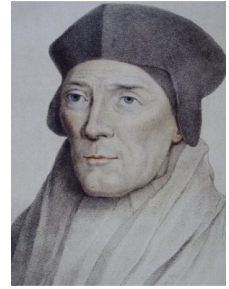


The Recusant

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



“Some experts in the perfidy of the New World Order are still distrustful of Vladimir Putin ... but as Americans say, if he talks, walks and quacks like a follower of Christ, then common sense says that he is a follower of Christ.”

- Bishop Williamson, Eleison Comments #535, October 2017

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FROM THE DESK OF THE EDITOR:

Dear Reader,

So the anniversary has come and gone, and the world did not end. 13th October, 2017 marked 100 years since the miracle of the sun and the last apparition of Our Blessed Lady to the three children at Fatima.

“Russia will spread her errors!” she warned us. This is in addition to La Salette which warned that “Rome will lose the Faith and become the seat of the anti-Christ” and which talks about “two worm-eaten Popes” (who could they be?!)

It is comforting to know that it is not just you who sees what is happening, that you are not losing your mind but that, on the contrary, this terrible era was already predicted by heaven many years earlier. Prophecies from the Mother of God regarding the apostasy which we see all around us are a help and a motivation. And yet there is surely a danger in relying too much on prophecy, or perhaps too exclusively, as said here before and as Archbishop Lefebvre said in a talk reproduced in these very pages a couple of years ago. What Our Lady warned us would happen is happening,

we see that. But it is not because of Fatima or because of La Salette that we know it and believe it: we have the evidence of our own eyes, informed by the Faith. Without any one of us having read the Third Secret of Fatima, we all know that it is about Vatican II and the apostasy which resulted from it. How could that be, unless we are not wholly reliant on prophesies and private revelations? God has foreseen this crisis from all eternity, and for all eternity He foresaw and intended that you should be a part of it. He put you in the midst of it for a reason: your response to today's situation will be what determines your salvation. Don't let Him down.

Fr. Robert Brucciani 'does a Fellay'

How about this fascinating little gem, from the current issue of the British District newsletter 'Ite Missa Est' (rough translation: "Go away! We're finished!")..? This is our District Superior's take on Vatican II:

"The truth of Revelation was cleverly obscured in the texts of the Council documents by deliberate ambiguity in order to give room for a new and erroneous interpretation of the religion of God as a religion of man. Adherence to the errors - never explicitly formulated - was forced upon the faithful by a misuse of the Church's power to govern (through bishops' conferences, canon law, synods etc.) and the poison of the errors was forcibly administered by an abuse of its mission to sanctify (through a new, deficient liturgy)."

So, according to Fr. Brucciani, the problem with Vatican II is its *ambiguity*. Hmm. I could swear I've heard that before somewhere! The Council, says he, taught no explicit error ("never explicitly formulated") rather, it was not clear enough in the way it taught the truth, allowing the actual errors to be taught afterwards by the authorities who had gone bad. Sound familiar? Curious bedfellows, the Fake Resistance and the neo SSPX. To be fair to him, Fr. Zendejas beat Fr. Brucciani to the draw by two years...

This teaching is, of course, pure nonsense. It is a fantasy which seeks to re-write history and against which the facts speak plainly. We have exposed here before several of the actual heresies to be found in Vatican II. Perhaps someone would care to ask Fr. Brucciani for the Catholic interpretation of *Lumen Gentium* 15, which teaches that Protestant "churches" and other non-Catholics "are joined to us in the Holy Spirit, for to them too He gives His gifts and graces"..? Or, to take just one further example from the same document, the teaching that "the Muslims ... together with us adore the one and merciful God"..? These are statements which do not admit interpretations. They are either true or they are not. Where is the ambiguity? Does God give gifts and graces to false religions, yes or no? Do the Muslims worship the same God as us, yes or no? Then there is the example everyone remembers, from *Dignitatis Humanae* 2, which states: "This Vatican Council declares that the human person has a right to religious freedom." Well does he or doesn't he? Again, I fail to see any ambiguity. "The Council further declares that the right to religious freedom has its foundation in the very dignity of the human person." Again, either it does or it doesn't. Where is the ambiguity in that statement? Are these teachings "deliberate ambiguity" designed to "cleverly obscure" the truth of Revelation? Or are they straight-up errors, falsehoods and heresies?

The reader will no doubt notice at once that the problems with such a notion are several and various, and their consequences very serious indeed. If, as we claim, the Council itself is the direct source of error, then the solution has to involve rejecting, opposing and undoing the

Council itself. If, on the other hand, Fr. Brucciani is correct and the error is one of 'interpretation' and thus can only be laid at the door of the post-conciliar authorities, then those same authorities and not the Council must be where the solution to the problem lies.

That he attributes the error and consequent loss of faith to "a misuse of the Church's power to govern" might just explain why he and his colleagues are keen to find favour with the "authorities" who "govern the Church". Their founder, Archbishop Lefebvre, rejected this approach. Having tried and failed, and concluding that the problem was not the people but the Council itself which he called "a wholesale perversion of the mind." And he said that in future, if Rome asked for talks, before entering into any discussions the SSPX would have to "put things on the doctrinal level" and ask Rome what their teaching is. How times change.

In the same editorial Fr. Brucciani continues:

"But while the revolt of the modern churchmen seems at its most intense in our present time, the betrayal of the citadel really happened fifty years ago at the Council."

And the betrayal of the SSPX took place in the Doctrinal Declaration formally signed and handed to Rome by Bishop Fellay in 2012, the contents of which amount to an explicit and wholesale acceptance of Vatican II and all its errors. Fr. Brucciani is well aware of that fact and that is why he will *never* defend it. Indeed, *to this day* not one SSPX priest or bishop has ever even addressed the contents of that treacherous document. You don't believe me, you think I'm exaggerating? Try asking your local SSPX priest about the contents of the Doctrinal Declaration, specifically what it says concerning Vatican II, and observe his reaction.

Inter Alia...

This issue is already at least a couple of weeks overdue and has been almost ready for printing since late November (in case you were wondering...) Part of that is down simply to the vicissitudes of daily life and the fact that this is not a 'professional' operation. As the saying goes, you get what you pay for - so most of you really cannot complain!

In the meantime, as we go to press, the latest news is that a new priest who was originally ordained in the SSPX, one Fr. Marshall Roberts, has joined the Fathers at Our Lady of Mount Carmel in Kentucky and whereas this ought normally to be an occasion for great rejoicing, a fresh controversy appears to be brewing in some quarters. Due to considerations mostly of time and space, for the moment we will confine ourselves to recalling the following:

1. A man is innocent until proven guilty;
2. Anyone with *serious* evidence (i.e. objectively verifiable, not "take my word for it") of wrongdoing has a duty to present it. Otherwise, an accused man deserves a defence.
3. Try this out. Ask someone you know (a relative or friend) the following question: What is the most serious crime of which a priest can be accused? Note their response. The correct answer, of course, is "heresy." That we tend not see things that way, but will fret over the reputation of a priest whist turning a blind eye to his doctrine, is not a good sign and is arguably part of the reason why the Church is in this state.
4. From what I can see, Fr. Roberts (whom I have never met) was associated with the Resistance since 2012 and with the Fake Resistance for as long as that distinction has existed; in recent months, for example, he had one of the Fake Resistance bishops

visit his chapel for confirmations (Faure, Zendejas, I forget which one - does anyone know?). I do not recall the tiniest hint of outrage on the part of Fr. Chazal, Cathinfo or any of the Fake Resistance crowd about it then. So why now?

Regarding that last point, I must say candidly that it *looks as if* the usual axiom is at work: "Anyone coming to the aid of Fr. Pfeiffer and Fr. Hewko must die." One suspects that that was the case with Ambrose Moran, that had he turned up in Broadstairs living in the attic, no one would have had any problem with him. Is the same thing happening now? Fr. Roberts was fine as long as he's notionally with 'us' and not with Fr. Pfeiffer. The occasion of this latest outrage, it seems, is his presence at Our Lady of Mount Carmel, Boston, Kentucky, almost as though his presence there were in fact his main crime. Perhaps there is another explanation, but that is how it looks to me.

Regarding the third point, the importance of doctrine is, it seems, a lesson we continually have to re-learn and even then, we still don't get it. Am I hypocritical, do I practice what I preach? Well, no one is perfect, but I invite you to read back over the past seventeen issues of this newsletter and consider our criticism of Bishop Williamson since 2015. Please ask yourself the following. Has our difference with Bishop Williamson been entirely or even mainly due to his promotion of Fr. Abraham? Or rather, is it not mainly to do with what he teaches, what his doctrine is? I rather think any honest person will have to admit that our main issue with Bishop Williamson was and is his false teaching: concerning the grace-giving New Mass and the bogus miracles, concerning salvation outside the Church, concerning authority and hierarchy versus "loose pockets", his promotion of books on the Index and belittling of the Holy Office, and so forth. The latest example is his description of Russian Orthodox divorcee Vladimir Putin as "a follower of Christ" (see p.48). Form your own opinion, but we have at least tried to keep things in perspective: what matters most of all is doctrine.

In the meantime, this may be another wake-up call for us to not take our priests for granted. They need your prayers. You will find the **Prayer for Priest** on the opposite page.

Finally, permit me to wish all of you, friend and foe alike, a Merry Christmas and a Blessed New Year 2018.



HAIL and blessed be the hour and moment In which the Son of God was born Of the most pure Virgin Mary, at midnight, in Bethlehem, in the piercing cold. In that hour vouchsafe, I beseech Thee, O my God, to hear my prayer and grant my desires, *[here mention your request]* through the merits of Our Saviour Jesus Christ, and of His blessed Mother. Amen.

Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:

An Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

...and in the meantime, don't forget to pray for priests!

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.

Follow Mass as It Happens!

**Regular ‘Livestreaming’ of Catechism, Mass,
Devotions, Conferences and other events
can now be watched live at:**

www.youtube.com/user/469fitter/

For those who miss them, videos of past Catechisms, in order, taught by the Fathers of the Resistance, are also available free. Home-school families, those living in isolated areas and those generally looking to deepen their knowledge of the Catholic Faith are strongly encouraged to take advantage of this excellent resource.

www.youtube.com/user/469fitter/videos



AVAILABLE NOW:

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| 1. Three Prayers | 13. Communion of Saints, Forgiveness of Sins, the Resurrection |
| 2. The Creed and the Purpose of Man's Existence | 14. The First Commandment of God |
| 3. Man's Relation to God | 15. Second and Third Commandments of God |
| 4. God and His Perfections | 16. The Fourth Commandment of God |
| 5. Creation and the Angels | 17. The Fifth Commandment of God |
| 6. Creation and the Fall of Man | 18. The Sixth Commandment of God |
| 7. Sin | 19. Seventh & Eighth Commandments of God |
| 8. The Incarnation | 20. The Ninth Commandment of God |
| 9. The Passion, Death and Resurrection of Our Lord | 21. The Tenth Commandment of God & Six Precepts of the Church - pt.1 |
| 10. The Holy Ghost and Grace | 22. Six Precepts of the Church - pt.2 |
| 11. Virtues & Gifts of the Holy Ghost | 23. Six Precepts of the Church - pt.3 |
| 12. The Church | 24. The Sacraments in General |

The following conference was given by Archbishop Lefebvre in Montreal, Canada in 1982. It appeared in the Jan-Feb 1992 issue of Fideliter and it was published in translation by The Angelus magazine. Since the conference runs to well over 10,000 words in English, we have decided to reproduce only the first half, covering the time of St. Pius X up to the Council. In the second half of the talk, amongst many interesting things the Archbishop expresses a wish that Rome allow "liberty for Tradition," an expression which he had used in the 1970s and which must necessarily sound recklessly optimistic and naïve to anyone observing Rome today. This may well be the last instance of him talking in such a manner: within a few short years he would already be speaking differently, talking of 'conciliar Rome,' insisting that the way to deal with Rome was to "place things on the doctrinal level" and that Vatican II "represents a wholesale perversion of the mind."

Archbishop Marcel Lefebvre: The Infiltration of Modernism in the Church

Source: www.sspaxasia.com/Documents/Archbishop-Lefebvre/The-Infiltration-of-Modernism-in-the-Church.htm

BRIEF HISTORY

I'm happy to remark that every where in the world, everywhere in the Catholic world, courageous people are uniting together around priests who are faithful to the Catholic Faith and to the Catholic Church, so as to maintain Tradition, which is the bulwark of our Faith. If there is a movement as general as this it is because the situation in the Church is truly serious.

If Catholics and good priests, some of whom have served in parishes for thirty years to the great satisfaction of their parishioners, have been able to beat the insult of being treated as disobedient rebels and dissidents, it could have only have been so as to maintain the Catholic Faith. They do it knowingly, following the spirit of the martyrs.

Whether one is persecuted by one's own brethren or by the enemies of the Church, it is still to suffer martyrdom, provided it be for the maintaining of the Faith. These priests and faithful are witnesses of the Catholic Faith. They prefer to be considered rebels and dissidents rather than lose their Faith.

Throughout the entire world we are in the presence of a tragic and unheard-of situation, which seems never to have happened before in the history of the Church. We must at least try to explain this extraordinary phenomenon. How has it come to pass that good faithful and priests are obliged to fight to maintain the Catholic faith in a Catholic world, which is in the process of totally breaking up?

It was Pope Paul VI himself who spoke of self-destruction within the Church. What does this term self-destruction mean, if it is not that the Church is destroying herself by herself, and hence by her own members. This is already what Pope St. Pius X said in his first encyclical when he wrote: "Henceforth the enemy of the church is no longer outside the church, he is now within." And the Pope did not hesitate to designate those places where he was to be found: "The enemy is found in the seminaries." Consequently, the holy Pope St. Pius X already denounced the presence of the enemies of the Church in the seminaries at the beginning of the 20th Century.

Obviously the seminarians of the time, who were imbued with modernism, sillionism and progressivism, later became priests. Some of them even became bishops and among them were even some



Cardinals. One could quote the names of those who were seminarians at the beginning of the century and who are now dead but whose spirit was clearly modernist and progressivist.

Thus already Pope St. Pius X denounced this division in the Church, which was to be the beginning of a very real rupture within the Church and within the clergy.

I am no longer young. During my whole life as a seminarian, as a priest and as a bishop I have seen this division. I saw it already at the French seminary at Rome where by the grace of God I was able to study. I must admit that I was not very keen to do my studies in Rome. I would personally have preferred to study with the seminarians of my diocese in the Lille seminary and to become an assistant vicar, and finally a parish priest in a small country parish.

I longed simply to maintain the Faith in a parish. I saw myself somewhat as the spiritual father of a population to which I was sent to teach the Catholic Faith and morals. But it happened otherwise. After the First World War my brother was already at Rome, for he had been separated from the family by the circumstances of the war in the north of France. Consequently my parents insisted that I go to be with him. "Since your brother is already at Rome, at the French seminary, go and join him so as to continue your studies with him." Thus I left for Rome. I studied at the Gregorian University from 1923 to 1930. I was ordained in 1929 and I remained as a priest at the seminary during one year.

THE FIRST VICTIMS OF MODERNISM

During my Seminary years tragic events took place, which now remind me of exactly what I lived through during the Council. I am now in practically the same situation as our Seminary Rector at the time, Fr. Le Floch. When I was there he had already been Rector of the French Seminary at Rome for thirty years. From Brittany, he was a very outstanding man and as strong and firm in the Faith as Brittany granite. He taught us the Papal encyclicals and the exact nature of the Modernism condemned by St. Pius X, the modern errors condemned by Leo XIII and the liberalism condemned by Pius IX. We liked our Fr. Le Floch very much. We were very attached to him.

But his firmness in doctrine and in Tradition obviously displeased the progressive wing. Progressive Catholics already existed at that time. The Popes had to condemn them.

Not only did Fr. Le Floch displease the progressives, but he also displeased the French government. The French government feared that by the intermediary of Fr. Le Floch and by that formation, which was given to the seminarians at the French Seminary in Rome, traditional bishops, would come to France and would give to the Church in France a traditional and clearly anti-liberal direction.

For the French government was Masonic and consequently profoundly liberal and frightened at the thought that non-liberal bishops could take over the most important posts. Pressure was consequently exerted on the Pope to eliminate Fr. Le Floch. It was Francisque Gay, the future leader of the M.R.P., who was in charge of this operation. He came to Rome to exert pressure on Pope Pius XI, denouncing Fr. Le Floch as being, so he said, a member of *Action Française* and a politician who taught his seminarians to also be members of *Action Française*.

This was all nothing but a lie. For three years I heard Fr. Le Floch in his spiritual conferences. Never did he speak to us of *Action Française*. Likewise people now say to me: "You were formerly a member of *Action Française*." I have never been a member of *Action Française*. Clearly we were accused of being members of *Action Française*, Nazis and fascists and every other pejorative label because we were anti-revolutionary and anti-liberal.

Thus an inquiry was made. The Cardinal Archbishop of Milan (Card. Schuster) was sent to the

seminary. He wasn't the least of the Cardinals. He was in fact a Benedictine of great holiness and intelligence. He had been designated by Pope Pius XI to make the inquiry at the French Seminary so as to determine if the accusations of Francisque Gay were true or not. The inquiry took place. The result was: the French Seminary functions perfectly well under the direction of Fr. Le Floch. We have absolutely nothing to reproach the Seminary Rector with. But this did not suffice. Three months later a new inquiry was begun, this time with the order to do away with Fr. Le Floch. The new inquiry was made by a member of a Roman Congregation. He concluded, in effect, that Fr. Le Floch was a friend of *Action Française*, that he was dangerous for the Seminary and that he had to be asked to resign. This is just what happened.

In 1926 the Holy See requested Fr. Le Floch to kindly abandon his post as Rector of the French Seminary. He was overwhelmed with sorrow. Fr. Le Floch had never been a politician. He was traditional, attached to the doctrines of the Church and the Popes. In addition he had been a great friend of Pope St. Pius X, who had had great confidence in him. It was precisely because he was a friend of St. Pius X that he was the enemy of the progressive wing.

It was at the same time that I was at the French Seminary that Cardinal Billot was also attacked. He was a first class theologian at the time and remains today well known and studied in our Seminaries. Monseigneur Billot, Cardinal of the Holy Church, was deposed. The purple was taken away from him and he was sent away in penance to Castelgandolfo, quite close to Albano, where the Jesuits have a house. He was forbidden to leave under pretext of having connections with *Action Française*.

In fact Cardinal Billot never belonged to *Action Française*. He did however hold [Charles] Maurras in high esteem and had cited him in his theology books. In the second volume concerning the Church (De Ecclesia), for example, Cardinal Billot accomplished a magnificent study of liberalism where he took, in the form of notes, several quotations from Maurras. This was a mortal sin! This was all they could find to depose Cardinal Billot. It is not a minor tragedy, for he was one of the great theologians of his time and yet he was deposed as a Cardinal and reduced to the state of a simple priest, for he was not a Bishop. (At that time there were still some Cardinal deacons.) It was already the persecution.

POPE PIUS XI UNDERWENT THE INFLUENCE OF THE PROGRESSIVE WING

Pope Pius XI himself fell under the influence of the progressives who were already present in Rome. For we see a distinct difference from the Popes before and after. But nevertheless Pope Pius XI at the same time wrote some magnificent encyclicals. He was not a liberal. *Divini Redemptoris*, his encyclical against Communism was magnificent. So also was his encyclical on Christ the King, which established the feast of Christ The King and proclaimed the Social Kingship of Our Lord Jesus Christ. His encyclical on Christian Education is absolutely admirable and remains today a fundamental document for those who defend Catholic schools.

If on the level of doctrine Pope Pius XI was an admirable man, he was weak in the order of practical action. He was easily influenced. It is thus that he was very strongly influenced at the time of the Mexican Civil War and gave the Cristeros, who were in the process of defending the Catholic religion and combating for Christ the King, the order to have confidence in the government and to put down their arms. As soon as they had put down their arms they were all massacred. This horrifying massacre is still remembered today in Mexico. Pope Pius XI placed confidence in the government who deceived him. Afterwards, he was visibly very upset. He could not imagine how a government, which had promised to treat with honour those who defended their Faith, could have then gone on to massacre them. Thus thousands of Mexicans were killed on account of their Faith. Already at the beginning of this century we find certain situations, which announce a division in the Church. Slowly we arrived at it, but the division was very definite just before the Council.

Pope Pius XII was a great pope well in his writing as in his way of governing the Church. During the reign of Pius XII the Faith was firmly maintained. Naturally the liberals did not like him, for he brought back to mind the fundamental principles of theology and truth.

But then John XXIII came along. He had a totally different temperament than Pius XII. John XXIII was a very simple and open man. He did not see problems anywhere.

When he decided to hold a Synod Rome they said to him, "But Holy Father, a Synod has to be prepared. At least one year is necessary and perhaps two so as to prepare such a meeting, in order that numerous fruits be gained and that reforms be truly studied and then applied so that your diocese of Rome might draw profit from it. All this cannot be done straight away and in the space of two or three months followed by two weeks of meetings and then all will be fine. It is not possible."

"Oh yes, yes I know, I know, but it is going to be a small Synod. We can prepare it in a few months and everything will be just fine."

Thus the Synod was rapidly prepared: a few commissions at Rome, everybody very busy and then two weeks of meetings and all was over with. Pope John XXIII was happy his small Synod had been held, but the results were nil. Nothing had changed in the diocese of Rome. The situation was exactly the same as before.

THE DRIFT BEGINS WITH THE COUNCIL

It was exactly the same thing for the Council. "I have the intention to hold a Council." Already Pope Pius XII had been asked by certain Cardinals to hold a Council. But he had refused, believing that it was impossible. We cannot in our time hold a Council with 2,500 bishops. The pressures that can be exercised by the mass media are too dangerous for us to dare hold a Council. We are liable to get out of depth. And there was in fact no Council.

But Pope John XXIII said: "But it's fine: we don't need to be pessimistic. You have to look on things with confidence. We will come together for three months with all the Bishops of the entire world. We will begin on October 13. Then everything will be over with between 8th December and 25th January. Everybody will go home, and the Council will be over and done with."

And so the Pope held the Council! Nevertheless it did have to be prepared. A Council cannot be held off the bat just like a Synod. It was indeed prepared two years in advance. I was personally named as a member of the Central Preparatory Commission as Archbishop of Dakar and president of the West African Episcopal Conference. I therefore came to Rome at least ten times during the two years so as to participate in the meetings of the Central Preparatory Commission.

It was very important, for all the documents of the secondary commissions had to come through it so as to be studied and submitted to the Council. There were in this commission seventy Cardinals and around twenty Archbishops and Bishops, as well as the experts. These experts were not members of the Commission, but were only present so they could eventually be consulted by the members.

THE APPEARANCE OF DIVISION

During these two years the meetings followed one another and it became clearly apparent for all the members present that there was a profound division within the Church itself. This profound division was not accidental or superficial but was even deeper amongst the Cardinals than amongst the Archbishops and Bishops. On the occasion of the casting of votes the conservative Cardinals could be seen to vote in one way and the progressive Cardinals in another. And all the votes were always more or less the same way. There was obviously a real division amongst the Cardinals.

I describe the following incident in one of my books, *A Bishop Speaks*. I often mention it because it

truly characterizes the end of the Central Commission and the beginning of the Council. It was during the last meeting, and we had received beforehand ten documents on the same subject. Cardinal Bea had prepared a text "*De Libertate Religiosa*," - "Concerning Religious Liberty." Cardinal Ottaviani had prepared another, "*De Tolerantia Religiosa*," - "Concerning Religious Tolerance."

The simple fact the two different titles on the same subject was significant of two different conceptions. Cardinal Bea spoke of freedom for all religions and Cardinal Ottaviani of freedom for the Catholic religion along with tolerance of error and false religions. How could such a disagreement have been resolved by the Commission?

From the beginning Cardinal Ottaviani pointed the finger at Cardinal Bea and said, "Your Eminence, you do not have the right to present this document."

Cardinal Bea replied, "Excuse me but I have perfectly the right to put together a document as President of the Commission for Unity. Consequently, I have knowingly put together this document. Moreover, I am totally opposed to your opinion."

Thus two of the most eminent Cardinals, Cardinal Ottaviani, Prefect of the Holy Office, and Cardinal Bea, former Confessor of Pope Pius XII, a Jesuit having a great deal of influence on all the Cardinals, who was well known in the Biblical Institute and responsible for advanced biblical studies, were opposed on a fundamental thesis in the Church. Unity for all religions is one thing, that is to say that liberty and error are placed on the same footing; but liberty of the Catholic religion along with tolerance of error is something quite different. Traditionally the Church has always been for the opinion of Cardinal Ottaviani and not for that of Cardinal Bea, which is totally liberal.

Then Cardinal Ruffini, from Palermo, stood up and said; "We are now in the presence of two confreres who are opposed to one another on a question which is very important in the Church. We are consequently obliged to refer to a higher authority."

Quite often the Pope came to preside over our meetings. But he was not there for this last meeting. Consequently the Cardinals requested to vote: "We cannot wait to go and see the Holy Father. We are going to vote." We voted. Just about one half of the Cardinals voted for the opinion of Cardinal Bea and the other half for that of Cardinal Ottaviani. All those who voted for Cardinal Bea's opinion were the Dutch, German, French and Austrian Cardinals, and all those in general from Europe and North America. The traditional Cardinals were those of the Roman Curia, from South America and in general those of Spanish Language.

It was a true rupture in the Church. From this moment I asked myself how the Council could proceed with such opposition on such important points. Who would win? Would it be Cardinal Ottaviani with the Cardinals of Spanish or romance languages or would it be the European Cardinals and those of North America?

In effect, the battle began immediately, from the very first days of the Council. Cardinal Ottaviani had presented the list of members who had belonged to the preparatory commissions, leaving full freedom for each to choose those that he wanted. It was obvious that we could not all know one another, since each one came for his own diocese. How could one possibly know the 2,500 Bishops of the world? We were asked to vote for members of the commissions of the Council. But who could we choose? We did not know the Bishops from South America nor from South Africa nor from India.

Cardinal Ottaviani thought that Rome's choices for the preparatory commissions could help as an indication for the Council Fathers. It was in fact quite normal to propose these.

Cardinal Lienart arose and said, "We do not accept this way of doing things. We ask for 48 hours to reflect, that we might know better those who could make up the different commissions. This is to

exert pressure on the judgement of the Fathers. We do not accept it.”

The Council had begun only two days previously and already there was a violent opposition between the Cardinals. What had happened?

During these 48 hours the liberal Cardinals had already prepared lists made from all the countries of the world. They distributed these in the letterboxes of all the Council Fathers. We had therefore all received a list proposing the members of such and such a commission; that is such a bishop and another etc. from different countries. Many said: “After all, why not? I do not know them. Since the list is already ready we simply have to make use of it.” Forty-eight hours later it was the liberals’ list, which was in front. But it did not receive the two thirds of the votes, which were required by the Council rules.

What then would the Pope do? Would Pope John XXIII make an exception to the rules of the Council or would he apply them? Clearly the liberal Cardinals were afraid that he might apply them and so they ran to the Pope and said to him: “Listen, we have more than half the votes, nearly 60%. You cannot refuse that. We cannot keep going like this and hold another election. We will never be done with it. This is clearly the will of the majority of the Council and we have simply to accept it.” And Pope John XXIII accepted. From this beginning all the members of the Council commissions were chosen by the liberal wing. It is easy to imagine what an enormous influence this had on the Council.

I am sure Pope John XXIII died prematurely because of what he saw at the Council, although he had thought that at the end of a few months everything would be done with. It was to be a council of three months. Then all would say good-bye and go home happy for having met one another at Rome and for having had a nice little meeting.

He discovered that the Council was to be a world of itself, a world of continual clashes. No text came from the first session of the Council. Pope John XXIII was overwhelmed by this and I am persuaded that this hastened his death. It has even been said that on his deathbed he said: “Stop the Council! Stop the Council!”

POPE PAUL VI GIVES HIS SUPPORT TO THE LIBERALS

Pope Paul VI came along. It is obvious that he gave his support to the liberal wing. Why was that?

From the very beginning of his pontificate, during the second Session of the Council, he immediately named four Moderators. The four Moderators were to direct the Council instead of the ten Presidents who had presided during the first Session. The Presidents, one of whom had presided over one meeting and then the second and then the third, sat at a table higher than the others. But they were to become honorary Presidents. The four Moderators became the true Presidents of the Council.

Who were these moderators? Cardinal Dopfner of Munich was one. He was very progressive indeed and very ecumenical. Cardinal Suenens, whom the entire world knows along with his charismatics and who has given conferences in favour of the marriage of priests, was another. Cardinal Lercaro who is known for his philo-communism and whose Vicar General had been enrolled as a member of the Communist Party was a third. Finally there was Cardinal Agagianian, who represented somewhat the traditional wing, if I can say so.

Cardinal Agagianian was a very discreet and self-effacing man. Consequently he had no real influence on the Council. But the three others accomplished their task with drums beating. They constantly brought together the liberal Cardinals, which gave considerable authority to the liberal wing of the Council.

Clearly the traditional Cardinals and Bishops were from this very moment put aside and despised.

When poor Cardinal Ottaviani, who was blind, started to speak, boos could be heard amongst the young Bishops when he did not finish at the end of the ten minutes allocated to him. Thus did they make him understand that they had had enough of listening to him. He had to stop; it was frightful. This venerable Cardinal, who was honoured throughout Rome and who had had an enormous influence on Holy Church, who was Prefect of the Holy Office, which is not a small function, was obliged to stop. It was scandalous to see how the traditionalists were treated. Monsignor Staffa (he has since been named Cardinal), who is very energetic, was silenced by the Council Moderators. These were unbelievable things.

REVOLUTION OF THE CHURCH

This is what happened at the Council. It is obvious that all the Council documents and texts were influenced by the liberal Cardinals and Commissions. It is hardly astonishing that we have such ambiguous texts, which favour so many changes and even a true revolution in the Church.

Could we have done anything, we who represented the traditional wing of the Bishops and Cardinals? Frankly speaking, we could do little. We were 250 who favoured the maintenance of Tradition and who were opposed to such major changes in the Church as false renewal, false ecumenism, false collegiality. We were opposed to all these things. These 250 bishops clearly brought some weight to bear and on certain occasions forced texts to be modified. Thus the evil was somewhat limited.

But we could not succeed in preventing certain false opinions from being adopted, especially in the schema on Religious Liberty, whose text was redone five times. Five times the same opinion was brought forward. We opposed it on each occasion. There were always 250 votes against. Consequently Pope Paul VI asked that two small sentences be added to the text, saying that there is nothing in this text which is contrary to the traditional teaching of the Church and that the Church remains always the true and the only Church of Christ.

Then the Spanish Bishops in particular said: "Since the Pope has made this statement there is no longer any problem. There is nothing against tradition." If these things are contradictory then this little phrase contradicts everything, which is in the texts. It is a contradictory schema. We could not accept it. Finally there remained, if I remember well, only 74 bishops against. It is the only schema, which met such opposition, but 74 of 2,500 is little indeed!

Thus ended the Council. We should not be astonished at the reforms, which have been introduced since. Since then, everything is the history of Liberalism. The liberals were victorious within the Council for they demanded that Paul VI grant them places within the Roman Congregations. And in fact the important places were given to the progressive clergy. As soon as a Cardinal died or an occasion presented itself, Pope Paul VI would put aside traditional Cardinals, immediately replacing them with liberal ones.

Thus it is that Rome was occupied by the liberals. This is a fact, which cannot be denied. Nor can it be denied that the reforms of the Council were reforms which breathe the spirit of Ecumenism and which are quite simply Protestant, neither more nor less.

THE LITURGICAL REFORM

The most serious of the consequences was the liturgical reform. It was accomplished, as everybody knows, by a well-known priest, Bugnini, who had prepared it long in advance. Already in 1955 Fr. Bugnini had asked Msgr. Pintonello, general Chaplain of the Italian army, who had spent much time in Germany during the occupation, to translate Protestant liturgical texts. For Fr. Bugnini did not know German.

It was Mgr. Pintonello himself who told me that he had translated the Protestant liturgical books for

Fr. Bugnini, who at that time was but an insignificant member of a liturgical commission. He was nothing. Afterwards he became professor of liturgy at the Lateran. Pope John XXIII made him leave on account of his modernism and his progressivism. Hence surprise, surprise, and he is found again as President of the Commission for, Liturgical Reform. This is all the same, unbelievable.

I had the occasion to see for myself what influence Fr. Bugnini had. One wonders how such a thing as this could have happened at Rome. At that time immediately after the Council, I was Superior General of the Congregation of the Fathers of the Holy Ghost and we had a meeting of the Superiors General at Rome. We had asked Fr. Bugnini explain to us what his New Mass was, for this was not at all a small event. Immediately after the Council talk of “the Normative Mass,” “the New Mass,” and “the Novus Ordo” was heard. What did all this mean?

It had not been spoken of at the Council. What had happened? And so we asked Fr. Bugnini to come and explain himself to the 84 Superiors General who were united together, amongst whom I consequently was.

Fr. Bugnini, with much confidence, explained what the Normative Mass would be; this will be changed, that will be changed and we will put in place another Offertory. We will be able to reduce the communion prayers. We will be able to have several different formats for the beginning of Mass. We will be able to say the Mass in the vernacular tongue. We looked at one another saying to ourselves: “But it's not possible!”

He spoke absolutely, as if there had never been a Mass in the Church before him. He spoke of his Normative Mass as of a new invention.

Personally I was myself so stunned that I remained mute, although I generally speak freely when it is a question of opposing those with whom I am not in agreement. I could not utter a word. How could it be possible for this man before me to be entrusted with the entire reform of the Catholic Liturgy, the entire reform of the Holy Sacrifice of the Mass, of the sacraments, of the Breviary, and of all our prayers? Where are we going? Where is the Church going?

Two Superiors General had the courage to speak out. One of them asked Fr. Bugnini: “Is this an active participation, that is a bodily participation, that is to say with vocal prayers, or is it a spiritual participation? In any case you have so much spoken of the participation of the faithful that it seems you can no longer justify Mass celebrated without the faithful. Your entire Mass has been fabricated around the participation of the faithful. We Benedictines celebrate our Masses without the assistance of the faithful. Does this mean that we must discontinue our private Masses, since we do not have faithful to participate in them?” I repeat to you exactly that which Fr. Bugnini said. I have it still in my ears, so much did it strike me: “To speak truthfully we didn't think of that,” he said!

Afterwards another rose and said: “Reverend Father, you have said that we will suppress this and we will suppress that, that we will replace this thing by that and always by shorter prayers. I have the impression that your new Mass could be said in ten or twelve minutes or at the most a quarter of an hour. This is not reasonable. This is not respectful towards such an act of the Church.” Well, this is what he replied: “We can always add something.” Is this for real? I heard it myself. If somebody had told me the story I would perhaps have doubted it, but I heard it myself.

Afterwards, at the time at which this Normative Mass began to be put into practice, I was so disgusted that we met with some priests and theologians in a small meeting. From it came the “Brief Critical Study,” which was taken to Cardinal Ottaviani. I presided that small meeting. We said to ourselves: “We must go and find the Cardinals. We cannot allow this to happen without reacting.”

So I myself went to find the Secretary of State, Cardinal Cicognani, and I said to him: “Your Eminence, you are not going to allow this to get through, are you? It's not possible. What is this New Mass? It is a revolution in the Church, a revolution in the Liturgy.”

Cardinal Cicognani, who was the Secretary of State of Pope Paul VI, placed his head between his hands and said to me: "Oh Monsignor, I know well. I am in full agreement with you; but what can I do? Fr. Bugnini goes in to the office of the Holy Father and makes him sign what he wants." It was the Cardinal Secretary of State who told me this! Therefore the Secretary of State, the number two person in the Church after the Pope himself, was placed in a position of inferiority to Fr. Bugnini. He could enter into the Pope's office when he wanted and make him sign what he wanted.

This can explain why Pope Paul VI signed texts that he had not read. He told Cardinal Journet that he had done this. Cardinal Journet was a deep thinker, Professor at the University of Fribourg in Switzerland, and a great theologian. When Cardinal Journet saw the definition of the Mass in the instruction, which precedes the Novus Ordo, he said: "This definition of the Mass is unacceptable; I must go to Rome to see the Pope." He went and he said: "Holy Father you cannot allow this definition. It is heretical. You cannot leave your signature on a document like this." The Holy Father replied to him (Cardinal Journet did not tell me himself but he told someone who repeated it to me): "Well, to speak truthfully I did not read it. I signed it without reading it." Evidently, if Fr. Bugnini had such an influence on him it's quite possible. He must have said to the Holy Father: "You can sign it". "But did you look it over carefully". "Yes, you can go ahead and sign it." And he signed.

But this document did not go through the Holy Office. I know this because Cardinal Seper himself told me that he was absent when the Novus Ordo was edited and that it did not pass by the Holy Office. Hence it is indeed Fr. Bugnini who obtained the Pope's signature and who perhaps constrained him. We do not know, but he had without a doubt an extraordinary influence over the Holy Father.

A third fact, of which I was myself the witness, with respect to Fr. Bugnini is also astonishing. When permission was about to be give for Communion in the hand (what a horrible thing!), I said to myself that I could not sit by without saying anything. I must go and see Cardinal Gut - a Swiss - who was Prefect of the Congregation for Worship. I therefore went to Rome, where Cardinal Gut received me in a very friendly way and immediately said to me: "I'm going to make my second-in-charge, Archbishop Antonini, come that he also might hear what you have to say."

As we spoke I said: "Listen, you who are responsible for the Congregation for Worship, are you going to approve this decree which authorizes Communion in the hand? Just think of all the sacrileges, which it is going to cause. Just think of the lack of respect for the Holy Eucharist, which is going to spread throughout the entire Church. You cannot possibly allow such a thing to happen. Already priests are beginning to give Communion in this manner. It must be stopped immediately. And with this New Mass they always take the shortest canon, that is the second one, which is very brief."

At this, Cardinal Gut said to Archbishop Antonini, "See, I told you this would happen and that priests would take the shortest canon so as to go more quickly and finish the Mass more quickly."

Afterwards Cardinal Gut said to me: "Monseigneur, if one were to ask my opinion (when he said "one" he was speaking of the Pope, since nobody was over him except the Pope), but I'm not certain it is asked of me (don't forget that he was Prefect for the Congregation for Worship and was responsible for everything which was related to Worship and to the Liturgy!), but if the Pope were to ask for it, I would place myself on my knees, Monsignor, before the Pope and I would say to him: 'Holy Father do not do this; do not sign this decree.' I would cast myself on my knees, Monsignor. But I do not know that I will be asked. For it is not I who command here."

This I heard with my own ears. He was making allusion to Bugnini, who was the third in the Congregation for Worship. There was first of all Cardinal Gut, then Archbishop Antonini and then

Fr. Bugnini, President of the Liturgical Commission. You ought to have heard that! Alas, you can now understand my attitude when I am told; you are a dissident and disobedient rebel.

INFILTRATORS IN THE CHURCH TO DESTROY IT

Yes, I am a rebel. Yes, I am a dissident. Yes, I am disobedient to people like those Bugninis. For they have infiltrated themselves into the Church in order to destroy it. There is no other explanation.

Are we then going to contribute to the destruction of the Church? Will we say: "Yes, yes, amen" - even if it is the enemy who has penetrated right to the Holy Father and who is able to make the Holy Father sign what he wants? We don't really know under what pressure he did it. There are hidden things, which clearly escape us. Some say that it is Freemasonry. It's possible. I do not know. In any case, there is a mystery.

How can a priest who is not a Cardinal, who is not even a Bishop, who was still very young at the time and who was elevated against the will of Pope John XXIII (who had chased him from the Lateran University), how can such a priest go to the very top without taking any account of the Cardinal Secretary of State, nor of the Cardinal Prefect of the Congregation for Worship? How can he go directly to the Holy Father and make him sign what he wants? Such a thing has never before been seen in the Holy Church. Everything should go through the authorities. That is why there are Commissions. Files are studied. But this man was all powerful!

It was he who brought in Protestant pastors to change our Mass. It was not Cardinal Gut. It was not the Cardinal Secretary of State. It was perhaps not even the Pope. It was him. Who is this man Bugnini? One day the former Abbot of St. Paul Outside the Walls, a Benedictine who had preceded Fr. Bugnini as head of the Liturgical Commission, said to me: "Monsignor, do not speak to me of Fr. Bugnini. I know too much about him. Do not ask me about him." I replied: "But tell me. I must know it. The truth must be uncovered." It is probably he who asked John XXIII to send him away from the Lateran University.

All of these things show us that the enemy has penetrated right within the Church, as St. Pius X already said. He is in the highest places, as Our Lady of La Salette announced, and as without a doubt the third secret of Fatima tells us.

Well, if the enemy is truly within the Church, must we obey him? "Yes, for he represents the Pope," is a frequent answer. First of all we do not know this at all, for we do not know exactly what the Pope thinks.

I have, all the same, some personal proofs that Pope Paul VI was very much influenced by Cardinal Villot. It has been said that Cardinal Villot was a Freemason. I do not know. There are some strange facts. Letters of Freemasons addressed to Cardinal Villot have been photocopied. I do not have the proof of it. In any case, Cardinal Villot had a considerable influence over the Pope. He concentrated all power at Rome within his own hands. He became the master much more than the Pope. I do know that everything had to go through him.

One day I went to see Cardinal Wright with respect to the Canadian Catechism. I said to him: "Look at this catechism. Are you aware of those little books, which are entitled 'Purture'? It's abominable that children are taught to break away. They must break with their family, with society, with tradition. ..this is the catechism, which is taught to the children of Canada with the *Imprimatur* of Monseigneur Couderc. It's you who are responsible for catechism in the entire world. Are you in agreement with this catechism?" "No, no," he said to me: "This catechism is not Catholic" - "It is not Catholic! Then immediately tell the Canadian Bishops' Conference. Tell them to stop and to throw this catechism in the fire and to take up the true catechism." His answer was: "How can I oppose a Bishops' Conference?"

I then said: "It's over and done with. There is no more authority in the Church. It's over and done with. If Rome can no longer say anything to a Bishops' Conference, even if it is in the process of destroying children's Faith, then it's the end of the Church."

That is where we are now. Rome is afraid of the Bishops' Conferences. These conferences are abominable. In France the Bishops' Conference has been involved in a campaign in favour of contraception. The Socialist Government, which is constantly advertising on the television the slogan: "Take the pill so as to prevent abortions," got them involved, I think. They had nothing better to do than push crazy propaganda in favour of the pill. The cost of the pill is reimbursed for girls of only twelve years, so as to avoid abortion! And the bishops approve! Official documents in favour of contraception can be found in the Tulle diocese bulletin, which is my former diocese, and which bulletin I continue to receive. This came from Bishop Bruneau, a former Superior General of the Sulpicians. He is supposedly one of the best Bishops of France. It's like that!

WHY DO I NOT OBEY?

What should I do? I am told: "You must obey. You are disobedient. You do not have the right to continue doing what you are doing, for you divide the Church."

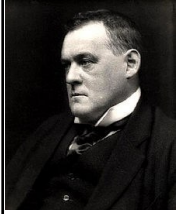
What is a law? What is a decree? What obliges to obedience? A law, Leo XIII says, is the ordering of reason to the common good, but not towards the common evil. This is so obvious that if a rule is ordered towards an evil, then it is no longer a law. Leo XIII said this explicitly in his encyclical "Libertas." A law, which is not for the common good, is not a law. Consequently one is not obliged to obey it.

Many canon lawyers at Rome say that Bugnini's Mass is not a law. There was no law for the New Mass. It is simply an authorization, or a permit. Let us accept, for argument's sake, that there was a law, which came from Rome, an ordering of reason to the common good and not to the common evil. But the New Mass is in the process of destroying the Church, of destroying the Faith. It's obvious. The Archbishop of Montreal, Archbishop Gregoire, in a letter, which was published, was very courageous. He is one of the rare bishops who dared write a letter in which he denounced the evils of which the Church of Montreal is suffering. "We are greatly saddened to see parishes abandoned by a great number of the faithful. We attribute this, in great part, to the liturgical reform." He had the courage to say it.

We are in the presence of a true plot within the church on the part of the Cardinals themselves, such as Cardinal Knox, who made that famous inquiry concerning the Tridentine Latin Mass throughout the entire world. It was a clear and obvious lie, so as to influence Pope John Paul II that he might say: "If there are such a small number who want Tradition, it will fall away by itself. His investigation was worth nothing." Yet the Pope, at the time that he received me in audience in November of 1978, was ready to sign an agreement according to which priests could celebrate the mass they choose. He was ready to sign that.

But there is at Rome a group of Cardinals bitterly opposed to Tradition. Cardinal Casaroli the Cardinal Prefect of the Congregation for Religious and Cardinal Baggio, Prefect of the Congregation for Bishops who has the very important responsibility of nominating bishops, are amongst them. Then there is the infamous Virgilio Noe who is the second-in-charge for the Congregation for Worship and who is perhaps worse even than Bugnini. And then there is Cardinal Hamer, the Belgian Archbishop who is second in charge of the Holy Office, who comes from the region of Louvain and is imbued with all the modern ideas of Louvain. They were bitterly opposed to Tradition. They did not want to hear us speak about it. I believe that they would have strangled me if they could.

[. . .]



BOOK REVIEW

‘Europe and the Faith’**Hilaire Belloc**

Did you realise that you were a Roman? No? Don’t worry, there’s a reason for that. But, whether you realised it or not, you are. We all are. That’s right, I mean the ones who wore togas, Julius Caesar and so on, one of those Romans; no, I’m not using it as a way of saying you’re a Catholic as in “Roman” Catholic, though it’s funny you should mention that, because that label has more to it than you might think as well...

If G K Chesterton ought to be regarded as the greatest writer of recent times even due to his command of the English language alone (and many of his contemporaries and sparring-partners, men like H.G. Wells, George Bernard Shaw and others said more or less just that, admitting that he was the better man), then Chesterton’s friend Hilaire Belloc must surely be remembered as the epicentre of Catholic revisionist history, refuting Protestant black propaganda and telling a tale which all Catholics will instantly recognise to be true.

“Europe and the Faith” is a great work of history in its own right and gives the reader a detailed and realistic panorama of nearly twenty centuries of European history. But this is not by any means the book’s main accomplishment, nor is it its main aim, and it is certainly not the reason why it went through several editions and became so widely read. Belloc’s main achievement in this work is in successfully demonstrating the falsity of the Protestant lies, the propaganda black legend which we have all swallowed without realising it.

Much of the phoney pseudo-scholarship which promoted the Protestant lie dates back to the 19th Century English historians, men like Green and Stubbs. It is a sort of racial/religious fatalism, and it goes something like this. In the dying days of the Roman Empire, a new force emerged into the pages of history: the blonde-haired, blue-eyed, disciplined hordes of Germanic northerners swept down upon the ill-prepared, undisciplined, swarthy, superstitious masses of the Roman Empire to the south. Within a generation or two - so the phoney legend goes - the old Roman culture had been completely destroyed and replaced with something new, from which European civilisation later arose. Which shows us why, of course, a thousand or so years later, it was virtually an inevitable force of destiny that the same thing should happen again at the Reformation, Darwinist laws of racial superiority etc. blah blah.

That’s more or less the sum total of the lie. That’s what they teach and it’s what we all more or less absorbed, whether we realised it or not. Anyone who talks of “the decline and fall of the Roman Empire,” whether he realises it or not, perpetuates that lie. And, as Belloc proves beyond doubt, it is all pure nonsense. The Roman Empire declined. It never fell.

The only reason that those charlatans ever got away with promoting such wild and fantastic myths, is that there is a period (a couple of centuries at least) between the decline of the Roman Empire and the rise of mediaeval Europe where not a lot was being written down. Though it was civilised and Catholic, it bequeathed not a lot of contemporary or primary sources to enlighten the historian today, hence it is known to us as the ‘dark’ ages. And it is this gap which the anti-Catholics cynically have sought to exploit. As Belloc points out, their attempt is dishonest and futile.

“For instance, there is no contemporary account mentioning London during the last half of the fifth and nearly all the sixth century. Green, Freeman, Stubbs, say (making it up as they go along) that London ceased to exist: disappeared! Then (they assert) after a long period of complete abandonment it was laboriously cleared by a totally new race of men and as laboriously rebuilt on exactly the same site. The thing is not physically impossible, but it is so exceedingly improbable that common sense laughs at it.

Common sense? Yes, common sense is, according to Belloc, one of the lights by which the historian must learn. And the more contentious a thing is, the more indispensable common sense becomes.

“For when you have full evidence, even of a thing extraordinary, you must admit its truth. But when there is little evidence guess-work comes in, and common sense is the correction of guess-work.

If, for instance, I learn, as I can learn from contemporary records and from the witness of men still living, that at the battle of Gettysburg infantry advanced so boldly as to bayonet gunners at their guns, I must believe it although the event is astonishing.

If I learn, as I can learn, that a highly civilized and informed government like that of the French in 1870, entering into a war against a great rival, had only the old muzzle-loading cannon when their enemies were already equipped with modern breech-loading pieces, I must accept it on overwhelming evidence, in spite of my astonishment.

When even the miraculous appears in a record - if its human evidence is multiple, converging and exact - I must accept it or deny the value of human evidence.

But when I am dealing with a period or an event for which evidence is lacking or deficient, then obviously it is a sound criterion of criticism to accept the probable and not to presuppose the improbable.”

Sounds so... common sense, doesn't it? And yet what becomes of our modern era's oft-repeated 'histories' of cave-dwelling monkey-men, living three billion years ago, doing battle with pre-pre-historic dinosaurs who were really 'seeded' to planet earth from outer-space..?

And hold on a moment - if the Roman Empire never fell, what happened to it? Is it still with us today? The answer is yes and no. The administrative machine which we call the Roman Empire is long gone. It went during the decline. What remained was everything else directly connected with a people living in a place: the language, the morals and customs, the manner of living, and so forth. In that sense, we are the modern day Romans. When one considers further the fact that the Catholic Church became the official religion of the Roman Empire and that, as Roman administrative power declined, the Church kept and preserved the most valuable parts of 'civilisation' which the Romans had brought to the world; if we consider furthermore that the Roman culture lived on in a people who were also Catholic, then we perhaps begin to see the full import of the label 'Roman Catholic.'

European civilisation is Roman civilisation. And both are the legacy of the Catholic Church and the portion and inheritance of every faithful Catholic. In one sense, being a European makes you a modern Roman. But being a Catholic, ten times more so. Only a Catholic can properly understand the history of Europe, since it is his own history. This is, I think, what Belloc means by the well-known phrase with which he begins and ends the work:

“The Faith is Europe and Europe is the Faith!”

REMEMBERING THE ENGLISH MARTYRS

DECEMBER

1st December 1581

Ss. Edmund Campion (Priest, SJ)
Ralph Sherwin (Seminary Priest)
Alexander Briant (Priest, SJ)

3rd December, 1678

Bl. Edward Coleman (Layman)

5th December, 1612

St. John Almond (Seminary Priest)

10th December, 1591

Ss. Polydore Plasden &
Eustace White (Seminary Priests)

Bls. Sidney Hodgson,
Brian Lacey &
John Mason (Laymen)

10th December, 1610

St. John Roberts (Priest, OSB)
Ven. Thomas Somers (Secular Priest)

12th December, 1642

Bl. Thomas Holland (Priest, SJ)

JANUARY

11th January, 1584

William Carter (Layman)

1st December 1581

Of all the Tyburn martyrs, **St. Edmund Campion** is one of the best-known. A play on his name described exactly what he was - the Pope's C(h)ampion. Nothing could daunt his ardour or break his spirit; neither promises of worldly gain, the basest calumny, public ridicule, nor the appalling torture of the rack.

When he was fifteen he won a scholarship to St. John's College, Oxford, and two years later became a Junior Fellow. Although he was the centre of an admiring crowd and a brilliant career was opening out before him he became more and more dissatisfied with his position. His Catholic tendencies were known, and in due course he had to leave Oxford, being unable to say that he was a sincere Protestant. He was now a suspect and soon after was forced to flee the country. He went first to Douay but later entered the Society of Jesus in Rome, 1573. In 1579 he and Fr. Persons were chosen to lead the first Jesuit mission to England, where they arrived in 1580. For a year, Campion laboured without ceasing and it was by a series of hairsbreadth escapes that he carried forward an apostolate of marvellous fruitfulness. Is natural

gifts stood him in good stead, for he ad the wit and eloquence that he had exercised with effect in the days when he cared for a Queen's praise. Now he devoted all his talents to the Heavenly Master, hoping for no greater reward than that which was granted to him at the age of forty-two.

He was so cruelly tortured in prison that his enemies feared that the rackmen had gone too far and that the fallows would be cheated of its prey; yet they failed to wring from him any statement that might be used to convict him of treason. Finally the Council drew up a fictitious charge against him, in which it was asserted that the preceding year, in Rome and at Rheims, Campion had connived with William Allen, Nicholas Morton and Father Persons in a conspiracy to murder the Queen; that he had exhorted foreigners to invade England, and that he and Father Persons had been sent into the country to stir up rebellion in support of the invading force.

Subsequently, the names of Fathers Filby, Ford, Cottam, Richardson, Sherwin, Kirby, Johnson, Briant and Shert were inserted with others into this monstrous indictment on which they and Father Campion were all tried and condemned as participants in the pretended plot.

Notwithstanding the terrible sufferings he had undergone, St. Edmund Campion was in a state o calm cheerfulness on the day of his glorious triumph at Tyburn.

When his own turn came to render the supreme testimony, **St. Ralph Sherwin** kissed with great devotion the blood of Edmund Campion dripping from the hands of the executioners. Like Campion, he was asked very expressly whom he meant when he prayed for and forgave the Queen. He replied: "Yea, for Elizabeth Queen I now at this instant pray my Lord God..." He died with the cry on his lips: "Jesu, Jesu, be to me a Jesus!"

St. Ralph Sherwin is the protomartyr of the English College, Rome. He was a native of Rodsley, Derbyshire, and was a convert to the Catholic Church.

St. Alexander Briant, the third of these priests, had been barbarously tortured in prison in order to wrest from him information as to Frather Persons' whereabouts, but he refused steadfastly to speak.

On the even of their martyrdom the three priests had the consolation of confessing to each other in prison.

He was the last of the three martyrs to suffer and his pains were increased by the negligence of the hangman. Even when he was in his last extremity efforts were still being made to make him recant. Still again the question was put: "What of the sovereignty of the Queen?" He declared that being a true Catholic he fully accepted the Bull of St. Pius V ['Regnans in Excelsis'] by which the Queen was formally excommunicated. He then began the *Miserere* and finally gave up his soul to God after long torments.

3rd December, 1678

Blessed Edward Coleman was a minister's son, born in Suffolk and studied at Peter-house, Cambridge. After his conversion he became secretary to the Duchess of York [the wife of the King's brother and future King James II] and in this capacity he was able to procure more liberty of conscience for Catholics and help them in many ways. At the outbreak of the Titus Oates Plot, some letters he had written to Pere La Chaise, the French King's confessor, were seized and he was brought to trial charged with plotting against the King's life, raising a rebellion in Ireland, etc. Oates and Bedloe declared that he had received a commission "from the General of the Jesuits" to be secretary of state. When it was objected that there were many

contradictions in his evidence, Oates complained that he had undergone great fatigue for two days pursuing Jesuits and this had so exhausted him that he did not know what he said.

Edward Coleman denied all that was sworn against him, protesting his innocence to his last breath, but he was nevertheless condemned to die as a traitor. During his life he did much to help the cause of the Catholic religion. He was hanged, drawn and quartered at Tyburn.

5th December, 1612

Born at Allerton near Liverpool, **St. John Almond** made his theological studies at Rheims and Rome, returning to England in 1602, a priest. After labouring for ten years on the mission, he was arrested and condemned for his priesthood. He was drawn from Newgate to Tyburn between seven and eight o'clock in the morning of December 5th, 1612. His first act at the place of execution was to take off his hat and bless God with a loud voice for holding him worthy to die for His Name and His glory. He then turned to the Sheriff and asked him simply what he was to do. He was told to get into the cart standing under the gallows, but this he was only able to do with difficulty, owing to the ill-treatment he had received and his long imprisonment. He then told the bystanders how he had come there to die for Christ's cause and how glad and willing he was to lose his life for His honour, regretting nothing but that he had no more lives to lose nor blood to shed for his blessed Redeemer. He placed all his hopes in God, confident that He would strengthen him with His power. At no time did Father Almond show signs of fear or faint-heartedness, and to the end he kept the same smiling serenity with which he had set out on the hurdle. He asked the executioner to tell him when the cart was to be drawn away so that he might die with the Name of Jesus on his lips.

10th December, 1591

Being brought to Tyburn, the two priests were the first to die. They had all been captured at the Mass said by Father Gennings in the house of Bl. Swithin Wells who, with Father Gennings, was martyred at Gray's Inn Fields on the same day.

St. Polydore was a Londoner and was educated for the priesthood at Rheims and Rome, being ordained in 1588. At Tyburn, when pressed by specious questions as to whether he would defend the Queen against the Pope, Polydore replied: "I am a Catholic priest, therefore I would never fight, nor counsel others to fight against my religion, for that were to deny my faith. O Christ," he said, looking up to heaven and kissing the rope, "I will never deny thee for a thousand lives."

Father White who was to follow him had already suffered much in the Bridewell under the inhuman Topcliffe, once being hung by the hands in iron manacles for eight hours, in an effort to induce him to reveal the names of those in whose houses he had said Mass. No torture, however, could wring from him any other words than: "Lord, more pain if Thou please and more patience."

Bl. Sydney Hodgson, Bl. Brian Lacey and **Bl. John Mason**, their three laymen companions, were martyred for having assisted and defended priests.

10th December, 1610

Trawsfynydd, Merionethshire, Wales, has its title to fame as the birthplace of **St. John Roberts**. His family, although Catholic at heart, had conformed to the new religion. He seems to have received a good education at home and then to have been sent to St. John's College, Oxford. After two years he left the University and went to study law at Funival's Inn.

but a few months later we find him abroad for what had the appearance of a pleasure trip, but which resulted in nothing less than his reconciliation to the true Church, at Notre Dame Cathedral in Paris. Soon after this we find the young man making his way to the Jesuit college at Bordeaux, and then to the Society's seminary at Valladolid where he begged admission. This, however, was not God's will for him, and in 1599 he was admitted to the Benedictine Congregation of S. Benito de Valladolid, and went to make his novitiate at the abbey of St. Martin Pinario just outside the walls of Compostella. This religious house was bound to a very strict form of enclosure, which excluded any idea of a missionary life. Perhaps the new novice had decided that by a life of prayer and penance he would do more for his country than by labouring actively on the English mission-field. Be that as it may, a year or so later a priest from England called at the monastery, bringing news of the glorious martyrdom of Bl. Mark Barkworth. He declared that the name of Benedict was still the sweetest to the English after that of Jesus and Mary, and added that he was of the opinion that the conversion of England would be reserved to the Benedictine Order. As a result of this visit, an approach was made to the Holy See, petitioning that some Benedictine monks be authorised to go and work in England. This petition was granted in 1602 and St. John Roberts was one of the first to set off and face the death for which he had been preparing himself by his strict monastic life.

John Roberts has been described as "extremely sickly and weak of constitution", but what he lacked in health he made up for in virtue and courage. His zeal and unbounded charity won innumerable souls to God, and even to the religious life. Many were the young men whom he discovered and then managed to send out of the country to make their novitiate in some foreign abbey, before returning to help restore the Benedictine Order in England. One of the best known of his novices was Mark Broughton, and it is thought probable that he received the habit from St. John Roberts while they were in hiding together. It was no uncommon thing in those days even to pass one's novitiate in a prison.

St. John Roberts was imprisoned and exiled many times, but he always found means of returning to England. When the Plague broke out in the country he spent himself untiringly, ministering to the victims of the terrible scourge in London, at the same time making many converts.

It was on the first Sunday in Advent of the year 1610 that he was finally arrested while he was saying Mass and taken off to prison, still wearing the sacred vestments. The trial and condemnation were not long in coming, and on 10th December he was dragged to Tyburn on a hurdle to suffer a barbarous death. The spirit of peace and joy that had characterised him at all times was particularly manifest as his death approached, so much so that he was heard to express a certain fear lest his joy might offend those around him.

Two days after the martyrdom his remains were secretly rescued from the pit where they had been thrown, at the instigation of his friend Dona Luisa de Carvajal and, through the good offices of the Spanish ambassador, sent into safe-keeping abroad. We can imagine the emotion of the monks of St. Martin de Compostela on receiving an arm of their martyred brother, who ten years before had made his profession and had been raised to the priesthood in their midst.

His companion in martyrdom, **Bl. Thomas Somers**, had dedicated his labours to poor Catholics with such zealous love that he was commonly known as 'the parish priest of London'. He was born at Skelsmergh, Westmorland, and spent part of his early manhood teaching in a grammar school in his native country. Many a youth was guided by him towards the priesthood and the English College at Douay, and when the opportunity occurred, he himself went there to study for the priesthood. He was ordained in 1606, but his work in England lasted

only four years.

12th December, 1642

Born at Sutton, near Prescot, Lancashire, **Bl. Thomas Holland**, while still very young, was sent overseas to the English College at St. Omer. Later he went on to Valladolid. In 1624 he was admitted into the Society of Jesus and for a time was Minister at the Jesuit house in Ghent. Later he was sent to the English Mission. A strict search for priests was being made at the time and he was forced to lie hid, scarcely venturing eve to walk in the garden of the house that sheltered him. Under cover of darkness and disguise he still contrived to serve many souls, especially among the poor, but at length he was arrested and sentenced to die for being a priest, to which sentence he calmly replied "Deo gratias!"

At Tyburn he heartily thanked God for being the first member of the Society of Jesus to be condemned to death under that Parliament. He yielded up his life praying for the royal family, the Parliament and the whole nation, "for whose prosperity and conversion to the Catholic Faith," he said, "if I had as many lives as there are hairs on my head, drops of water in the ocean or stars in the firmament, I would most willingly sacrifice them all." These words were greeted with a shout of applause from the crowd.

Of the martyr's character it was said: "that he had extraordinary talents for promoting the greater glory of God, and that he made an extraordinary use of them."

11th January, 1584

William Carter was a Londoner and a printer and bookseller by profession. Zeal for the dissemination of Catholic truth was the cause of his martyrdom. A series of imprisonments interrupted his work, but each time he recovered his liberty he returned to the task of spreading literature for the exhortation and comfort of his fellow Catholics. This he only achieved with great difficulty owing to the extreme danger of the times, and it has been said that his printing-press was so small that he could hardly print more than one page at a time., while some books he had to copy out entirely by hand. He was held in high esteem by his friends and one of the reasons why he was so cruelly racked when finally arrested was that he had been entrusted with the custody of chalices and vestments, whose owners he refused to betray. At the trial, the chief accusation against him was that he had instigated the Queen's enemies to murder their Sovereign. Dr Gregory Martin's *A Treatise on Schism*, the book for the printing of which he was condemned, contained a paragraph about Judith and "Holofernes, the master heretic," and this it was affirmed was only a paraphrase indicating Elizabeth. While the jury retired to confer on the verdict, Carter availed himself of the opportunity to confess to a priest who, like himself, was awaiting the death-sentence. On the day after his trial, William Carter was dragged to Tyburn, and there he was hanged and quartered. His wife had died while he was imprisoned in the Tower of London.

[Although having suffered the unfortunate indignity of being given a Novus Ordo 'Beatification' by Pope John Paul II in the 1980s, William Carter is nevertheless undoubtedly a martyr for the Catholic Faith. - Ed.]

(Extracts taken mainly from "They Died at Tyburn", by the Benedictine Nuns of Tyburn Convent, 8 Hyde Park Place, Bayswater Road, London W2 2LJ. - *Imprimatur* 16th Sept. 1961.)





Of Your Charity
Remember to Pray for the **Holy Souls** in **Purgatory**.

Please also remember especially those who have gone to their reward since this latest crisis began:

Fr. Hector Bolduc	Fr. Luigi Villa
Fr. Nicholas Gruner	Rosalie Chalmers
Rose Withams	Gertrude Kendrick
Brian Withams	Stephen Power
William Bandlow	Geoffrey Kelly
Miryam Gomez	Rose Taylor
Ronald Warwick	Susan Horton
Santiago Hernandez	Paula Haig
Douglas Wilmer	Sylvina Subdi
Henry Taylor	John Olnier
Logan Nally	Robert Woodall
Josephine Crosby	Mary Plume
Marion Smit	Michael Duffy

☉ God, Creator and Redeemer of all the Faithful,

Grant to the souls of Thy servants departed full remission of their sins; that through the help of pious supplications, they may obtain that rest of which they have always been desirous.

Who livests and reignest, world without end. Amen.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

Amen.





**OCTOBER
2016:**

***Fr. Fuchs
visits
Grantham,
Suffolk,
London
and Wales***

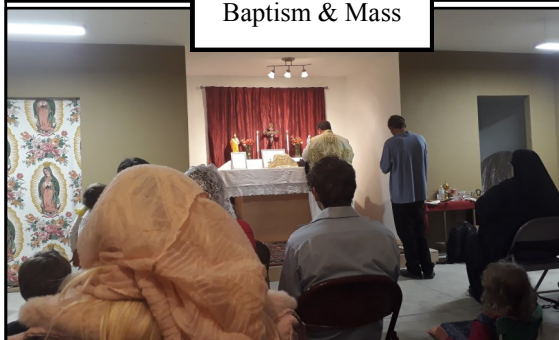




**Wisconsin:
Baptism & Mass**



Long Prairie, Minnesota



Pittsburgh, Pennsylvania



Chicago, Illinois

OCTOBER 2017:

Snapshots from
the **Resistance**
in the USA



**Twin Cities,
Minnesota**

**Our Lady of Mount
Carmel Seminary**



Boston, Kentucky

We are always encouraged by the letters and messages of support which readers send in from time to time, even if we don't often reproduce them here. We felt that this one deserved a wider audience, however. Reproduced with the kind permission of its author, it speaks for itself...

A Letter from a Reader

I know you have already responded to Sam Loeman's highly invective and slander laden diatribe that was printed in Issue 13 of '*Opportet Christum Regnare*'. But I thought I might add my thoughts from my reading of it.

First he says that your proof that Bp Williamson is discouraging preaching and converting people to Tradition is you saying that he is promoting Indifferentism, even after he lists 5 points, he says that your point 4 is hardly proof for points 1 & 2, as if point 4 is all you said about 1 & 2. He is a rather messy apologist in my opinion.

I think what Bishop Williamson has been saying is that we should not worry too much about our friends and family that are still stuck in Protestantism, the Novus Ordo, the new-SSPX, or even in worldly pursuits. God will take care of them. We should just pray for them, not point out their errors or try to convert them. We'll just make them more confused if we even open our mouths. He is preaching a cowardly and wishy-washy faith, because he is acting like a cowardly and wishy-washy bishop. If he is a lion, he is the weepy thing from the Wizard of Oz. 2 Timothy 4:1-5 has been forgotten by him and he has become resigned to 2 Timothy 3:1-7. It may be out of season to preach the word, but it is the command of Our Lord and of the Apostle to do so even if no one will listen.

The Romano Amerio quote that Bishop Williamson bases his thinking on for keeping our Traditional mouths shut is, I think, misinterpreted and misappropriated to mean that because men's minds are afflicted with darkness we should not shine the light into them. (!?) Romano Amerio was saying that if the Church is afflicted with darkness, and I mean the Conciliar Church and the Pope, they should keep silence because they will only increase the darkness. If Bp W's mind is in a fog of Modernism he should keep his mouth shut so as to not increase the fog enveloping the Resistance, which is many ways foggier than the air in the new-SSPX. Bishop Williamson, in my opinion, has ceased to be a Traditional Catholic bishop, and now I don't really know what he is. I do know that his thinking is dangerous to the Faith.

Samuel Loeman's emphasis on Our Lady's weapons in these last days is rather excessive, in my opinion. Yes, She will conquer. Yes, it will be Her foot that crushes the Serpent's head. Her weapons will be decisive in the end. But She never told anyone to put down Our Lord's weapons and pick up Hers! She added weapons to our arsenal. She did not replace our old worn out ones, as if they could ever wear out, being of Divine origin. Our Catholic Faith!

He brings up Padre Pio having never hardly argued or taught. He certainly taught by his example and in the confessional. But he was not a Catholic bishop whose office it is to teach, but a monk in a monastery whose office it was to pray and do penance and to suffer for souls and be an image of Christ. We do what God gives us to do, or we don't. Bishop Williamson seems to be one who doesn't. He doesn't teach like a bishop of the Catholic Church. He tells us to keep our candle under the bushel basket. He is part of the problem, not the solution to the crisis in the world and in the Church.

The idea that invincible ignorance can save somebody is a stretch to say the least. It may be possible in some young person before the age of reason, but who in this sewer of the modern world can keep their souls from the stain of actual sin without the grace of the Church? What sane Catholic can look at his neighbors and relatives and not grieve for the state of their souls? And be inflamed with zeal for their salvation. Ah, but we are all wimps and Bishop Williamson has joined us in our wimpiness and encourages us in it. If we follow him we will die in our sins with all our relatives and friends.

I believe that it is a truth of the Faith that God gives every human being the opportunity of saving their souls and the graces necessary to do so. And that no soul that goes to Hell does not put himself there of his own free will, and knowing that it is his own guilt that he is being punished for. Any person can go to Heaven if they make an act of perfect contrition and we should be teaching people about this. And when we teach them this we give them the Catholic Faith and no other. In these days of all the horrible days in this vale of tears, souls must be saved from Hell. We must not be quiet.

I have known Bishop Williamson for a number of years, being in attendance at the seminary parish in Winona since 2001 to 2003 when he left. (I left the new SSPX in 2013.) I am a convert to the Catholic Faith and to Tradition from the conservative Novus Ordo. I could see that his present thinking was there from the moment I met him even if it was not so explicit. Later, I saw him encourage a family to attend an indulgent mass when they were pressured out of the seminary parish by the new rector Fr. Le Roux. He told me and others to be careful about our exposition of the faith to our friends and relatives and to not expect too much of a result from such actions. He has not changed he is just showing his true colours now. I suspect there will be other surprises and scandals, because the man is who he is.

Roger Slemmer

PS: I should say that I have been published in Hugh Akin's OCR magazine, a letter/article encouraging people to pray for a chastisement from Heaven, if that be God's will, to bring about the restoration of the Church and peace. With mention of Bishop Williamson before I became convinced of his betrayal of Catholic Faith.

From the October 2017 'Catholic Candle.' We couldn't have put it better. As usual, please print off and give to friends...

Measuring How Much Piety has Atrophied in the “New” SSPX

Source: catholiccandle.neocities.org/monthly.html

St. Paul infallibly teaches us: “without Faith, it is impossible to please God.” Hebrews, 11:6. Therefore, without faith, no piety pleases God or can be true piety.

There is no true Faith outside the Catholic Church. Therefore, there can be no true piety outside the Catholic Church. As a person's Faith weakens, so does his piety, diminishing his prayer life. Our Lord told us that strong prayers require strong Faith and that strengthening our Faith will strengthen our prayers. Here are His words:

“If you have faith as a grain of mustard seed, you shall say to this mountain, “Remove from hence hither”, and it shall remove; and nothing shall be impossible to you.” (St. Matthew's Gospel, ch.17, v.19.)

Just as our prayers become stronger when our Faith becomes stronger, likewise our prayers weaken when our Faith weakens.

The “old” SSPX recognized this obvious correlation, when discussing the conciliar church. For example, in 2002, the SSPX said (regarding the conciliar church): “the rosary... has fallen into disuse and even contempt”.¹

Of course, this decline in prayer took time among conciliar Catholics, just as their decline in Faith also took time. Nonetheless, their decline in piety and prayer was inevitable, given their decline in Faith.

This same decline in Faith and piety is now occurring in the “new” SSPX, although (of course) this takes time and the decline still has far to go. The decline of Faith is chronicled every month in Catholic Candle² and elsewhere. Similarly, the corresponding decline of piety is palpable in every N-SSPX parish, although in some more than others (as was similarly true among conciliar parishes in the 1970s).

One measure of the overall N-SSPX's decline in piety is the tally of the latest rosary crusade:

During the latest one-year rosary crusade (beginning in August 2016), the SSPX U.S. District tallied approximately 1.5 Million rosaries.³

During a similar one-year rosary crusade (beginning May 2009), the same U.S. District tallied approximately 5.5 Million rosaries.⁴

In other words, after the weakening of the Faith within the SSPX, especially over the last I've years, SSPX followers recited only about one quarter (27%) as many rosaries as SSPX faithful did seven years earlier.

To our readers who still attend the N-SSPX chapels:

Are you worried and scared? Are you afraid to forgo sacraments that are frequent and relatively easy to obtain? If you leave the N-SSPX, do you fear you will lose whatever piety and prayer life you have?

The opposite is true! If you stand up for the Faith and reject compromise and liberalism, God will strengthen your Faith and your piety, as He has done for the souls of the True Resistance!

If you put the Faith first and thus stand against compromise and liberalism, God will strengthen your Faith because you put it (and Him) first and act by the light of your Faith, by shunning the evils you now silently tolerate.

Likewise, because your prayer life and piety grow proportionately with your Faith (as shown above), you will improve your prayer life without those compromise sacraments you now receive from the "new" SSPX and which you dread forsaking.

If you stay in the (new) SSPX, your Faith and piety will inevitably atrophy, just as even the staunchest conciliar Catholics inescapably weakened.

The most important thing you can do for your piety and prayer life, is to leave the "new" liberal SSPX and its sacraments! Do it now!

NOTES:

1. https://archives.sspcx.org/miscellaneous/luminous_mysteries_of_rosary.htm
2. Read dozens of articles proving this fact, quoting the "new" SSPX's own words, cited back to its own sources, here: <https://catholiccandle.neocities.org/priests/sspx.html>
3. <https://sspcx.org/en/news-events/news/deadline-turn-rosary-crusade-talliesonline-sunday>
4. https://archives.sspcx.org/rcr_pdfs/2010_rcrs/may_2010_rcr.pdf



In case you were wondering...

Bishop Fellay Still Accepts Vatican II

Hardly shocking news, I know. Still, if any of your neo-SSPX acquaintances or relatives doubt it, here's the proof. Take a look at the signatories to the recent *correctio filialis*. But what's this? In amongst the signatures of 'Latin Mass Society,' 'Una Voce' and 'Ecclesia Dei' types, and various other Novus Ordo 'conservatives,' priests and laity, can be found the following names:

Fr. Robert Brucciani, District Superior of the SSPX in Great Britain

...and:

H.E. Mgr Bernard Fellay, Superior General of the SSPX

(See, for example: www.correctiofilialis.org/signatories)

They were then only two SSPX signatories. Why does this matter, and what does it prove? The answer lies with the contents of that same *correctio filialis*.

Whilst containing many things which are laudable, many justified criticisms of Pope Francis and in particular *Amoris Laetitia*, and many references to Councils such as Trent and pre-conciliar Papal encyclicals, including even the anti-modernist writings, the document also includes the following as references for what it says, and on which it makes its stand:

- John Paul II, Apostolic Exhortation 'Reconciliatio et Poenitentia'
- John Paul II, 'Veritatis Splendor'
- John Paul II, 'Familiaris Consortio'
- John Paul II, 'Catechism of the Catholic Church'
- John Paul II, 'Fides et Ratio'
- John Paul II, Declaration 'Dominus Iesus'
- Paul VI, Declaration 'Mysterium Ecclesiae'
- 2nd Vatican Council, 'Lumen Gentium'
- 2nd Vatican Council, 'Gaudium et Spes'
- 2nd Vatican Council, 'Dei Verbum'

There is too much to deal with here comprehensively, but let us begin by looking at the first of these to see what it is which the *correctio filialis* supports as the basis for true Catholic teaching. The 'reconciliation' referred to in the title of 'Reconciliatio et Poenitentia' is a humanist 'brotherhood of man' type reconciliation. Within the first two sections, John Paul II laments 'divisions' in society, amongst which he lists:

- "The trampling upon the basic rights of the human person, the first of these being the right to life and to a worthy quality of life [...]"
- Hidden attacks and pressures against the freedom of individuals and groups, not excluding the freedom which is most offended against and threatened: the freedom to have, profess and practice one's own faith.

- The various forms of discrimination: racial, cultural, religious, etc.
- Violence and terrorism.
- The use of torture and unjust and unlawful methods of repression.
- The stockpiling of conventional or atomic weapons, the arms race with the spending on military purposes of sums which could be used to alleviate the undeserved misery of peoples that are socially and economically depressed.
- An unfair distribution of the world's resources and of the assets of civilization, which reaches its highest point in a type of social organization whereby the distance between the human conditions of the rich and the poor becomes ever greater. The overwhelming power of this division makes the world in which we live a world shattered to its very foundations."

(See: w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_02121984_reconciliatio-et-paenitentia.html)

Right on, comrades! Lennon would be proud! Like, respect the planet, share resources fairly! End all discrimination! Stop spending money on arms when it could go to socialist welfare programmes! (This was 1984, in the middle of the Cold War, remember...) During those opening paragraphs, John Paul II makes only one attempt to refer to Church teaching and - you've guessed it! - it's a Vatican II document, *Gaudium et Spes* to be precise.

And then there's the long-winded and barely decipherable pseudo psycho-babble, the sort of thing for which John Paul II will be remembered by those unfortunate enough to have struggled through any of his writings. Try reading this through in one breath:

"The concern to know better and to understand modern man and the contemporary world, to solve their puzzle and reveal their mystery, to discern the ferments of good and evil within them, has long caused many people to direct at man and the world a questioning gaze. It is the gaze of the historian and sociologist, philosopher and theologian, psychologist and humanist, poet and mystic: Above all, it is the gaze, anxious yet full of hope, of the pastor."

Eh? Your guess is as good as mine... Other errors and novelties in this document include:

1. That the Church is Sacrament (following the teaching of Vatican II's *Lumen Gentium*). For example:

"She is a sacrament in the first place by her very existence as a reconciled community which witnesses to and represents in the world the work of Christ."

2. That the Church should be involved in what he calls "mutual forgiveness." Remember that this same Pope later on would beg the world's forgiveness for "the Church's" (i.e. prior generations of Catholics') sins, things like racism, discrimination and so on. Here he wants:

"...ever new manifestations of conversion and reconciliation both within the church and outside her, by the overcoming of tensions, by mutual forgiveness, by growth in the spirit of brotherhood and peace which is to be spread throughout the world. By this means the church will effectively be able to work for the creation of what my predecessor Paul VI called the 'civilization of love.'"

3. That there exists not only sin on the part of individuals, but also what he calls "Social Sin" and about which he expends a very large volume of words. (And yes, it's the sort of thing

you are imagining right now. Don't take my word for it, see for yourself...)

4. No John Paul II epistle would be complete without a reminder of the Novus Ordo-isation of the Church because, after all, it's what Vatican II wanted!

"Following the suggestions of the Second Vatican Council, the Ordo Paenitentiae provided three rites which, while always keeping intact the essential elements, make it possible to adapt the celebration of the sacrament of penance to particular pastoral circumstances."

There is, of course, more besides. Amongst the references to passages of sacred scripture (he more than once refers to historical events found in scripture as 'stories'), there are references to his own previous writings, to the writings of his predecessor Pope Paul VI and of course to Vatican II - mainly *Gaudium et Spes* and *Lumen Gentium*. To be fair, there are the occasional pre-conciliar references, too. But not many.

John Paul II's encyclical '**Veritatis Splendor**' is not entirely free of its own "problematic" passages either. Amongst other things, it promotes the heresy that salvation can be found outside the Church (as long as you are 'moral'..!), and it quotes Vatican II as its basis for this false teaching.

"The Church knows...that it is precisely on the path of the moral life that the way of salvation is open to all. The Second Vatican Council clearly recalled this when it stated that "those who without any fault do not know anything about Christ or his Church, yet who search for God with a sincere heart and under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience... can obtain eternal salvation". The Council added: "Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God, yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the Church as a preparation for the Gospel and bestowed by him who enlightens everyone that they may in the end have life" (Dogmatic Constitution on the Church *Lumen Gentium*, 16.)"

'**Familiaris Consortio**' is John Paul II's encyclical concerning marriage and family. Amongst other things, it promotes inter-religious marriage with non-Catholics as a positive good, even though this is something which the old (1917) Code of Canon law says that the Church "hates"..! To give this particular document its due, it could have been far worse. The same Pope elsewhere went on to basically promote a kind of Novus Ordo Catholic feminism, in his encyclical '*Mulieris Dignitatem*' (the Dignity of the Woman'), where he also taught the non-sensical idea of what he called the "mutual subjection" of the spouses, and reversed the ends of marriage. This latter novelty is also to be found enshrined in John Paul II's '**Catechism of the Catholic Church**.' Bear in mind also, that this is all the same author. And the same thinking is clearly discernible across different documents. They are usually full of politically correct language as well as the long modern-psycho-sociological sounding passages of the sort seen above. And yet they are used as the basis of the *correctio filialis*.

'**Dominus Iesus**' reproduces Vatican II's quasi-heretical teaching that "the Church of Christ subsists in the Catholic Church" as though the two were not one and the same thing. It also says that the various Orthodox sects are "authentic local churches," whatever that means. It too suggests that other religions can be enough to save one's soul (a favourite heresy of the modern world) and it too quotes Vatican II to support this:

“...Theology today, in its reflection on the existence of other religious experiences and on their meaning in God’s salvific plan, is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation. [...] The Second Vatican Council in fact has stated that: ‘the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation which is but a participation in this one source.’

[...]

Nevertheless, God, who desires to call all peoples to himself in Christ and to communicate to them the fullness of his revelation and love, “does not fail to make himself present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression even when they contain ‘gaps, insufficiencies and errors’”. (John Paul II, Encyclical Letter *Redemptoris missio*, 55; cf. 56 and Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, 53) Therefore, the sacred books of other religions, which in actual fact direct and nourish the existence of their followers, receive from the mystery of Christ the elements of goodness and grace which they contain.

Presumably the ‘historical figures’ he had in mind were men like Mohammed, Henry VIII or Arius. As for “sacred books” of false religions which “nourish” their followers - the Koran, for example? The writings of Confucius? The Thirty-Nine Articles..? L. Ron Hubbard..?!

Curiously enough, many of the problems with ‘Dominus Iesus’ were raised, at the time it first came out, by a Mr. Christopher Ferrara writing in *The Remnant* newspaper and in his book ‘The Great Façade.’ It may perhaps be worth noting that the name of what appears to be the very same ‘Christopher Ferrara’ is found amongst the signatories at the bottom of the *correctio filialis*, the same *correctio filialis* which quotes favourably from the same ‘Dominus Iesus’ with which he once took issue. Was he unaware? Has he perhaps changed his mind?

This is just a taste of the teaching favourably cited in the *correctio filialis*. The undeniable fact is that the *correctio* is itself based at least in part on Vatican II and it quotes favourably from documents which contain their own horrible errors and insults to Almighty God. In signing this document, it is difficult to see how the signatories, including the SSPX Superior General and his District Superior of Great Britain, have not explicitly and publically accepted this modern conciliar teaching and made it their own. Again, let it be emphasised: what has been touched on above is only a sample and is by no means comprehensive.

And why does that matter? Remember that these documents are what the *correctio filialis* proposes as the correct teaching, the antidote to Pope Francis. One cannot favourably quote from, much less cite as a basis for one’s doctrine, something with which one fundamentally disagrees or which itself contains error. To do so is to oppose one error with another error.

Yet that is precisely what has happened here. That is why no priest of the SSPX would *ever* in a million years have signed this document in the old days. In effect, what they are saying is: “We don’t want Pope Francis and his wrong teaching! We must return to the doctrinal purity of John Paul II and Vatican II...! Signed, Bishop Fellay and Fr. Brucciani.”

This is like 2012 all over again, but this time where is the outcry? Does anyone still care? Will any SSPX priest be ‘correcting’ Bishop Fellay and Fr. Brucciani for this? Such a priest would, after all, only be following their own personal example in doing so. But perhaps not, perhaps we prophets of doom have been proven right once again. Wake up SSPX faithful!

Extract from the latest Gladium, newsletter: www.stmaryssksspxmc.com/?page_id=1083

No Compromising! No Minimising the Truth!

Had any Society of St. Pius X priest appeared ten years ago, as a guest speaker at a Trad-Ecumenical meeting, he would have been ousted or sent back to the Seminary for re-training! Now, for the second year in a row, a Neo-SSPX priest is appearing as a guest speaker at the Catholic Identity Conference being held on October 27-29, 2017 with Bishop Athanasius Schneider, as well as priests from the Fraternity of St. Peter and the Institute of Christ the King as guest speakers.

Endless proofs of the doctrinal change in the Neo-SSPX such as this one keep recurring in the official journals, magazines, websites and media of the New Conciliar-SSPX.

[...]

Trad-Ecumenism is a new drug to put the soldiers of the Church Militant to sleep. It is a sleep of dreamy dialogues and liberal illusions which results in the laying down of the weapons necessary to defend the Catholic Faith.

In his book *They Have Uncrowned Him*, Abp. Lefebvre cites actual quotations and makes numerous references to Freemasons who express their intentions (certainly at the highest levels) of destroying the Catholic Church, through such Ecumenism.

Yves Marsaudon, a State Master of the Supreme Council of France of the Scottish Rite, in 1964, foretold this Trad-Ecumenical deception to destroy Catholic Tradition, when he stated:

“If there still exist some isolated isles in the line of the Inquisition, they will be forcibly drowned in the rising sea of Ecumenism and Liberalism, of which one of the most tangible results will be the lowering of spiritual barriers which still divide the world. With all our hearts we wish success to the ‘Revolution’ of John XXIII!”

(“L’oecumenisme vu par un Franc Maçon de Tradition,” by Yves Marsaudon, Paris, 1964 p. 26)

This “Revolution of John XXIII” is the Second Vatican Council which was engineered and supported by Freemasons. Here is Yves Marsaudon again:

“The sense of universalism that is rampant in Rome these days is very close to our purpose for existence. Thus we are unable to ignore the Second Vatican Council and its consequences. [...] This courageous concept of Freedom of Thought that lies at the core of our Freemasonic lodges, has spread in a truly magnificent manner right under the Dome of St. Peter’s.” (ibid. Paris, 1964 quoted in Item, France, Christmas 1976)

Abp. Marcel Lefebvre refers directly to this same State Master of Freemasonry in his sermon delivered at Lille, France on August 29, 1976. He said:

“Read, for example, Ecumenism as Seen by a Freemason, by Marsaudon. Read the book of the Senator from the Doubs, Mr. Prélôt, Liberal Catholicism, written in 1969. He will tell you that the Council is at the origin of this change; he, a liberal Catholic, says so in the first pages of his book: ‘We struggled for a century and a half to make our opinions prevail inside the Church, and we did not succeed. Then came the Second Vatican Council, and we triumphed! Ever since, the theses and principles of Liberal Catholicism have been definitively and officially accepted by Holy Church!’ If that is not a testimony, what is? It is not I who say it. But he says it triumphantly, we say it weeping!”

The past 30 years has seen an attempt by the proponents of Vatican II to get Traditionalists to accept their Freemasonic revolution by granting them bogus “approvals” and “permissions” which in reality they do not need. In return, these so-called Traditionalists must lay down their weapons, accept the Council and stop attacking their new “friends”. Is this not just the latest form of Ecumenism? Abp. Marcel Lefebvre called those who pursue this Trad-Ecumenical trend simply “traitors” to the Holy Faith! In his own words:

“Instead of looking to their friends, to the Church’s defenders, to those fighting on the battlefield, they look to our enemies on the other side. ‘After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says’ - but they are betraying us - BETRAYING US! They are shaking hands with the Church’s destroyers! They are shaking hands with people holding Modernist and Liberal ideas condemned by the Church. So they are doing the Devil’s work!” (‘Two Years After the Consecration,’ September 6, 1990).



Fr. Jonathan Loop
SSPX



Canon Aaron B. Huberfeld
Institute Christ the King



Fr. Gregory Pendergraft
FSSP

They have betrayed us! They have betrayed us!
(Abp. Lefebvre’s address to his priests, September 6, 1990)



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- M. Eric Frankovich -
Catholic Identity Project, Director

‘Fatima and the Post-Vatican II Church’

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...Now we’re friends?

What did Abp. Lefebvre do in 1986?

THE ASSISI TRAVESTY

The Real Archbishop Lefebvre caused great offence in 1986 with these two cartoons. He created them as a response to the announcement of the ecumenical meeting at Assisi and sent them to Pope John Paul II.



APOSTASY...?



He also had 50,000 copies printed to be distributed as widely as possible. How intolerant! How offensive! How “uncharitable”!

What would Abp. Lefebvre do Today?

THE TRAD-ECUMENISM TRAVESTY



Faced with an attempt to bring all Catholics of various Traditional" and "conservative" varieties together to discuss Vatican II in a 'lowest common denominator' way, and seeing his own priests taking part in such Trad-Ecumenical events with the approval of their superiors, This would be his response today!

... LEADS TO APOSTASY!



Taken from the latest issue of *Gladium*, the newsletter of Our Lady of Mount Carmel seminary, available at:

http://www.stmaryskssspmc.com/?page_id=1083

Another ‘Correctio Filialis’

The images on the previous page were sent to Bishop Fellay, together with the following brief letter which one might call another “correctio filialis”..!

27th October, 2017

Your Excellency,

Seeing that the gravity of the situation of our Priestly Society since 2012 has risen exponentially, as the sea of Ecumenism and Liberalism continue to erode the Faith little by little we are compelled by a filial duty of piety and charity to urge you to return to the reason why you were consecrated a Bishop by Archbishop Lefebvre. That reason which he clearly gave was to persevere in the fight for Tradition without any compromise until “the light of Faith shines again over Eternal Rome,” that light which certainly does not shine now.

The Doctrinal Declaration, General Chapter Statement of 2012 as well as the ongoing interviews with the media, the continual being swallowed by the Snake of Modernist Rome by accepting approvals in dioceses, Confessions, Marriages as well as soft speak against the wicked teachings of Our Holy Father Pope Francis compel us in the Spirit of Our Father and Founder Archbishop Marcel Lefebvre to send you the enclosed flyer and drawings as the Archbishop would certainly do were he on earth in *statu viae* today.

We act confidently and charitably saying in the Archbishop’s place, “But I have somewhat against thee, because thou hast left thy first charity.” (Apoc. 2:4)

In Christ,

Fr. Joseph Pfeiffer FSSPX (Marian Corps)

Fr. David Hewko FSSPX (Marian Corps)

P.S. The Artwork was done by one of our 17 Seminarians and brothers here at Our Lady of Mt. Carmel.



Our Lady of Mt. Carmel

1730 North Stillwell Rd. , Boston Kentucky 40107 USA

October 25, 2017 St. Isidore the Farmer

Dear Friends and Benefactors,

On the weekend Oct. 27-29, 2017 there is scheduled a Catholic Identity Conference near Steubenville, Ohio sponsored by the Remnant Newspaper, during which an SSPX Priest, Fr. Loop, will give a talk, as well as a Fraternity of St. Peter Priest, an Institute of Christ the King priest, a Novus Ordo Roman Rite Bishop (Bishop Schneider), and a Novus Ordo Eastern Rite Bishop. Michael Matt and other lay persons will chime in as well on the subject of "Catholic Identity, Vatican II and 'Where do we go from here.' " The question should rather be: How did it happen that we arrived here?

In 1988 when the FSSP was founded, at that time Archbishop Marcel Lefebvre seeing the Indult Mass begun - the Latin Mass with the approval of Rome on condition of acceptance of Vatican II, he said: "the people must make up their minds." They have the Latin Mass. Yes they have the Latin Mass but "they have betrayed us, they have betrayed us, they have betrayed us." That was 1988-89. Now we find 29 years later that all are together as friends in one meeting - which in fact is a traditional versions of Assisi. That's all it is. How did we get here?

The first Assisi was begun as an ecumenical meeting of all religions. Bishop Murphy of Rockville Center NY, was there at that meeting of Assisi. He told me that he was the one who invented the expression "we come together to Pray" for the first Assisi meeting because there was a great dispute. How can we pray together with non-Catholics when we know that the Catholic religion is the religion that is pleasing to God and the other religions are not pleasing to God? How can we pray together when were taught as Catholics not to pray with others? Therefore Bishop Murphy came up with the expression, "No we are not 'praying together' at Assisi in 1986, but rather "we are gathering together to pray. " They thought that was a very good solution. We're not praying together but we're gathering together to pray. So that Catholics will pray, the Catholic way with Catholics. And right next to them you'll have a Buddha on the tabernacle with the Buddhist doing their thing in the Buddhist way and we're all together in order to pray. This kind of ecumenism is acceptable, whereas it would be wrong if we were to pray together.

So they discussed the distinctions. Very similar distinctions to the distinctions that the Pharisees, the Sadducees and the Scribes made in discussion on Holy Thursday night and Good Friday morning. The distinction between the money that was used from the treasury from the corbonam to pay for Christ's crucifixion and the money that was given back. The money that was used to pay for His crucifixion came from the corbonam and that money "going out to betray" was okay whereas Judas's "returning money for one having been betrayed" (the 30 pieces of silver), well that money coming back, that money could not be returned to the

corbonam. The money going out to pay someone to be a traitor, was OK. But when a traitor gives back the money, that's bad. We can't have a traitor give back the money so we're going to take the money of the traitor and buy a field to bury the corpses of strangers. We can use the money of the Church to betray God but we can't take betrayal money to give back to God. That would be awful!" Such were their distinctions. These distinctions are what we see now in the modern conservative movement. Vatican II's pastoral doctrines are not the problem only its pastoral directives and attitude. This kind of distinguishing is demonic. But from whence does it come? Who's responsible for it?

When the whole modern movement of the betrayal of the Church began, it began under the guidance of Masons within the Church. It began with Satanists inside the Church. It began with wicked men deliberately, secretly, and slowly deceiving the Catholics of the world thus bringing about a corruption of the Church.

THE FIVE MONKEYS

But that's not where we are today. Today we're in a different situation. We can say that we're in a time of the fifth new monkey of the experiment of the five monkeys. There were once some scientists who took five monkeys and put them in a cage along with a banana hung over their heads. The monkeys who like bananas went to grab the banana. As each monkey reached for the banana, a guard with a fire hose blasted the monkeys with water. Soon they realized, reaching for the banana meant pain by being blasted with the water hose. So they stopped reaching for the banana and let the banana hang there. Now, after a period of time, the scientists took one of the monkeys out, put a new monkey in. The new monkey saw the banana. He reached for the banana. The other four monkeys grabbed him and beat him up. He was never sprayed with water. So he realized it's not worth getting beat up, and hence he didn't go for the banana. They replaced a second monkey then the third monkey and the fourth. So when they replaced the first, second, third and fourth monkey, all the other monkeys beat the new monkey up, and by the time the five original monkeys were gone, in comes the fifth new monkey. When that fifth monkey comes in, none of the monkeys inside the cage had ever been sprayed with water. But if any monkey reaches for the banana, he gets beaten up.

This is the purpose of Masonic infiltration and the purpose of Communist changing of culture. In the beginning you need the torture and you need the guard to stand there with the water gun.

But after a time, the guard can go take a break and go on vacation. The Mason is needed in the beginning to watch over things to make sure that things are guided in a new direction. But after a time, the Mason can leave. You will notice, for instance in America, that there are Masonic lodges in every single one of our towns. If the town has three people in it, two of them are Masons and there's a Masonic lodge. There may not be a gas station. There may not be a convenience store, but there is a lodge. But today the average age of their members is about 102. They're just like the nuns in the convents and like the monks. Does that mean Masonry is dying? Absolutely not. The Masons have achieved their purpose. They have changed the monkeys. They have changed the people to think like Masons, to act like Masons, even though they don't know what a Mason is. They never joined a Masonic lodge and they never studied Masonry but yet have been changed.

Enter the fifth monkey. The fifth monkey is Michael Matt. The fifth monkey is Chris Ferrara. The fifth monkey is the conservative movement. Each comes in and says, "What's the problem with the Church? Well you see, the problem is not Vatican II. We heard once upon a time that if you reach for the truth, this water gun of Vatican II blasted you and you were a heretic and you were a schismatic and you had to believe in these modern heresies. You had to believe in these modern errors. But in fact, that's not the problem. Because yesterday, I tried to reach for a banana and all that happened was that another monkey beat me up. If only we had nice monkeys, everything would be fine. The problem is, there's too many mean monkeys in the world. And all we have to do is make nice monkeys and then we can all eat bananas. This is the problem."

So here we are, we're in the age of the fifth monkey. All these monkeys are gathering together. They're all gathering in Steubenville, it's a good place for them to meet. They're all gathering together where they have Scott Hahn and a centre of the conservative movement of EWTN nearby. They are meeting right there in order to appeal to those people, the conservative standard Novus Ordo movement that's not Traditional.

THE FALSE PROBLEM OF THE FIFTH MONKEY

And then you have the so-called traditional movement. They're all gathering together to say, "You know what the problem is? The problem is those monkeys in the Vatican. They're all a bunch of mean monkeys. That's the problem. The problem is that we have cardinals and bishops with attitudes that are a problem. They have a spirit that's a problem." This is the attitude and the spirit of Vatican II. You can see a little "Catacombs" interview of Michael Matt and Christopher Ferrara a short time ago, on the website of *The Remnant* newspaper. And in that interview, they point out a "Rome Reports" news report which says, "around 80 theologians, experts in the traditionalist field, who do not accept Vatican II, have signed a document accusing Pope Francis of 7 heresies" (<http://www.romereports.com/en/2017/09/29/pope-responds-to-criticism-of-amoris-laetitia-its-respectable-but-wrong/>). These signatories are accused of rejecting Vatican II by this report. However, Michael Matt and Chris Ferrara, who have become icons of Catholic Tradition, respond by saying that to be against Pope Francis does not mean that one is against Vatican II, but rather against heterodoxy in the Faith. Chris Ferrara explains,

"I'm a Catholic. What is this 'Vatican II thing' we're supposed to 'accept' and what is it that we 'reject' when we reject Vatican II. I believe the teachings of the Catholic Faith. I believe what the Catholic faith teaches, what the Catholic Church teaches. Therefore, I don't accept heterodox teaching. It's not about Vatican II. It's a meaningless statement 'we reject Vatican II'. What does it mean, we 'reject Vatican II'? This statement has no meaning except this: you're not one of the chosen guys. That is, you're not one of the mean monkeys. You're not one of the chosen guys. You're not part of this movement that's a liberalization of the Catholic Church. When we say we reject Vatican II, all we mean is that we reject the liberalization of the Catholic Church. That's what we mean. We know there was a Council. When you look at that Council, you see that there's no actual dogmatic statement in the Council that says you must believe this proposition. So therefore, it's a non-dogmatic council. It's only an expression of an attitude and a spirit and a pastoral direction.

And no man can be held to believe in a spirit or pastoral direction. So therefore, there are no errors or heresies in the Council. The Council has been a disaster. The Council has been terrible. The Council has been awful. How has it been awful and terrible? Because the spirit of that Council and the direction of that Council has been awful. And we have people in the Church today who have the spirit of the Council in them. They must remove that spirit.”

Now, these are the statements that should come from a Mason or from a card-carrying Satanist! They are statements that should come from a Communist who is being paid by the Politburo to say these foolish things. They're not. They're coming from monkeys. They are coming from men that are not wicked. They're coming from men that are not evil, not guilty, men who have a clean conscience. What is the effect?

Consider one young boy, 18 years of age and another young boy, also 18 years old. One of them meets the local girl with five thousand tattoos, spots from various drug injections, and is a local prostitute. He falls madly in love. The other 18-year-old boy meets a really nice protestant girl who's deeply religious, spiritual and nice. Which one loses the faith forever? - The one that met the protestant girl. Eventually, the first one with the rotten evil girl will say to himself, “I can't stay this way, I have to leave this evil life!” He may thus go back to the truth. But the boy with the nice girl who believes in the protestant doctrines which lead the souls of her children and her husband to hell - the nice girl that is nicely belonging to the kingdom of Satan—that girl stays glued to the boy and he loses his faith and he never comes back. How does the revolution get sealed?

It was pointed out by Fr. Chazal back in 2012, he said, we're in the stage of the 'thermalization' or the burning-in of the revolution. How does the revolution get sealed? If a revolution requires the guy with a gun to always be there, the revolution is a failure. If the revolution requires the Communist leader to always be implementing his Communism, the revolution is a failure. The revolution succeeds by getting the ordinary man and especially the good man and the just man to believe in the lies of the revolution, to believe in the errors of the revolution.

THE TRUE PROBLEM OF THE FIFTH MONKEY

Why did the fifth monkey not reach for a banana? Because there was a guard with a water hose who was a jerk. It was not because of the other monkeys. There was a man with a water hose that sprayed whoever reached for a banana. That's the problem. And the water hose is still there. They don't reach for the banana. The other monkeys beat them up. But why do they beat them up? Because there's a water hose and a mean guard. The water hose can be shut off. The mean guard can go on vacation. But it's still the reason and it caused the problem.

THE SITUATION TODAY

In our situation in the Church today, we have a very grave problem, one in which we are seeing the prophecy of St. Francis of Assisi being fulfilled. He spoke of the deceit of the Devil which shall grow so far, that it will deceive, if possible, even the elect. We are at the stage now where the good men are telling us, “Forget about the Council. The Council is a dead

letter.” Even my own brother and other priests of the SSPX are saying, “Pope Francis has gone beyond the Council. Pope Francis is worse than the Council.” Is he?

Modernism has been a heresy for over 200 years in the Church condemned by St. Pius X in 1907. The modernists of 1907, what did they say? All religion must be eradicated. There is no Catholic God. There is no morality indicated by the Church. It’s an invention only of men. Morality is invented by us. Therefore, homosexuality may be good. Marriage may become evil. All the wicked things that are promoted today were promoted by them in 1907. Condemned by St. Pius X in 1907. This is not new! Pope Francis is not a new heretic. Pope Francis is not implementing a new religion. He is simply putting into practice the heresies and the errors of Vatican II.

Vatican II is the problem. It was created by human beings who were Masons and Masonry is still the problem today. But it is a more serious problem today because the Masonic agenda is now being run by non-Masons, many of whom don’t even like Masons.

The conservative movement, the false resistance, the false movement of the conservatives, these are unwittingly acting as today’s principle soldiers in the kingdom of Satan. They are the ones who are making sure that whoever tries to truly rise up against the devil will not shoot at the devil but rather at straw men.

Consider one important statement of Chris Ferrara and Michael Matt in the recent *Remnant* interview. “We are against a liberalization of the Church.”

What is liberalization? It’s an ongoing, moving thing. Liberalization - a changing, a movement, a negative change. Can you stop every liberal? Where do we start? When is liberalization acceptable and when is it unacceptable? One could say for instance, liberalization of the Church might be to move a feast day as they did in the 1950’s. Liberalization might be to add a genuflection where there shouldn’t be one or to remove one where there should be one. An example of unacceptable liberalization might be for some what Pius XII did in 1945 when he changed the psalter from the original psalter of St. Jerome to the new psalter of Cardinal Bea, found in all breviaries from 1945 to 1961. There’s no heresy in that psalter. It’s just the words are all different. The 1955 Holy week changes are the point for others, such as most Sedevacantists, for others the changes after 1962 are too much. They can each be called a level of liberalization.

Where do we stop? Some people will say, well, the liberalization of changing anything, we’re going to reject. Others will say, well, liberalization up to 25% but not up to 32%. Up to 49% but not up to 73%. Where does it start and where does it stop? There’s no beginning and there’s no end. Being against a movement only, has no clear doctrine behind it.

To answer mush with mush creates more mush. It doesn’t fix anything. There is a doctrinal problem. That is, Vatican II and the new Church teach things that are against Jesus Christ and therefore must be condemned period. There is error and there is heresy in the Council.

Further, there is no way in which one can have a pastoral instruction without a dogma. Here’s an example of a pastoral instruction. Don’t touch my Lamborghini! That’s a pastoral instruction. “Don’t touch it.” It’s just a directive. Is there any doctrine in it? There is much doctrine

in this directive. The principle doctrine is: I own that car! Another doctrine is: there's a real car there. If a beggar tells you, "don't touch my Lamborghini," don't worry about it. Number one, there isn't one. If there is, it's not his. He is lying. There's a doctrine. The doctrine is: I own something and it's mine. The owner has the right to say who can and can't touch it. If the owner says don't touch it, you can't touch it. He is either telling the truth and he really owns the car, or he is telling a lie and doesn't own the car. If he tells the truth, his doctrine is right. And the moral statement, "Don't touch my Lamborghini," is a correct statement. If the Lamborghini doesn't exist, or it's not his car, then because of the doctrinal error, you can touch it. There is no possibility of making any pastoral directive which does not have a doctrinal foundation and which is not necessarily doctrinal. It is impossible to make a statement that is not doctrinal.

Therefore, to say that Vatican II is a pastoral and non-doctrinal Council is absurd. To say there is no teaching in Vatican II and therefore we can say it's not heretical is absurd. When we say the Catholic religion subsists in the True Church, it means that other religions may also subsist in the True Church. That's a heresy. When we say that non-Catholics can receive Holy Communion if they believe in the Blessed Sacrament, it means that non-Catholics are in the state of grace, friends of God, having the True Faith, which are lies. These are doctrinal errors. They are heresies and therefore it's a mortal sin and sacrilege for a protestant to receive Holy Communion. But the New Code of Canon Law says he can. And the same is true of the other pastoral directions that are immoral contained in the modern teachings. They all have a doctrinal foundation. Can grandma be cremated? Can you bury her ashes in the Church? Oh, yes you can. If you can bless grandma's ashes, what does that mean? It means it is moral to desecrate the body of grandma. It means it's moral to obliterate and treat with the most vile disrespect a body that is a temple of the Holy Ghost. And that's an error. That is against God. There is no moral statement, there is no pastoral directive that is not doctrinal. What makes us Catholic? We find Catholics telling us we can still hold our truth and not worry about the pastoral directives of Vatican II and not consider them as doctrines. What does St. Athanasius tell us in his Creed? "Unless a man believes all and holds holy and firmly every doctrine of the Church, without doubt he must perish." It matters what we believe!

Now we have Society of St. Pius X priests gathering together with Indult priests, with Fraternity of St. Peter priests. The Fraternity of St. Peter was formed specifically to destroy us. It's like Lucifer and St. Michael getting together for an Identity Conference. We are enemies standing on two different sides of the fence. One is with God and the other is not. Or the other is with God and the one is not. But if we are both together, then both are against God. For God is never on two sides holding two positions. He is never standing together with the enemies of Christ, the enemies of the truth.

"Where do we go from here?" It's a psychological message. The days of you Traditional Catholics fighting against Vatican II, it's over. Nobody talks about Vatican II anymore, so forget about it. Let's just start with "Where do we go from here?". You can think Vatican II is bad. I can think Vatican II is good or Vatican II is bad, you can think it's good. No one cares. It's just an attitude. It's just a spirit. What matters is, what are we going to do about Cardinal Burke? What are we going to do about Cardinal Mueller? What are we going to do about Pope Francis? What are we going to do about the real problems of today, which are those people? And yet, when our ancestors stood in front of emperors and were put to death, what

did they say? What I believe is what matters. And what you believe is what matters. The sacred truth is what matters. And what destroys is the lie of the devil. We love all individuals. We love Pope Francis. We love Cardinal Mueller. We want all of them to repent and come back to God if they are his enemy. We want them to remain faithful if they are his friend. But we know that whoever believes in his heart the lie of the devil, must be damned. Whoever believes in his heart the truth of God and operates firmly according to it, must be saved. Hence, it really matters, the doctrine and all other things flow from it. When we find Catholics gathering together in unity, what unity? Father Loop is going to be there at the conference next week. He's a "vagus," according to Rome. He's not approved. He doesn't say Mass in an approved Church. He doesn't have paperwork that says he's approved. And yet he'll be there with the approved priests and they're all going to approve of each other and they're all going to talk nice things.

Guaranteed the most Catholic conference, the most Catholic content will not be found in the SSPX priest. It won't be found there. Look at the response to *Amoris Laetitia*, the document written by forty Novus Ordo priests and forty Novus Ordo theologians. They say clearly and explicitly, "Pope Francis, you taught seven heresies." These heresies must be condemned. Now look at the exact same commentary made by Bishop Fellay, Father Gleize and Father Gaudron, the priests of the Society, the official SSPX commentary. "Pope Francis's *Amoris Laetitia* is not heretical but it's dangerous, it's imperfect, it can be understood in a wrong way." SSPX says: "not heretical, dangerous, can be understood in an imperfect way; be concerned." Novus Ordo priests say: seven heresies and by the way, there's more than seven heresies, they say. We're just enunciating these seven. The Novus Ordo priest speaks clearly. The Novus Ordo priest speaks the truth. And the Traditional priest speaks: "Blah, blah, blah," like an adult in the cartoon *Peanuts*.

This is not the way of Christ. "corruptio optimi pessima." The corruption of the best is the worst. We can't have this. Let's stand for the sacred truth and realize we're in a dogmatic fight. Yes, the Freemasons started it. But now the good people are thinking like Freemasons. Vatican II is the heresy. Now we're saying forget about Vatican II. But it's still the reason the monkeys are beating each other up. It's still the reason for our crisis.

So let's stand with Christ and not with the anti-Christ. What is he? He's a monkey. The Fathers tell us that. That the devil and the anti-Christ are the ape of Christ. They'll look a little bit like him. But they're apes. They're not human. They're not divine. They're demonic. Don't act like an ape. Don't act like a monkey. Don't monkey see, monkey do. But follow the teaching of Christ, follow the way of our ancestors. Stand firmly with the truth and hold it firmly in our hearts. And then we will live forever the friends of God and survive the great coming chastisement. St. Francis says in his prophecy before he died, when the time of the test comes, because they didn't stand for the truth, they shall fail.

We must stand for the truth. Stand firmly for the truth. And when the proving and testing comes, Our Lady will give us the strength, the Mediatrix of All Grace, to come out the other side, victors with Christ.

In Christ,

Fr. Joseph Pfeiffer

Fr. Joseph Pfeiffer

Fake Resistance Watch!

Fake-Resistance bishops using Russian Orthodox language - in May 2017 in a public prayer, they spoke of 'Holy Russia,' a term used by Russian Orthodox with their nationalist-schismatic religion. As pointed out in 'Catholic Candle' (see: catholiccandle.neocities.org/priests/williamson-the-fake-resistance-bishops-refer-to-godless-and-heretical-russia-as-holy-russia.html) it is not a Catholic term, was *never* used by the Church and is being applied to a country where less than one per cent of the population are Catholic, 25% say they don't even believe in God and only 6% of even the Russian Orthodox go to church. Our Lady of Fatima herself referred only to 'Russia,' never 'Holy Russia,' a phrase wholly the invention of a schismatic 'church'.

Bp. Williamson doubles-down: Russian Orthodox are 'followers of Christ' (!?) - That's right, don't take our word for it, see for yourself. *Eleison Comments* #535 says:

"Thus one reader of these 'Comments' was surprised to see them (August 5) referring to 'Holy Russia,' when since 1917 it is Russia that has been spreading its errors throughout the world. But 'Holy Russia' is an expression that goes much further back than the 20th century. It refers to the Russian people's natural inclination to religion."

It refers to their 'inclination' (if such it be) to the Russian Orthodox religion. A false religion. What the bishop is forgetting to mention is that, as mentioned above, it is a term invented by the Russian Orthodox and used only by them. He continues by referring to Vladimir Putin, a man who, whatever his other virtues, practices the Russian Orthodox religion:

"Some experts in the perfidy of the New World Order are still distrustful of Vladimir Putin, which is understandable, but as Americans say, if he talks, walks and quacks like a follower of Christ, then common sense says that he is a follower of Christ."

Did you get that? Vladimir Putin, a non-Catholic who practices a false religion, is a follower of Christ. He then goes on to quote favourably an extract from a speech by Putin, which he offers as 'proof' for his being a follower of Christ. That speech contains the following words, offered-up without a word of criticism or even qualification by Bishop Williamson:

"Without the moral values that are rooted in Christianity and other world religions, without rules and moral values that have been formed and developed over thousands of years, people inevitably lose their human dignity."

What is perhaps less surprising than a world statesman talking about "human dignity" and the value of "other [non-Christian] world religions" - which is nothing more than one might reasonably expect anyway - is the fact that Bishop Williamson is using this speech to justify his appellation of Mr. Putin as a "follower of Christ." Does he approve of these sentiments?

Is this yet another supposed slip of tongue or pen? Is he somehow giving a 'free pass' to the Russian Orthodox? Does it not smack of somewhat of ecumenism? Can we add the Russian Orthodox to the list of 'free passes' - the Novus Ordo, the ("not-yet-sunk") neo-SSPX, the ("least contaminated") Indult, Sedevacantists, Feeneyites... now the Russian Orthodox too?

What, we wonder, would **Fr. Juan-Carlos Ortiz** have to say about this? Does this constitute "Association in Sacris" with the Orthodox on the part of Bishop Williamson? Will he now be writing a public letter to the faithful to warn them not to attend any events of Bp. Williamson or those associated with him..?

Fancy a flutter, want to have a bit of a bet? Before you head on down to your local bookies, remember that March 2018 is fast approaching. Who will be the next Fake Resistance bishop 2018...? Place your bets!



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Selection

Odds Offered

Fr. Giacomo Ballini	3/1
Fr. Rene Trincado	5/1
Fr. Edward MacDonald	10/1
Fr. Francois Chazal	20/1
Fr. Stephen Abraham	100/1
Fr. Pancras Raja	500/1
Sean Johnson	1000/1

All bets are subject to our rules

**TOTAL
STAKE**

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SSPX-Watch!

SSPX involved in Trad Ecumenism

See p.32 ff. Once again the neo-SSPX has sent a priest to represent them at a pan-conservative conference. Lest anyone doubt that the spirit of this event is Trad-Ecumenical, take a look at just the title of the event: “Catholic Identity Conference.” How ironically apt, the new SSPX “identifies” itself alongside the FSSP, the Institute of Christ the King, bishop Athanasius Schneider, *The Remnant*, Cardinal Burke, et al. ...Look also at the sub-title: “Vatican II - where do we go from here?” Indult Catholics, with their reliance on modernist Rome for “permissions” and approval may well ask such a question; the SSPX on the other hand, used to be confident that it already had the answer, namely the answer which Archbishop Lefebvre gave them. Now there’s a man who seems increasingly conspicuous by his absence...

Of course, this is not their first foray into the world of “lets-all-be-friends” Trad-ecumenism. In previous years (see *The Recusant* issue 30, p.38, for example...) the neo-SSPX was represented at the very same conference by none other than **Fr. John Brucciani**, the new Headmaster of **St. Michael’s School, Burghclere**. His brother, **Fr. Robert Brucciani**, our current District Superior openly talks of the ‘Ecclesia Dei’ priests as “our gentle friends” and for years has been telling people in secret that they can go to Mass at the Indult. Farewell British District...!

Austrian SSPX Youth organise: ...a ‘nature weekend’..?!? That’s what the title on *fsspx.de* and *fsspx.at* says. (Look under “medien,” “fotos” - it’s called: “Naturtage der KJB”).



No doubt the Green Party, who won Austria’s presidency earlier this year, would approve.

Is it worth mentioning in passing that modesty appears also to be an issue? Yes, yes, it’s not the most important issue. But it has always proved to be an accurate barometer of worldliness (perhaps precisely because people think it so unimportant that they don’t bother dissimulating? Who knows...).

These pictures were published by the SSPX themselves (and there’s more where that came from). Be honest, admit it - you *know* that would never have happened only a few years ago. Original sin exists whether we like it or not. Our nature always seeks to push the boundaries. And yet the KJB is student organisation run by the SSPX. If you can dress that way when you go away for a weekend with a priest, what can you get up to when you’re away with your worldly friends from university who aren’t even Catholics with ne’er a priest in sight..?! Does modesty no longer matter?



Fr. Robert Brucciani: ‘There’s no error in the Council’

(See Editorial, p.3) He also signed the ‘correctio filialis’ to Pope Francis (see p.32)

Not a Sacrifice You Need to Make (any longer)

On the British SSPX website, under the title: “Do I need to make the sacrifice?” (fsspx.uk/en/news-events/news/do-i-need-make-sacrifice-33423) we read the following:

“Now that the traditional Latin Mass is being offered more frequently within the conciliar church (something we applaud and give thanks to God for), it is a natural for our faithful to ask themselves whether they need make the sacrifice of attending Mass at an Society of St. Pius X (SSPX) chapel which is perhaps more inconveniently situated or at a more incommodious hour or with liturgy of a lesser degree of solemnity. The answer to this question is an unhesitating ‘Yes!’ The reasons are several.”

We then get three reasons which, briefly, are headlined as follows: **1.** “Gratitude for the Past”; **2.** “Doctrinal Security for the Present”; **3.** “Survival for the Future.”

Reason 1. is not sufficient. The Jesuits were very good once. “Without Archbishop Lefebvre and the SSPX that he founded, there would probably be no more Mass in the tridentine[sic] rite.” True. And where is the Archbishop’s memory being kept alive today? He is nowhere to be found in the modern SSPX. He said so many things which they would disagree with. When was the last time you saw his picture or a long quote from him, much less an actual interview in the District newsletter? This one passing reference may be his last appearance there for a while. They wheel him out once in a while to promote themselves. Then he is carefully wrapped in polythene and packed away again, until the next time he is needed.

Reason 2. is hilariously brass-faced. The priest who wrote this article appears to be telling the faithful: “Stick with us! Doctrinal security!” - with a straight face! Can he really be unaware that his own Superior General declared formally, in writing, that Vatican II “enlightens and deepens” Catholic teaching..? What about the Council’s teaching on religious liberty being “really very limited, very limited,” or that the doctrinal problems come not from the Council itself, only the common understanding of it..? Or that the SSPX has formally accepted the new Code of Canon law, the legitimacy of the New Mass, collegiality and more besides..? Can it really be? Or is it just a cynicism which would make Machiavelli blush?

Reason 3. is, one suspects, the main motive force behind this article. “Stick with us, we need your money!” Money, money, money! As Fr. Robert Brucciani himself admitted in the District newsletter a couple of years back, more bums on seats in SSPX chapels equals more money in the SSPX collection basket. That’s all. There really is no mystery to it.

Finally, the following springs to mind. The SSPX are, it seems, concerned about the loyalty of their faithful. So they should be. The irony is that since 2012, the faithful who left the SSPX to form the Resistance were overwhelmingly the ones who made sacrifices. Whereas the ones who had one foot out of the door already, who would show up for Mass (occasionally, when they weren’t at the Indult) thinking that in doing so they’d done a great thing for which the priests ought to be jolly grateful, were the ones who supported Bishop Fellay’s new direction. The rebellious, disobedient Resistance-types were disproportionately drawn from the more loyal portion of the faithful, the ones who showed up early and left late and who never went anywhere else, who sang, served and cleaned the church, who made the tea and sandwiches after Mass and who handed out SSPX flyers during the Pope’s visit to London in 2010 (one lady thus recruited is now with the Resistance). “Fight for Catholic tradition by supporting the Society of St. Pius X” - who have spent the past five years betraying Catholic Tradition..!? Wake up, British faithful..! Your priests are taking you for mugs!



“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”

(“The Biography of Marcel Lefebvre” p. 568)

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