do? To whom would we turn? Where can we go? We will stay with Mary. We will surround her as the apostles did on Pentecost Sunday. And we will remain with her in the Spirit of Truth and Holiness.

But, my dear brethren, you know, it is a historical fact: not only was Mary present at Pentecost, she wanted to have influence over the Church not only during its first fifteen years, while she was still on this earth after the death of Our Lord. She has, throughout the centuries, watched over her Church and watched over her apostles. She has appeared again and

again to remind us of the truth. The last time she did this was at Fatima, and she gave a secret which she wanted to be published in 1960. Why have the Popes continued to refuse to publish this secret?

I don't know if you are aware, but when there was this ecumenical meeting at Assisi, a group of Catholics, who were not traditionalists, wanted Our Lady of Fatima to be present at Assisi for this meeting. There was a large procession of Italian Catholics who accompanied the Statue of Our Lady of Fatima towards Assisi. But they were turned back. Our Blessed Lady was not wanted at Assisi.

Mary asked that the Pope and all the bishops of the world consecrate the world, and in particular Russia, to her Immaculate Heart. But they haven't done it. They refuse to do what Mary asks them. So there is a real opposition towards Mary, because the Blessed Virgin Mary isn't ecumenical. The Blessed Virgin Mary recognises only Jesus Christ and the Spirit of Jesus Christ, the Spirit of Truth and of Holiness, which is the foundation of the Church, which is the Church itself.

And that's why, when people say that we oppose the Pope, it is not true. We oppose the Pope only when he no longer makes himself the echo of the Holy Ghost in the Truth and in Holiness. But we are not against the Pope, successor of Peter, when really presents himself as the successor of Peter, faithful to his function. That's how we must reply.

So, let us pray to Our Blessed Mother that we will remain faithful, that we will remain faithful to her. It is through her protection and through devotion to her that we will keep the faith and remain part of the Catholic Church. The Blessed Virgin Mary is the Mother of the Catholic Church, she is not the mother of a church which brings all 'religions' together. As His Excellency, Bishop Tissier de Mallerais, said yesterday, "Mary is the Mother of the unique Catholic Church, the unique Divine Church."

Therefore let us ask Our Blessed Lady to help us to remain faithful despite all the difficulties, despite all the ordeals. Let us beg her to intercede for the Church authorities, the Pope and the bishops so that they will return to the true devotion to the Blessed Virgin Mary herself, and that they remain in the spirit which they received on the day of Pentecost, the Spirit of Truth and Holiness, the Spirit of Faith.

Take a look at one more recent example, which really casts doubt on a return to Tradition in the near future by the current authorities in Rome. You know that recently, at the start of March there appeared a decree in Rome which promulgates a new Profession of Faith. In this new Profession of Faith, which in a way replaces the anti-modernist oath of St. Pius X, there is:

- First of all the Creed. No problem there, the Creed is the same one as always. No hesitation about signing that, about making the Creed our Profession of Faith.
- Then there are three articles. The first two are in perfectly conformity with the Traditional Faith, they only say that we are united to all the truths taught by the Popes in the dogmatic councils of the past.
- But the third paragraph, which is explained in the introduction written for this Profession of Faith, demands that those who sign agree with whatever "the Church's Magisterium of Today", the bishops throughout the whole world, profess to believe in.

And in the introduction they say quite clearly, that this is so that everyone has to accept what was said and done during the Council. There we have it. So, they've taken what would have been a normal Profession of Faith and added to it a third paragraph which obliges us to accept the Council and the consequences of the Council which are contrary to what they affirm in the first two paragraphs where they say that you have to adhere to the Traditional doctrine of the Church! And it is precisely this Profession of Faith which they are going to give to all those who have newly submitted to Rome, and make them sign it. Because this Profession of Faith is meant to be signed by all those who hold any kind of position or responsibility, and all those who are going to receive Holy Orders. All those who want to be ordained will have to sign this formula. It's a way of making sure that all those who have newly submitted to the Roman authorities will have to submit to the Council and the consequences of the Council.

Thus we see the will of the Roman authorities to make us submit to this spirit of the Council which is a modernist spirit, a liberal spirit, which has destroyed the Church and is continuing to destroy the Church. This is unconscionable! So we won't accept people saying that we're "against the Pope" - we're not against the Pope as Pope, but we're against the Pope teaching us things that have been condemned by his predecessors! Either we're with his predecessors who proclaimed the eternal truths in accord with the Church from the Apostles to Pius XII; or we are with the Council and against the predecessors of the current Popes. You have to choose! Obviously Tradition is found with the 250 Popes who came before John XXIII and Vatican II. It's clear. Otherwise the Church got it wrong for all that time!

That's the situation we find ourselves in. We have to be clear, decisive and not hesitate. We want to be with the Blessed Virgin Mary, we want to be at Pentecost with the Apostles and the Blessed Virgin in the Spirit of Truth and the Spirit of Holiness, which is the Spirit of the Church, and we won't change. Whichever authorities it is who want to make us change from this Spirit, we will refuse them. We want to remain Catholic. We don't want to be liberals, modernist or Protestants.

And the Blessed Virgin Mary will help us, because she is allergic to error. She has a severe allergy towards error and a profound horror of sin, she finds all sin repugnant. Mary favours truth, she despises error, by her nature she is against anything which opposes truth or holiness, regardless of what kind of sin it is, even if it is only a venial sin or just a minor negligence. She is allergic to them because she wants to remain in the Spirit of Holiness and Truth. Let us ask her to transmit to us her allergy.

Fr. Garrigou-Lagrange calls her "Our Lady of Horror." What does he mean by that? The Blessed Virgin Mary has a horror of error and a horror of sin, this horror is part of her nature. She cannot accept sin or error, because error and sin are the devil's work and we all know well that Our Blessed Lady was born to trample on the head of the serpent, to bring to naught Satan and all his works.

Let us therefore unite ourselves to her and remain always united to her. Thus she will preserve us from sin and all errors and she will keep us in the spirit of truth and holiness.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

SPOT THE DIFFERENCE!



1. BISHOP WILLIAMSON:

“...Catholics are right who have clung to Tradition to avoid the danger. But as they have had to put a distance between themselves and

the mainstream Church, so they have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality.”

2. THE NEO-SSPX GENERAL COUNCIL (BISHOP FELLAY, FR. PFLUGER, FR. NELY) :

“...This failure to distinguish leads one or the other of you three to an absolute hardening. This is serious because such a caricature no longer corresponds to reality and logically it will in the future finish up in a true schism. And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome.”



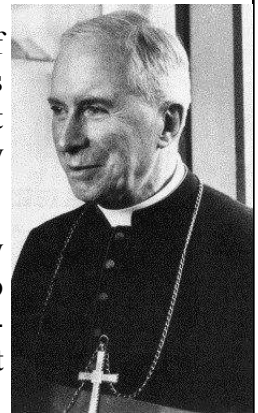
3. ARCHBISHOP LEFEBVRE:

“The Society will be accused of exaggerating the errors of Vatican II, of abusively criticising the writings and actions of the Pope and bishops and of being too rigid when it comes to the Traditional rites and ultimately, of a tendency to be sectarian which will one day lead to schism.”

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

...

Cardinal Ratzinger always told me, “But Monsignor, there is only one Church, you mustn’t make a parallel church.” Which is this Church for him? The conciliar church, that is clear!”



Reprinted with kind permission from the December 2015 issue of “Catholic Candle”:
catholiccandle.neocities.org

The Danger of So-Called “Miracles” in the Conciliar Church

The following is an effort to correct and counter faith-destroying statements from the author of the *Eleison Comments* blog. I will not name the bishop so as not to embarrass him. I suspect that at one time or other you have run across this blog and considered it worth reading. I also have read it from time to time. *Catholic Candle* even reprinted one issue. However, not all that is published in *Eleison* is worth reading. In fact, some articles sow doubt and confusion that harm souls.

That harm is the reason for this article.

I will not republish these *Eleison Comments* (E.C.) articles here because I don’t want to be guilty of spreading further doubt and confusion. I will point out the problems and errors in the articles.

Traditional Catholics have always clearly known to stay far away from the Novus Ordo Missae (N.O.M.) because it subverts one’s Faith and greatly offends our Lord. The E.C.’s author says the opposite, viz., that Catholics should attend the N.O.M. if they *perceive* that it helps them spiritually.

He has since refused to admit that his advice is evil. In fact, he is doubling down on his ill-advised counsel by claiming there are miracles connected to the Novus Ordo. The devil himself works these “miracles” and, of course, they were not (and could not be) approved by the prudent pre-Vatican II Church. The devil loves false “apparitions” and “miracles,” for by them he occasionally can undermine the faith of immense crowds, lead them into disobedience to the Church’s hierarchy, or even into schism, and distract them from their duties of state. Archbishop Lefebvre publicly denounced the widespread tendency of today’s credulous Catholics to run after such phenomena of doubtful origin. *Angelus*, May 1979, article: “Dubious Devotions”. Obviously the Church must, and does, regulate discipline with great care in such a dangerous domain. Canon 1399 §5 (pre-Vatican II code) forbids priests and faithful to publish, read, possess, sell, translate, or distribute any books or other publications (e.g., papers, magazines, pamphlets) which treat of new apparitions or miracles, unapproved by the Church.

Why would this Traditional leader speak so recklessly (i.e., citing supposed “miracles” connected to the Novus Ordo, to imply that Christ approves of people attending the N.O.M.), if this leader wasn’t trying to regain credibility with his confrères, heedless of how many trusting souls might take his advice and lose their souls. This is self-interest, not doing his duty.

Let us pray hard for this bishop. He has worked hard to save souls in the past and we need him very much in the Resistance Movement.

Of course, he must retract his advice about attending the Novus Ordo.

The Foolishness of Believing that (Supposed) “Miracles” Show that Some People Should Attend the New Mass

On December 13, 2014, a certain Resistance leader affirmed one of our core Traditional Catholic principles, viz., that no one should ever attend the new mass:

“Take for instance the Novus Ordo Mass. ... [I]t is as a whole so bad that no priest should use it, nor Catholic attend it. ... [I]f I say that the new Mass must always be avoided, I am telling the truth”

Eleison Comments #387 (emphasis added).

In June 2015, this same leader contradicted himself and publicly stated: “I would not say that every single person must stay away from every single novus ordo mass.”

Over a three-week period in autumn 2015, this leader publicly promoted (supposed) “miracles” which *he claimed that God worked* in connection with the new mass. In these public statements, this leader stressed his belief that God performed these supposed “miracles” to show the new mass can be valid. But since Traditional Catholics know that whether the new mass is valid or not, they must completely avoid it, why do Catholics need to know (and why should they care?) if the new mass is sometimes valid? This is like the fact that black (satanic) masses can sometimes be valid. But Catholics don’t need to know this because they must stay far away from black masses, whether they are valid or not.

Because the new conciliar mass, like the black mass, is inherently bad, it is an irreverent treatment of the sacred. In other words, the new mass is inherently a sacrilege. *Summa*, IIa IIae, Q.99, a.1. If a new mass or black mass were valid, that merely makes it objectively worse - by being a valid (rather than invalid) sacrilege. A valid sacrilege even more strongly calls down the wrath of God because a valid sacrilege compels God Himself (Sacramentally present) to take part in the sacrilege.

So it should be irrelevant to Traditional Catholics whether the new mass is valid. But here is how this Resistance leader ties together these (supposed) “miracles” - *which he publicly states that God worked* - with his pernicious view that some people should attend the new mass:

“[O]n the Internet can be found cases of Eucharistic miracles involving the Novus Ordo Mass How would this be possible if the Novus Ordo Mass was absolutely to be avoided?”

Quoted from an email this leader wrote on July 21, 2015.

This present article examines this leader’s rash view that Traditional Catholics should change their position on the new mass because of (supposed) “miracles”.

We begin with our unshakable Traditional Catholic principles that the conciliar church is a new religion and its main liturgical expression is the new mass. Our Lord warned us that a bad tree cannot bear good fruit. Vatican II is a bad tree and bears only bad fruit—notably the new mass. To believe that the new mass can be good for anyone to attend, is to be deaf to our Lord’s words and to foolishly believe that bad trees can bear good fruit for anyone.

It defies Catholic teaching and Catholic common sense to accept a different religion (viz., the new conciliar religion) or its liturgy (the new mass) based on any theory whatsoever. We should not accept the conciliar (false) faith or its fruit (the new mass) any more than we should accept the satanic (false) faith or its fruit (the black mass).

So when this Resistance leader recently told people, “I would not say that every single person must stay away from every single novus ordo mass”, he was as gravely wrong as if he said (about a different evil mass): “I would not say that every single person must stay away from every single *black mass*”.

We should never change our Traditional Catholic principles based on supposed “miracles”

St. Paul warned his flock to never accept anything un-Catholic, even because of a supposed miracle or vision: “But though ... an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.” Galatians, 1:8. St. Paul further explains that this “angel of light” is the devil: “Satan himself transformeth himself into an angel of light.” II Cor. 11:14.

Our Lord warned, “there shall arise false christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.” St. Matthew, 24:24. The devil uses false “signs and wonders” to lead credulous people away from what they *know* based on the principles of the Catholic Faith. So whenever there are “signs and wonders” which promote something un-Catholic, we know they must come from the devil (unless they are mere human deceit). Such “signs and wonders” might have no natural explanation (and be from the devil), but they could never be God’s work.

The Catholic principle which our Lord and St. Paul are teaching is that we must never consider that bad might be good because of so-called “miracles”. Only the man of weak Faith or the Traditional Catholic of weak conviction would read about (supposed) “miracles” with openness to the idea that maybe the Faith is wrong about something, or maybe Traditional Catholicism does not appreciate the good in the conciliar church (or the new mass).

So when this Resistance leader recently told people, “I would not say that every single person must stay away from every single novus ordo mass”, and he promoted the false idea that God works “miracles” to promote the new mass in any way, this leader is showing he is a Traditional Catholic of weak conviction.

Advising confused Catholics

We sometimes talk with confused people who are diabolically disoriented and who think that evil is good. For example, an abortionist recently declared publicly that her conscience told her to perform abortions. [<http://www.lifenews.com/2015/12/09/abortionistwho-dismembers-babies-in-late-abortions-ill-do-whatever-my-conscience-tells-me/>]

But we must *never* advise such erring people to do what is evil. We must tell them that what they do is wrong and, if their conscience tells them to do something evil, they must

inform their conscience better, through praying, obtaining *good* advice, studying *sound* Catholic doctrine, etc.

Advising a confused Catholic who believes that he experiences good from doing evil

No one should ever be advised to attend the new mass because he thinks he notices that it does him good. This is similar to the principle that no one should commit adultery, rob a bank or attend a black mass, even if he believes that he notices that such conduct (supposedly) brings him closer to God.

God can use whatever occasion (place, time, event, etc.) He wishes, to give His grace. So, e.g., God could use a (confused) person’s attendance at a new mass as an occasion of some good, such as causing someone to see how empty and man-centered the new mass is. But God never uses evil—like the new mass—as a source of grace. It is obvious, of course, that we should not attend the new mass motivated by the possibility that the new mass could be an occasion of grace, any more than we should attend a black mass or rob a bank, because it could be an occasion of grace. Those sins are not sources of grace but are always evil and offend God.

St. Ignatius of Loyola gives us Rules for the Discernment of Spirits to help us to discern when we are being led by the devil:

“We ought to note well the course of the thoughts, and if the beginning, middle and end is all good, inclined to all good, it is a sign of the good Angel; but if in the course of the thoughts which he brings, it ends in something bad, ... it is a clear sign that it proceeds from the evil spirit”

Spiritual Exercises, Fifth Rule, Second Week (emphasis added).

Applying this Rule to the example immediately above: while attending the new mass, if a person comes to understand how man-centered the new mass is, and decides to never return, that would be an example of God (or the good angel) using a new mass as an *occasion* (not a source) of good. In other words, God used the person’s attendance at the new mass as the place and activity during which He showed the person the evil of the new mass.

On the other hand, if that person saw how empty the new mass is and resolved to make it more “meaningful” by becoming a “eucharistic minister”, then plainly that inspiration (which ends in something bad) comes from the devil, because the person’s ties to the new mass are strengthened, instead of being broken (as God demands). This inspiration is demonic however much the person is convinced that it strengthens his faith.

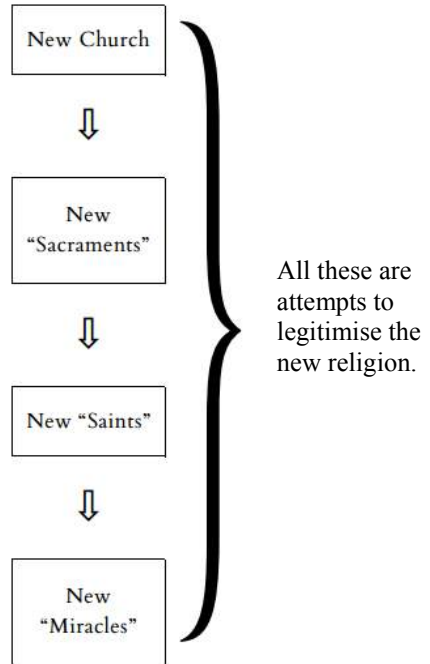
Traditional Catholics must not make decisions based on sentimentality! We must do what is objectively right, and we must not advise another person to do objective evil (like attend the new mass) even if such person “feels” (wrongly, of course) that the evil activity is a source of God’s blessings. Acting on such feelings is the sort of “*touchy-feely fiftyism*” that this same Resistance leader has correctly fought for decades!

Let us pray hard for this confused Resistance leader! He has done much good in the past and he could also do much good in the future!

Catholic Candle Note - Here is a short schema which visually shows the devil's plan to use false "miracles" to promote the new mass and ultimately, the new conciliar religion.

"Then if any man shall say to you: Lo here is the Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect..." St. Matthew 24:23-24

St Ephraim tells us in his sermon for the 24th Sunday after Pentecost that the devil using his Anti-Christ will "blaspheme, declaring: 'I am the Father and the Son, the first and the last, and there is no other God but me.'... But when the Accursed has come and has worked signs and lying wonders, the people will be assembled together and they will come to see the god, and multitudes will adhere to him and all will deny their God, and all will call upon those who are close to them to praise the son of perdition... and the elect shall fly from his face to the mountaintops and to the hills..."



The devil must needs mock God and therefore mimic His True Church. This is the ULTIMATE BLASPHEMY that he tries to hurl against God. Plus, the devil gets an added "bonus" of leading more souls to hell.

Resist All Modernism! (Wherever it comes from!)

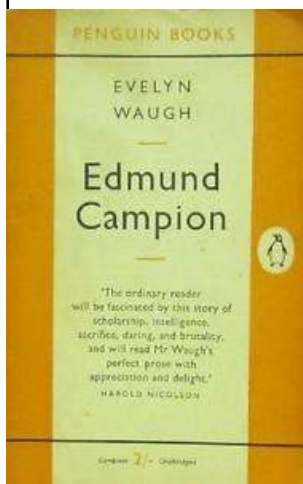


Please Note Our New Address -
"The Recusant Mass Fund"

*Dalton House
60 Windsor Avenue
London
SW19 2RR*

THANK YOU FOR YOUR SUPPORT!

“Edmund Campion” by Evelyn Waugh



I remember reading this book at the age of sixteen and finding it very entertaining and edifying (I read it almost in one sitting, if my memory serves). It was only on taking the time to re-read it recently, towards the end of the summer, however, that I suddenly remembered just how good it is and why.

Though he is perhaps best known for “Brideshead Revisited” (in Traditional Catholic circles at least), the more devoted readers of Evelyn Waugh will realise that Brideshead is rather different from the cynical (yet very entertaining!) black humour and irreverent mockery of the modern world and its idols which made Waugh his name in the decade or so before the Second World War. “Edmund Campion” is likewise far from typical and is possibly the most serious and reverent thing which Waugh ever wrote (though I may be wrong, being myself no expert on him and relying only on my own moderate experience). I remember hearing somewhere that the literary critics of his day were not at

all impressed with “Edmund Campion” and it was not ‘popular’ in the way that his other books had been. Somehow, I doubt whether that would have troubled Waugh a great deal. Not only did he see right through “literary critics”, he also possessed a conscience and, most importantly of all, the Catholic Faith.

Space forbids writing very much more about the author, fascinating though he is. A founder member of the Latin Mass Society in 1965, five years before the SSPX existed, and a man who hated and opposed the liturgical changes which were already creeping in even in the mid-1960s, I regard him as someone whom we can claim as a sort of spiritual “patron” even if not a Saint. Say a prayer for him, he accomplished much good in his lifetime. And one of the pieces of good which is his legacy to you and I, is his excellent biography of that giant of English recusant Catholicism, Edmund Campion SJ.

It is impossible to appreciate the life and work of Campion without having at least some understanding of Elizabethan England. The picture which Waugh paints is vivid and yet bleak. Abandoned and bereft of everything they had once known and taken comfort from, left with nothing but their Faith and their own small numbers (and even there, the possibility of betrayal from within never far away), the English Catholics of the late 1500s suffered in ways which it has taken the last three years of SSPX betrayal to make us appreciate. And yet even in our predicament, we are not actually facing physical threats: ruinous fines, imprisonment, torture, death. Perhaps we can say that we are experiencing a mere shadow of what forebears suffered so that we could be Catholic.

“These were the conditions of life,” writes Waugh, “always vexatious, often utterly disastrous of the people to whom the Jesuits were being sent, people ... guilty of no crime except adherence to the traditional faith of their country. They were conditions which, in the natural course, could only produce despair...” (p.91)

It is perhaps a truism that the fifth mark of the Church is "persecuted". If you are not suffering, if you are not having a hard time, if you are not filled with worry, apprehension (humanly speaking) about the future, then there is something wrong. Being worried is often a sign that you don't need to be worried, whereas not being worried is often a sign that you should be. The Resistance is not glamorous, it is painful and inconvenient, and the more generous the spirit of sacrifice for the true Faith which has gone into it, the greater the suffering will be. But we should be comforted by that fact. And if we are tempted to think that Providence has given us a hard time, spare a thought for our ancestors:

"The ruined men at the Marshalsea [prison], who for years had heard no news except of failure and betrayal; men cut off from the vivid Catholic life of Douai and Rome, who followed a loyalty which they themselves could not explain, against not only the fashion and authority, but what seemed to be the massed scholarship and reason of their age..." (p.100)

The missionary priests, the Jesuits such as Campion, arrived in England knowing that their task was humanly speaking all but impossible. They had to show, primarily through their own example, that a supernatural solution existed to every seemingly hopeless situation. *"They came with gaiety amongst a people where hope was dead. The past held only regret and the future apprehension..."* (p.91)

The battle-hardened Resistance Catholic of 2016, reading Waugh's description of the English Recusants of the 16th century, will have more than a little sympathy for that generation. And yet, we must learn from them if we are to triumph as they did: what they did, we can do. The supernatural answer was (as it always is) suffering, sacrifice and generosity. This was the generation of Catholics, says Waugh, who "surrendered themselves to their destiny without calculation or reserve." They were the ones,

"...for whom the honourable pleasures and occupations of an earlier age were forbidden; whose choice lay between the ordered, respectable life of their ancestors and the faith which had sanctified it; who followed holiness, though it led through bitter ways to poverty, disgrace, exile, imprisonment, and death; who followed it gaily." (p.92)

This spirit of generous sacrifice, of cheerful combat, of uncomplaining and uncomplicated acceptance of whatever the future brings, is perhaps nowhere better exemplified than in the famous "Campion's Brag". Written as a sort of manifesto or mission statement (though it is also sometimes regarded as a sort of legal disclaimer), and later given the name "brag" by his enemies, Campion set out with pen and ink, in an open and honest way, to describe why he had returned to England as a Jesuit priest and what his aims and intentions were. We will quote only a portion from near the end:

"And touching our Society, be it known to you that we have made a league - all the Jesuits in the world whose succession and multitude must overreach all the practices of England - cheerfully to carry the cross you shall lay upon us, and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments or consumed with your prisons. The expense is reckoned, the enterprise is begun; if it is of God, it cannot be withstood. So the Faith was planted: so it must be restored."

(p.102)

The Society of Jesus was itself brand new at this point in time, and both Catholics and Protestants did not quite know what to make of it. From the Protestant government, the black propaganda was put about that the "Jesuits" were political revolutionaries,

"...the vanguard of a Spanish invasion; their business was to murder the Queen and the Council and set the country in anarchy. ... The news that disguised Jesuits were now at large in the English countryside caused indignation and alarm, and those who had been apathetic when the quarry was a Marian priest, now joined fiercely in the hunt." (p.104)

And yet it was not only the (unsurprising) prejudices of the Protestants that Campion & co had to contend with, but also with hostility from their own side. Some Marian priests, so called because they had been ordained in the rule of the last Catholic monarch, Mary Tudor, and others were not only suspicious but sometimes even openly hostile. If once again we draw any kind of parallel with the present day Catholic Resistance, it will have the usual limitations but is useful for all that. The government of England had already by this point gone from Catholic to Protestant to Catholic and finally back to Protestant again in the space of less than thirty years, and there were many Catholics in Elizabethan England who hoped that it would change once again. If only everyone would just keep their heads down and survive this latest unfavourable change, they thought, then there would still be plenty of Catholics left the next time things changed in their favour. The last thing which they wanted to see was a lot of foreign-trained priests from a new order entering the country and stirring things up.

Like the Resistance of today, the Catholic Resistance in 16th century England suffered more than one internecine quarrel. One of the main such disputes which existed when the Jesuits arrived in England, was the question of whether or not one ought to attend the local parish church. At the beginning of Elizabeth's reign, many parishes had changed little if at all since the Catholic days of Mary. It was the same priests, in the same churches. The Mass would gradually be changed into a more Protestant service and more changes would happen as time wore on, but in the early days it was a question on which opinions were divided. There were those who said that to attend the officially approved services signified a public acceptance of the official line: it was, after all, a public act of worship. There were other Catholics, however, who still attended their local church, thereby avoiding penalties and punishments at the hands of the authorities. These Catholics could claim truthfully that there was no heresy in the sermon, nor anything visibly anti-Catholic in any of the proceedings; even after the changes began to be brought in, in many places, writes Waugh, the prayers were identical and merely translated into English. Moreover, these Catholics could claim that they did not agree with it even though they attended the officially approved venue on Sunday to stay out of trouble. The Jesuits, however, took the "hard line", and strictly forbade any of the faithful to attend any "approved" services as a matter of principle, no matter how "harmless" they might otherwise be. At a private meeting of priests and laymen, called to discuss these matters, which later became known colloquially as "the Synod of Southwark", Fr. Persons, the Jesuit superior in England, pronounced as follows on the question:

"So public an act as is going to the church, where profession is made to impugn the truth and to deface, alienate and bring into hatred Christ's Catholic Church is the highest iniquity that can be committed."

(p.95)

Of course, historical parallels are tricky things and we must be careful not to exaggerate the similarities with the internecine disputes of our own day. My main purpose in mentioning the issue is not to attempt to draw an exact parallel, but to point out that the Recusant Catholics did have their own internal disagreements as does the Resistance of our own day, and that the matter disputed was in some ways similar. Of course, history records who was right. The Catholics who stayed away on Sunday and awaited the infrequent visits of one of the "illegal" priests who would say Mass in their home or the home of a friend before hurrying on elsewhere, these good souls persevered and retained their Catholic identity and the Faith; the Catholics who continued to attend their local church did not. The Jesuits made a clear stand on the issue. It was not calculated to make them popular, but had it not been done, who knows if anything of the Catholic Faith would have survived in this country.

There is a great deal more which could be said about this wonderful book, which space prohibits. Even without the various parallels with our own poor situation today, it is, apart from anything else a gripping read and the 170 pages fly past. The earlier part concentrates on the man himself, Edmund Campion, who in a more "normal" age a couple of generations earlier would undoubtedly have become a renowned scholar in his own right. In the middle of the book comes a lot more detail and focus on the situation in England: the many difficulties and crises of conscience for Catholics; the constant travelling all over the country and 'burning themselves out for souls' which the priests did (Campion travelled as far north as Lancashire where, says Waugh, a veritable tradition of tales of his visit was still alive more than a hundred years later); and the English seminary, founded across the channel in France by Dr. (later Cardinal) William Allen, to train English priests. The priests produced in this seminary were formed for a life of sacrifice and knew that ordination meant death. All of them were sent back into England: some of them managed to last a few years, some a few months, some only a few days before being caught. Some were caught instantly on setting foot in port. Once again, we must be careful of drawing parallels with the present day, but it will be of interest to many readers to see what Waugh says about this seminary:

"The English College at Douai, to which Campion now went [first, before becoming a Jesuit] had already, in the three years of its existence, become a rallying point for Catholic refugees of the most varying character and antecedents. ... The system of education imposed by the government made it increasingly difficult to train candidates for orders in England; in a few years the Marian priests would begin to die out and, as Cecil foresaw, the old Church would quietly expire with them; that Catholicism did in fact survive ... is due, more than to any other one man, to William Allen.

[...]

Throughout the whole period he was in constant anxiety about money. ... Seven priests and thirteen candidates for orders living sparsely and precariously, constituted the entire permanent community. Some were dependent on remittances sent out from England. Others on grants from Philip and local patrons.

[...]

The teaching was counter-reformatory; in theology and exegesis they concentrated almost entirely upon controversial texts; in their spiritual exercises they were prepared for sacrifice; they were being trained not as scholars and gentlemen, but as missionaries and martyrs." (pp.46-48)

There was criticism, writes Waugh, from other Catholics about the "waste" of going to all this effort merely to see its results end quickly on the scaffold. Allen's attitude was one of imperturbable perseverance: "one aim was paramount to him, whatever it cost; the Church of Augustine, Edward the Confessor, Thomas of Canterbury and Thomas More must go on!"

The later part of the book contains a detailed account of Campion's capture, arrest, imprisonment and trial, ending finally with his martyrdom. The subject itself is so extraordinary and heroic, and the narration so vivid, that even a non-Catholic must surely find it worthy of any cold war spy movie or thriller. Campion's story itself is not only an essential ingredient of the English Catholic identity, part of our history, the history our ancestors in the Faith. It is also, as is the case with Martyrs, something which extends beyond the borders of England and is a legacy bequeathed to Catholics all over the world. Throughout the world, but in England especially, his story should be a vital part of the education of every Catholic. And nobody tells it better than Waugh.

Let us conclude with the words of Campion himself, spoken to the judge and jury at his own trial immediately following his being found guilty:



"In condemning us you condemn all your own ancestors - all the ancient priests, bishops and kings - all that was once the glory of England, the island of Saints, and the most devoted child of the See of Peter.

For what have we taught, however much you may qualify it with the odious name of treason, that they did not uniformly teach? To be condemned with these lights - not of England only, but of the world - by their degenerate descendants, is both gladness and glory to us.

God lives; posterity will live; their judgement is not so liable to corruption as that of those who are now going to sentence us to death."

(pp.160-161)

Vigil of Adoration

Friday 26th February - 7pm Mass

- All Night Adoration
- Benediction of the Blessed Sacrament

Saturday 27th February - 7am Mass



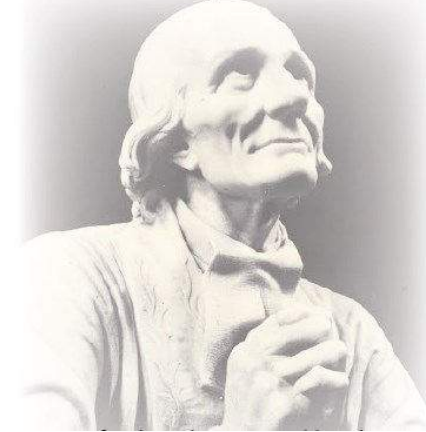
S.W. London (contact us for further details...)

Letter to Friends and Benefactors

*Taken from "Gladium",
the newsletter of Our Lady of Mount Carmel Seminary*

Available online at:
ourladyofmountcarmelusa.com/gladium-christmas-newsletter-christmas-2015/

**NO PRIESTS, NO SACRIFICE;
NO SACRIFICE, NO RELIGION**



"If we did not have the sacrament of Holy Orders, we would not have Our Lord. Who is it that places Him here in this tabernacle? It is the priest. Who is it who receives our souls at their entry into life? The priest. Who nourishes them by giving them the power of making their pilgrimage (through life)? The priest. Who prepares them to appear before God by washing them for the last time in the blood of Jesus Christ?

The priest, always the priest. And if the soul dies (through serious sin) who raises it again to life; who brings it calm and peace? Again it is the priest... Do you go to confession to the Blessed Virgin or to an angel..? Can they absolve you? No! You can call down two hundred angels but they cannot absolve you. He can say to you: 'Go in peace, I pardon you.' Oh, what a great office is that of the priest! The priest will understand himself only in Heaven. If he knew on earth, he would die, not of fright, but of love! The other benefits of God would mean nothing to you without the priest.

What would it profit you to have a house filled with gold, if you had no one who could open the door for you? The priest has the key to heavenly treasures. It is for him to open; he is the minister of God, the administrator of His goods. The priest is not for himself... he is for you. Leave a parish twenty years without a priest; beasts would be adored there. If the missionary ad myself were to go there, you would say: 'What are you doing in this Church? There is no longer Mass: Our Lord is not there any more; each one must pray for himself.' When they want to destroy religion, they commence by attacking the priests, because when there are no more priests there is no more sacrifice, and when there is no longer sacrifice, there is no longer a religion." - St. John Vianney

Dear Friends and Benefactors,

It is difficult to gather roses in winter, especially on icy peaks. We are now in the winter of the world. The beautiful blossoms of the Catholic mediaeval world have long since fallen to earth and withered away, even the evergreens have lost their colour so long ago. Vatican II removed in its wake the few wreaths of green life that remained in a world created by God in magnificent beauty. Souls are in the great winter of sin and vice of all types that has made charity to grow frozen hard, in the greatest cold since the world's beautiful and warm beginning.

The world is now experiencing the sorrow that one Mexican neophyte felt 500 years ago, when he saw his uncle dying. Juan Bernardino told him: "Fetch the padre! I am dying!" Juan Diego therefore in distress forsook his scheduled meeting with his Mother to go and get the Padre to anoint his uncle, dying of an arrow in the heart, sent by the enemies of the New Faith that came to a New World, which his fellow Aztecs rejected. Distraught, he thought he would miss the meeting with his Mother, only this one time. Surely she would understand. A priest and a doctor were what was needed now. He ran with haste around the hill of meeting, hoping not to be seen by the Mother he loved, but did not understand.



It was not use. The Mother came down from the hill and intercepted her poor ignorant Juanito Diego, who could not escape Her though he tried. Embarrassed, Juan explained his plight, and made his excuses to his Mother. She told him, "My little Juanito Diego, why did you not come to Me, for I am the Mother of all who suffer, do you not know that you are in the folds of My mantle? All who suffer will find solace in the folding of my arms. Even now your uncle is healed, I am speaking to him now. Don't worry about him. Go to the place where you first saw Me and there, gather flowers on the top of that icy hill, in the midst of winter. Bring the flowers to Me and I will arrange them. Bring them to the bishop and once again, ask him to build a church in this place." With great joy Juan Diego believed his Mother and climbed that icy cold hill to find beautiful Castilian roses, flowers he had never seen. He brought them to his Mother. She arranged them with her own hands and then he went to the unbelieving bishop, in a sceptical city that did not want to see him coming again, with joy and faith.

When he finally saw Bishop Zumaraga he released the roses that he gathered and were arranged by his mother's hands. The roses became a brush and their colour became paint, producing an instant image, wrought upon coarse and rough cloth, worn by an

ignorant neophyte, and there appeared the most beautiful image of “a Woman clothed with the sun and standing on the moon,” with the stars under her dominion, and the God-Man in Her womb, a small cross about Her neck.

Have times changed since that December 12th not so long ago? No, they have not. Today, millions of souls who have an appointment with Mother Mary are running around Her Mount and seeking doctors, fathers of all sorts, lawyers, psychiatrists, false Christs, etc. to try to heal the wounds of their broken hearts. So few are turning to their Mother. No worry, no one can escape the love of a Mother, especially not the Mother of God, the Mother of the priest, the Mother of the Church, the Mother of poor sinners, the Mother of us all! The woman clothed with the sun came to us again at Fatima, and the sun in its joy “like a bridegroom coming forth from his chamber” (Ps.18), could not contain its joy. That sun which only stood still for Josue, danced for its Mother, the Mother that was there when the sun was first formed on the fourth day, at the beginning of time (Eccli.24,14).

It was almost 100 years ago when the sun danced for joy in the presence of its Mother, the reason for its rising. What are we to do in this eleventh hour of winter? Let us open our eyes and see the Mother, hear and believe Her words. The time of sorrow is near its ending. It is time to climb icy mountains in search of the most beautiful rose of charity. Let us gather these winter roses at the request of our Mother, while we still can. Take them to our Mother and let her arrange them as She wishes. How does one gather winter roses? First, says St. Augustine, climb the mountain of Beatitudes. There we listen to the teaching, the true Doctrine of Christ. This Doctrine is Faith which we must make swell in the hearts of faithful hearers, unbounded Hope that produces necessarily true, lasting Charity. Without Faith and Hope there can be no Charity, just as without whiteness, coldness and roundness, there can be no snowball. We must in these times bring warm, true Charity to a cold and wicked world, by returning good for evil, Truth for lies, justice for injustice, virtue for vice, as our ancestors in the Faith have done for the past 2000 years. Finally, let the Mother heal the wounds of our relatives all around the world.

So many today, like wicked Protestants, do not believe in Mary, so many others claim to believe in “Her” but don’t wish to obey her teaching: “Do whatever He tells you.” Still others believe that our Holy Mother needs our love and prayers to help Her achieve Her Victory. Others believe that the love of Mary is important but won’t bring the victory over the devil’s cohorts. All these are gravely wrong, for the Blessed Virgin does not need our belief in Her to be our Mother. She already is our Mother, by the decree of Her Divine Son. No one else need vote on Her Motherhood. Her Divine Son asked Her to take us as Her children, while He hung on the Cross. She cannot be stopped from Mothering us, since that time. St. Augustine tells us that **She** is the difference between the weak, cowardly Apostles of Good Friday, and the Apostles finally ready to receive the Holy Ghost, ready to convert the world and die fearlessly for Christ, 53 days later. The tragedy of Judas is that he killed himself before the Most Blessed Virgin could become his Mother. Had he only delayed his suicide a few more hours, surely he would have repented. There are many Judases today killing themselves in our modern world, when if only they could delay a bit longer, Mother Mary would save them. The Blessed Virgin is only about Her Divine Son, and hence, being at Her side, and in the “crossing of Her arms” is somehow the only way to get the strength to obey the Gospel of Her Son. Protestants continue to fragment amongst themselves and turn

more and more away from Christ's teaching, since they try in vain to "believe in a false Jesus," without His True Mother, Mary. The Blessed Mother does not need us to believe in Her to have Her victory, any more than She needs the demonic serpent to believe in Her, in order for his head to be successfully crushed. We need Mary, She does not, in the least bit, need us.



When a little child helps her mother in the kitchen, the work takes twice as long, and the mother must work around the child's blunders. It is so much more so with us, in our great ignorant weakness, towards our Most Holy Immaculate Mother Mary. She could so easily and simply destroy Satan, and spread her Son's Kingdom, without Her "little ones"; indeed She could, but that is so unlike a Mother. Mothers always travel with their children in tow. So in these last times of the world, the Blessed Mother will take us with Her to battle the devil, take us with Her to the great Victory that is so near in this upcoming year of 2016. We are getting so close to the end of the 100 years of the Devil being unchained, according to the vision of Pope Leo XIII and to the centenary anniversary of the joyful dance of the sun.

Hence, what we do need now are vocations, apostles, apostles of Jesus and Mary, apostles for our times. Archbishop Marcel Lefebvre founded the Religious Congregation to which I belong, back in 1970, feast of All Saints. He called this Congregation "the Apostles of Jesus and Mary" or by its popular title, "the Society of St. Pius X".

Some say that we can't have vocations anymore, since the world and its nature has been too corrupted by the devil, and therefore we must sit back and watch. Waiting with our spiritual drinks and our spiritual popcorn for the great show, to see the grand event of the evening that we've all been waiting for; and woe to those who must go to the popcorn stand to reload their bowl of spiritual popcorn, salted with faith, of course, buttered with oily love, of course, lest they miss the grand finale of the greatest show on earth. Just "stay alive" and "take care of yourself" and let Mary do the rest. Wait, and you won't miss the show. In the meantime, stay where you are and don't show any lack of Faith by thinking you can do something to help Mary attain Her Victory.

Others say we do indeed need vocations, but vocations that are "balanced," "erudite," "spiritual" in their mannerisms and good examples, who receive a solid foundation both in the truths of the Faith and also an understanding of what's going on in our modern world, with a due respect for the good discoveries of modern psychiatry and modern science, whilst avoiding all excesses. For Aristotle once said, and was repeated by St. Thomas, "*in medio stat virtus*" (i.e. virtue stands in the middle, between excess and defect). Be patient, the victory over Modernism will be won slowly by "prudently balanced," "realistic," "skilled" gentlemen, who will gain back Christendom one concession at a time. Tis latter is the new view of the neo-SSPX.

There is another view, the true one. We need vocations, but let them be from the highways and the hedges, from all walks of life, whosoever wants to be counted in the house of

Rahab in the great battle to come. We must be caught wearing the armour of Mary, lest we be destroyed.

The vocations of the end times need not be the same as in the middle times. The workers that come at the eleventh hour need not be as strong or skilled as the workers hired earlier in the day. If I'm going to work for a penny a day, even if I sign on at the last minute, I might as well sign up for a quick penny, since its now the last minute. Let us give two examples: 1.) When a basketball team is about to have a certain victory in a landslide walloping of an opponent, in the last minute the A-team is benched, and the bench-warmers mount the floor to play in the "garbage minutes" when its too late for them to spoil the victory. These bench-warmers will share in the victory and receive the same crown as the A-team. 2.) When a war is going poorly and the main soldiers have been wiped out by the enemy guns and ammunition, and morale is low and all seems surely lost, then the 15 year old boys and the old men, the disabled and the rejected are welcomed into the army, so that they might be thrown at the enemy, to delay the inevitable.

Hence, there are two ways of looking at our 21st century: 1.) It is the time of the Victory of Mary, the Devil is at the end of his fight, and in fear, awaits his certain defeat. In this case, the A-team of vocations is not needed. We need only send in the bench-warmers, the weaklings that barely made the Catholic team, to the fray and let them battle the last minute on the court and share in the victory already prepared by the great St. Thomas Aquinases, the St. Pius V's and Xth's, the John Vianneys and the Joan of Arcs, and already won by "She who is more terrible than an army in battle array." Let young men and women come onto the court to share in the massacring of an already defeated and dejected Father of Lies. Let sons of Mary and brides of Christ join the assured Victory. This eleventh hour is the best hour to sign up for the Army of Christ the King! 2.) It is the time of hopeless defeat. Authority is destroyed, nature is too severely wounded, even the great saints of our time (viz. Abp. Lefebvre and St. Pius X) could not stop the flood of Satan's armies. Well then, if this is the case, then the "A-team" would be useless anyway in our Fight. Therefore, let the weak and dejected, the ignorant and the fools, all those from the highways and the hedges come to join the Army. These weak ones fight, not because they believe in their non-existent strength, but because, and only because, they believe in the cause.

Therefore, whether we be foolish optimists that believe that we are near imminent victory, or whether we be even more foolish pessimists that believe we are near defeat, its time to join the Army of Christ. It is the time of the "B-team", the "rejected" vocations. It is the time to join the Army of our Holy Mother Mary. We need not be intelligent or strong. We need only to believe in our Mother, in Her Wisdom, that was from the beginning of time; in Her strength that is greater than the Global State of Satan, and the doomed army of the Anti-Christ and whatever other weapons the Devil has.



Any Fools want to join the Army of Our Lady of Guadalupe, Our Lady of Mt. Carmel?
Contact us at Our Lady of Mt. Carmel Seminary,

In Christ,

Fr. Joseph Pfeiffer

Fr. Joseph Pfeiffer

Websites to help keep the Faith:

- inthissignyoushallconquer.com
- Resistere.org
- TradCatKnight.blogspot.com
- [469fitter \(youtube channel\)](https://www.youtube.com/channel/UC469fitter)
- www.CatholicActionResourceCenter.com
- [The Recusant](http://TheRecusant.com)
- LKCLeaugueofChristtheKing.com
- Cor-Mariae.proboards.com
- ourladyofmountcarmelusa.com



SEMINARY LIFE



“He who wishes the end wishes the means. One who believes himself called to partake in the divine priesthood of Our Lord must strive by all means to become another Christ and render himself worthy of the priestly grace and character, given by the sacrament of Holy Orders” (Rule of the Seminary of the Society of St. Pius X, by Abp. Lefebvre).

Our Lord Jesus Christ the Eternal and High Priest, lived hidden in

Nazareth for thirty years to show us how valuable are the duties of daily life. These duties are to be united wholeheartedly with the Sacred Heart, offered daily in the Holy Sacrifice of the Mass. We offer all our prayers, works, joys and sufferings of every day in union with the Victim on the Cross, offered in the Holy Mass. This was the constant prayer and desire of the Immaculate Heart of Mary, who's self-offering merited Her the title of Co-Redemptrix and Mediatrix of all Graces.

Seminarians strive to unite with the victimhood of the Virgin Mary in order to become more disposed for being priests who will offer themselves as victims, with The Victim, on the Altar! This means the spirit of Our Lady of Fatima taught to the three children, must become

ours! To unite all the chanting of the psalms, studies, prayers, chores, dishes, mopping floors, cutting wood, clearing brush, playing sports, eating, sleeping, etc. everything becomes an act of love and adoration to The Most Holy Trinity, in union with the Heart of Jesus, Who offers Himself on the Altar, as Victim for our sins.

In this light, they will become self-sacrificing priests always and everywhere, and not “9 -to- 5 priests”, which Abp. Lefebvre never wanted to see in his sons. In the Immaculate Heart of Mary, we learn this wisdom and science of what it means to be a priest always and to live in union with the Two Hearts of Jesus and Mary!



The Seminary needs urgent help for:

- Kitchen stove
- Kitchen dishwasher

***“O my Jesus, I offer this for love of Thee, for the conversion of sinners,
and in reparation for the sins committed against
the Immaculate Heart of Mary!”***

(Prayer taught by Our Lady to the children of Fatima, July, 1917, to be said while offering any sacrifice to God).

Taken from the Winter 2015 “Gladium”.

Contact via:

**Our Lady of Mount Carmel Seminary
1730 N. Stillwell Rd. - Boston, Ky 40107**

OR:

www.olmcs.jimdo.com

www.inthissignyoushallconquer.com

www.ourladyofmoutcarmelusa.com

“Nolite arbitrari quia
pacem mittere in
terram!

Non veni pacem mittere,
sed gladium.”

(MT. X:XXXIV)

A.M.D.G.

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	Australia	3	France	18
Canada:	22	Ireland	5	Indonesia	8
Scandinavia:	2	Singapore	3	Romania	1
Spain	10	USA	6		

Want to Please Pope Francis? Come to the neo-SSPX!

From the German SSPX comes the following poster which Fr. Schmidberger had produced and placed at the entrance to the SSPX seminary at Zaitzkofen.

Heiliges Jahr des Erbarmens

Papst Franziskus lädt Sie ein,
die Jubiläumsbeichte
in Zaitzkofen
abzulegen!

Einmalige Veranstaltung
Sa. 19. Dezember
14.00 bis 17.00 Uhr

Anbetung und persönliche Beichte
Gemeinsame Beichtvorbereitung
zu jeder vollen Stunde.

Ständige Beichtmöglichkeit
jeden Sonntag von 07.30 Uhr bis 11.30 Uhr
26. - 27. Dez. 1. - 3. Jan. von 08.30 bis 10.00 Uhr
jederzeit auf Anfrage: Tel. 09451 9431 90
Priesterseminar Herz Jesu, 84069 ZAITZKOFEN

SSPX Priesterbrüderschaft St. Pius X

Translation:

Holy Year of Mercy

Pope Francis invites you to come and get your Jubilee confession at Zaitzkofen!

One-off event:
Sat. 19th Dec
2pm - 5pm

Adoration
and personal
confession

Group
preparation for
confession
on the hour
every hour.

SSPX Appoints conciliar priest as headmaster of SSPX school

A portrait of a man with glasses, wearing a black clerical shirt with a red buttoned placket. He is looking slightly to the right.

So: resistance priests who haven't changed since their ordination 20 years ago and who wish to continue the legacy of Archbishop Lefebvre as they had always done: punished, thrown out disowned and maligned.

Novus Ordo priests who prefer the Traditional Mass but defend the legitimacy of the New Mass: welcomed with open arms, appointed and promoted.

It wasn't even a particularly worthwhile advert either, nothing hardhitting, nothing about Christ the King or Vatican II, or homosexuality, or anything controversial. According to *sspx.org* (where they boasted about it) the advert read:

***“We support and defend Catholic Families:
Children are the hope and future of the Church!”***

Of course, there's nothing wrong with saying that... Any conservative novus ordo group might have said the same. We are grateful to *Catholic Candle* for uncovering the staggering cost of a weekday, full page, colour advert in 'USA Today' such as the one taken out by the SSPX (Don't believe it? See for yourself: marketing.usatoday.com)

Was this money well spent? Was it really necessary? Next time you read a begging letter asking for your hard earned pennies, remember that this sort of thing is where it really goes.

Another SSPX priest taking part in another one of those ‘euc-trad’ conferences which seem so popular these days... this time Fr. Edmund Naujokaitis, who addressed the Christ the King conference in Poznan, Poland. Amongst other speakers, lay and clerical, were the retired Bishop of Karaganda, Mgr. Jan Pawel Lenga, and... Prof. Roberto de Mattei, who seems to be a favourite of the neo-SSPX these days. Expect to see even more of this sort of thing in future...

[illegible]

Madrid: SSPX builds new chapel - complete with modernist architecture, ugly branded logo décor surrounding the entrance, and what looks like a blasphemous modern-art statue of Our Lady (or maybe it's meant to be Our Lord? I can't tell...) made out of what appears to be scrap metal. One can tell a lot about a people or a society by their architecture: the buildings they leave behind are like the windows onto the soul of that era. Those who remember the early years of the Vatican II revolution will recall that one of the main assaults was on church architecture, the traditional being replaced with the modernist: ideas and beliefs translated into bricks and mortar. What, then, does this tell us about the SSPX...?

SSPX Organist is a Public Satanist

At *Blessed Sacrament Chapel*, the SSPX priory church in Antwerp, Belgium, the organist and leader of the choir is one Mr. Sven de Boeck, pictured here in a video of him singing a solo ("Christus Rex" by Luc Feliars, since you ask!) in that same church.

On his publicly visible page on the website 'facebook', can be seen various pictures promoting and endorsing satanism. We apologise if we leave any readers feeling disturbed, but in the interests of making our point, and making it beyond dispute for the greater good, we reproduce a sample here. The eight-pronged arrow-wheel is an esoteric symbol usually associated with the satanic, as of course with a skull and two horns. That is his main avatar. The picture of someone masked and robed in hell is accompanied by de Boeck's own commentary, in



English :

"Lucifer cast out of heaven. Like me. And I refuse to return."

We are reliably informed that the priests in Antwerp are aware of this, and yet nothing has been done and he remains in his position. Of course, everyone sins and nobody is suggesting that one need be a Saint to attend Mass or to lead the choir. But *public satanism*...?!?



Deilen

2 personen vinden dit leuk.

Nog 1 reactie weergeven

Wil Walravens Of erger : thuisgekomen?

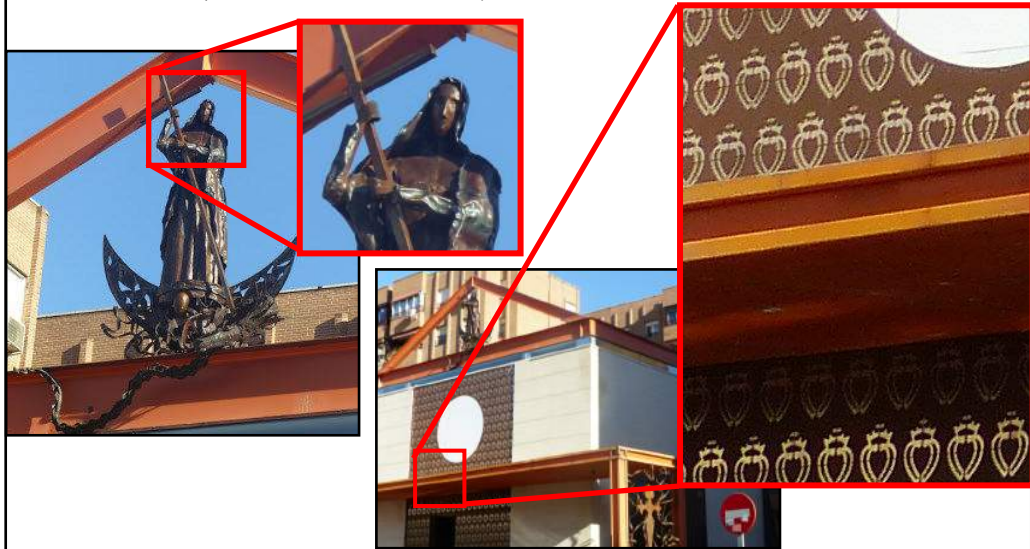
2 · 28 oktober om 20:17

Sven De Boeck Lucifer cast out of heaven. Like me. And I refuse to return | Mediating bekijken

28 oktober om 12:32

Pictures of SSPX's Newly Built Church in Madrid

(See: tradicioncatolica.es)



“Savages and modern artists are alike strangely driven to create something uglier than themselves. But the artists find it harder.”

“The new scientific architecture can be perfected to a point of ghastly demonic ugliness towards which the dark fancies of our savage fathers would grope in vain”

“Architecture is the most practical and the most dangerous of the arts. All the other arts we have to live with. ... But architecture is not a thing only that we have to live *with* - it is a thing we have to live *in*.”

“Architecture is a very good test of the true strength of a society, for the most valuable things in a human state are the irrevocable things - marriage, for instance. And architecture approaches nearer than any other art to being irrevocable, because it is so difficult to get rid of. You can turn a picture with its face to the wall; it would be a nuisance to turn that Roman cathedral with its face to the wall. You can tear a poem to pieces; it is only in moments of very sincere emotion that you tear a town-hall to pieces.”

- G. K. Chesterton



“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)

Contact us:

recusantsspx@hotmail.co.uk
www.TheRecusant.com