



The Recusant

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



"The greatest obstacle in the apostolate of the Church is the timidity or rather the cowardice of the faithful."

- Pope St. Pius X

From the Desk of the Editor:

Dear Reader,

Although it will be February by the time you read this, as I write it is still January, and it seems to me a good idea to pause and take stock of the year just passed. What a terrible and momentous year 2012 was for the SSPX and for the cause of Catholic Tradition at large! I suspect that we will not forget it for quite a while to come!

The previous year (2011), on 7th October a meeting of SSPX Superiors in Albano, had rejected overtures from the Vatican which, it seems, would have involved us accepting the

new Catechism and the 'legitimacy' of the New Mass. This was the first appearance of the now infamous "doctrinal preamble." But the official SSPX position was still "no agreement until the doctrinal questions are resolved." Yet despite appearances, all was not well: many people were scandalised by the disgraceful exclusion of Bishop Williamson from the Albano meeting (on virtually no pretext, let alone reason), and the anaemic response to Assisi III did not help to inspire confidence either. Nonetheless many people still reserved judgement, and waited for something conclusive, "a sign", to settle it for them.

2012 arrived, and the men at the top wasted no time in giving us all the signs we needed and more. On 2nd **February**, Bishop Fellay gave a sermon attacking independent priests (and of course claiming the posthumous approval of Archbishop Lefebvre for this new position!). That ought to have been a sign for us: for many years the majority of the British Dis-

Inside:

- **2012 In Perspective**
(The Editor)
- **Letter to Fr. Rostand**
(Fr. Ringrose)
- **Profession of Resistance**
(Familia BVM, Brazil)
- **"The Leader Attempts to Explain Himself"**
(Analysis)
- **Quo Vadis DICL...?**
(Evidence&Analysis)

trict priests were “independents”, former diocesan clergy from before the Council, the last few of whom died only relatively recently.

Not long after, on 13th February, Fr. Schmidberger gave an interview to the German daily *Die Welt*. Here was the first clear suggestion that the SSPX leadership might decide to: *“...give up our relative freedom that we have used so far for the worldwide expansion of our work and put it into the hands of the Pope.”*

He went on: *“If the Roman authorities do not require something from the Fraternity... [which] is not against the traditional teaching and the praxis of the Church, then there will be no major difficulties concerning a regularization.”*

Nonetheless, in spite of these warning signs, there were perhaps still relatively few faithful awake to the very real danger at this stage.

In **March** came the media frenzy from which we gathered that Bishop Fellay had been closeted for two hours with Cardinal Levada. What passed between the two remained a mystery, but a deadline of April 15th was mentioned. In *Cor Unum*, the bulletin for the clergy of the SSPX, Bishop Fellay argued for the first time in favour of a deal, saying that things were changing for the better in Rome, and that this therefore justified a change in attitude towards modern Rome on the part of the SSPX.

March also saw Rome telling the Good Shepherd Institute, following a canonical visitation by the Ecclesia Dei Commission, that they must now accept the New Mass in principle if not in fact, and must start teaching Vatican II in their seminary. Six years earlier this same Rome had granted the Good Shepherd Institute a ‘no-strings’ agreement in which, according to Fr. Laguerie at the time, “No compromise was necessary!”. Fr Laguerie, lost no time in contacting the French SSPX District Superior, Fr. DeCaqueray, to try to warn the SSPX against signing anything with Rome.

By the time **April** had ended things were moving fast and the whole SSPX landscape already looked very different. Several things happened during this month, although many of them were not known about at the time.

On Maundy Thursday, (5th April) Bishop Fellay gave a sermon in Ecône. Long and difficult to listen-to (in French), it lamented the evil of being outside a normal structure, and the danger of being in an irregular situation for too long.

On April 7th the ‘Three Bishops’ wrote their famous letter to Bishop Fellay, Fr. Pfluger and Fr. Nely, telling them: “Don’t do it!” The letter which Menzingen sent in reply will still be quoted years from now, and even nine months later we do well to re-read it in order to remind ourselves of just how far the true thinking of the SSPX leadership (evident in this letter, which has never been retracted) has deviated from the right course. Once it became public the following month, this letter was one of the clearest signs for those still inclined to give Menzingen the benefit of the doubt. Although this correspondence dealt with the most important public affairs imaginable, and although it had already been made public, a press release from DICI told us all not to read it, and that the leaking had been “a serious sin.” It is not difficult to understand why Menzingen wanted the contents to remain unknown. What’s more, the date on the letter of reply was 14th April, which, as it happens, was the 100th anniversary of RMS Titanic hitting an iceberg.

On the following day, April 15th, centenary of that ship’s sinking, Bishop Fellay sent Rome a scandalous text of proposed agreement, in which it is quite clearly implied that Vatican II

has something to teach the Church (“not yet formulated but implicitly present.” is one particularly terrifying phrase.)

Looking back, it was about this time that the world’s media seemed convinced that a deal was imminent. *Der Spiegel* even spoke, as if it were a fact, and with the boldness of one having been let in on a confidence, of a very conciliatory letter sent by Bishop Fellay to the Pope, which signalled the end of SSPX/Vatican opposition. Doubtless it is a complete coincidence that the Spiegel author, one Peter Wensierski, is known to be a friend and professional associate of Maximilian Krah. And while the media often get things wrong, as the saying goes, there’s no smoke without a fire. On April 18th DICl issued a press release about these media stories that Bp. Fellay had given a positive or conciliatory reply, denying that this was the case (“La réalité est autre.”). In hindsight, was this just yet another Menzingen fib? Or is someone perhaps just using a lot of mental reservation? Rome, we were told, would respond to Bishop Fellay in May. This, we were told, lent a new significance to the Rosary Crusade. Well, yes, quite. Little by little the scales continued to fall from the eyes of many.

In the month of **May** the atmosphere of suspense and expectation was very high: almost everyone seemed convinced that an important decision would be reached, and so this month saw colours of one sort or another being nailed to various masts.

Fr. Walliez, The District Superior of **Belgium and Holland** wrote in his District newsletter that Archbishop Lefebvre “would have accepted a canonical recognition”.

A similar piece of openly pro-Roman propaganda was offered by Fr. Schmidberger as the editorial of the **German District** newsletter, in which he also claimed that Archbishop Lefebvre, in his 1974 Declaration rejected: “some of the declarations of the Council and...some of the reforms that arose from the Council,” and ended with a word of gratitude to Benedict XVI for “calling us back from exile.” At a District Pilgrimage to Trier, 2,500 German pilgrims were treated to a sermon in which Fr. Frey, rector of Zaitzkofen, opined that the agreement would strengthen Tradition and help little by little to overcome modernism in the Church.

In **France**, Fr. Michel Simoulin published an article in the May edition of *Seignadou*, a newsletter for chaplains of the Fanjeaux Dominicans, entitled: “We Cannot be 88-ers.” In the meantime, Fr. Pfluger, had just spoken to a large audience at the annual “Spes Unica” conference in Hattersheim (Germany) where he defended the idea of dropping any insistence on doctrine and instead making our goal a purely practical, canonical agreement with modernist Rome. Within days he was travelling throughout the French District delivering the same talk in an open and shameless attempt to canvass as much support as possible. He also made it quite clear that this was the thinking of Menzingen, and not just his own fanciful ideas.

To the **US District**, Fr. Rostand wrote a letter reminding them that Bishop Fellay was the successor of Archbishop Lefebvre and “the only competent authority,” when it comes to “the delicate task of our relations with Rome.” He continued: “We renew to him [sic] all our confidence, trust and respectful obedience,” and he urged his readers to form an “esprit de corps around our Superior.” In “filial piety to him, as to the Sovereign Pontiff [sic!]” he announced a Novena to the Holy Ghost, to end on Pentecost Sunday.

This letter was placed prominently on the US District website, as was a translation of Fr. Simoulin’s article, a piece by Fr. Iscara (who is on the staff at Winona) about “St. Basil’s

Economy of Silence”, and a short while later an article by Fr. Celier on “How to interpret the words of Archbishop Lefebvre” (!)

In **Asia**, Fr. Couture’s message to the faithful possessed at least the virtue of being short and to the point: “I would like to make mine the recent letter of Fr. Rostand.”

One positive event was the Consecration of Russia, performed by Bishop Williamson from the Philippines, on May 13th. Many faithful around the world joined their intentions in prayer, even though 11.00am Philippine time meant dragging oneself out of bed at 4.00am British Summer Time! And yes, since you ask, I’m sure it was pure coincidence that Menzingen chose May, at the height of anticipation and with an agreement expected imminently, to send Bishop Williamson on confirmation tour to the Far East!

May 11th saw the publication of a CNS article summarising an interview with Bishop Fellay. It included such gems as:

“... ‘There are some discrepancies in the society,’ Bishop Fellay told CNS. ‘I cannot exclude that there might be a split.’ ...

‘I think that the move of the Holy Father - because it really comes from him - is genuine. There doesn’t seem to be any trap,’ he said. ...

‘I would hope so,’ he said, when asked if Vatican II itself belongs to Catholic tradition.”

CNS subsequently released video footage of this interview in English, in which Bp. Fellay said the following:

“I may say in the discussions, I think we see that many things which we would have condemned as being from the Council are in fact not from the Council, but the common understanding of it.”

And:

“Religious liberty is used in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited.”

On **May 16th**, a Vatican press release said that the Congregation for the Doctrine of the Faith had convened to discuss Bp. Fellay’s response, and that they had decided that the other three Bishops: “will have to be dealt with separately and singularly.”

The following day, Cardinal Koch told reporters that, regarding the SSPX, Vatican II (and specifically *Nostra Aetate*) was “binding...and important for every Catholic.” And that “denial of the Shoah...has no place in the Catholic Church.”

There does not appear to have been much by way of official response from Menzingen.

Nor was there any sort of response from Bp. Fellay in the days which followed, leading up to the weekend of 19th-21st May when he was administering Confirmations in Austria. As with his Pentecost sermon a week later, we were offered the usual non-specific, pious-sounding rhetoric (“The devil is at large in the SSPX,” for example). He indeed seemed to say that the deal might not happen, but only due to either the machinations of wicked liberals who work against the Pope, or his own uncertainty as to whether there would be “safeguards” for the SSPX. Not because of any reasons of principle, as one might reasonably have expected. He spoke in terms of a ‘springtime’ in the Church signalling the end of the crisis.

It was also whilst in Austria that Bp. Fellay attended the district priests meeting, and there divulged to some priests that under the terms of the Roman offer which he was now

considering, the SSPX would have to work with local Bishops (whose approval would be required to open a new Mass centre) and would only definitely be allowed to keep open those properties which had already existed for three years; furthermore, that the Pope would choose new Bishops of the SSPX. A few weeks later he would tell DIC1 (8th June interview) that he had never spoken these words, and that the reports of them were “entirely false.” However, several priests who were present at the meeting testify to the contrary.

In the meantime, the reaction to a perceived watering-down of the SSPX position and the opposition to any proposed agreement with Rome gathered momentum and began to make itself heard publicly. Public opposition had already been heard from two priests stationed in the Asian District, firstly Fr. Joseph Pfeiffer, and then Fr. Francois Chazal, who each independently warned their congregations of the danger of any agreement with modern Rome. Recordings of their sermons were listened to on the internet by thousands. Although no canonical process had even been begun against them, they were forbidden from saying Mass by both the Asian District (Fr. Couture) and the US District (Fr. Rostand). As May wore on into **June**, more voices were raised in public opposition.

Fr. Patrick Girouard, a priest of the Canadian District, gave a sermon against an agreement where he did nothing more than quote passages from the book: “A Catechism of the Crisis in the Church” (sold by Angelus Press) and did not interpose a single word of his own opinion. Nonetheless, it was not long before his superior had words with him! Other priests spoke out too: Fr. Ronald Ringrose at St. Athanasius Church in Virginia; Fr. Michel Koller, in France. And, most significantly, Bp. Tissier de Mallerais spoke out very clearly, firstly in a sermon at St. Nicolas du Chardonnet in Paris, and then in an interview given to the French magazine *Rivarol*, in which he debunked a great deal of recent pro-agreement propaganda and made it clear that there could be no agreement with modernist Rome.

Bp. Tissier revisited a previous theme at the end of June in his ordination sermon at Winona. The following Sunday, Fr. David Hewko preached a sermon at the first Mass of one of the newly ordained priests. Despite the subtle and indirect nature of his anti-agreement message, and despite the fact that Fr. Rostand had previously given him permission to preach it, he still found himself in trouble with the very same Fr. Rostand.

In the meantime Bp. Fellay gave an interview to DIC1 (in effect, an interview with himself!) on **8th June**. A monument of tendentious propaganda and insincere sound bites together with some very confused and muddled thinking, it really deserves an article of its own and perhaps did not get all the negative attention it deserved. Yet it turned out to be the high water mark of pro-agreement optimism and of Bp. Fellay’s preparedness to downplay the importance of Catholic doctrine.

On **13th June** he met Cardinal Levada to receive the response of Benedict XVI to his proposed text of agreement and all optimism was killed stone dead. That response was a counter-proposal similar to the original September 2011 preamble, and clearly unacceptable, even for Bp. Fellay. Bp. Fellay’s later boast that he ‘turned down’ Rome rather misses the point here. What really happened is that Benedict XVI himself rejected Bp. Fellay’s 15th April text because it was too ambiguous: the Society’s acceptance of Vatican II needed to be more explicit! This was confirmed by Fr. Pfluger, in his October *Kirchliche Umschau* interview (though whether he meant to or not is another question!) Nonetheless, both the Vatican Press and DIC1 indicated that “the dialogue” was continuing.

Three letters from the middle of June are worth mentioning here. The open letter to Bp.

Fellay, signed by well over 200 lay faithful of our British District, earned us worldwide renown as the naughtiest and most rebellious District in the new conciliar-friendly SSPX, a cause of many a sleepless night in Menzingen! Let us all work hard, dear reader, to defend the title and retain that badge of honour of which we are justly proud!

On **25th June**, Fr. Thouvenot from Menzingen sent a letter to all SSPX superiors. Though short, it contained news that Bp. Williamson was banned from the Econe ordinations and barred from the Chapter. Also, that Bp. Fellay would not be ordaining the Franciscans and Dominicans as expected, since he doubted the loyalty of their communities. (We are reliably informed that these actions, depriving a Bishop and capitulant of office and refusing to ordain, were, according to either version of Canon Law, well beyond the limits of Bp. Fellay's authority.)

Shortly thereafter, Fr. Clifton, parish priest of Ss. Joseph and Padarn, in London, and 20 years a priest of the SSPX, wrote a reply to Fr. Thouvenot, succinctly and accurately summarising the situation in the SSPX and placing the blame where it truly lies.

The General Chapter took place from **3rd-14th July**. Having waited with baited breath, the long-suffering faithful would ultimately be disappointed: none of the action which was so urgently needed took place. The cancer was not removed; rather, the better capitulants risked having been co-opted. Despite the positive spin or wishful thinking of some anti-agreement clerics, the resulting declaration (signed on Bastille Day!) was not edifying. Bishop Tissier would later tell Fr. Chazal his own, frank opinion of the General Chapter: "It's a disaster!"

July also saw the appointment of the German Cardinal Müller (a purveyor of outrageous heresies and liberalism), and Archbishop Di Noia (a more smooth, diplomatic, but no less dangerous, American conciliarist) respectively to the Congregation for the Doctrine of the Faith and the Ecclesia Dei Commission. Bishop Fellay recently described the latter in terms of a "good appointment" made by the Pope to balance the "bad" of the former.

By this point it became clear that the immediate danger of an agreement had been removed. The optimists hoped it had been removed for good, though the pessimists feared that 'our relations with Rome' would resume once Rome came back from summer break. Some optimists found solace in the words of Bishop Fellay during his tour of Australia in **August**. Everywhere he spoke, he stressed the impossibility of agreeing with modern Rome, how we differed from each other, that there would be no agreement this side of the next Pontificate. Indeed, he made the idea of signing an agreement with such obvious modernists seem so utterly unthinkable that some people began to wonder if there had ever really been any move to do so, and to doubt themselves as to whether they had perhaps imagined the scandalous events of the previous four months!

Worrying rumours were circulating towards the end of August, to the effect that Bp. de Galarreta, a Spaniard, was being reassigned to Geneva in Switzerland, and Bp. Tissier, a native of France, the largest SSPX District in the world by far, would be posted to Chicago, the newest priory in the very pro-agreement US District. Like so many others which preceded them, these rumours turned out to be entirely correct.

In **September** Bishop Fellay, speaking before a large gathering of priests and seminarians at Econe, said that he had been utterly deceived by Benedict XVI. A few weeks later he would be telling a meeting of Catholic families at Flavigny that whatever we think of the Conciliar

Church, “it is still the Church...and it is the only Church”, and therefore cannot be rejected: a far cry from Archbishop Lefebvre’s distinction between Eternal Rome and neo-Modernist Rome. What’s more, Bishop Fellay’s protestations at Econe, that he had been “utterly deceived”, were not only unfair on Benedict XVI, who has, at the very least, the dubious credit of having been a *consistent* modernist (do not, dear reader, expect to hear me often defend Benedict XVI!), but are also undermined by his own actions in the weeks and months which followed. Far from thanking those courageous souls who had spoken out in an attempt to warn him of the danger and who had publicly opposed any idea of an agreement, in many cases knowing full well that doing so would harm their worldly interests - on the contrary, Bp. Fellay continued to move against them and to exact punitive measures. In any case, his subordinates (Fr. Schmidberger, Fr. Pfluger et al.) continued to talk openly of compromise with modernist Rome.

Had anyone been in any doubt about the continued drift in direction of the SSPX, **October** must surely have laid such doubts to rest. Whilst Fr. Pfluger was admitting that Rome had rejected Bishop Fellay’s proposed text in June “...to our great surprise”, and threatening those who dare to criticise authority, in the meantime the screws continued to turn on the good and the brave. Most notably, Frs. Chazal and Pfeiffer received their final expulsion, and towards the end of the month Bishop Williamson also: none of them recognised it, and continued to call themselves SSPX. Bishop Williamson wrote a letter of reply to his expulsion [which was printed in the last issue]. In the meantime, various priests who had been sidelined and expelled from the SSPX began to work with Frs. Pfeiffer and Chazal from their base in Kentucky.

October also saw an announcement by Rome which made it clear that they, at any rate, did not view the issue of an agreement as quite so dead and buried as Bishop Fellay had led the optimists to believe. A further disappointment was in store for those loyal to Tradition: Bishop de Galarreta gave a talk at Villepreux in France where he defended the idea of a practical agreement with Rome, thus making clear his effective reconciliation with the official direction of Menzingen. Bishop Tissier, exiled to Chicago, had by now gone disconcertingly silent and remains so to this day.

By the end of the month, a small newsletter had begun to circulate in the British District. Since, from that point on, most of the noteworthy events were covered by that same naughty newsletter, we will not reproduce them here.

Throughout the final months of 2012, Bishop Fellay gave talks in several places, always slightly different, always carefully designed to resonate with his audience, yet none of them entirely satisfactory to one looking to hear the clarity of the SSPX of yesteryear. His final talk of the year, on 28th **December** in Ontario, Canada, is analysed elsewhere in this issue. A full transcript, for those with enough patience and stamina, can be found on our website, as can the various other documents, interviews, letters etc referred to herein.

Whilst this cannot claim to be a comprehensive account of the year 2012 (and I expect people will write, telling me I have forgotten this or that), it is, I believe, a fair one. Let us hope and pray that 2013 brings some consolation and more positive news to the long-suffering faithful of Tradition.

The Editor.

“The Leader” Speaks
Concerning:
Is the SSPX Outside the Church?
(...and are we bound to subject ourselves to Modernist Rome?)

NO:

“ We refuse to be forced to chose between each of these alternatives. On the one hand, **we have never left the Church...** ”

(Bishop Fellay's Letter to Cardinal Hoyos, June 2001)

“ **A distinction must be made between Rome and Rome.** This is what we strive to do ”
(Ibid)

YES:

“ Interviewer: The goal of your Fraternity is still to integrate the Catholic Church?

Bp. Fellay: Yes, we have always maintained that we do not wish to go our own way. We maintain that we are Catholic and that we remain so. ... An act of Rome suffices to state that it's over and that **we re-enter the Church.** This will happen. I am very optimistic. ”

(Interview with “Les Nouvelle Caledoniennes”, December 2010)

“ Fellay defended his fellow excommunicated bishop, Richard Williamson, identified by some in the media as leader of the ‘intransigent wing’ of the fraternity. Fellay said, ‘Williamson and I are in agreement that it would be difficult to **re-enter to the Church** as it currently is.’

‘The reasons are simple,’ Fellay said, because ‘Benedict XVI has liberalized the ancient rite,’ yet he has been criticized ‘by the majority of the bishops.’ ‘What should we do?

Re-enter the Church just to be insulted by these people?’ he said. ”

(Interview with “Il Riformista”, May 2007)

“ For the common good of the Society, we would far prefer the present solution of the intermediary status quo, **but it is clear that Rome will put up with it no longer.** ”

(Letter to Bishops de Galarreta, Tissier and Williamson, April 2012)

“ Personally, I would have wished to wait for some more time to see things clearer, **but once again it really appears that the Holy Father wants it to happen now.** ”

(CNS Interview, May 2012)

Open Letter to Fr. Rostand, regarding the SSPX (Fr. Ringrose)



The following letter was read out and distributed to parishoners at St. Athanasius Church in Vienna, VA, on Sunday, December 16th:

November 9, 2012

Dear Father Rostand,

Thank you for your letter of October 12 in which you offer to meet to discuss the situation within the Society of St. Pius X. While this is a very kind offer on your part and I appreciate it very much, I don't think such a meeting will serve any meaningful purpose, since the problems stem from the Society's top leadership, and you are not in a position to change that.

It is true that I have been a strong supporter of the Society for many years. This support was based on the fact that my mission as a priest, and the Society's mission were one and the same, to help souls hold onto the Catholic faith during this time when it appears to have been abandoned by post Vatican II Rome.

Now I have to be more cautious and reserved in that support. I am alarmed that the Superior General would say that 95% of Vatican II is acceptable. I am astounded that the Society's leadership would respond to three of the Society's bishops by suggesting that they are making the errors of Vatican II into a "super-heresy." I am disappointed that the Society's response to Assisi III was so weak and anemic. I am saddened by the Society's unjust disciplining of priests who are following the example of Archbishop Lefebvre, and I am outraged at the treatment of Bishop Williamson -- not just his recent expulsion, but the shabby treatment he has gotten over the past few years.

Prior to this year, when asked about the Society by an inquiring parishoner, I always gave the Society a green light. Given the Society's recent actions, I do not yet give the Society a red light, but I do give a yellow light of caution. The red light will come if and when the Society allows herself to be absorbed into the Conciliar Church that Archbishop Lefebvre so vigorously resisted.

It is with great sadness that I write these words. There are many good, zealous, faithful priests within the Society's ranks. Many of them I know personally and admire. Many souls depend on them. It is out of love for the Society that I fear for her future. I fear that she is on a suicidal path. The leadership may think that a deal is off the table, but I fear that is not the thinking of Rome.

I pray for the Society to return to the mission given her by Archbishop Lefebvre without compromise or hedging. When she does, she will have my unreserved support.

May God bless you and Our Lady watch over you.

Fraternally yours,

Rev. Ronald J. Ringrose



“News From The Resistance”

This is the title of a newsletter of the Priests at Our Lady of Mount Carmel, Boston, Kentucky, published by Fr. Joseph Pfeiffer. Whilst we are unable, for reasons of space, to reproduce it in its entirety here, this newsletter can be found quite easily on the website: www.InThisSignYouShallConquer.com

Amongst other things, it contains details of a recent priests retreat preached by Bishop Williamson to ten priests working in the SSPX resistance, a photograph of which we reproduce here.



Public Profession of Faith and Catholic Resistance of the *Familia Beatae Mariae Virginis,* Candeias, Salvador, Brazil.

To those who maintain and, with God's help, seek to continue maintaining the Sacred Deposit of the Catholic, Apostolic and Roman Faith: *Pax Christi in Regno Christi.*

See how His Lordship Bishop Richard Williamson the dauntless and serene warrior of the Faith, one of the bishops bequeathed by Mgr. Marcel Lefebvre to continue his valuable work in defence of the Faith and sanctity of the Church – this admirable Msgr. Richard Williamson has been expelled from the Society of Saint Pius X by the still respected General Council of this body, that is, by Msgr. Bernard Fellay and his Council.

Immediately after the punishment we indirectly heard of the serene, firm, just and charitable reply which the wronged prelate gave to this.

The event recalls another similar. It is reported that, when word came to him that he had been declared excommunicated by decree of the Roman authorities during the unfortunate reign of John Paul II, His Grace Msgr. Marcel Lefebvre declared that the decree was of no significance, since he had never belonged to the Modernist Church, born of Vatican II. It was expulsion from a body of which he had never been part.

Our wronged and illustrious prelate, with ample reason, said the same thing in the *Open Letter* that he published in response to the deplorable decree of expulsion which he received from Msgr. Fellay: “... *the exclusion will be more apparent than real. I have been a member of the Archbishop's Society ever since my perpetual engagement. I have been one of its priests for 36 years. I have been one of its bishops, like yourself, for nearly a quarter of a century. That is not all to be wiped out with one stroke of a pen. Member of the Archbishop's Society I therefore remain, and I wait*”.

“Had you remained faithful to the Archbishop's heritage, and had I myself been notably unfaithful, gladly I would recognise your right to exclude me. But things being as they are, I hope I shall not be lacking in the respect due to your office if I suggest that, for the glory of God, for the salvation of souls, for the internal peace of the Society and for your own eternal salvation, you would do better yourself to resign as Superior General than to exclude myself. May the good Lord give you the grace, the light and the strength to perform such an outstanding act of humility and of devotion to the common good of everybody.

And so, as I have often finished the letters I have written to you over the years, Dominus

tecum: may the Lord be with you”.

With these moving words, full of faith and charity, the admirable Bishop Williamson – defamed and, as others are courageous enough to say, a marked man – concludes the Catholic monument that is his admirable *Open Letter*, in response to the wretched Bishop Fellay. It is so mysterious but evident that the Good Lord transferred the Sceptre of Truth from the hands of Msgr. Lefebvre to Msgr. Richard Williamson. Behold England which, in the sixteenth century under Henry VIII, betrayed her Mother the Holy Church, now, through another Englishman make amends to the same Mother. Blessed be God!

In the face of world-wide havoc which Catholic Liberalism has unleashed on the Church, beginning with its ruling hierarchy, Bishop Williamson perseveres, faithful to the sacred legacy of the founder, Archbishop Marcel Lefebvre.

The bishop continues to follow the final resolve of Archbishop Lefebvre not to accept any sort of practical agreement with the Roman authorities so long as they do not repudiate the errors they have professed and declare themselves in perfect communion with the condemnations and doctrinal warnings given by the last popes antecedent to John XXIII, that is, from Gregory XVI to Pius XII.

The continual betrayal implemented by the governing authorities of the Society of Saint Pius X in the last twelve years is now exposed world-wide before friends and enemies by the publication of Bishop Fellay’s response to the other three bishops consecrated by Archbishop Lefebvre. The letter, dating from April of this catastrophic year, 2012, is of the highest importance and reveals the revolutionary spirit of the leadership of the former Society of Saint Pius X. The most tragic aspect in all this is the way in which things are being conducted. Slyly retreating from the immediate signing of a practical agreement last June (“... Rome will put up with it no longer” – Bishop Fellay), an agreement at variance with the recommendations of the Chapter held by the Society, a new and much more effective tactic was adopted; a general poisoning and paralysis of minds.

Accordingly, instead of a hasty agreement which would have split the Society into two distinct and opposing factions, the leadership begins by an apparent change of face to reassure those who are dissatisfied, an attempt unfortunately only too successful, gently leading them in a liberal or semi-liberal direction.

Contrary to what might be expected – how mysterious – the other principal leaders conspicuous in the Catholic Resistance within the Society, which was the vanguard of Catholic vitality in all things against the Evil One, themselves appear unperturbed, agreeing to live in harmony with the new enemies, now unequivocally unmasked. Likewise, friendly groups here and there, who have rendered glorious services in the cause of Truth now, perhaps for the sake of lesser though not negligible concerns, are laying down their arms. This unquestionably raises the danger of their being tainted, at last, little by little, quite apart from the gravity of the mission.

How painful! It is utterly disheartening to see admirable bishops silent or inactive in the face of the increasing success of the internal encroachment by the enemy, preaching obedience to a traitorous and exquisitely artful leader, who should be ejected from power with his assistants by a sensible [General] Chapter. And this when all of us understand that the foundation of obedience is the Holy Will of God: so solidly real that, for many years now, we have resisted even orders from the Pope, who is immovable by us, so how cannot we disobey the superior of a religious order, who can be removed quite easily, when there is a true necessity?

The Chapter of July 2012 was cowardly enough to approve the exclusion of Bishop Williamson, and to alter the directions of the Holy Founder by accepting the possibility of new conditions for an agreement with Modernist Rome, instead of maintaining faithfully the single acceptable condition laid down by Archbishop Lefebvre, namely, the conversion of Modernist Rome to the bimillenary integrity of Profession of Faith in the fullness of Catholic orthodoxy.

The demoralisation that has descended on the Society, especially after the passive attitude displayed by leading figures of the hitherto universally respected structure, in the face of manoeuvres, many of them quite blatant, by the leader and his closest supporters, has brought the situation to such a state that, even if Bishop Fellay is replaced by someone else, trust will not be restored. Nothing but the inauguration of a Reform, like the one made by St. Teresa in the Carmelite Order, can begin slowly to raise the crumbling masterpiece of Archbishop Lefebvre.

I cannot conclude without fulfilling the grave obligation of making an appeal to those faithful Fathers who, though in fear, have spoken and continue speaking anonymously, often with admirable good sense, against this tragedy which has befallen Catholic traditionalists, particularly the Society of Saint Pius X.

Forgive me, Reverend Fathers, but you will pay dearly before God for your cowardice and dereliction. Are you waiting for Society leaders yet to come? But why not take the initiative, if the fire is spreading, especially in the present process of erosion, which has served only to destroy or immobilise resistance and energies? Is it fear of punishment? You are the sons of martyrs. Remember! Stand up, even if you have to die for the Faith.

In any case, I wish also to fulfil here a serious obligation of gratitude. In the name of our little community; of souls faithful to Catholic Tradition; in the name of the Church and the world, I desire to proclaim as loudly as I can our profound gratitude to Archbishop Marcel Lefebvre and his wise, chaste, virtuous and zealous priests for their precious contribution in promoting the reign of Our Lord Jesus Christ and truth. How can we forget the episcopal visits, the ordinations and confirmations, or what he did? How can we fail to see, still around us, admirable figures of true Catholic bishops, seminaries, the precious, solid books and magazines and, particularly for us lesser brethren, the ease with which we obtain Mass intentions, entrusted to us by the generous faithful, in a word, all the immense good that the great Archbishop fostered, which can be neither

exhaustively recorded here nor forgotten.

Msgr. Williamson, who obviously wishes to be saved, cannot fail to respond to the sign which the Lord of the Faith gave him by his expulsion.

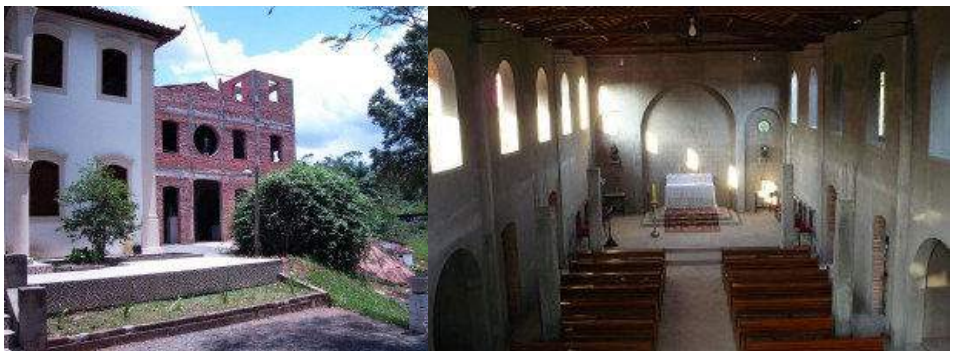
And I hope fervently that all those who have not bowed the knee before Baal will adhere firmly to him, since he is a bishop. Can there be a Church without a bishop? Ours are hard times, yet the Good Lord still raised up a bishop to preserve the Church. And when, some decades later, his work now crumbles, the Good Lord in His admirable Providence sees fit to raise up another for the tireless task of beginning again, just as does the individual who fights against his own misfortunes. Never lose heart. Begin again, and again, and again.

May the Immaculate Heart receive ever more from us the fifteen mysteries of the Holy Rosary, and thus lead us safely to the Heart of her Son.

I declare before God, Who will judge me, that this public profession of faith of Catholic resistance, and rejection of the Revolution is made here in my name and in the name of every member of our little community, the Familia Beatae Mariae Virginis.

From the Monastery of Our Lady of the Faith and the Rosary, Candeias, Brazil, on 14th November 2012, memorial of the martyrdom of Saint Serapion, a Mercedarian religious and glorious English martyr for the Catholic Faith.

Father Jahir Britto de Souza, and Religious Brothers.



The monastery Church, inside and outside: still under construction, though Mass is already celebrated .

The Leader Attempts to Explain Himself

An analysis of Bishop Fellay's talk in Ontario, Canada

Friday 28th December, 2012

This talk by Bishop Fellay is certainly of interest to SSPX faithful, not least because it is the first such for several months. Coming at the end of such a turbulent and momentous year for the SSPX, it might reasonably have been seen as an opportunity for the Superior General to 'tell his side of the story', in some sense and to render to his priests and faithful an account of the year just gone. After all, why was all the fuss in 2012 necessary? What was it all about? What was it all for? Must the current situation continue, and if so, why?

The Troubles of 2012

To give him his due, the Superior General does use the first part of his talk to comment on the various disturbances, albeit not at any great length. He begins the talk by telling his audience that disputes and disturbances in the SSPX are nothing new. Virtually every year, he says, the SSPX "...is subject to the attacks of the devil. I use these precise words - it is not just a metaphor, it is a reality. You know the Holy Scriptures says the devil is turning around - is circulating looking to devour someone..."

Yet, he continues, until now these "attacks of the devil" have been confined to one corner or another, one localised area of the SSPX somewhere in the world. This was the first year, he says, where the "problem" was not confined to one part of the SSPX, but was more or less spread throughout the whole SSPX across the world.

How can we be so sure that the "attacks" of 2012 were "of the devil"? Well, according to Bishop Fellay:

"So we have a problem and then we have the people who react to this problem and then there is a kind of proportion. I may say this is what we would call a normal problem. When suddenly there is a total discrepancy between the real thing and the reaction, you see that the passions, that there is an explosion... it's like a volcano that goes in the air, then you know, you know that this proportion is caused by the devil. That is his way of acting"

If you are looking for more precise answers from the Superior General, dear reader, I am afraid you will be disappointed. What exactly was the nature and size (presumably small?) of the "problem" to which some people (which people?) overreacted? What exactly was the nature of this "reaction", and how can we be so sure that their reaction

was out of proportion? It almost seems that Bishop Fellay raises four or five new questions every time he attempts to answer one. So many questions go begging, in fact, that we could fill this article with a discussion of what the Superior General does not say or does not explain. We are offered very little besides some vague talk and generalisations, and a rather blatant bid for sympathy (“... *I* had to endure...”). And yet, the whole gives one the impression that he believes he has said more than enough to set the record straight. Take, for example, the moment near the start where he appears to raise one obvious question, but he then disappointingly lays it aside with a non-answer:

“Why was there confusion? The problem with this confusion [is] that some people have then lost the trust in the authority. I may say that is a major problem because when you lose the trust with the authority then you are left to yourself.”

So what caused the confusion? Loss of trust in authority! Very well: what caused that loss of trust in authority? No comment. All we are told is that losing trust in authority is a bad thing. Which, in itself, is true, but that is hardly the point. In this particular case, was that loss of trust justified or not? Was it caused by the authority itself? Many SSPX faithful, especially in the West, have lost all trust in the secular authorities. The fact is that our governments most definitely do not merit our trust or support – surely the Superior General would not claim that we are wrong to mistrust such “authority” as Barack Obama or David Cameron? So, perhaps one could say that a loss of trust in authority may be good or bad, may be justified or unjustified; it all rather depends.

The Evil Internet

He does go so far as to say that there were: “...*many things that were spread around in the internet during that time were just simply false.*”

What might he be referring to here? Perhaps he was referring to the various talks by his own First Assistant, Fr. Niklaus Pfluger, publicised widely on official websites loyal to him and within his control? Take, for example, Fr. Pfluger's talk at the *Spes Unica* conference in Hattersheim, in April 2012. Fr. Pfluger assured his audience, as being a matter of fact, that the SSPX was being offered a “no-strings-attached” deal to sign, unilateral recognition with nothing required on the part of the SSPX, and that this fact justified the current negotiations taking place with un-converted Rome. Subsequent events, and Bishop Fellay's own words in Canada and elsewhere, have proved that this was nothing more than a baseless, groundless piece of rumour-mongering, for which no evidence, much less proof, exists. Fr. Pfluger's contention was, to use Bishop Fellay's own words, “just simply false”! Strangely enough, however, no action has ever been taken against Fr. Pfluger, as far as we are aware.

Still, lest anyone should think that what Bishop Fellay was referring to was not Fr. Pfluger, but “naughty” websites such as Cathinfo and Ignis Ardens, we might do well to remind ourselves of the question (which Bishop Fellay also failed to address) of *why* so many people may have felt the need to refer themselves to websites which are not

controlled by the official SSPX. Had a great number of the faithful not totally lost all confidence in the official SSPX websites (DICI, SSPX.org, et al) there might not have been quite so many “rumours” (virtually all of which, as it happens, have since turned out to be true!) If the reader wishes to see a very recent, concrete example of how utterly unreliable and one-sided DICI has become, and why the faithful have turned in droves towards 'unofficial' SSPX websites, we draw your attention to the article “Quo Vadis DICI...?” [which we have also reproduced in this newsletter, immediately after this article, and which is also posted on TheRecusant.com. – Ed.]

Indeed, during the course of his talk, Bishop Fellay as good as admits (albeit unintentionally) that when we read something on DICI, we ought not to take it at face value; that he is capable of acting and speaking in public with ulterior motives. He tells his audience that he published his DICI interview of 8th June, 2012 with the main motive and purpose of seeing how Rome would react: *“I made a test. I published a DICI interview...”*

That being the case, how can we be certain that any future DICI interviews are not also there merely as a “test”? How can we be sure that his words at this talk in Ontario were not themselves a “test”, that this talk in Canada was not just one more piece of political manoeuvring, that he is waiting to see how we respond to it? It is a very serious matter when the Superior of a Society which is supposed to stand for straight dealing and truth-telling in the face of a dishonest modern world, cannot himself speak in a plain, straight-forward and guileless manner. Is it any wonder that faithful Traditional Catholics turn to 'naughty' unofficial websites when they perceive that the main concern of official SSPX sites such as DICI are more concerned with "Relations with Rome" than they are with telling the truth.

Lest we be accused of passing over it in silence, let us briefly mention the one concrete example of “internet falsehoods” which the Superior General does cite, namely that of the famous “Austrian Rumour”. It was claimed on some 'naughty' websites that he revealed the conditions offered by Rome which he was considering accepting, to some Austrian priests around the time of Pentecost 2012, when he was visiting their District for Confirmations, and took part in their priests' meeting. Among these, it was said, was that the Society would in some way fall under the local Ordinary of whatever Diocese it operates in, and that the permission of the local Ordinary would be required to keep open Mass centres less than three years old. We shall deal elsewhere with the substance of this “rumour” (which we believe to be true) and its subsequent denial (which we believe to be false), semi-denial (which we view as back-peddalling) and twisting of the story (which we suspect is a fine example of how not to try to dig oneself out of a hole!). If what many of us suspect is correct, it provides yet more evidence, for anyone with eyes to see, of an episcopal politician whose words cannot be taken at face value. It is curious that he should choose this as his one example; needless to say, many of us remain convinced that what became public on the internet regarding his discourse to the Austrian priests was the very opposite of “completely false”!

A Telling Silence

So much of the rest of Bishop Fellay's talk is taken up with narrative regarding his various interactions with Roman clergy, that we must not let ourselves be distracted by what he is saying. With modern politicians, it is often the case that they will expend a great deal of energy, hot air and rhetoric in order not to say something. And it is undeniable that Bishop Fellay, in the course of one hour and forty minutes, makes no mention of many of the most important things which he must know need urgently to be addressed. There is, for example, no mention of his words in a certain CNS interview (besides other scandalous words; see Fr. Chazal's *"I Excuse the Council"*) which to this day remains un-retracted and on public record for all the world to see. No discussion of the scandalous text of an agreement which he himself presented to Rome in mid April. No discussion of his own last-minute refusal to ordain the candidates of the Dominicans and Franciscans, for which no really convincing, serious reason has yet been given. No discussion of the arguments marshalled by a significant number of priests (and all three of his fellow bishops, at one time or another) against his own position and statements. No discussion of his heavy handed punitive measures against priests and faithful who dared publicly to disagree with him, or the persistent lack of any kind of clear explanation as to why they were punished. And finally, and most tellingly of all: no discussion whatsoever of the biggest elephant in the room (it was not even mentioned indirectly or alluded to in passing!): the recent expulsion of one of the four Bishops consecrated by the Venerable Founder, expelled for such crimes as travelling to Brazil to perform confirmations and refusing to break off his last remaining line of contact and instruction with the faithful throughout the world in the form of a short, weekly email called "Eleison Comments". All the things about which his audience must have been hoping to hear were not talked about. All the relevant questions remain neither asked nor answered.

Yet, we must hope and pray that it occurs to the Superior General to ask himself a few pointed questions about what has happened to the SSPX. Feeling sorry for himself for having been "attacked" "by the devil" will do no good. It must surely occur to him to wonder why so many people, including former defenders of his name, all simultaneously spoke and wrote against him. As things stand, however, he leaves one with the distinct impression that he thinks that a large number of faithful and clergy (many of them amongst the most experienced and respected in the SSPX) just suddenly, unaccountably and spontaneously took leave of their senses, went mad and attacked him and the SSPX. And why? Well, they were acting on behalf of the devil!

On behalf of Bishop Fellay then, let us here remind the reader that there do exist some very real causes of the disturbances of 2012 and the loss of trust in authority. To best explain them, we will use the words of one SSPX priest, known to many of us as very balanced and fair-minded, in his letter to Fr. Thouvenot of last June:

"...The terrible divisions which now undermine our Society are not the fruit of rebellion and disobedience, but clearly are the result of a

seismic change of principle on the part of our Superiors in the relation to Rome.

[...]

No convincing argument has been presented as a justification for such a fundamental shift in position – the Holy Father has not altered in any way whatsoever his insistence upon the hermeneutic of continuity in relation to Tradition and the teachings of the last Council. And yet, we are simply meant to accept the contrary.

This approach could not but produce the profound malaise that now affects our Society. Additionally, the misuse of secrecy on such a grand scale by our current Superiors, accompanied by privileging a small group of trusted supports of the new policy towards Rome, has served to exacerbate this painful situation even further.

Hence, it is abundantly clear to me that those who truly bear responsibility for the current storm are not those who have attempted to preserve our Society's firmness and unambiguous profession of the Catholic Faith in relation to the Conciliar authorities but those who chose to abandon the wisdom of insisting upon a real conversion on the part of Modernist Rome before envisaging a practical agreement."

In light of the above, it will be easily understood why Bishop Fellay might want to avoid a discussion of the specific causes of the divisions of 2012, since he, more than any other, is at the centre of it. He is responsible for it, as he is ultimately responsible for all the fortunes and misfortunes of the SSPX – that, surely, is what it means to be a Superior. And ultimately, nobody is capable of setting matters to right but he himself, had he only the will to do it. That he does not do it, after all that has already taken place, many of us believe is because his priorities lie elsewhere. He would rather have a smaller, mutilated SSPX, one which is totally docile and obedient to his will and which could be led easily into an agreement with modernist Rome, than a larger, stronger, more united SSPX which would resist any such move.

Lamenting disunity and in-fighting whilst stubbornly refusing to acknowledge any of the likely causes, bemoaning destruction whilst doing nothing to prevent it: this is a pattern of behaviour which Holy Mother Church has witnessed before, relatively recently, and it may be that if Bishop Fellay is not careful he will go down in history as 'the Paul VI of the SSPX.' The closest he comes to recognising that he himself might have been involved in causing division in the SSPX in any way whatsoever, is when he says:

"If I look and try to see where, or did this confusion come from, we have several elements which did not help. The first I may say probably the most deeper and the cause of all the others is that we are experiencing since years, a contradiction in Rome. I will try to develop that point because I think it is a major one."

He then proceeds to talk at great length on a favourite topic, one which is well worn with

years of use, (and which, for many of us, was interesting perhaps back in 2001, but whose novelty wore some time ago) - you've guessed it! - "Our relations with Rome." Indeed, the vast majority of his one-and-three-quarter-hour long talk is taken up with this, and it might be thought somewhat surprising that Bishop Fellay devotes so little time to the fragmentation of the SSPX. Surely that is what most of his listeners were hoping to hear about?

"A Contradiction in Rome"

What does Bishop Fellay say about his interactions with Rome? Well, some of it is of some interest, and a lot of it is not. As before, in many cases what is of greater interest is what he does not say, and what he reveals unintentionally. Readers may recall claims made by various individuals who have had close dealings with Menzingen (and alluded to in the article from *The Recusant*, Issue 3, "Knowing How to Stay Sane") that an alarming optimism has overtaken people in the seat of SSPX power. It has been claimed that there is far too great a willingness on the part of Menzingen to believe whatever rumours they hear from the 'corridors of power' and accept the private, unofficial and unauthenticated word of individual Romans, ("our friends") with an almost childlike naivety. These claims about Menzingen are borne out by Bishop Fellay, albeit perhaps unwittingly, several times during the course of his talk. Take the following, for example:

"But the big, big problem facing at that time was the following. Even before the 14th September, I got messages from people working in Rome, and which are friendly with us. People who have even been burned, their fingers have been burnt because they were too close to us. And they work in Rome and they are our friends. And these people told me: The Pope is going to recognise the Society. And he's going to do that the same way he did with the excommunications. That is, without anything from your side."Pope does it: done. And I got several of these messages from several different persons, who, let's say, authenticity I cannot put in doubt. For example, one of those was a person working in Ecclesia Dei, those who are dealing with us. And this very person, after we got the text, told us: That's not what the Pope wants!"

So you see, I got all these kind of messages which were not fitting together. I got an official thing, where I clearly have to say no. And I got other messages, which are not official of course, but which say No, that's not what the Pope wants! The Pope is much more inclined towards us, you!..."

Unofficial message from 'a friend' in Rome: "The Pope is on your side!"; official message from the Vatican and the Pope: "You cannot say there are errors in the Council." What a confusing contradiction! Perhaps Bishop Fellay ought to heed his

own advice to the faithful and not be so ready to listen to rumours! After all, in every instance the contradiction faces the same way: it is the unofficial backroom whispers which sound positive, and the official Roman response which insists on acceptance of the Council. Has Bishop Fellay noticed this phenomenon, I wonder? If so, has it occurred to him to wonder why that might be? As observed by the author of “Knowing How to Stay Sane”, when one negotiates with modern Rome, signs an agreement, or places oneself under Roman authority, you may as well forget all about “unofficial Rome”, since it is ‘official Rome’ with whom you will be signing; the Rome which speaks openly; the Rome whose words, thoughts and attitudes can be clearly and consistently observed in its various actions and official documents. In any case of doubt, to which Rome would the prudent man pay more attention? In Bishop Fellay's case, the answer, it seems, is an abiding optimism, based on what “our friends in Rome” have told us (“the Pope is on your side”, etc.), with no lessons learned regarding the value of relying on what “our friends” in modernist Rome say. To our mind, Bishop Fellay's criticism of Rome's inconsistencies is totally unfair on the Romans. In public and in an official capacity, they have been and remain totally consistent throughout. Consistently for the New Mass; consistently determined to make Vatican II the touchstone of orthodoxy; consistently convinced, in deed if not word, that the Church began in the year 1965, and consistently uninterested (or even hostile) to anything prior to that; consistently determined to take whatever steps necessary to silence any of the few remaining critics of Vatican II, of which the SSPX is perhaps the largest such.

Many other problems besides

The talk contains much more of interest (though a lot of it indirect) than the little discussed above, but for reasons of space I will merely summarise some of it here. The reader who is sufficiently brave and patient can find the full transcript of his talk on our website, on the “Reference Materials” page, and judge for himself if what I have said is wholly without foundation.

- Again and again, Bishop Fellay unintentionally reveals his devotion to Rome, and his strong desire to strike an agreement with the Rome of today. For example:
 - *“Now I tell you, this letter, if I would have only this letter, it would mean the end of our relation with Rome.”* (Would that really have been such a bad thing?)
 - *“And um... that's the situation. ... everything is blocked. ... I still now wonder what we can do to, to continue doctrinal discussions. Can we, is it any way possible? I still don't know, well I have some ideas, but everything is blocked! [...] And the problem is that we have the Modernist who would like to finish the story of the Society, with a condemnation, and we have some people who still hope that we'll get to something. I frankly don't know how it would be possible. For me, this situation now is really blocked. Really blocked.”*

Notice the very clear implications of this type of language. Rome is preventing an agreement. It is the Modernists who wish Rome and the SSPX to be separate. We, on the other hand, have done everything possible to continue our negotiations with the modernists, and we still hope for an agreement with modernist Rome, were it only possible.

- Evidence of Bishop Fellay's willingness to bend to the will of Rome at least to some extent, to 'meet them half way', to acquiesce at least somewhat to the demands of the modernists is given in his example of his own decision not to hold Subdiaconal ordinations in Germany in 2009, because Cardinal Hoyos personally rang and requested it. In the event, he did not go as far as the Cardinal would like (completely cancelling them), but a precedent was at least set whereby the SSPX changes what would have been its normal practise in order to convenience modernist Rome.
- Bishop Fellay as good as admits that he had a childlike trust in the good intentions of the Pope, at least until recently, and that he held more or less the time-honoured view of a good Pope whose hands are tied by evil Cardinals and Bishops. It is not altogether clear whether subsequent events have succeeded in disabusing him of such childish illusions. However, it is pretty clear that his view remains unrealistically trusting of "the Pope."
- What better evidence of this can we cite than his astounding admission that he sees something positive in the appointment of a Roman churchman whose description fits only Archbishop Di Noia ("*...who seems to be more open or who wants to represent the position of the Pope*"), an appointment which was made by the Pope, he says, in order to balance the "bad appointment" of Cardinal Müller! Readers of The Recusant may recall Archbishop Di Noia's words quoted in our last issue, that the purpose of reconciling the SSPX is to lend validity to Vatican II in effect, by demonstrating that there is no rift between pre- and post- conciliar.
- Bishop Fellay brings out a very unsound argument, which he proposes (and has proposed to the Pope) as a way of 'reuniting' the SSPX and Rome. The Greek Orthodox, he says, were once given a declaration to sign in which the main point of dispute (the question of marriage annulments) was simply not mentioned. He asked the Pope for an agreement along similar lines: let's not talk about Vatican II. There are so many obvious problems with this that one does scarcely know where to begin. The reader may wish to consider the following:
 - How would the SSPX be allowed to continue to criticise the Council if the basis of our agreement were that we won't talk about the very thing about which we disagree?
 - What is at stake is not the validity of some marriages, important though that

is, but the whole Catholic Faith. Modernism is a system of thought, and as such it encompasses the whole of the Catholic Faith and is capable of ridding any statement of Faith of its apparent meaning.

- In the example of the agreement signed by the Greek Orthodox, the correct side of the dispute (Rome) was the larger, stronger, and more senior of the two sides. In our case today, the correct side is the weaker of the two by a long way. Negotiating from a position of strength is one thing; we are negotiating from a position of weakness.
- If the 'silent' agreement signed by the Greeks was such a good idea, why are the Greek Orthodox still not reunited? History records the failure of this attempt. Why should it then succeed in our case?
- Truth has its own primacy, and the Truth of Gods teaching has a right to be acknowledged by everyone, including modernist Rome. We do not want to be recognised in the name of pluralism. Rome must recognise the error of her ways and convert from her modernism. Signing such a “don't-mention-the-war” type agreement would do nothing to bring Rome back from her modernism. Worse, it would be tantamount to admitting that we do not really expect or require any such conversion. What we are demanding of Conciliar Rome is that they mend their ways. We do not want to be given a side altar in the Cathedral of conciliar pluralism, with an agreement that we will be left alone provided we ourselves agree to live in harmony with the other occupants.

A Simplistic View of the Crisis

Truth be told, it is perhaps Bishop Fellay's own view of the crisis in the Church which comes through in this talk, which is the greatest cause for concern. To the seasoned, battle-hardened Traditionalist who is used to discussing the crisis in the Church and seeing all sorts of different answers given by people holding different positions, it leaves a peculiar taste in the mouth. It is difficult to put one's finger on what exactly is wrong with it, and even at a second or third glance the problem is difficult to elucidate. Perhaps it is, once again, not what he says so much as what he fails to say (one does not always immediately notice when something is missing). For example, he goes so far as to say that Religious Liberty is bad. All very well and good, but in itself that is not enough, and he tellingly fails to offer any real reason as to why it is bad. There is no real discussion of the root of the problem. It is as though he simply says that it is bad as a way of 'proving' that he is still 'on our side', so to speak. To better see what is pointedly missing, let us recall what Bishop Tissier de Mallerais has said on the subject, in his Rivarol interview of last June:

“Jerome Bourbon: *Can you clarify this issue of faith that you want to see solved*

first?

Bishop Tissier: *Certainly. This is, as Archbishop Lefebvre said, the attempt of Vatican II to reconcile the Church with the revolution, to reconcile the doctrine of faith with liberal errors. It is Benedict XVI himself who said it in his interview with Vittorio Messori in November 1984 when saying: the problem of the 1960s (hence that of the Council) was the acquisition of the most developed values of two centuries of liberal culture. These are values which, although born outside of the Church, could find their place, once purified and corrected, in his worldview. And this is what was done. This is the work of the Council: an impossible reconciliation."*

"What fellowship hath light with darkness?" says the Apostle, "And what concord hath Christ with Belial?" (2 Cor 6:15). The emblematic manifestation of this reconciliation is the Declaration on Religious Freedom. In place of the truth of Christ and the Social Kingship of Christ over all the nations, the Council places the human person, his conscience and his liberty. This is the famous 'paradigm shift' that Cardinal Colombo confessed in the 1980s. The cult of the man who makes himself God in the place of the worship of God who became man (cf. Paul VI, Address at the close of the council, December 7, 1965). They made a new religion that is not the Catholic religion. We want no compromise with this religion, no risk of corruption, not even any appearance of reconciliation, and it is this appearance that we would give with our so called 'regularization.' May the Heart of Mary, immaculate in her faith, keep us in the Catholic faith."

If we consider what a certain other Bishop (lately of the SSPX) would say about the crisis, then once again in contrast to it we might begin to notice, at least in part, what is missing. There is no mention from Bishop Fellay of "fiftiesism", the 'comfort of the system' into which rut Catholics had fallen by the beginning of the 1960s; no mention of how the lukewarmness of Catholics in a time of outward prosperity can lead to a massive falling away a generation or two later, and absolutely no concept whatsoever that the same could ever possibly be true of today's SSPX; no mention of the way in which Almighty God chastises and purifies when he sees material success, outward numbers, etc. accompanied by lack of zeal and true devotion to him. No suggestion that the absolute starting point for the restoration of the Church is personal faithfulness and holiness, or as Solzhenitsyn puts it, that the line between good and evil runs down the centre of every human heart.

The crisis in the Church is not spoken of in terms of God and His power to help with His grace to end this situation. On the contrary, it is spoken of in decidedly human terms, almost as though Rome and SSPX were two political parties for negotiating for an alliance via diplomatic means.

Furthermore, it has been said before that Bishop Fellay (like Fr. Schmidberger and Fr. Pfluger) is under a misapprehension about the size and strength of the SSPX. A certain other Bishop has been on public record for many years as concerned for the faithfulness of the SSPX, and its ability to remain untainted by the modernist plague which has

swept Christendom. In common with many of us, this episcopal arch-nemesis of Bishop Fellay has always had at least the humility to recognise that the SSPX, in which he once held an exalted position, is really comparatively small and fragile, a desperate holding operation, held together with string, sellotape and chewing-gum. The view of Menzingen, it has been said, is that the SSPX is God's anointed, which will 'enter the Church' and 'restore it from within.' (as opposed to being like a mosquito entering a barrel of tar!) and this talk appears to bear that out. It has also been said that talk of chastisement, any mention of the end times or any speech sounding remotely apocalyptic is anathema to the ears of Menzingen. Based on this talk it cannot be proven whether that is true, but once again it would appear to bear that out also.

The End is in Sight!

It is perhaps because of this simplistic view of the crisis that we have one final worrying point which will be here discussed. Is the crisis in the Church coming to an end? Is it getting better? Worse? Well, according to the Superior General:

"At a certain moment, towards the end of winter, you see on the trees new buds, they just come out. It's a little thing there. When you see that, you know, spring will come. But you start to say, spring is there, people will tell you, hey, come on. It's winter! It's freezing! It's snowing! It's icy! It's windy! Don't say it's spring! It's not true! It's winter! And we say, "Both are right. It's still winter." And then I say, if you look at the situation in the Church, it's still winter. But we start to see the little signs that start to say that spring is coming."

In effect what he says is that although the crisis in the Church isn't coming to an end, yet at the same time it is. So both views are correct. We take great issue with this analogy. Firstly, the view which we "prophets of doom" hold is here misrepresented (albeit perhaps not intentionally). It is not merely that we are in the depths of winter, but that the crisis in the Church continues to worsen with the passing of the years and that things can still grow a good deal worse. Which being the case, it is difficult to see how easily our view can be reconciled with the "optimist" view. Buds might appear in winter, but they don't appear at the start of winter! What's more, what little signs the Bishop takes to be "buds" (the younger, 'more conservative' generation of clergy) is a more complex question than he gives it credit for. As discussed above, we are not talking about political parties, and after all there is another way of interpreting these 'signs' such as conservative younger clergy. Let us recall that Archbishop Lefebvre used often to refer to Vatican II as "the French Revolution inside the Church". What we are witnessing now in this Conciliar French Revolution may well be the one step back which follows the two steps forward. Following the initial brutal and violent success of the Revolution, Benedict XVI (in the role of Napoleon) must now consolidate the Revolution's hold and for this purpose must appear somewhat more conservative or at least more tolerant than his predecessors, in order to bring all the recalcitrants back under the revolutionary umbrella.

At any rate, the crisis in the church was not caused ultimately by politics, but by a

balance of sin and grace, vice and virtue, faithfulness and infidelity, and with the cause lies the solution. Thinking that the end of the crisis is in sight because some younger priests are somehow a bit more conservative than their immediate forebears, appears to us to be a very narrow view of a complex problem, but it relates back once again to his understanding of what the crisis is, and what is causing it. Bishop Fellay, in our humble estimation, does not properly understand the crisis. He would do well to learn at the feet of his brother Bishops whom he is now persecuting, in particular Bishop Tissier de Malerais and Bishop Williamson.

So: the final word on whether we can still expect a deal – will the SSPX be sold-out to the enemy or has Bishop Fellay learned his lesson? Well, as one might well expect, Bishop Fellay does not say explicitly, definitely yes or no. He says that he does not think it possible: but that belies any confidence which the optimist might be tempted to find. It is quite clear that he would still like a deal, if only the Modernists in Rome were prepared to be as flexible and diplomatic as he. But as things are, everything is blocked. Therefore, if there is no deal so far, it is only because Rome is preventing it, and not through any lack of effort on the part of the Superior General. The fact that he consistently fails to rule-out in principle any dealing with unconverted Modernist Rome, as did Archbishop Lefebvre, is reason enough for us to be very concerned and to continue to watch and pray. It will happen if Bishop Fellay gets his way. And even if it does not, it hardly matters any more: the very way in which the leadership of the SSPX thinks and speaks about the crisis in the Church, about Modernist Rome and about the purpose and *raison d'être* of the SSPX has well and truly changed. Perhaps that is the most terrifying of all: the slide is happening, with or without an agreement. And the only person who can act decisively to end the situation does not appear to properly understand the mess he has helped to create. The SSPX is in perhaps the most precarious position ever in its history. God have mercy on us!



A Novena to St. Pius X



Glorious Pope of the Eucharist, St. Pius X,

you sought to "restore all things in Christ." Obtain for me a true love of Jesus so that I may only live for Him. Help me to acquire a lively fervour and a sincere will to strive for sanctity of life, and that I may avail myself of the riches of the Holy Eucharist, which is sacrifice and sacrament. By your love for Mary, Mother and Queen, inflame my heart with a tender devotion to her.

Blessed model of the priesthood, obtain for us holy and dedicated priests and increase vocations to the priesthood and religious life.

Dispel confusion, hatred and anxiety. Incline our hearts to peace so that all nations will place themselves under the reign of Christ the King.

+Amen

St. Pius X, pray for us.

(Here mention your request)

Archbishop Lefebvre, pray for us!

We recommend praying this novena to beg that the SSPX be restored to its mission, through the intercession of its patron.

Quo Vadis *DICI*...? OR Heads in the Sand regarding Modernist Rome!

Without doubt, any analysis of the SSPX uproar of 2012, whether by those sympathetic to Menzingen or those against, must see the dispute largely in terms of the relation of the SSPX to Rome, which is to say, the apparent desire for an agreement or 'recognition' by those on one side, and the opposition to any dealings with an unconverted, still-modernist Rome by those on the other. Rome is at the centre, whichever way one considers it. Many of the opponents and sceptics of current SSPX leadership, and their dealings with Rome, accuse Bishop Fellay, Fr. Pfluger, Fr. Schmidberger and others of softening their stance towards modernist Rome. They say that the condemnations levelled against the Vatican authorities by Archbishop Lefebvre have become a thing of the past.

As evidence of this, Fr. Pfeiffer, Fr. Chazal and others have pointed to the dilution or weakening or virtual absence of any condemnation by the official SSPX, and DICI in particular, of modern Roman scandals. Fr. Chazal, in his "War Aims" (found elsewhere on TheRecusant.com) accuses DICI seeing everything coming out of Modernist Rome through rose-tinted spectacles. The defenders of Menzingen say that this is not the case. Let us take a recent example as a case study, and try to see for ourselves.

We begin with some very recent words of Pope Benedict XVI:

One of the fundamental human rights, also with reference to international peace, is the right of individuals and communities to religious freedom. At this stage in history, it is becoming increasingly important to promote this right not only from the negative point of view, as freedom from – for example, obligations or limitations involving the freedom to choose one's religion – but also from the positive point of view, in its various expressions, as freedom for – for example, bearing witness to one's religion, making its teachings known, engaging in activities in the educational, benevolent and charitable fields which permit the practice of religious precepts, and existing and acting as social bodies structured in accordance with the proper doctrinal principles and institutional ends of each."

Benedict XVI, Message for World Day of Peace, 1st Jan, 2013

Source: http://www.vatican.va/holy_father/benedict_xvi/messages/peace/documents/hf_ben-xvi_mes_20121208_xlvi-world-day-peace_en.html

Note that he says explicitly, not only 'freedom from,' but positively 'freedom for'...! That is, freedom to practise publicly, to advertise a false religion publicly, to seek to make converts, etc. Nowhere in his message does he say, imply or even hint that this applies only to the CATHOLIC religion; on the contrary, it is abundantly clear that Benedict XVI is here speaking about any or all religions.

We defy anyone to claim that this quote is in some way taken out of context, or that there is any way in which this statement can be squared with the teaching of the Church and would not fall under the condemnations of the Church prior to the Council. It seems pretty clear and straightforward to us!

But, to judge aright, we must acknowledge that, the more a State is driven to tolerate evil, the further is it from perfection; and that the tolerance of evil which is dictated by political prudence should be strictly confined to the limits which its justifying cause, the public welfare, requires.

...

And although in the extraordinary condition of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty; and, by persuasion, exhortation, and entreaty would endeavor, as she is bound, to fulfill the duty assigned to her by God of providing for the eternal salvation of mankind. One thing, however, remains always true - that the liberty which is claimed for all to do all things is not, as We have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights."

- Leo XIII, *Libertas Praestantissimum*, 34ff

"...They do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our Predecessor, Gregory XVI, an lnsanity, "viz., that liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly constituted society; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way. "But, while they rashly affirm this, they do not think and consider that they are preaching liberty of perdition."

- Pope Pius IX, *Quanta Cura*, 3ff

So far so good. But we all know that already don't we, so why the fuss? Well, now we come to the interesting part, and the whole point of this article. **What was DICI's response to this?** To give the reader a balanced flavour, we reproduce some of it here. Please do follow the link, however, and see for yourself.

"In his message for the World Day of Peace, January 1, 2013, entitled "Blessed are the Peacemakers", two themes more particularly occupy the pope's attention: the defence of traditional marriage and the defence of human life, from its beginning to its natural end.

...

The pope also considers it unjust "to introduce surreptitiously into legislation false rights or freedoms which, on the basis of a reductive and relativistic view of human beings and the clever use of ambiguous expressions aimed at promoting a supposed right to abortion and euthanasia, pose a threat to the fundamental right to life".

The principles that defend life and traditional marriage are not truths of faith, the Supreme Pontiff emphasized. "They are inscribed in human nature itself, accessible to reason and thus common to all humanity." This is why "the Church's efforts to promote them are not therefore confessional in character, but addressed to all people, whatever their religious affiliation."

Moreover the pope considers that peacemaking comes about through a new model of development and economics....

...

Benedict XVI regrets the spread of the ideologies of radical liberalism and of technocracy. According to these ideologies, "economic growth should be pursued even to the detriment of the state's social responsibilities and civil society's networks of solidarity, together with social rights and duties." The pope concludes his message with a warning against "that false peace promised by the idols of this world along with the dangers which accompany it, that false peace which dulls consciences, which leads to self-absorption, to a withered existence lived in indifference".

Source: <http://www.dici.org/en/news/message-for-the-world-day-of-peace-on-the-defense-of-the-family/>

Just to be absolutely certain, we have read it through, more than once. The reader can find the whole thing by following the link provided, and see for himself. Not only does the DICI article dealing with the Pope's 2013 "World Day of Peace" address not condemn or correct this blatantly false, heterodox and - dare we say it? heretical - teaching by Benedict XVI, it doesn't even make any reference to it or even mention it in passing! In fact, it spends a lot of time talking about virtually every other thing which he spoke about or mentioned. Worse still, although they do mention briefly, and in a somewhat convoluted way that religious liberty is not a good thing, even this is only spoken of in relation to other people (Fr. Lombardi), but pointedly not the Pope, who (as is clear from his words) is if anything a bigger proponent of Religious Liberty than anyone!

In fact, DICI speaks of the Pope's address in... 'strikingly sympathetic terms', to borrow a phrase. Were one to read DICI without having first seen the Pope's address for oneself, one might be forgiven for thinking that the Pope's 2013 'World Day of Peace' address was a great piece of Catholic teaching of which we could all be proud. DICI focusses much of its attention what it calls "media intimidation", relating to some parts of the address regarding marriage to which, it seems, the secular press took exception. But no mention whatsoever of Benedict XVI's great angst over the state of Religious Liberty today, nor his explicit teaching that everyone has a fundamental right positively to practise and preach error publicly. Not one word.

Perhaps they are following Fr. Juan Carlos Iscara's advice, that we should be silent in the face of those who teach error, in order to better reconcile ourselves with them?

It is time that we were honest with ourselves and asked: "What is the purpose of DICI"? In the above example it is abundantly clear that **they are hiding the truth about the**

Pope from us. Failing to report on his words at all would be bad enough, but to take a text which contains such obvious, blatant error and then pretend that it was really rather good is, if anything, worse than mere failure to condemn. It is deliberately, consciously misinforming us. DICI is being used to lie, to hide from us the reality of conciliar Rome.

We hope to keep you updated with other examples of the subversion of DICI, as and when we come across them.

Support Bishop Williamson!

Visit:

<http://www.stmarcelinitiative.com/>

Postal address:

P.O. Box 423, Deal CT14 4BF

Other useful websites:

www.inthissignyoushallconquer.com

www.cathinfo.com

www.sossaveoursspx.com

aveclimmaculee.blogspot.com

(French)

www.antimodernisme.info

(French)

nonpossumus-vcr.blogspot.co.uk

(Spanish)

www.benedictinos.org.br

(Portugese)



“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. 523)

Contact us:

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