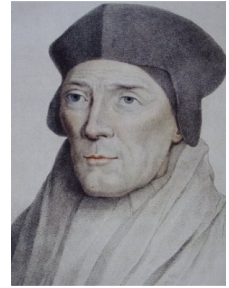


# The Recusant

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



“As I tell you, it is the temptation of the Apostles in the Passion. You know how many of the Apostles remained faithful. Almost all of them ran away. [...] That’s why we have priests that call themselves the Resistance [...] they are so fixated on the reality of the sufferings of the Church that they run away.”

*- Bishop Fellay, Armada Michigan (USA), 3rd Feb. 2018*

## FROM THE DESK OF THE EDITOR:

Dear Reader,

A few ignominious anniversaries have passed us by. The first is the signing over of the SSPX’s doctrinal integrity in the form of a document entitled “Doctrinal Declaration,” in April 2012 by Bishop Fellay. Although he signed and presented this document to Rome in the name of and on behalf of the SSPX, all but a privileged inner-circle of a few priests were not allowed to know its contents until almost a whole year later, the Fr. Rioult, via his (then) website antimodernisme.info, leaked it to the whole world, at which point Menzingen published their own version in *Cor Unum*.

### Inside:

- **Client States and Surrenders (Editorial)**
- **Ordinations Sermon 1978 (Abp. Lefebvre)**
- **“Remembering the English Martyrs” (June)**
- **‘Obedience and the Pope’ (Fr. Gregory Hesse)**
- **What would the Old SSPX say about today’s technology?**

Although this itself likely passed many people by, when the history is written it will come to be known as a turning point. From that point onwards the SSPX officially accepted Ecumenism, Collegiality, Religious Liberty, the New Mass, the New Code of Canon Law and every other product and error of Vatican II. In short, it was the official surrender, signed sealed and handed over. From that moment on the war was over. Conciliar Rome had won. Though the leaders of the SSPX did their best to reassure the faithful, proclaiming far and wide that “nothing has changed!” and “We never wanted to reach an agreement with modern Rome!” and “We definitely don’t have a different teaching or posture to the one we had in the days

of Archbishop Lefebvre!” - there are occasions where protesting one’s innocence only serves to confirm one’s guilt - “The lady doth protest too much, methinks!” - nevertheless, as though Divine Providence wished to provide some extra confirmation for those who were not yet swayed, the boils of liberalism and pustules of modernism began to break out all over the body of the SSPX. Here was a magazine publishing an entire sermon by Pope Francis with not a word of criticism and a new age ‘meditation’ where you have to imagine that you are a door, and the local superior defending it against criticism. There a priest of the SSPX serving as the only priest at an *Una Voce* chapel with the full approval of his superiors. Here a district publishers catalogue advertising books of Novus Ordo devotions such as the “Divine Mercy” of “Saint” Faustina Kowalska. Here a priest participating in a ‘Catholic Identity’ conference and giving a public speech along side *Ecclesia Dei* and Novus Ordo priestly colleagues in a spirit of what can only be called by its proper name: Ecumenism; there a priest using his “family apostolate” to promote the disgusting and un-Catholic “Theology of the body” of “Saint” John Paul II. Everywhere the urge that families be generous and accept all the children God sends replaced by a purely worldly concern for material welfare, with Sunday congregations in St. Mary’s Kansas being told that having children “is not a race” and the priests of the German district being instructed on their retreat that couples should positively *not* have more than five or six children. Everywhere standards of modesty in behaviour and in dress dramatically on the decline, worldliness the norm.

The once militant opposition to godless politics, the former emphasis on Catholic politics, the ideal of the Catholic state, Catholic social teaching, the Social Reign of Christ the King, and the reminders of the serious duty of the layman to take up the sword of Catholic Action: all gone and forgotten, dropped down the memory hole, replaced instead by a passive ‘pay, pray and obey’ mentality combined with an alarming desire and need to be seen by the secular authorities as good little obedient citizens of the New World Order (when was the last time you heard an SSPX priest even refer to the New World Order? Or usury? Or Freemasonry?) A once militant, well-informed and pugnacious if occasionally eccentric and paranoid laity were chiselled, moulded and refashioned by degrees to become more compliant, docile and unquestioning; more respectable, less “offensive.” Instead of: “Do your own reading and research, don’t take our word for it, see for yourself!” the poor faithful are now far more likely to be told: “Don’t listen to those rumours which will only disturb your peace of soul! Trust us. Everything is fine, there’s nothing to worry about. You can take our word for it.”

When the day arrives, twenty years from now, for example, that you wake up and look around you and discover to your alarm that everything has changed for the worse and irreversibly; that SSPX families of ten or twelve children are a thing of the past and have become a footnote to history, that sermons are devoid of any mention of Vatican II or the New Mass, when “the separation of religion and politics” has become an observable fact even if it is never quite owned up to, that the Vatican or the local conciliar diocese can, in effect, exercise the power of veto over the SSPX merely by expressing their displeasure, that money has become the measure of all things sacred as well as profane and that the local *Ecclesia Dei* or Indult priest is more ‘hard-hitting’ and more critical of both the conciliar church and the modern world than his SSPX counterpart, that there is not so much as a squeak of protest from the SSPX as the Vatican announces plans for a Vatican III or the fast-tracking of the canonisation of the late Pope Francis (“Santo subito!”) and, of course, that Archbishop Marcel Lefebvre, despite being the founder of the SSPX, having long since been airbrushed out of history has

vanished almost entirely from the mind and consciousness of priest and people alike... then, perhaps, it will be time for everyone to admit privately within himself, even if they cannot quite muster the humility to admit it outwardly, that the prophets of doom were right all along. Then, perhaps, a small number will be glad that all is not lost and will thank God for the tiny number of “extremists” and “scandal mongers” who, in the years immediately after the surrender, laboured night and day to salvage what could be saved while there was still time. Make no mistake, that is where we are today. That is where we have been these past five years. There will not be another five. The window is still open for salvage to take place, but it is closing and will one day be closed. This coming September, a mere four months away, it will have been seven years since Bishop Fellay and his inner-circle called a meeting of SSPX superiors at Albano, Italy to try to get them to accept an agreement with Rome. Six months later marks seven years since their attempt to make the same argument (that the time had now come to seek the approval of modernist Rome) to all the SSPX priests, in the pages of *Cor Unum*, March 2012. Time flies. In the meantime, if a thing is right, then it is right to do it now. Waiting for “the right time” is usually just a convenient excuse to save ourselves the trouble. That Catholic Tradition still lives today is thanks to a handful of souls who were “impetuous” and “rash” enough to act quickly in the aftermath of the Council. As one might have expected, there were those who announced that they were going to be prudent, that they would wait and see. In the majority of cases they are still waiting and will be for all eternity.

Let me repeat once again: the Doctrinal Declaration of April 2012 was the surrender of the SSPX to modernist Rome. Anyone who is unsure or in any doubt can study it for himself (the reader will find its full text here: [www.therecusan.com/doctrinalpreamble-15apr2012](http://www.therecusan.com/doctrinalpreamble-15apr2012) and a detailed discussion of its contents, here: [www.therecusan.com/sspx-new-doctrine](http://www.therecusan.com/sspx-new-doctrine)). Anyone who wishes to dispute the conclusion that this document represents surrender in the war against modernism is more than welcome to come forward and to correct us publicly. We have been saying so for the past five years and for the past five years nobody from the SSPX has yet attempted to contradict our conclusion or to show why it is wrong. We do wish they would. But they have not. Because they cannot. No one who has ever surrendered and given in to the enemy, especially if they did so in secret and without admitting it to their own side, ever wishes to broadcast that fact. That is why the new SSPX will always distract attention away from their surrender. But a surrender it is, and a surrender is what it shall always remain.

### **What a Surrender Looks Like**

What does a surrender look like? What does it mean, in practice? When a war ends and one side surrenders, there is more than one way in which the victor can react. He can crush and exterminate his conquered foe and attempt to ensure that in future they can never rise again. If he is clever, however, for diplomatic or tactical reasons, he might allow his former enemy to continue to exist in much the same way as before, but as a client state: retaining the trappings of nationhood but no longer truly independent or free to decide their own fate, particularly the ‘big picture’ questions. He will allow his new clients to forgo the humiliation of openly admitting defeat, provided they remember which side their proverbial bread is buttered and from whom they are taking their orders from now on. Incidentally, the former is how the Romans (eventually) treated Carthage. The latter is more or less how they treated everyone else. It is a very clever tactic, and one which works very well, provided it is done with care and attention to detail. Why bother with all the work of micromanaging a newly conquered province (Britain, for example) when you can simply recruit some of the local

British tribal chiefs to do it for you? After all, the conquered natives will obey them more readily than they will ever obey you. The chieftains get to stay at the head of their tribes. Their people get to feel that they are still being ruled and led by one of their own, that nothing much really has changed. The newly conquered people will be far more docile if they don't ever really have to come into contact with their foreign conquerors. And you the conquerors don't need to bother yourselves with the minutiae involved in the day-to-day administration of your new Province.

I am convinced that the SSPX is now a client state of modern Rome. Instead of the Roman empire of old, we are now talking about a very different empire, a world empire in fact, an "empire" which organises itself in secret and does not usually admit that it exists. An empire which aims to cover the entire globe under a world government and which wishes to reduce all religions and bring them together in one man-made, diabolically inspired "world religion." And the SSPX has now been added as the latest conquered territory, a province to be ruled over by puppet rulers, a client state of modern Rome, which is itself wholly in the hands of the would-be rulers of the world. If the victors are not completely stupid, they will avoid any temptation to rub the SSPX's nose in defeat. Every now and then they might privately remind the leaders of the SSPX who they are working for now, but for the most part one's clients, eager to gain the approval of their new masters, will be self-censoring and self-regulating. Very little input is needed from on high, that is the beauty of it. And by the time the native Britons awake to what has happened - it's too late! They are not Britons any more, they have been "Romanised" and are well on the way to becoming Romans themselves. They have begun to be subsumed into the whole, the once sharp distinction between conquerors and conquered has become blurred, and resistance is now impossible.

The parallel should be obvious, but let us spell it out. For "Britons," read "SSPX priests and faithful." For "Rome" read "modernist Rome," but with one important distinction. Ancient Rome's conquest of Britain was ultimately for the good and arguably providential, her empire benevolent and civilising, a foundation onto which Christendom would later be built. The modernist Rome of our own day is the opposite, a malevolent and toxic influence onto which will be built an anti-Christendom whose ruler will accurately be called the prince of this world. We have always known that this would happen. We have never been entirely sure of when it would happen. Here we have a little glimpse of *how* it is to happen. It is happening via the surrender of Rome to the world in the last century and via the surrender of the SSPX to Rome in this one. As goes the Church, so goes society. If you are distressed at the new laws, the barbarism, the ruin of once Catholic nations (think of Ireland and its upcoming abortion referendum, for example), the breakdown of the fabric of society, the ruin of public and private morals, look no further than the crisis in the Church, the latest phase of which was the surrender of the SSPX. This was a defeat for civilisation and a victory for barbarism. In fighting for Catholic doctrine, the Resistance is ultimately fighting for civilisation itself.

### The Damning Evidence

Isn't this all a bit alarmist? Aren't I exaggerating? Am I being too harsh in my criticism of the SSPX? Can I really *prove* that they are a client state of Rome, or is it just paranoia? What is my evidence? It can be found throughout these pages going back over the past five or six years. Here, however, with emphasis added by us for ease of reference, is a small sample:

- **January 2009** - Modernist Rome pretends to take away an excommunication which never existed to begin with. The reasons given for doing this are: a) Bishop Fellay begged us to do it; b) because Benedict XVI is just such a kind and caring chap who couldn't bear to see the SSPX being caused so much distressed by their excommunication; c) because it will help reach a "solution" to the "problem" of the SSPX; d) some sort of vague, fuzzy conciliar ecumenical-sounding talk of "unity" versus "division." Here is the decree:

"In a letter of 15th December 2008 addressed to Cardinal Dario Castrillon Hoyos, President of the Pontifical Commission Ecclesia Dei, **Mons. Bernard Fellay** writing also in the name of the other three Bishops consecrated on 30 June 1988 **requested once again the removal of the excommunication *latae sententiae*** formally declared by a Decree of the Prefect of this Congregation for Bishops on 1 July 1988. [...] **His Holiness Benedict XVI in his paternal concern for the spiritual distress** which the parties concerned have voiced **as a result of the excommunication**, and trusting in their commitment, expressed in the aforementioned letter, to spare no effort in exploring as yet unresolved questions through requisite discussions with the authorities of the Holy See **in order to reach a prompt, full and satisfactory solution to the original problem** has decided to reconsider the canonical situation of Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta, resulting from their episcopal consecration.

This act signifies a desire to strengthen **reciprocal relations of trust**, and to deepen and stabilize the relationship of the Society of St Pius X with this Apostolic See. This gift of peace, coming at the end of the Christmas celebrations, is also meant to be a sign which **promotes the Universal Church's unity** in charity, and **removes the scandal of division**. It is hoped that this step will be followed by the prompt attainment of full communion with the Church on the part of the whole Society of St Pius X, which will thus bear witness to its genuine fidelity and **genuine recognition of the Magisterium and authority of the Pope by the proof of visible unity**.

On the basis of the powers expressly granted to me by the Holy Father Benedict XVI, by virtue of the present Decree **I remit the penalty of excommunication *latae sententiae* incurred** by Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta, and declared by this Congregation on 1 July 1988. At the same time I declare that, as of today's date, the Decree issued at that time no longer has juridical effect.

Rome, from the Congregation for Bishops, 21 January 2009

Cardinal Giovanni Battista Re, Prefect "

See: [www.vatican.va/roman\\_curia/congregations/cbishops/documents/rc\\_con\\_cbishops\\_doc\\_20090121\\_remissione-scomunica\\_en.html](http://www.vatican.va/roman_curia/congregations/cbishops/documents/rc_con_cbishops_doc_20090121_remissione-scomunica_en.html)

- **June 2012** - **Bishop Fellay, in his personal letter to then-Pope Benedict XVI**, complains that at a recent meeting in Rome, Cardinal Levada, ignoring his own April 2012 Doctrinal Declaration "which I had submitted" had instead given him an even more obviously modernist, Vatican II -friendly text to sign. Bishop Fellay laments that he could not sign it, "because of the consequences that would lead to" and laments that: **"Unfortunately, in the current context of the Society, the new declaration will not get past"** - by which he appears to mean that he would sign it if he thought he could get away with it without his SSPX colleagues realising and challenging him on it.

He goes on to say that he will still continue to seek arrangement and accommodation with the modernist Vatican authorities, regardless of the damage such a policy may do to the Society: **“I have committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption. And I fully intend to continue to do my best to pursue this path...”** he adds.

- **APRIL 2013 - a startling admission:** **“There has been a change** in the SSPX’s prudential policy (which is interpreted as a change in principle). Bishop Fellay, since 2011, has been accused of becoming obsessed with a practical agreement and therefore of being willing to put doctrinal questions in second place. This is not the case, **but what has occurred is a change** in prudential tactics.” said Fr. Daniel Themann, in his talk entitled: *“Resistance to What?”* April 2013.

Please note that although Fr. Themann’s main point is itself unsound - see *Recusant* 12 for a fuller discussion: he seems to think that labelling something “prudential” means that it no longer involves principles! - nevertheless, even he admits that a change has taken place, even if he tries to gloss over it as a “change in prudential policy” or “tactics.” I suppose one could say that acceptance of Vatican II is a “tactic,” that giving in to the enemy, that laying down one’s weapons is a “tactic” of sorts. I’m not sure that makes it any better, though. And I don’t see how it can be a very effective “tactic” if one’s goal is to oppose Vatican II! The undeniable point here is that he happily admits that the SSPX has changed towards Rome, even while trying to downplay the significance of that fact. This is not the opinion of some rogue priest. Fr. Themann’s talk was widely promoted by the SSPX hierarchy. It can therefore be seen as an official admission on their part.

- **APRIL 2015 - The conciliar church in Argentina**, in the person of the Archbishop of Buenos Aires Cardinal Poli, **recognises the SSPX** as an officially “Catholic” institute, allowing them to gain a certain much-desired status within the Argentine state. The SSPX even go so far as to say that they think that Pope Francis may have had a hand in it:

“On April 12, 2015, the Argentinian newspaper Clarin announced the **decision of the Secretary of Religion, Guillermo R. Oliveri**, published in the official bulletin of the Argentine Republic on April 9, 2015; **according to this decision the Society of St. Pius X is recognized in Argentina as a juridical person and has been added to the Register of the Institutes of Consecrated Life in which are listed the Catholic orders and religious congregations present in Argentina. This decision was made possible, among other formalities, by a letter from the archbishop of Buenos Aires, Cardinal Mario Aurelio Poli [...]** The fact that Cardinal Poli is Cardinal Bergoglio’s successor to the archiepiscopal see of Buenos Aires is a legitimate reason to **believe that this decision was not taken without consulting Pope Francis.**”

See, for example: [sspx.org/en/news-events/news/argentina-recognizes-sspx-roman-catholic-7845](http://sspx.org/en/news-events/news/argentina-recognizes-sspx-roman-catholic-7845)

- **JUNE 2015 - “Holy See puts Fellay in charge of trying one of his own priests”** - *La Stampa*, 3rd June 2015, which headline (and its reality) were discussed in *Recusant* 27. Bishop Fellay’s own words, the previous month, in California, are perhaps the most damning admission: **“So I was appointed by Rome**, by the Congregation of the Faith, to make judgements, canonical Church judgements on some of our priests.”

- **SEPTEMBER 2015 - Pope Francis declared that he was granting the SSPX faculties to hear confessions** for the duration of the Jubilee ‘Year of Mercy’.
- **NOVEMBER 2016 -** At the end of the Jubilee year, in an apostolic letter, **Pope Francis extended his decree allowing SSPX priests to hear valid confessions.** He noted how during the Jubilee, he had allowed “that those faithful who, for various reasons, attend churches officiated by the priests of the Priestly Fraternity of Saint Pius X, can validly and licitly receive the sacramental absolution of their sins. For the pastoral benefit of these faithful, and trusting in the good will of their priests to strive with God’s help for the recovery of full communion in the Catholic Church, I have personally decided to extend this faculty beyond the Jubilee Year...”

See, for example: [www.catholicnewsagency.com/news/pope-extends-jubilee-mandate-on-abortion-sspx-confession-83265](http://www.catholicnewsagency.com/news/pope-extends-jubilee-mandate-on-abortion-sspx-confession-83265) - this is just one typical example of many such articles.

**“The Society of St. Pius X expresses its gratitude to the Sovereign Pontiff for this fatherly gesture.** In the ministry of the sacrament of penance, we have always relied, with all certainty, on the extraordinary jurisdiction conferred by the *normae generales* of the Code of Canon Law. On the occasion of this Holy Year, **Pope Francis wants all the faithful who wish to confess to the priests of the Society of St. Pius X to be able to do so without being worried.**”

See: [sspx.org/en/communique-general-house-0](http://sspx.org/en/communique-general-house-0)

- **APRIL 2017 - Rome announces that from now on, SSPX marriages need to be witnessed by a Novus Ordo priest from the local diocese:**

“Insofar as possible, the Local Ordinary is to grant the delegation to assist at the marriage to a priest of the Diocese (or in any event, to a fully regular priest), such that the priest may receive the consent of the parties during the marriage rite...”

See: [press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/04/04/0218/00485.html#ing](http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/04/04/0218/00485.html#ing)

**“The Society of Saint Pius X conveys its deep gratitude to the Holy Father for his pastoral solicitude** as expressed in the letter from the Ecclesia Dei Commission, for the purpose of alleviating ‘any uncertainty regarding the validity of the sacrament of marriage.’ ”

See: [sspx.org/en/news-events/news/sspx-statement-about-holy-see-letter-concerning-marriages-28843](http://sspx.org/en/news-events/news/sspx-statement-about-holy-see-letter-concerning-marriages-28843)

Is it really so paranoid to see something of a pattern emerging here? Can it be that there is a perfectly innocent explanation for each and every one of these occurrences, so that, taken as a whole, they somehow don’t signify what they unmistakably do signify..?!?

And then, of course, last but not least, there is the most damning evidence of all: the text of the April 2012 Doctrinal Declaration itself. As already mentioned, this has been dealt with before (here, for example: [www.therecusan.com/sspx-new-doctrine](http://www.therecusan.com/sspx-new-doctrine)). In the meantime, for those without internet to hand, please read the following and ask yourself: how could such a text represent the SSPX, how could it have been signed on behalf of the Society, how could such a text ever have even come into existence to begin with if the SSPX were really still at war with the conciliar church, with Vatican II and its false teaching?

How, for example, can a priestly Society be at war with Vatican II and the error and confusion caused by the Council, how can it be at war with the liberalism and modernism found in the texts of Vatican II, texts such as *Lumen Gentium*, when it tells modernist Rome that it accepts those very texts and the teaching contained therein?

**“We declare that we accept the teachings of the Magisterium of the Church in the substance of Faith and Morals, adhering to each doctrinal affirmation in the required degree, according to the doctrine contained in No.25 of the dogmatic constitution *Lumen Gentium* of the Second Vatican Council.”<sup>1</sup>**

(1 - cf. the new **formula for the Profession of Faith and the Oath of Fidelity** for assuming a charge exercised in the name of the Church, **1989**; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599. ) ”

How can a Society which is at war with Vatican II’s false teaching on ‘Collegiality,’ at the same time inform modernist Rome that:

**“We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution *Pastor Aeternus* of Vatican I and by the Dogmatic Constitution *Lumen Gentium* of Vatican II, chapter 3...”**

How can a priestly Society be at war with modernist ideas such as the evolution of truth or progression of Tradition, if it tells modernist Rome that:

**“Tradition progresses in the Church with the assistance of the Holy Ghost<sup>5</sup>**  
(5 - c.f. **Second Vatican Council, Dogmatic Constitution *Dei Verbum*** 8 & 9, Denz. 4209-4210)”

How could any Catholic organisation claim to reject and oppose not only the new rite of Mass but all the new Vatican II rites, (the Novus Ordo rite of ‘General Absolution’ which has replaced confession in many places, for example, or the rite for the blessing of cremated ashes...), if it is prepared to tell modernist Rome that:

**“We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John Paul II.”**

How can it be that the organisation set up by Archbishop Lefebvre to oppose both Vatican II and the new laws which came as a result of Vatican II, the same Archbishop Lefebvre who said that “the fundamental novelty of Vatican II” was what “constitutes the New Code of Canon Law,” a code which enacted Vatican II into law (giving the sacraments to non-Catholics, for example, or children no longer being the primary purpose of marriage) - how can that organisation today claim to be faithfully continuing its founder’s opposition to Vatican II and the new (1983) Vatican II version of Canon law, if today it is prepared to declare officially, that:

**“We promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John Paul II (1983)”**



What are we to think of a Society which tries to reassure its grassroots supporters that it is still fighting against Vatican II and that it still stands for Catholic Tradition, that it maintains Catholic Tradition untarnished and free from conciliar confusion, if that same Society is discovered to have been telling the enemy, the very modernists who are propagating the confusion, that:

**“The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated.”**

Finally, the Doctrinal Declaration sins by omission: it contains not one word condemning or criticising Vatican II. Those tempted to think that I may have made up or doctored any of those quotes, please see for yourself: [www.therecusan.com/doctrinalpreamble-15apr2012](http://www.therecusan.com/doctrinalpreamble-15apr2012).

How can a document containing such declarations and affirmations, a document signed, sealed and delivered to the enemy by the leader under a flag of truce, not be called a surrender? Unless words have lost their meaning, I do not see how it is possible. Such statements are not compatible with a Society which still defends Tradition and rejects Vatican II and its works.

## Our Two Options

If you discover that your army has been languishing ineffectively in camp and not making any sorties against the enemy, that morale in your army is low, that the campaign is going badly for your side and that you are losing ground, you may wonder if it is just that your general is incompetent. That would be bad enough, although not necessarily fatal - even incompetent generals win every once in a while, it has been known to happen. If, however, it is discovered that your general has surrendered dishonourably, secretly and has entered into a pact with the enemy, at that moment you will find yourself faced with two choices. Either you follow his example and go over to the enemy side yourself. Or you leave that general and fight on under a captain, a lieutenant, a corporal, or whoever you can find still on your side, still willing to fight. And if it means fighting a guerrilla war from now on, then so be it, that is what you do. But take note - a guerrilla war is still a war. It does not mean sitting in a cave and waiting for the war to end. Yes, it means carefully picking your targets, waiting for the right moment. But you do still actually have to pull the trigger at some point. And the long-term goal of any guerrilla war is to one day reach the stage of coming out into the open and defeating the enemy permanently in a pitched battle. Any guerrilla army which does not aim to do that one day, can never win.

Those who think that there is a third choice called “neutrality” are deluded. There is no such third choice. You follow your general and make your peace with the enemy, or you leave him and go on fighting. In a spiritual war such as ours, a battle between truth and falsehood, there is never a middle ground. There can be no neutrality in questions of doctrine because ultimately a proposition is either true or it is not. That is the case whether one be a bishop, a priest or a layman. In the end, the choice is always the same: what think ye of Christ?

I am grateful to a friend who recently drew my attention to the following which illustrates the situation very well. Below is an extract taken from “*Catechism of the Crisis in the Church*” by SSPX priest Fr. Matthias Gaudron, a book published by *Angelus Press* and sold in SSPX book

shops and repositories all over the world for more than ten years. It reflects nothing more than what used to be the consistent attitude of the SSPX towards the so-called *Ecclesia Dei* or Indult Catholics (before the change of direction). What is even more interesting, however, is the new relevance that these words have taken on in light of the silence in the face of error on the part of both the SSPX priests and faithful who should know better and equally on the part of those supposedly in the 'Resistance' who can see that Bishop Williamson is wrong but who refuse to publicly condemn his words and keep a public silence instead. As you read it, try for a moment to imagine that that is who Fr. Gaudron is talking about.

***"Have the members of the Ecclesia Dei communities really accepted the errors of Vatican II or have they only kept quiet about them?"***

*Without pretending to judge the internal forum or possible exceptions, it seems that most of the members of the Ecclesia Dei communities have ended, unfortunately, by adhering to the conciliar errors. They began by keeping a prudential silence. Then they had to give more and more tokens of unity. Unawares, they were subjected to the psychological pressure of liberalism, all the more effective the less compulsory it seems. They ended by refraining from thinking otherwise than they spoke and acted. ("One must live the way one thinks or end up thinking the way one lives," as Paul Bourget said.) In short, they were completely caught in the machinery into which they imprudently put a finger. "*

One might say with just as much accuracy that many priests in the SSPX "began by keeping a prudential silence," continued by having "to give more and more tokens of unity," and "ended by not thinking otherwise than they spoke and acted." Likewise, it need hardly be added, the danger is just as real with any priest who hears Bishop Williamson extolling New Mass and its "miracles," who sees the wrong done and yet decides to "keep a prudential silence."

\* \* \* \* \*

**Bogus Science Update** - Either we are mistaken or Fr. Robinson and the SSPX promoting his work have seriously misled the faithful into believing a lie concerning creation. Therefore, I ask once again: **What is the "empirical evidence that our Universe began with a big burst of energy 13.7 billion years ago"..?** So far we are still waiting for one of Fr. Robinson's colleagues or defenders to come forward with this evidence and prove us wrong. I maintain that they will not because they cannot. But we will see.

Worse still, Fr. Robinson has also cast serious doubt on the veracity and reliability of Sacred Scripture. Will nobody rise up and defend God's honour and the truth of Sacred Scripture? Where have all the men gone? There must surely be one or two left, even in the SSPX..?

\* \* \* \* \*

The reader will find the facts and figures which prove the SSPX decline in this country laid out in a double-page spread on **p.42**. Undeniably, the number of priests has been going up whilst the number of chapels has been going down. Your modern SSPX priest doesn't like travelling to all those dingy rented halls, especially when it's for only a dozen old folk. More alarmingly though is the recent sale of Brighton, which was a nice, well-appointed chapel. Were this trend taken to its logical conclusion, all outlying chapels would one day be closed and the district would comprise twenty or thirty priests living in four or five priories. 2001 was as far back as our research would take us, although we do know anecdotally of other Mass centres closed even earlier. Can anyone help by lending us old, pre-2001 district newsletters?

- The Editor

## Resistance Mass Centres In Great Britain

Please check for any recent changes at: [www.therecusant.com/resistance-mass-centres](http://www.therecusant.com/resistance-mass-centres)  
For all enquiries, please contact us: [recusantsspx@hotmail.co.uk](mailto:recusantsspx@hotmail.co.uk)

### LONDON

***Sundays (approx. monthly):***

The Antoinette Hotel  
The Broadway  
Wimbledon  
SW19 1SD

***Occasional Weekdays:***

S.W. London  
nr. Tooting/Mitcham  
(contact us for  
further details)

**SUFFOLK**

Barts Hall  
Broad Street  
Orford  
Suffolk  
IP12 2NQ

**LIVERPOOL**

The Liner Hotel  
Lord Nelson Street  
Liverpool  
L3 5QB

**SHROPSHIRE**

Wistantow Village Hall  
Craven Arms  
Shropshire  
SY7 8DQ

**S. WALES**

Llangasty Village Hall  
Pennorth  
nr. Brecon  
LD3 7PJ

**KENT**

Eastry  
(Contact us)

**GRANTHAM/NOTTINGHAM**

(Mass is usually held in a private  
residence - contact us for details)

Served by Fr. Brendan King:

**SOUTHPORT**

Sunday Mass: 2.30pm  
(contact us)

**BINGLEY**

Sunday Mass: 9.30am  
(contact us)

**GLASGOW**

Weekday Masses  
(contact us)

**N. WALES**

Weekday Masses  
(contact us)

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[www.youtube.com/user/469fitter/](http://www.youtube.com/user/469fitter/)

A complete video catechism is also available free, at:

[www.youtube.com/user/469fitter/videos](http://www.youtube.com/user/469fitter/videos)



## AVAILABLE NOW:

- |  |  |
|--|--|
| 1. Three Prayers   | 17. The Fifth Commandment of God                                     |
| 2. The Creed and the Purpose of Man's Existence                | 18. The Sixth Commandment of God                                     |
| 3. Man's Relation to God                                       | 19. Seventh & Eighth Commandments of God                             |
| 4. God and His Perfections                                     | 20. The Ninth Commandment of God                                     |
| 5. Creation and the Angels                                     | 21. The Tenth Commandment of God & Six Precepts of the Church - pt.1 |
| 6. Creation and the Fall of Man                                | 22. Six Precepts of the Church - pt.2                                |
| 7. Sin   | 23. Six Precepts of the Church - pt.3                                |
| 8. The Incarnation   | 24. The Sacraments in General - pt.1                                 |
| 9. The Passion, Death and Resurrection of Our Lord             | 25. The Sacraments in General - pt.2                                 |
| 10. The Holy Ghost and Grace                                   | 26. Baptism  |
| 11. Virtues & Gifts of the Holy Ghost                          | 27. Confirmation   |
| 12. The Church   | 28. The Holy Eucharist   |
| 13. Communion of Saints, Forgiveness of Sins, the Resurrection | 29. The Holy Sacrifice of the Mass                                   |
| 14. The First Commandment of God                               | 30. Holy Communion   |
| 15. Second and Third Commandments of God                       | 31. The Sacrament of Penance   |
| 16. The Fourth Commandment of God                              | 32. Contrition   |
|  | 33. Extreme Unction  |
|  | 34. How to Make a Good Confession                                    |

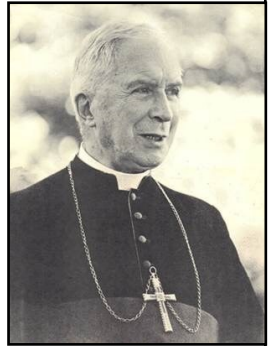
## Archbishop Marcel Lefebvre:

### *Ordinations Sermon, June 1978*

Source: [www.sspxasia.com/Documents/Archbishop-Lefebvre/Apoloigia/Vol\\_two/Chapter\\_23.htm](http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Apoloigia/Vol_two/Chapter_23.htm)

My dear friends, my dear brothers:

Let us thank God who has blessed us with such a beautiful day. Let us thank Him for all the graces that He gives us and, in particular today, for having granted us the grace to be able to ordain eighteen priests and twenty-two subdeacons. Let us thank God, each one of us, that He has preserved us in the Catholic Faith. Let us thank God...let us thank Him that we have remained faithful to the Church, faithful to Our Lord Jesus Christ, faithful to all those in the Church who protect the Faith.



What joy to see all of you gathered here today, my dear brothers, coming – we can say – from the four corners of the world, from Australia to the borders of California, from Canada to Buenos Aires, and, yesterday, I received a letter from the Catholics in South Africa who said they would be united with us on this day – and from all points in Europe. Let us thank God to be gathered together here solely because we are Catholics, because we are members of the Church and because we want to continue what Our Lord has instituted, and what Our Lord wanted us to believe. I would like, for a few moments, to speak about what precisely the priesthood is.

Why a priest? One asks oneself today. We think it suffices for us to open the Gospels to know what a priest is. It suffices for us to know what Our Lord Jesus Christ is, Who is the High Priest, Who is the Priest par excellence, in order to know what priests are today. Our Lord tells us in words so short and so simple, “*Sicut misit me Pater, et ego mitto vos* – As the Father has sent Me, so I also send you.” And, if we only reflect a few moments on the first part of Our Lord’s words, “*Sicut misit me Pater...*” but, is this mission of Our Lord not His eternal mission? In the Blessed Trinity the Son is always sent by the Father because He comes from the Father, because He is born of the Father. In eternity Our Lord is always sent by the Father and this is why He is the Word of God. Just as the Holy Ghost is sent by the Father and the Son; and this is why He is the Holy Ghost. Well, this eternal mission of Our Lord Jesus Christ is continued in His temporal mission. And we need to remind ourselves that the mission that Our Lord has accomplished here below is the mission for which the world was created!

We were all created and put down here on this earth, and all of the world which surrounds us, the splendours which Almighty God has made in nature, all these things – the stars and all creation, spiritual creatures, the angels of heaven, the elect of heaven – all were created for the mission of Our Lord Jesus Christ: in order that one day Our Lord might sum up in Himself all of creation and be made man. And that making Himself man, He would sing God’s glory, that all creation might sing God’s glory, by Our Lord Jesus Christ, in Our Lord Jesus Christ. There is the reason for the world’s existence. There is the reason for our existence. There is the mission of Our Lord – to sing His Father’s glory – in His body and in His human soul and thus summing up by His divinity all that there could ever be of the most beautiful, of the greatest and of the most sublime things here below – the song of Our Lord Jesus Christ.

And at what moment? At the most sublime moment of His life, of His existence here below, Our Lord expressed this glory, this charity that He had for His Father. This infinite charity. He was His Son, His own Son.

When did He express it? He said it Himself. He expressed it during His sublime hour: on the Cross. It was at the moment when Our Lord exhaled His last breath that He manifested the greatest glory to His Father. "It is consummated," He said...all is consummated. Indeed, all is consummated – the entire reason for the existence of creation, all of our reason for being, all of the reason for heaven's existence and that of the elect, is consummated in Our Lord Jesus Christ's death. When He said, "Father, into Thy hands I commend my spirit," and He exhaled His last sigh. This was the greatest act of charity that could exist. None of our acts of charity are anything compared to Our Lord's.

God the Father found His glory in this Passion of Our Lord Jesus Christ and in His last sigh, in His death. By His death, life came again into the world, the way of heaven was opened, the way of salvation was opened for all of us. And there is the way, my dear friends, in which we are invited to walk. "*Sicut misit me Pater, et ego mitto vos.*" I am sending you. I am sending you to continue My mission. I am sending you to continue My mission which is none other than the one which I am doing Myself, which I have begun. And because He concluded in an act of infinite love on Calvary, on the Cross: there is the way you must follow. You must go up to the altar, offer the sacrifice of Our Lord. Continue to offer this act of infinite love that God offered to His Father. This is what you are going to do. You are going to unite yourselves to this. What grace! What grace! Are you worthy? Are we worthy to be priests? Are we worthy to go up to the altar? Indeed, if we consider ourselves – NO! We can't lay claim to such sublimity, to such glory, to such a participation in Christ Who is the Priest – the Priest for Eternity – Who is the High Priest. But by God's Grace, by the grace that you are going to receive in a few moments, my dear friends, yes, you will be worthy, worthy before God, before the angels, to offer the Holy Sacrifice of the Mass.

And so this is the power that the bishop is going to give you in a few moments. This is the mission of Our Lord which is carried on and which must continue until the end of time.

Thus, the Church is Missionary. It could not be other than missionary. A church that would no longer be missionary, that would no longer be sent, would no longer correspond to the Most Holy Trinity – would no longer correspond to what the Most Holy Trinity is – would no longer correspond to what Our Lord Jesus Christ is Himself, Who is the One sent by God. You are apostles; you are essentially sent to accomplish the mission that Our Lord Jesus Christ accomplished here below, to carry it on. "*Hoc facite in meam commemorationem ...remittite peccatis eis ...accipite Spiritum Sanctum ...quorum remisistis peccata, remittuntur eis: et quorum retinueritis, retenta sunt ...euntes...baptizate eos in nomine Patris, et Filii, et Spiritus Sancti.*" This is what Our Lord Jesus Christ told us: This is what we must do in the name of Our Lord Jesus Christ. What a noble mission, my dear friends!

How the faithful people must await this of you! They are waiting for the grace of Our Lord Jesus Christ to be brought down into their souls in order that they also might unite themselves to Our Lord Jesus Christ in His Cross and to His love in this infinite charity. This, my dear friends, is what the Church is. It is great because it unites us to Our Lord Jesus Christ. Without Our Lord Jesus Christ we are nothing. With Our Lord Jesus Christ we can do all things. My dear friends, let us unite our lives to Our Lord.

But, He also told us, “Ego mitto vos sicut oves inter lupos – I am sending you forth as lambs amongst the wolves.” Yes, we are all – faithful Christians, priests, future priests, seminarians – we are all sent by Our Lord Jesus Christ, as it were, into the midst of wolves. These wolves... Our Lord has pointed them out. He indicated them to be mercenaries for whom the sheep do not count. They are not interested in the sheep and they abandon the sheep for the least reason. And so, unhappily, we are obliged to state that today there are wolves - not only outside the Church, but there are mercenaries inside the Church. We are obliged to state this. And precisely what I would like – that on which I would like to insist – is that if the Catholic church is Missionary, it is not Ecumenical! The Catholic Church is not ecumenical! Now, today, the Church is besieged by these mercenaries, these wolves who wish to lead us astray. The enemy is in the Church. Already, St. Pius X told us this.

Well, this enemy wants to lead us on to the way of perdition. By what path? By the way of ecumenism! And these enemies are not hidden. And what is ecumenism, if not the betrayal of truth? A betrayal of Our Lord Jesus Christ. A truth that is adulterated...that is mixed with error. The law of Our Lord Jesus Christ is no longer upheld: the Ten Commandments. The moral teaching that Our Lord Jesus Christ taught us is no longer upheld on the pretext of being on good terms with modern man...with the men of this world. This is why we have been given an ecumenical Mass; we have been given an ecumenical catechism; we have been given an ecumenical Bible. And it is desired that henceforth nations should be ecumenical societies. That is, societies that compromise with error, that compromise with evil – with vice. And thus, states that are not Catholic!

We must not accept these things which contain poison and we are not afraid to say this ecumenism comes straight from the secret dens of iniquity of masonry. And also, St. Pius X says: read the letter of St. Pius X of 1910 to the Bishops of France condemning the Sillon. We have lived through the Sillon, which was nothing other than a kind of ecumenism, which prepared today's ecumenism. The Great Sillon, as he called it, was precisely a veritable ecumenism. Well, our Holy Father, Pope St. Pius X, after having examined the Sillon, and having condemned it, said, “We know well where these ideas come from: they come from secret dens of iniquity. The winds of the revolution have passed by there.”

Well, we can also say that with ecumenism, the winds of revolution have passed by! This is why we absolutely refuse ecumenism! And I could show you texts that come, for example, from a high leader of Masonry, Mr. Friedsell, ex-Grandmaster of the Grand Orient of France, who in recent months wrote an article, “Three points in all,” in which he said formally, “The Council will take a long time to reveal its true signification. But the faithful understand that something has come to pass which is entirely contained in the word ‘ecumenism’.” “And this signifies,” he said, “that the Church must reconcile herself with all religions and, likewise, as a consequence, with Masonry.”

There you have what this Grandmaster of Masonry said two or three months ago. And then, again more recently, in *Civiltà Cattolica*, the major review of the Jesuits of Rome, the largest Roman review, the most important review, and which has been considered as the most serious – two Jesuit Fathers have an article on the Intégristes, which means us, obviously, and in which my name appeared. Well, they only reproach us with this: that we still consider socialism, communism, and Freemasonry to be enemies of the Church. This is what they reproach us for. This is written by two Jesuit Fathers last February in the large Catholic, Roman review!

Well, then, we understand. We now know with whom we have to deal. We know perfectly well that we are dealing with a “diabolical hand” which is located at Rome, and which is demanding, by obedience, the destruction of the Church! And this is why we have the right and the duty to refuse this obedience. For, when they convoke me back to Rome in perhaps a few months – indeed, I have just received a letter from the Vatican talking about a mutual discourse in the future, and which, at the same time, asks me not to perform these ordinations today – in order to be able to continue these mutual discourses – well, then, with whom will I be having these mutual discourses? I believe that I have the right to ask these gentlemen who present themselves in offices which were occupied by Cardinals (who were indeed saintly persons and who were defenders of the Church and of the Catholic Faith) it seems to me that I would have the right to ask them, “Are you with the Catholic Church?” “Are you the Catholic Church?” “With whom am I dealing?” If I am dealing with someone who has a pact with Masonry, have I the right to speak with such a person? Have I the duty to listen to them and to obey them?

My dear friends, we have been betrayed. Betrayed by all of those who ought to be giving us the truth, who ought to be teaching the Ten Commandments, who ought to be teaching us the true catechism, who ought to be giving us the true Mass – the one that the Church has always loved; the one that was said by the Saints; the one that has sanctified generations and generations!

Likewise, they must give us all the sacraments, without any doubt concerning their validity, sacraments which are certainly valid. It is a duty for us to ask them for these things and they have a duty to give them to us.

Now, I have just told you things that are found in the Gospel. Our Lord Jesus Christ's mission was to go up to the Cross. This was His mission, given to Him by the Father. It was His hour. And this is the mission that He wants to give to priests. ‘*Hoc facite in meam commemorationem* – Do this in memory of Me.’ This is what we must do. Not in any of the reviews that have recently spoken about vocations is there a mention of the Holy Sacrifice of the Mass. What, then, is the priest's mission? They no longer know! This is what we have come to!

So, my dear brothers, whoever we may be, if we want to remain Catholic, if we want the Catholic Church to continue, we have a duty not to obey those who wish to lead us into the Church's destruction. We have the duty not to collaborate in the Church's destruction. But, on the contrary, to work, to work ardently, calmly, serenely, for the Church's construction, for the re-construction of the Church, for the preservation of the Church.

Each one of you can do your duty in this regard - in your villages, in your parishes, in your institutions, in your professions – wherever you are. Set up true parishes, Catholic parishes. And let these Catholic parishes be confided to true priests. And see how true priests are numerous. Look at them all around us today. There are many who think as they do. Try to lead them back to the truth in order that they may give you the sacraments that you desire and the Holy Mass that you desire.

Organize yourselves so that the priests who come may become parish priests, quite simply. Let the parishes be re-established as they once were. This is a duty, a strict duty. And we congratulate wholeheartedly those in religious life who are present and the priests who are here, who are persecuted, having unbelievable, inconceivable difficulties, who are asked to abandon their religious habit. So, let sisters be firm in their faith. May they remain firm in the constitutions



that were given to them by their holy founders.

And we have the joy of thinking that these religious congregations will be multiplied. We are assured that soon there will be other religious who want to preserve the traditions, the holy traditions of their congregations and of their founders.

This is what we must do. And you, my dear friends, who are soon going to take up your responsibilities in your respective assignments; well, ask the Blessed Virgin Mary, ask the Apostles Saint Peter and Saint Paul, who, today, ask nothing other than to give you blessings – beg them for abundant graces in order that you may realize the apostolate in preparation for which you have been here at this seminary...or at the Monastery of Bédoin, to prepare yourself for this great day of the priesthood.

My dear brothers, I conclude. We appear to be weak and we appear to be strong. We appear to be weak because, what are a few thousand people gathered here when one thinks of the entire world – of all humanity who ought to adore Our Lord Jesus Christ – who ought to throng around the altars of Our Lord Jesus Christ, to receive His Precious Body, His Blood, His Soul, His Divinity, in order to be transformed into Our Lord Jesus Christ. What sorrow to think that millions of souls are estranged from Our Lord Jesus Christ!

But at the same time that we are weak, because we are few in number in relation to the mission that Almighty God asks us to accomplish, at the same time, we are strong. We are strong with the word of Our Lord Jesus Christ Who said, “I will be with you unto the consummation of the ages.” We are strong, precisely because we ourselves want to carry on the mission of Our Lord Jesus Christ – to continue the Church. And this is what makes us strong – strong in this essential bond with tradition, with all that Our Lord has taught us, with the institution of the Church and with all Our Lord has bequeathed to His Church, strong in these things, strong in being with all the elect of heaven.

Strong in being with all the Catholics of the earth who want to preserve their Catholic Faith. Strong – in this we are assured – in victory! Not that we are seeking to cry our victory against those who are ill-willed towards us – against those who persecute us. I speak of Our Lord’s victory over Satan which He won by His Cross. We are convinced that this victory will carry on, it could not do otherwise than continue because the Church must carry on and must persevere. As a consequence, if sometimes, you are overcome by feelings of discouragement, by feelings of being rent inside – nearly of despair at the sight of the Church torn and suffering, struck from all sides; if these feelings invade your soul, know that Our Lord is with you, provided that you keep the words that Our Lord gave us, that Our Lord Jesus Christ taught us.

And it is by these sacrifices that one day the enemy will be driven away from the Church and that the Church will again discover her splendor. It will no longer be undermined by persons who desire its disappearance, or who desire its destruction.

And so today we must all pray together. We must pray, in particular, that God will drive away the enemies from the Church in order that the Church may again give the graces which the faithful need and which the world needs for its salvation.

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

# REMEMBERING THE ENGLISH MARTYRS

## JUNE

1st June, 1571	Bl. John Storey (Layman)
19th June, 1535	Bl. Humphrey Middlemore (Priest, Carthusian) Bl. William Exmew (Priest, Carthusian) Bl. Sebastian Newdigate (Priest, Carthusian)
19th June, 1573	Bl. Thomas Woodhouse (Priest, SJ)
20th June, 1679	Bl. Thomas Whitbread (Priest, Provincial SJ) Bl. William Harcourt (Priest, SJ) Bl. John Fenwick (Priest, SJ) Bl. John Gavan (Priest, SJ) Bl. Anthony Turner (Priest, SJ)
23rd June, 1592	Ven. Roger Ashton (Layman)
23rd June, 1608	St. Thomas Garnett (Priest, SJ)
28th June, 1654	St. John Southworth (Secular priest)
30th June, 1646	Bl. Philip Powell (Priest, OSB)

### 1st June, 1571

**John Storey** was born in Salisbury and studied at Oxford. Like St. Thomas More, he was an eminent scholar of that University, a lawyer and a member of Parliament. But his fidelity to the true Faith exposed him to considerable danger, and for the sake of peace of conscience he went abroad and settled in Flanders. He soon regretted that for want of courage he had deliberately deprived himself of martyrdom. His friends opposed his wish to return to England and so he gave himself up to a life of prayer and penance; but poverty and the increasing number of his exiled family compelled him to enter the service of the Duke of Alba. It was on the pretext of helping him in his duty, the prevention of the export of heretical books to England, that he was one day lured on board a trader at Antwerp. As soon as he was below the hatches were closed and all sails set for Yarmouth. From there he was carried to London and imprisoned in the Tower, where he had once before been confined. In spite of being very old and infirm he was tried on a charge of treason and for comforting traitors, and without any proof of guilt was found guilty and condemned to death. At Tyburn, with the rope around his neck, he made a long speech, and pleaded on behalf of his wife "who hath four young children, and God hath now taken me away that was her staff and stay ... I have good hopes that you will be good to her, for she is the faithfulest wife, the lovingest, the constantest, that ever man had, and twice we have lost all that ever we had, and now she hath lost me, to her great grief I know." He was subjected to more than usual cruelty.

### 19th June, 1535

The three young Carthusian monks were men of great piety and learning.

**Bl. Humphrey Middlemore** was vicar of the London Charterhouse and belonged to an ancient Warwickshire family of Edgbaston.

**Bl. William Exmew** was Procurator of the same monastery, and **Bl. Sebastian Newdigate** was the son of the Lord of Harefield Manor, Middlesex. He was brought up at the court, and later, when confined to the Tower, Henry VIII himself visited him in the hope of winning him over.

Within a few weeks of the martyrdom of their Prior, Bl. John Houghton, all three were seized for refusing to take the Oath of Supremacy. They were cast into a dark and filthy dungeon in the Marshalsea Prison and for a fortnight were fastened in an upright position to posts or columns by iron chains round their necks and legs, their hands bound behind them. It being supposed that they would now submit to the King's will, they were taken separately to be examined before the Council, the Oath being again proffered them for their acceptance. With unswerving courage they all refused to act in any way contrary to the laws and traditions of Holy Church, and were thereupon found guilty, and sentenced to be hanged, drawn and quartered as traitors. They went forth from the Council with glad hearts and faces, rejoicing to be accounted worthy to suffer for the Name of Jesus. Even their request to receive Holy Communion before their death was refused them.

### 19th June, 1573

He was a parish priest in Lincolnshire during the reign of Queen Mary. After her death, when the persecution of Catholics was resumed, he was arrested while saying Mass. He had many privileges in prison, the most important being that he was allowed to celebrate the Holy Sacrifice daily in his cell. It was during his imprisonment that he sought admission into the Society of Jesus.

As his sufferings increased, so did his contentment, and whenever anyone brought him news that he was to be racked, or to have more iron chains laid on him, he rewarded the bearer of the tidings to the best of his ability. When Bl. John Storey was about to be executed, **Father Woodhouse** offered his life in his stead.

After an imprisonment of twelve years he was sentenced to death. On the way back to Newgate from the Guildhall someone struck him rudely in the face, but his only reply was: "Would to God I might for thee suffer ten times as much that thou mightiest go free from the blow thou hast given me. I forgive thee and pray God to forgive thee even as I would be forgiven."

At Tyburn, when the sheriff told him that there was yet time to repent and ordered him to ask pardon of God, the Queen and the country, he answered: "Nay, I, on the part of God, demand of you and the Queen that you ask pardon of God, and of Mother Church because, contrary to the truth, you have resisted Christ the Lord, and the Pope, His Vicar on earth."

### 20th June, 1679

Soon after **Bl. Thomas Whitbread** had been elected Provincial of the Society of Jesus in England he made a visitation of his brethren at Liege. He preached to them at their renewal of vows on St. James's Day on the text: "Can you drink the chalice that I shall drink? They say to him: 'We can'." It was as if he had already foreseen the storm of persecution that was to break

out two months later at the instigation of Titus Oates and his associates. Father Whitbread was labouring under a severe illness when he was arrested on the charge of being involved in the imaginary plot, but he was nevertheless imprisoned and loaded with chains.

**Bl. William Harcourt** had worked on the English mission for thirty-five years. He was seventy-two years of age and rector of London at the time he met the glorious end for which he had daily prayed.

**Bl. John Fenwick** one of the four companions who shared imprisonment, trial and martyrdom, had been disowned by his family on his conversion. He had been a very diligent toiler in Christ's vineyard.

**Bl. John Gavan** and **Bl. Anthony Turner** had also laboured with great zeal and success in England, the first for eight years, the other for seventeen, most of which time was passed in Worcestershire.

It was on a Friday that the five Jesuits gained their Calvary and the joys of paradise.

### 23rd June, 1592

The birthplace of this Martyr was Croston in Lancashire. Among the charges which led to his condemnation was the procuring of a dispensation from Rome to marry his second cousin, thereby acknowledging the authority of the Pope in all matters spiritual.

### 23rd June, 1608

**Ven. Roger Ashton's** father dedicated him to God from his birth. He was educated first at Horsham and later at St Omer and Valladolid. There he was made a priest and sent on the English mission. He was soon arrested on suspicion of being implicated in the Gunpowder Plot and committed to the Tower, where for many months his only bed was the bare ground and he contracted severe sciatica. For a long time it had been his desire to enter the Society of Jesus, and the sentence of banishment eventually imposed on him gave him the opportunity of making his noviciate at Louvain. Later, in defiance of the penal statute, he returned to England, where he was betrayed by an apostate priest and again imprisoned. His friends urged him to try and escape, suggesting ways in which this could be carried out. But a more persuasive voice spoke to his heart: "*Noli fugere* - do not run away," and from this time on his one fear was that he would be deprived of the crown of martyrdom. This he was eventually to win at Tyburn at the age of thirty-four.

### 28th June, 1654

A Lancashire man, he was connected with the Southworths of Salmesbury and studied at Douay where he was ordained in 1619. His missionary labours were at first in his native country. After some years he was captured and condemned, but afterwards reprieved and kept a close prisoner in Lancaster Castle. At length he was released through the influence of Queen Henrietta Maria and resumed his apostolic labours, but he was again arrested by a pursuivant and carried off from his bed at night. At his trial he refused to deny that he was a priest, although the Court assured him that if he did so his life would be spared, for they were most reluctant to condemn him. The magistrate is said to have been so overcome by tears, that it was a long time before he could bring himself to pronounce the sentence which he said the law compelled him to pass.

In thunder, lightning and rain the Martyr was brought to Tyburn, but the storm did not prevent many thousands of people, many in coaches or on horseback, from being present. In his last speech, **Father Southworth** quoted Our Lord's words: "*Qui vult venire post me ... tollat crucem suam et sequitur me*" and added: "This gallows I look upon as his cross which I gladly take up to follow my dead Saviour."

The body of the Martyr is now enshrined in Westminster Cathedral.

### 30th June, 1646

"He was of princely race, of British blood,  
Nor yet the twentieth part so great as good  
...his hands to every poor  
Most open till they blushed to ask for more,  
Most temperate, and most constant to his Christ."

Brecknockshire was the birthplace of **Bl. Philip Powell** and he studied at Abergavenny Grammar School and the Temple. When he was sixteen he came to London to read law under Father Augustine Baker, but being sent on business to Douay he found his true vocation there and received the habit of St. Benedict in 1614. On returning to England after his ordination he laboured for twenty years as a missionary. Then the Civil War broke out and he was taken prisoner, unjustly tried and sentenced to death. He received the announcement with a "*Deo gratias*," adding that owing to the crowd, he could not thank God on his knees, but he did so in his heart. He was given the choice of the day on which he was to die, but he refused to choose, not wishing in any way to be guilty of his own death. When told that the day had been fixed, he replied: "Welcome whatever comes; God's name be praised! What am I that God thus honours me and will have me die for His sake!"

"This is the happiest day and the greatest joy that ever befell me," Father Powell said at Tyburn, "for I am brought hither for no other cause or reason ... than that I am a Roman Catholic priest and monk of the Order of St. Benedict."

(Taken 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.)



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## Pope St. Pius V vs. the New Mass

Extract from a sermon by Fr. Hewko at: [www.youtube.com/watch?v=96OsU5f3jaY](http://www.youtube.com/watch?v=96OsU5f3jaY)

“The other great achievement of St. Pius V among the many was the Tridentine Latin Mass. Did he invent a new Mass as the liberals try to say? Well, Pius V invented a new mass so Paul VI can invent a new mass. FALSE! St. Pius V didn't invent any Mass.

He himself said this Mass of the Roman rite goes back to the Apostles and almost word for word back to St. Gregory the Great Sacramentary. St. Gregory the Great says this missal comes since the Apostles and Our Lord who taught the Apostles how to say Mass. It was handed down and finally written in the time of St. Gregory- that's the five and six hundreds.

What did St. Pius V do? All he did was trim off a few frills. Instead of Mass being prolonged by a thousand other prayers at the end of Mass or the beginning of Mass. He trimmed those off and he kept the essence of the Mass. He also wrote the Bull, *Quo Primum*. It's on the very first page of that missal. The Tridentine Missal.

The Bull *Quo Primum* - let me quote a little bit from it because many priests since Vatican II, many priests like Fr. Victor Mroz in Buffalo, he had it hung up everywhere in his church and chapel. In the basement even in the bathroom was the Bull *Quo Primum*. Because that was his only defence against his Franciscan provincial who tried to force him to say the new mass. He refused and he was kicked out of the Franciscans. Think of that. He had for his spiritual Father St. Maximilian Kolbe in Poland for 14 yrs. Fr. Victor Mroz was one of those priests who went to Japan and discovered many Japanese Catholics in the mountains of Japan who had not seen a priest for almost 200 years. Some of them had not seen a priest, their relatives, since the time of St. Francis Xavier but they kept the faith in Japan through the Rosary and the scapular.

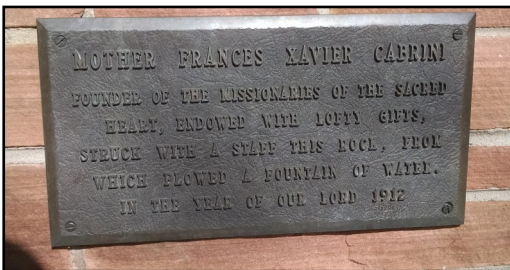
This good priest, Fr. Victor Mroz that was his defence. And Fr. Cummins in Australia and over a hundred priests in the United States defended their priesthood and the true Mass with the Bull *Quo Primum* which says, I quote: “We give and grant,” says St. Pius V, “in perpetuity (meaning till the end of the world) that, for the singing or reading of Mass in any church whatsoever, this Missal is hereafter to be followed absolutely, without any scruple of conscience (oh, am I being disobedient or not? Don't have any scruples.) or fear of incurring any penalty, (even from the Pope himself) or judgment, or censure, and may freely and lawfully be used. Nor shall bishops, administrators, canons, chaplains, and other secular priests, or religious of whatsoever Order, or by whatsoever title designated, be obliged to celebrate the Mass otherwise than as enjoined by Us. We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal.” (How many priests were forced to change this Mass into the transition Mass of the '64, '65, '67, '68 and then in 1969 the new Mass? All of those priests should have refused. So no priest shall be forced or coerced to change this Mass.) “...and that this present constitution (*Quo Primum*) can never be revoked or modified.”

So every priest till the end of the world has the right to say this Mass. Then later he'll say at the end: Should any person (that includes the Pope) venture to change anything in this Missal let him understand that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at St. Peter's in Rome in the year of the Lord's Incarnation, 1570, on the 14th of July of the Fifth year of Our Pontificate.

Francisco Suarez a great theologian of the 1500-1600's, says, “Any pope who wishes to overturn the rites of the Church based on Apostolic tradition would become a schismatic not to be obeyed.” So truly that new Mass is a schismatic rite. The new Mass facing the people. And even if the new Mass is said in Latin, facing the altar, it's a schismatic rite and no priest can say it. They must refuse to say it.



Life at  
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March 2018: Fr. Ribas visits S.W. London...



...and South Wales...



...and Grantham...



...and Suffolk...



...and Wimbledon.



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*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.

# Obedience and the Pope

Fr. Gregory Hesse

*Extract taken from the talk “3,500 Bishop Are Wrong, I’m Right,” a video of which can be found here: [www.youtube.com/watch?v=yFfnTdlrGK4](http://www.youtube.com/watch?v=yFfnTdlrGK4)*

Obedience itself can only be defined by the Ten Commandments and Church Tradition. Not by some messed up, perverted philosopher of our century. And just like I mentioned yesterday, in the armed forces the Colonel cannot tell me to shoot my wife, because even if I was happy about that command and did shoot her, I would not get away with it. He does not have the right to tell me “Shoot your wife!” As long as my wife is not attacking the bases I’m stationed at. Commands are, as such, subject to higher rules. If the Pope, in a state of absent-mindedness, or being drunk or whatever, would tell you - you have the privilege of dining with him - and he would tell you to jump out of the window on the third floor of the Apostolic Palace, you would have to say, “Excuse me, Holy Father, I don’t know why you’re off your rocker but I’m sure not going to do that.” And you do not commit a sin, on the contrary, you would if you were to do that. The Pope, just like any other human being, is bound to the Ten Commandments. The Pope is bound to the Canon Law that he published and signed. If there’s something in the Canon Law that he published and he doesn’t like it, then he has to change Canon Law as far as possible. But he cannot say, “Yes, well, sure, I signed the Canon Law of 1983, but I’m the Pope and I don’t have to follow it.” Wrong, wrong, wrong. The Pope has to follow the Ten commandments, the will of Christ, the Tradition of the Church and his own Canon Law.

Pope Pius XI, when he celebrated Mass, did not just choose what Mass he was going to celebrate today. You know there’s quite some differences. You will have one Saint celebrated in one diocese and nowhere else and then you will have another Saint celebrated all over the world, but then in your diocese he’s not celebrated because it’s the dedication of the cathedral or whatever. So there are differences. Now Pius XI as Pope had to choose what calendar he would use. He was sitting up there in the Apostolic Palace which basically speaking is the jurisdiction of Vatican City, sometimes he would celebrate Mass in St. Peter’s Basilica which is the jurisdiction of St. Peter’s Basilica; sometimes he was celebrating in some churches in Rome, which is the jurisdiction of Rome. And later on when Popes started to travel they had to face the situation of celebrating somewhere else which was the jurisdiction of so and so. Pope Pius XI who was not foolish enough to fall for all these traps as they do today, celebrated Mass every day strictly according to the calendar of the Basilica of St. John Lateran in Rome, because, as Pope, he is the titular priest of that basilica. He is, so to speak, the arch-priest of the basilica of St. John Lateran. That is his church, like a parish priest has his church, Fr. Bolduc has his church. He’s the boss in this church and no one else is. In the same way, Pope Pius XI as a priest celebrating Mass, he was the boss in St. John Lateran so he used the calendar of St. John Lateran. That was a Pope who understood the concept of obedience. The present Pope [John Paul II] grew up in a concept of dictatorship in Poland and obviously hasn’t learned anything from it, because he expects us to do things that we must not do. And here we are at the topic of today. What is the limit of obedience towards the Pope?

Aren’t we bound in total obedience to the Pope? The answer is: definitely not. What are the

limits to the Pope's freedom of decision? Well, the Pope cannot go against the following four things.

- First of all, he cannot contradict the gospel.
- Second, he cannot contradict the Church Fathers.
- Third, he cannot contradict the first four Councils as such. And he cannot contradict any further Council as long as it is dogmatically defined. Dogmatically defined things he cannot contradict. Things that a Council decided forever such as moral decisions, he cannot contradict. If we're talking about disciplinary regulations which were always issued at Councils and which nobody bothers to put in a collection of Church teaching, yes of course he can. But not dogmatic and moral decisions of a Council.
- Four, he cannot contradict what is called the '*status Ecclesiae*.' The 'state' of the Church.

The 'state' doesn't mean the present situation, like the state you find yourself in right now. The 'state' is something unchangeable. I am in the *status religionis*, the *status sacerdotalis*. The state of my life is being a priest and no matter if I go to heaven, purgatory or hell, I will still be a priest. I am *sacerdos in aeternum*, a priest in eternity. God Himself cannot take away my priesthood because He has decided to give it to me and He cannot contradict Himself. My good friend, the Italian composer Antonio Vivaldi - most of you only know his '*Four Seasons*,' which is sad, he wrote 450 beautiful concertos and 30 operas - Antonio Vivaldi is dead, ever since 28th July 1741. Antonio Vivaldi is still a priest. Claudio Monteverdi, his predecessor in music, is still a priest today. Once a priest, always a priest. You know, like they say "Once in the army, always in the army," but that means as long as you live. A priest is in eternity, always, always in the army of God. So I'm in the *status sacerdotalis*, that doesn't change, it can't change. Sister right here, or a bishop, are in the *status perfectionis*, or the state of perfection. That 'state of life' as you call it in English, is basically unchangeable once you're in it. For a bishop it is perfectly unchangeable, for Sister it is relatively unchangeable. The state of the Church is something the Church finds herself in unchangeably, forever.

To show you what I mean: there are three major steps in the Sacrament of priesthood, the Diaconate, the Priesthood and Episcopal Consecration. But there are the so-called minor orders. The highest of the minor orders is the subdiaconate. When Paul VI transgressed his faculties by making the subdiaconate optional - another interesting thing by the way. Do you remember yesterday when I said that the New Mass was never really published and that Vatican II never really became obligatory? It's the same thing here again, the Holy Spirit is not dead, the Holy Spirit works within the Church. Where Paul VI said that we don't need the subdiaconate, he still left it up to the individual bishop to confer it or not. That's interesting. However, he went far beyond what he's allowed to do when he said we don't need the subdiaconate any more. The subdiaconate goes back to the earliest Apostolic times of the Church, therefore it is part of the *status Ecclesiae*, the state of the Church.

Yesterday I hope I made it sufficiently and abundantly clear to you, that Holy Mass the way we know it in this chapel is part of the Church Tradition and that it is perfectly illegal and impossible to change that. So Holy Mass the way you and I know it, is part of the state of the Church, *status Ecclesiae*. If the Pope tries to change that, you say: "Sorry, Holy Father, but we can't follow that. Too bad!" If the Pope tries to change anything that is part of the *status Ecclesiae* and you follow him, and you should know better, then you're in the state of mortal

sin, unless you don't know better. But to follow the Pope into error means not obedience but sin. Remember what St. Paul says: if an angel out of heaven was to bring you another Gospel, don't accept it. Even an Angel himself. So those of you who understand poetry, what Chesterton means when he says: "If an angel out of heaven brings you other things to drink, thank him for his kind attentions, go and pour them down the sink." - this is what he really means. Chesterton himself drank beer and barrels of it, so what he says in this poem means: don't allow anything to creep into the Gospel in its purity as it was preserved by the Church. You see this in a way is the Gospel, because Father and I, up there on the altar - we're not allowed to do that, but Father and I up there on the altar can turn this innocent looking glass of wine into the Blood of Christ, if we used it for Mass. We'd be committing a sin, because we're not allowed to use a glass chalice and we're not allowed to use this type of wine, we have to use Mass wine. The point is, we can do it. So this is representing the purity of the Gospel, and that's what Chesterton meant. Anybody who dares to interfere with the purity of Church teaching, to interfere with the purity of Church tradition, to interfere with the purity of the Gospel, is a messenger of the devil, not an angel. Even if it is the Pope himself.

And believe me, this idea of the Pope being a traitor to Church teaching is not new. Not at all. I could show you in a different context a document that was issued by Pope Pius II in the year 1460, talking about the appeal to a Council. In those days some people thought that if you don't like the Pope, you can go to the Emperor and ask the Emperor to call a Council. And so, calling a Council, you can either get rid of the Pope or get rid of his last decision. So Pope Pius II said "No way!" And he wrote the famous Papal Bull, '*Execrabilis*,' because he found that it was an execrable idea to call a Council against a Pope. And he said: 'Whosoever dares to call a Council against a Pope is automatically in a state of excommunication reserved to the Holy See' - that means only the Pope personally can absolve you from that excommunication. And then Pope Pius II in the same document says - and be careful what I'm about to say, because it will explain a lot of other things I will say today - he says, 'No matter who does it, be it an Emperor or a Pope, he still incurs excommunication.' Pope Pius II in 1460 realised that it was possible for a Pope himself to be excommunicated.

And of course it is. In the new Code of Canon Law there are very few excommunications left. One of the excommunications left in the new Code of Canon Law is, if you take a consecrated host, the Blessed Sacrament, for example, and you use it to make those - what do you call them, with the egg white on top in the oven, kind of cookie, you know? - you use a consecrated host, Our Lord Jesus Christ to prepare dessert for your guests, an unbelievable and outrageous sacrilege. Now I hope that none of you believe even for an instant that a Pope is incapable of doing that. Of course he's capable of doing that! He's a human being and he can sin like you and me. He can do things wrong. Pope Alexander VI, while he was Pope, had children. Is that the right thing to do? I don't think so! The guy was enjoying himself and he was not supposed to, and he had children and he said "So what?!" And Popes did other things too. There are stories about Popes murdering other people. I don't see why a Pope couldn't do it, he should not do it, he must not do it, but I don't see why he would not be able to do it.

So the Pope himself could do a sacrilege that puts himself in a state of excommunication reserved to the Holy See. How is that possible? Can he give absolution to himself? No. A Pope has a confessor, just like you and me. So if a Pope commits a sin that is under excommunication strictly reserved to the Holy See, he has to seek his confessor and say:

"Bless me Father for I have sinned, I've done this and this..." His confessor will say:

"What?! I can't give you absolution for that!" And the Pope, if he knows what he's talking about, will say:

"I know you can't give me absolution for that, but you just go the regular way."

So the priest, without mentioning who his penitent was, will approach the office in the Vatican which is called the *Poenitentiaria Apostolica*, the Apostolic Penitentiary, and there he will anonymously denounce that sin and say: "Listen, yesterday a guy confessed to me who said he did this and this and this." And then they will examine the case, the confessor might have to ask questions about this again, and then, without naming who it is, he will talk to the Cardinal in the *Poenitentiaria Apostolica*, and then the Cardinal will, most probably, if it's the first time, say: "OK, you can give absolution to this guy." So in that case, this Cardinal decides in the name of the Pope. And that's how a Pope could get absolution for a sin that is punished with a reserved absolution.



So the concept of a Pope being outside the Church is old. Many Popes talked about it. Pope Innocent III said, to all of his successors and all bishops, "Don't ever make the mistake of thinking that because you have the graces, the power and the dignity of the office, it doesn't matter if you commit a sin like this." And he reminded his successors, saying, "Who cannot be judged by men will be judged all the more by God!"

With God there is only justice, in no contradiction to mercy, and the most culpable person on the earth is always the Pope, no matter what happens,

because he's the highest person on earth. He's not the head of the Church, he's only the highest person in the Church. He's the highest bishop in the Church, the highest priest in the Church. He is the *Summus Pontifex*, like in ancient Rome, the peacekeeper who built the bridge between the two hills in Rome that fought each other, the Palatine hill and the Capitoline hill. He was the one who guarded the bridge which was the symbol of peace between two tribes that fought each other almost to extinction. And then they found that a religious solution might be a wise one, and they found the guy that built the bridge which was the symbol of peace, where they could say "Hi!" to each other instead of wiping each other out. And that was the *Pontifex*, the priest. And the *Summus Pontifex* was the highest of them all. That is what the Pope is. He's not Christ. He's not the founder of the Church. He's not even the head of the Church. He's the vicar of Christ. And ever since St. Gregory the Great, the highest title of the Pope is *Servus Servorum Dei*, the servant of the servants of God. The Pope does a very bad service to you if he does not represent the Church doctrine in its entirety. And he does a very bad service to you if he lies to you about Church doctrine or the Gospel.

I mentioned to you yesterday that, in the *Constitutio Dogmatica 'Pastor Aeternus'* of 18th July, 1870, of the First Vatican Council in the fourth chapter, it says: 'The Holy Spirit has not been given to the successors of Peter so in order that with His revelation they can publish a new doctrine, but that with His assistance, they will saintly safeguard and faithfully interpret the Tradition handed down from the Apostles, the Deposit of Faith.' That is the Pope's duty. If he does not stick to this duty, you do not obey him. Pope Pius IX, the servant of God Pius

IX, in a letter to the Bishop of Brixen, in Northern Italy, although in those days it was part of Austria, in this letter, which you can find under number five-thousand, five-hundred and something, I forgot the rest, in the famous collection of Papal letters and documents ‘Mansi’, you find a letter written by Pope Pius IX which explains to the bishop of Brixen: if a future Pope were pronounce heresy, ‘you simply disregard it and don’t obey.’ So much for Pope Pius IX on the topic.

Now, we’ve talked about God, we’ve talked about the highest principle in the Church, because this is what you have to understand. The question is: are we not in disobedience to the Pope? Because the Pope would tell Fr. Bolduc and he would tell me that we have to celebrate the New Mass, and we don’t do it - and we will *never* do it! Over our dead bodies! Amen! So are we not in disobedience to the Pope? Well, we are in disobedience to Cardinal Wojtyla, not to the Pope, not to the highest principle in the Church. The Pope is only the *vicar* of Christ, he’s only the servant of the servants of God. He’s really nothing else but that. If he fails to do his duty in this, I will not listen to him. I will not listen to a Pope who proclaims heresy. The present Pope - and before anybody walks out on me now, you’d better hear and wait for my proof of what I say! - the present Pope [John Paul II] is the most heretical Pope in history. No Pope ever in history was such a heretic. However, there were heretical Popes before the present one. There were heretical Popes before John XXIII even. There was that funny little old Pope Liberius. When you look at the list of Popes, for the first two centuries all the Popes became Saints. All of them. It is Saint Peter, “Sanctus Petrus,” “Sanctus Linus,” “Sanctus Cletus,” “Sanctus Clemens,” and so on. And then, at a certain point, you will find, instead of “Sanctus...” so-and-so, just simply, “Liberius”. That guy was a heretic. He joined in with a multitude of people and a vast majority of bishops at the time - sounds familiar! - with the heresy that Jesus Christ was not really God Himself. I *hate* heresy! I have to have a glass of wine! The Church has never said that Liberius was not Pope.

Then there was Honorius, another abominable creature on the throne of Peter, who said that Christ had only one will. If you really put your common sense to it, then you don’t even need dogma to understand what I’m talking about and why he was wrong because, you remember in Holy Week when it says: “Christ was obedient, obedient unto death...” Obedient? With one will? Submitting one will to what? Impossible. Christ was and is the second person of God, Divine Will. And He is a full human being. There is no such thing as a full human being without a will, a free will. That’s the difference with an intelligent animal: the most intelligent animal does not have a soul, therefore not a will, and it doesn’t have an intellect. It can’t reflect upon its own recognitions. It does not have a will. [...] And Christ as a human being therefore had to have a human will, which is the only explanation for the otherwise absurd statement that Christ submitted to the will of God. How could Christ, not having a will, submit to the will of God? Perfectly impossible. But that didn’t keep Pope Honorius from saying that Christ has only one will. That heresy was called Monothelitism, meaning “only one will” in Greek.

As if we didn’t have enough heretics in Church history already, along came Pope John XXII, a Frenchman, who said: The souls of the dead cannot go to heaven before the Last Judgement. What he was saying was, the moment a person kicks the bucket, the soul is suspended somewhere, who knows where, and he cannot go to hell and he can’t go to heaven before the Last Judgement. That’s against the explicit and dogmatic definition of the Fourth Council of Constantinople, which said: The moment a human being dies, that human being will get a



personal judgement from God and his soul will go to heaven or hell or purgatory. So now we've got St. Pius X in heaven, we've got a lot of people in purgatory, and we've got the Democratic presidents - oh sorry, I'm not allowed to mention individuals! - we've got a lot of people in hell. But John XXII until the day of his death insisted that the souls of the dead could not go to heaven before the Last Judgement. The University of Paris, which at the time was a good university (now, let's not talk about it!) told him, they said: Are you crazy? You can't say that! He said: Of course I can say that, I'm the Pope! He even wrote it down. He wrote letters in which he says: Well, we all know that the souls of the dead cannot go to heaven before the Last Judgement. The man was a heretic in writing and in speech, until the day of his death! Yes, but when you look up the *Annuario Pontificio*, which is the yearbook of the Popes and Cardinals and bishops in the Church, it's a whole list of all the Popes there ever were, a close description of the present Pope, of all the Cardinals, and then you get a list of all the real bishops and the auxiliary bishops and then of all the Roman Curia. And in there you will find John XXII listed among the Popes and another guy (I forgot his name, who cares!) listed as anti-Pope. So the heretic is listed among the Popes and the other one was maybe not even a heretic. It goes to show that heresy alone does not make a Pope cease to be a Pope. [...]

This is the problem with the present Pope, except that the present Pope is obviously not satisfied with one heresy like Liberius, Honorius and John XXII. No, for the present Pope that's not good enough, he has to dwell in at least half-a-dozen heresies. [...] Objectively he's a schismatic, he's not in unity with the Church because he rejects what unites the Church, namely liturgy and Faith. He doesn't celebrate the Mass, he celebrates a crummy new rite that belongs in the trash can, and he doesn't uphold the Faith because he pronounces heresy. But at the same time he doesn't know what he's talking about quite obviously. That doesn't make him cease to be Pope. That only makes the poor guy a heretic and a schismatic, but God will judge, *not you*. And not I. We do not judge the Pope. But we have to clarify our state in the Church.

When we say we do not obey him, we have to add the more important and vital distinction. We do not obey him as long as he's a heretic and schismatic. If we were to say "We do not obey him, period," then we are the schismatics. No! We must be precise on that. I do not obey the Pope as long as he's a heretic and schismatic. As long as the Pope does not take his heresies back publicly, I will not listen to him. As long as the Pope does not take back the Novus Ordo Missae, which is against the will of Christ, I will not obey his commands on that subject. No way. I do not obey illegal commands. If I was an officer in the United States Army, I would follow army regulations. I would follow, even if it hurts, and believe me today it hurts more than ever, I would follow what my superior legally commands me to do. But if my superior were to tell me: You will go to the Novus Ordo Mass celebrated by our chaplain next Sunday, I would say: "No Sir!" In the army he can't do anything about it, that's the difference! In the conciliar church you're finished the moment you say that! Obedience is subject to dogma, not the other way around. Obedience is never more important than faith. And if anybody says to you: "You're a schismatic!" you say: "Ah, ah! Not me! You! *You* go to a Mass that is against the will of Christ, I don't. I go to Fr. Bolduc's Mass, he doesn't do anything against the will of Christ!" Of course there are the personal sins of Fr. Bolduc and the personal sins that I commit, we have to go to confession like anybody else. But what he does, not being Hector Bolduc but being "Father," what he does here [i.e. on the altar] is what the Church wants.



Very often people ask me about the visibility of the Church. About the indefectibility of the Church. How come, with all this mess we've got, we can still talk about the Church being visible and indefectible? Next Sunday I'm going to celebrate the High Mass and Fr. Bolduc will celebrate the Low Mass. The Sunday after, Fr. Bolduc will celebrate both Masses. Whatever you see, it is of not the slightest importance if it is Dr. Hesse or Fr. Bolduc celebrating up there. Who cares! The important thing is what we do up there, is the Church visible? You see the Church because you see that in a pretty much similar way, not altogether identical but in a pretty much similar way: we come out with the chalice, we genuflect, we go up to the altar, we start: In *nomine Patris et Filii et Spiritus Sancti. Amen. Introibo ad altare Dei...* It's the same, basically. What you see, you find in your Sunday missal, your Sunday missal doesn't say "Latest edition, Spring 1998" or something like that. Your Sunday missal says 1962 and earlier. So your Sunday missal dates back to the old days. There is no such thing as a Spring 1998 missal. [laughter] Well, in 'the Church of the New Advent' out there, you have a Spring 1998 edition, a Summer 1998 edition, a Fall 1998 edition and so on, it's like you get it with a quarterly newspaper or magazine. If I want the writing "Spring, 1998" on something, then I prefer the *Veranda* magazine, which by the way is beautiful, but not a missal. A missal represents the Church Eternal, the Church here. And in a way, even though the Church will cease to be, as such, at the Last Judgement, there is such a thing as the Church Eternal, the Bride of Christ that cannot die.

In St. Patrick's Cathedral, with the loudspeakers on the pillars and the T.V. monitors so you can follow the happenings up front: that is not the Church visible, that is heresy visible, that is neo-Protestantism visible. That is 'the Church of the New Advent' visible. Who said it's 'the Church of the New Advent'? Pope John Paul II in his first encyclical. That is the conciliar church visible. Who calls it that? Pope John Paul II in his first encyclical. Who does not speak about 'the Roman Catholic Church' or 'the Catholic Church' in his first encyclical? John Paul II, in *Redemptor Hominis*. But here in this Church, and later on if you are good enough to help in the church over there, you will see the Church visible. And there you will see the indefectibility of the Church much better than you could see it in the 1950s. Do you know all the trouble, all the battles, all the fights the priests like Fr. Bolduc and I had to go through? In order to be able to sit here and teach you about what the Church teaches? That is the indefectibility of the Church visible. See, even that vast majority of bums, even that North American Episcopal Conference, those criminals out there could not keep us from teaching what the Church teaches. If that is not indefectibility, then I don't know what is.

The Church as such is indefectible. But the indefectibility of the Church does not mean that all of the members are alright. A certain Dr. Martin Luther got quite confused in the 16th Century, when he found out that the Pope who reigned between 1490 and 1503 had children. He was scandalised. I'm talking about Pope Alexander VI, who had children while he was Pope. And Martin Luther made a terrible mistake, he said: the Church is not indefectible, the Papacy therefore does not represent the Church, the Papacy is not infallible because an infallible Pope could never, ever have children. I don't see the logic. The fact that I would have the Holy Spirit guaranteed to me if I were Pope does not make me impotent, excuse me if I name in those terms. And it certainly does not make me cease being a sinner. The Holy Spirit does not lock the doors to the Papal apartments. The Holy Spirit does not keep a morally degraded woman from approaching the Pope. There's no logic in that. It has nothing to do with the indefectibility of the Church, nothing to do with the fact that the Church is a perfect Society.

The Church has never said: 'We have only perfect members.' Do you know that there were priests and bishops who said: "Only the perfect members are members of the Church." Do you know that that was condemned as a heresy? Jansenism. And Donatism. Two heresies. In the old days, when the understanding of the Church was much better than now, whoever said that the Church can only have perfect members was a heretic. The church is composed of an awful lot of sinners. But as such it is indefectible and a perfect society.

Now this brings us to some of the questions that were asked today, one of the first ones being: Michael Davies - you know Michael Davies I guess? - Michael Davies says that since the Church is indefectible, it could not come up with such an abomination as the Novus Ordo. The Church never came up with the Novus Ordo. The Church didn't. A traitorous, non-believing, schismatic Pope came up with the New Mass, namely Paul VI of most infelicitous memory. He had the New Mass written-up by a Freemason named Bugnini. He published the New Mass against the will of the Church, but not even he managed to give his signature to a document that would oblige you or me to use it. The Church's indefectibility has never been touched in the least by the fact that that abomination of the Novus Ordo was published. Michael Davies suffers from a partial new heresy that we were warned about in the 1920s, when a certain Abbé LaRoche, a French priest, said, "Now that Pius X has effectively dealt with the heresy of Modernism, we are going to face the worst of all heresies, and that is the heresy that says that the Pope can do anything." One of the most common heresies in the United States of America. [...] Americans have been taught to obey the law. And that is the cause for a lot of Papalism in this country. Many people in this country are not capable of distinguishing between the lawful authority of the Pope and his dictatorial omnipotence. There is no such thing as a dictatorial omnipotence with the Pope. If the Pope tells you to dye your hair green, you will say: "Ah ha ha! Good one!" So the Pope does not have the power to tell you things that are not backed by the Church government, by the Church tradition and by the Church teaching, on morals especially. And Papalism in this country is one of the major causes for so many people attending that boring, stupid, idiotic and imbecile rite called the New Mass. This does not change the indefectibility of the Mass. Therefore, when Michael Davies fights the District Superior of the Society of St Pius X in Australia, publicly, in that abominable paper *The Remnant*, then Michael Davies is wrong and the district Superior of Australia is right. The New Mass is bad in itself, as I explained to you in my last session.

"If we have a new faith and religion since Vatican II, can we have one Pope over both?" That is a very good question. Yes. Who keeps the Pope of the Holy Roman Catholic Church from being the president of a stupid club? I mean think about it in logical and realistic terms. Does the Papacy exclude automatically, infallibly, membership in a stupid club? No. Where does it say so? No dogma says that. No Pope ever said that. In the old days, you might have the bishop of the diocese of so-and-so, was it impossible for him to be at the same time the president of the Democratic Communist Veterans Club of the local place? No. What would keep him from doing so, except a good conscience? Nothing. He doesn't cease to be bishop because he belongs to some idiotic institution at the same time. Right? And I told you that we have a Pope who pronounces one heresy after the other and he doesn't cease to be Pope. Why would he cease to be Pope if he heads a Novus Ordo, United Nations, B'nai B'rith Jewish Masonry club called the Church of the New Advent, a neo-Gnostic sect? He can be the elected Vicar of Christ and at the same time the guy in charge of some members of a rascal organisation. Does the number mean anything? See, this is another one of those arguments

that tell me: [sarcastic tone] "O, Fr. Hesse! No, Fr. Hesse! Yes, Fr. Hesse! You are right, and 2,800 bishops are wrong!" - Yes! That's exactly what it is! That's exactly what it is! 3,500 bishops, I don't even know how many we've got right now, 3,500 bishops are wrong and I'm right. So what? At the time of Pope Liberius, a couple of hundred bishops were wrong and Athanasius was right. Who got the "S" in front of his name? Athanasius became "Saint Athanasius." Liberius and his crony bishops didn't. Now, I never pretend that there will be a "Saint Gregory the Wine-Drinker," that's not the issue. The issue is not which of us is a Saint, the issue is who's right. See, I've got a bumper sticker that says: "I'd rather be right than politically correct" and that's exactly my life motto. I'd rather be right than politically correct. And I'd rather be one of the last few hundred members of the Catholic Church than one of the one billion members of the 'Church of the New Advent'. If numbers decide who is right, then I can tell you who is right: the Muslims are. They have the most members. Right? One-and-a-half billion people *can't* be wrong! So our god is Allah! And Mohammad is his prophet! Numbers do not count before God. God said few will make it: many are called, few are chosen. I'm not saying I'm a chosen one, I'm just giving you the truth here. If I make it to heaven, you'll find out after the Last Judgement if I made it, but you can definitely rest assured about the fact that I will try my very best to give you what I have received. *Traddidi vobis quod et accepi*, as Archbishop Lefebvre said all of his lifetime. [...]

"We are told that we're in schism since we're not under the local bishop. Would that not put us in the same position as the Russian Orthodox: valid but illicit?" It would if it were true, sure. It would if it were true. We are under the local bishop, we just have to refuse his commands because they come from the wrong corner. They do not have the authority necessary. Not because he's the local bishop, but because he's not a Catholic and does not follow Catholic doctrine and Catholic Tradition. Just as I said before: why is it that Fr. Bolduc and I are not exactly in perfect harmony with the present Pope? Well because the present Pope is not exactly in perfect harmony with Church teaching, tradition and even the tradition of Canon Law. A Pope who speaks heresy, commits schismatic acts and knows nothing about canon law is not exactly the man to issue an order to me. And this is the same and in a worse way, even for the local diocesan bishop. See, you could even be for some reason a personal friend of the local bishop but you surely hopefully will not do what he says. And even less what he does. So, schism needs the rejection of the authority as such. If anybody says to you: "You are in schism, you're not under the local bishop!" you give him the right answer, which starts with the letters B-U-L-L, and then you tell him "The one who is in schism here is *you*, because you attend a Mass which is against divine will and law, while I follow the Church tradition and therefore follow the will of Christ. And your bishop, the bishop you just mentioned, does not follow the will of Christ and does not heed Christ's wishes. So the one who is in schism is you, not me!" "Bye!" - if he doesn't want to listen. But please, be always kind, always charitable, and always nice and infinitely patient with those who want to listen. One of the problems of Traditionalists in this country is that very often they are real die-hard arrogant people! I hate that! If someone comes, the usual innocent way, "Excuse me Father, but the way I see it you're really in schism..." and then I say: "No madam, that is not the case!" and she says: "Why?" - then she will get my attention and patience, and patience and patience and patience! And please, be patient with them. And if you can't answer the question, then say: "I'll talk to you later, I'll look it up, I don't know everything, only God does." And then you look it up. [...]

## What would the Old SSPX say about Today's Modern Technology?

This is a question which has occurred to many people now and then over recent years. The problem is, it is difficult to talk about a negative, about the absence of something. Because it's, well, absent.

Any attempt to give an idea of what the old, "Lefebvrist" SSPX of days gone by would be saying today about modern technology will, therefore, be a best guess. People will disagree, and it is an impossible case to prove. But I think that we can get a pretty good idea simply by looking at what the old SSPX used to say about television. These days, the new, inoffensive, socially acceptable SSPX lists "giving up television *for Lent*" as a *suggestion*. But things were different once. The following article is from a few years ago. As you read through it, you might want to try replacing the word "television" with the word "smartphone," for example.

Source: [archives.sspx.org/Catholic\\_FAQs/catholic\\_faqs\\_traditional.htm#tv\\_in\\_home](http://archives.sspx.org/Catholic_FAQs/catholic_faqs_traditional.htm#tv_in_home)

### **Is it a sin for a traditional Catholic family to have a television in the home?**

I do not believe that the question is asked in the correct way, which would be: Is it the will of God for a traditional Catholic family to have a television in the home? I think that simply by rephrasing the question, the answer becomes much more obvious. Nevertheless, let us answer the question as posed.

It is manifestly obvious that in itself the television is but an electronic gadget, and the fact of owning such a gadget is neither morally good nor morally evil. It is indifferent. The morality comes from the end for which the television exists in the home, and from the associated circumstances that inseparably accompany the existence of such a gadget in the home.

It is equally obvious, and every traditional Catholic will admit it, that the regular watching of television for children is an occasion of sin, and this not just because of the obvious sins of impurity, but especially of materialism, concupiscence of the eyes, the loss of the Faith and the perversion of the mind by the parading of the false ideals of subjectivism and liberalism continually before the eyes of the young. He who exposes himself deliberately to a proximate occasion of sin commits a sin, and it will be a mortal sin if the proximate occasion to which he exposes himself is of a mortal sin. How much more serious is the culpability of those parents who expose their defenseless children to the perversions presented as ideals by the world of television!

However, there are many traditional Catholics who admit the above principles, but who still feel that they can keep a television in their home. After all, they are intelligent people, and they are perfectly capable of controlling the use of television to only good, approved shows, and it enables them to watch videos which are entirely within their control. Why would this not be licit, they maintain.

Such an abstract consideration of the use of television fails to consider an essential circumstance that substantially modifies the morality of the use of television. It is profoundly addictive, for it panders to our desire for visual self-satisfaction and to our inborn laziness. Any person who claims that he can control its inroads into his own life, let alone his family's life, is sadly deceiving himself. He denies the ugly reality of the wounds of original sin, that we all have to live with. Furthermore, television, in the practical use to which man puts it, necessarily provokes the capital vice of sloth. For it preoccupies man with transitory, visual, material things, paralyzes his ability to think and to elevate his soul to spiritual things, and prevents him from rejoicing in the things of God, in divine truth, and in heavenly aspirations. This is precisely how St. Thomas Aquinas defines the capital sin of sloth. By promoting sloth, television destroys recollection, the interior life of prayer, and union with God. How rare indeed is that situation in which, in practice, it is not at least an imperfection or venial sin for a traditional Catholic man to allow a television to remain in his home!

Some folks object to this radical conclusion by stating that they only use their television for watching videos, and especially religious videos, and that there is no sin at all in watching such videos. This is all perfectly true, and there may indeed be some families in which there is such strict discipline that there is no temptation to use this means other than for such edifying videos, and in which such audiovisual means are kept so carefully under control that there is no danger of provoking sloth. In such circumstances there is manifestly no sin at all, but we all know how infrequent and fragile such a situation is.

Furthermore, a family that is truly God-centered, a family that strives to maintain an interior life, a family that desires to distance itself from the world, is going to have a horror for this terribly effective instrument for the perversion of modern society. It will realize that the television is a destroyer of all family life, of shared activities of all kinds, as well as of the supernatural life. It will see that the little benefit to be gained by an occasional video is far outweighed by the grave danger of placing such an occasion of worldliness in their midst, and will reject it outright.

It is precisely for this reason that the television is forbidden in religious communities, which furthermore have the discipline that could potentially prevent its abuse. Archbishop Lefebvre was a great example in this regard. After he fought against the introduction of the television into the Holy Ghost Fathers during the 1960's, he had the wisdom to include this very categorical prescription in the Statutes of the Society of St. Pius X:

They shall take care to break with the habits of the world, which has become a slave to radio, television, vacations and costly leisure. Hence, there shall be no television set in our communities.... Our true television is the Tabernacle, where dwells He Who puts us in communication with all spiritual and temporal realities. (VI, 7)

Note that the Archbishop does not just forbid television in our houses, but also gives the reason why. If such a rule is good enough for the spiritual family of

the Society, why would it not be good enough for traditional Catholic families, in which there is much greater danger of abuse?

Our holy founder had likewise the same wisdom when it came to writing the rule of the Third Order of the Society of St. Pius X. Not only did he list "to abstain from television" amongst the personal obligations of Third Order members. He also listed it again under the obligations of the married, when he described how their home should be, and when he lists television as one of two examples of things that can harm the souls of children. Here is the full obligation:

To make of the family home a sanctuary consecrated to the Hearts of Jesus and Mary where evening prayers are recited in the family and, if possible, the Rosary. Liturgical life should be paramount on Sundays and feast days. Avoid everything that could harm the souls of children; television, unclean magazines.

Surely this means that televisions should not even be present in the home, in the same way that a Catholic man would detest the thought of having unclean magazines somewhere hidden in his home.

It is this aspect of the rule of the Society's Third Order that has most discouraged the faithful from joining. They consider that it is too difficult, too radical, too different from the ways of the world. They consider that it would be much easier to join one of the other older Third Orders, which do not have this in their rule, such as the Carmelite, Franciscan or Dominican.

[SSPX Ed's note in the October 2003 issue of The Angelus: It has been brought to our attention that, contrary to a July 2003 answer in this column, it is not only the Third Order of the SSPX which has in its statutes a requirement that its members abstain from television. The Dominican Tertiaries attached to the Convent of la Haye-aux-Bonshommes in Avrillé, France, also have the same rule in their statutes: "Insofar as they are in authority, they will not have television in their homes" (Ch. IX, no. 43 under "The Obligation to Avoid Worldly Outings and Amusements"). It should be further noted that the other traditional Third Orders are currently under the direction of Society priests, and not priests of their respective Orders (i.e., Carmelites, Franciscans). As these Orders similarly forbid "worldly outings and amusements" in their Third Order constitutions, certainly if their Rules had been updated for modern problems (which the traditional Dominican Fathers of Avrillé did), they too would have forbidden television in the homes of their Tertiaries].

They seriously deceive themselves, for if the exclusion of television is not a part of these Third Order rules, it is not that it is any less important for these Third Orders than it is for the Third Order of the Society of St. Pius X, but simply that the television did not exist when the rules were written. Any person who is serious about his own and his family's spiritual life, and who desires to join a Third Order, will have a great desire to rid himself of the television, and will consider that the little gain of being able to watch videos is nothing compared to the grave danger of having such an instrument of perversion in the midst of his family.

This elimination of the television from the homes of Third Order members is in fact an illustration of the great value of the Society's Third Order. Not only is it adapted to the real times in which we are presently living, but in addition it unites the laity to the priests in their daily Masses, spiritual life, and sacrifices, so that they can share in the special grace of the Society to fight for the Social Kingship of Our Lord Jesus Christ, and contribute their own merits to this combat. May there be many generous families willing to rid their homes of the television, grave impediment to their spiritual life as it is, in order to live the supernatural life of grace more profoundly.

[Answered by Fr. Peter R. Scott]

Consider an article such as this in the context of today. In an age when even the Godless, non-Catholic, secular talking heads are increasingly taking an interest in the adverse effects of modern technology, are talking about the effect on the mind and on concentration of too much time spent looking down at fast-moving images on small screens, and are even beginning to issue warnings about smartphone usage amongst children of school age, for example, or the very real and widespread phenomenon of addiction to 'social media,' or the nature of modern video games which are so much more realistic and which have the ability to pull the participant into an audio-visual 'reality' so all-encompassing that it almost excludes any awareness of the real world around him - given this and more besides, can anyone seriously doubt that the warnings of this article apply even more in our own day, that they need to be repeated even more loudly and propagated even more widely? Yet who is doing so today?

So much has the present day neo-SSPX fallen away from its once admirably counter-cultural stand, that anecdotal evidence suggest that the expectation and requirement not to own a television has been dropped even for Third Order members. It is possible that the level of 'liberalisation' on this question varies by country, but does that really matter? Once a thing is admitted in principle and in practice, it is admitted. And that is only television.

If "Television in the Catholic home" was the question at the turn of the century, what would be the question today, eighteen or so years later? Here are a few suggestions (the list is, obviously, by no means exhaustive) for the sort of articles which we probably ought to have been seeing, had the SSPX remained what it once was.

**"Should Traditional Catholic parents to allow their children to have smartphones?"**

**"Is it a sin for a Traditional Catholic to spend a lot of time on 'social media' (facebook, twitter, etc.)..?"**

**"How much time ought one reasonably to spend browsing videos on youtube?"**

**"Is it fair to say that an occasion of sin presented by internet in the bedroom, internet on public transport, internet in the pocket of your coat?"**

**"Is it a sin for Traditional Catholic parents to allow their children to own and use modern video games in the home?"**

## Are we to treat “The Resistance” the same as “The Catholic Faith”..?

With thanks to *thecatcombs.org*

**“I can't say that the Resistance is equal to the Catholic Faith itself.”**

(Matthew, owner of *Cathinfo*, April 22, 2018)

As an apologetic for Trad-ecumenism and/or “I just want my Mass” -type selfishness, this statement does have a sort of appeal and, on the face of it, does have a veneer of truth. Of course, it may be true, that there are people who have the Catholic Faith and don't know any better. We who do see the situation need to help them to know better, something which will not happen if we are making excuses for ourselves.

Let us take a closer look. Just in case anyone is having difficulty picturing what this looks like in practice, we will look at a concrete example.

In a public interview, given in May 2012, Bishop Fellay (See here: [www.youtube.com/watch?v=DdnJigNzTuY&feature=youtu.be&t=1m4s](http://www.youtube.com/watch?v=DdnJigNzTuY&feature=youtu.be&t=1m4s) and here: [www.therecusant.com/bishop-fellay-cns](http://www.therecusant.com/bishop-fellay-cns)) said the following:

“Many people have an understanding of the Council which is a wrong understanding. And now we have Authorities in Rome who say it. We, I may say in the discussions, I think we see that many things which we would have condemned as being from the Council are in fact not from the Council. But the common understanding of it. The [term] Religious Liberty is used in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited. It would mean our talks with Rome, they clearly said that to mean that there would be a right to error or right to choose each religion, is false.”

Now, I read that to mean: the Council didn't actually teach anything wrong, erroneous, heretical or contrary to the Catholic Faith regarding Religious Liberty. That is the clear understanding of what Bishop Fellay says here. I would welcome anyone who could show me that I am mistaken, that he is not saying that. I have been waiting for the past six years for such an explanation and haven't come across one yet.

- There are those (the SSPX) who defend Bishop Fellay. Either they say that his teaching has not changed and that this is just the same as it was in the days of Archbishop Lefebvre. Or they skip the issue of whether there has been a change and defend Bishop Fellay's teaching on its own merits: they agree with him that it's not the actual teaching in the Council which is at fault, Vatican II's worst fault was mere ambiguity. Either way, Bishop Fellay is beyond criticism, and you do not have the right to publicly oppose the teaching voiced in the quote above.
- Then there are those (Resistance) who say that there is a clear and undeniable change of teaching, moreover that the old "Lefebvrist" teaching (“errors of Vatican II”) was right, and the new “Fellayist” teaching is wrong.

So who is right? We can't both be right. It seems to me that in the end, there are only two possibilities.



- **If it turns out that Fellayism is right**, and therefore that the SSPX defenders of Fellayism are the ones who have got it right, then the concrete result is that we end up accepting that there is no error in the Council, which means we end up accepting the Council; we end up accepting that the Council didn't teach anything actually wrong concerning Religious Liberty, which means we end up accepting the Council's teaching on Religious Liberty.
- **If, on the other hand, it turns out that it is Lefebvrism which is right**, and the Resistance defenders of Lefebvrism and the old SSPX opposition to Vatican II and its teaching, if they are the ones who are correct, then we continue to reject the Council and we continue to reject the Religious Liberty taught at the Council. And if we reject the Religious Liberty taught at the Council, we must also reject the teaching of Bishop Fellay and his new Vatican II -friendly SSPX which entails acceptance of the Religious Liberty taught by the Council.

I cannot see how this is really that hard to understand. The Council says that man has a God-given right to Religious Liberty. That is either true or it is not. Does man have a natural God-given right to Religious Liberty, no matter what false "religion" he follows, yes or no? Both answers cannot be right. The Catholic Faith is only compatible with the answer "no." Therefore, once he is aware of Bishop Fellay's words (above), a Catholic cannot assent to them, excuse them or do anything but contradict them.

Concerning the question of Vatican II and its false teaching, our founder, patron and forefather in the Faith, had this to say:

"This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple of that. And the consequences are far-reaching. The more one analyses the documents of Vatican II, and the more one analyses their interpretation by the authorities of the Church, the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind, a whole new philosophy based on modern philosophy, on subjectivism." ('Two Years After the Consecrations')

With regard to the Council's teaching on Religious Liberty specifically, he said:

"I do not believe that the declarations of the Council on liberty of conscience, liberty of thought and liberty of religion can be compatible with what the Popes taught in the past. Therefore we have to choose. Either we choose what the Popes have taught for centuries and we choose the Church, or we choose by the Council. But we cannot choose both at the same time." ('Religious Liberty Questioned')

Remember, it is the acceptance of Religious Liberty (among other things) by the SSPX that we are "resisting." If the Archbishop was right, if what he says here is true, how can anyone not regard the defence of the Catholic Faith and the Resistance as one and the same thing? Finally, lest we be accused of exaggerating about the SSPX, let us quote the Archbishop one last time:

"I can hear them say: 'You exaggerate!' ... Can they be saints when they admit false Religious Liberty and therefore the secular state? When they accept false ecumenism and therefore the admission that there are many paths leading to salvation? When they accept the liturgical reform and therefore the practical denial of the Sacrifice of the Mass? And the new Catechism with all its heresies and errors? Are they not rather officially cooperating with the revolution within the Church and its destruction?

## SSPX-GB Watch!

**Jordan Peterson** - The latest *Archangel*, the newsletter of St. Michael's school, carries a piece entitled "Heartfelt Truth" by SSPX priest Fr. Reid Hennick which discusses 'Cognitive Dissonance,' 'Confirmation Bias,' 'Positive feedback Loops' and the like and cites favourably the work of (lately) famous Canadian psychologist Dr. Jordan Peterson, even going so far as to quote from the latter's latest book "12 Rules for Life." There is no caveat. Is that wise? Jordan Peterson is right about some things, he has even suffered for maintaining some of them. But is he right about everything? Is he right overall or in general, is he in any way a sound guide? Or is he a promoter of Darwin, Freud and the like who was attacked in the modern media because he could not go all the way with them into their latest extremes of lunacy? Peterson is correct to oppose the latest "Gender theory" nonsense, but he has no real solution to propose. The man himself is, in his own words, a believer in feminism who teaches powerful, wealthy business-women how to be "more assertive." I am sure Fr. Hennick enjoys a good "Liberals Get Triggered" video as much as the next man, but is there not a little imprudence here in potentially recommending the man and his work to those who might not know better? A one-line disclaimer at the start or end of the article is all it takes...

While we're on the topic, the same might equally be said about **Mother Theresa**. On p.5 of the same newsletter are what are presented as "Saintly Sayings". Largely inoffensive and nice enough, they are taken from St. Augustine, Padre Pio and... Mother Teresa. Once again, are we being to reactionary in suspecting that this wouldn't have been seen in days gone by? She undoubtedly had a genuine love of the poor but she was rather ecumenical and conciliar, at least later in her life. And yes, this is just "saying" which are "saintly," the claim is not being made that she is a Saint. But again, is it wise? Could it not be misleading? We detect a shift.

**An Omission Corrected** - Here is what the same newsletter says regarding "Easter Duties". Thank you, Fr. John Brucciani, for putting that right. Perhaps we weren't the only ones to point it out?

### REPAINT

12th May

8:00

ended with a general painting skills.

*Don't forget your **Easter duties**:  
Confession and communion before Trinity Sunday.*

**Thank you to St. Anne's, Leicester**, for £100 April collection box. Since Sept. 2017 St. Anne's has contribu-

**Goodbye Brighton** - We are reliably informed that in the early days Brighton SSPX Mass had sometimes 40 or even 50 souls in attendance. In more recent years a donation was made to the SSPX of the chapel on Hollingdean Street which opened in late 2002. A year ago, however, the chapel and the Mass itself fell victim to Fr. Robert Brucciani's ruthless spreadsheet. The reason? Fewer faithful and a "perennial shortage of priests" were cited by Fr. Brucciani as the cause of the Mass centre's closure. How odd curious that this should be the case at a time when the British district has more SSPX priests than ever before and fewer Mass Centres than ever before.

A few weeks ago, a reader drew our attention to some 'for sale' pictures online (with Oakley's estate agents), showing the former 'Holy Family Chapel' looking rather sad and sorry, the furniture all removed. The closure of a Mass centre is a mistake which can always be undone. The sale of a chapel, on the other hand, is



a very difficult step to undo and makes the previous decision permanent. Like the Ministry of Defence selling-off barracks and airfields, it makes the scaling-down permanent and means it will be very difficult, nigh on impossible, to scale-up again one day, should that day ever arrive.

On the bright side the £350,000 asking price will no doubt help subsidise the

rest of the district (will it turn up in the St. Michael's school graphs and bar charts, though?) and of course, it will doubtless be argued, the faithful can always go elsewhere for Mass (Groombridge, Portsmouth, Woking...) - but will they? Will all of them, even if some do? What about the ones who cannot drive? Somebody is usually left behind.

Bear in mind also the context in which this is taking place. In March, to give just one example, the SSPX cancelled the Sunday Mass in Portsmouth due to "the weather." There was a tiny little flutter of snow, but London to Portsmouth is well-maintained, well-gritted motorway for the entire route. That same weekend Fr. Ribas visited London, Brecon, Grantham and Orford, the last place being reachable only by little country roads.

The SSPX apostolate is visibly shrinking. And yet Francis is Pope. Something's not right!

### Quo Vadis St. Michael's School..?

The full St. Michael's School prospectus can be seen here: [docs.google.com/document/d/1MKeHL\\_RVJkQzKa\\_pyUnlw6NWkbw3-iJynkmnbzR6dak/edit#heading=h.48q3xm2x9zyh](https://docs.google.com/document/d/1MKeHL_RVJkQzKa_pyUnlw6NWkbw3-iJynkmnbzR6dak/edit#heading=h.48q3xm2x9zyh)

Although it contains many laudable statements, including quotations from Pius XI's *Divini Illius Magistri* and a couple of short paragraphs entitled "The Reign of Christ the King," still there are one or two alarming omissions. The said paragraphs, for example, contain nothing to indicate that Our Lord's Kingship is a *Social* Reign. On the contrary, it does rather tend to reinforce the modernist and Protestant idea that Christ is to be king only over private individuals, but not over states, governments and public bodies. Nothing quite so "radical" to be found here. ("...as Catholics we must seek the reign of Christ in all aspects of our lives." - whilst true, is not the full picture and hence is misleading.)

More alarmingly, it has not one word about Vatican II, the teaching of the Council, the crisis in the Church or any of the things which defines the mission of the SSPX (or used to). The Traditional liturgy is praised, but there is not a word about the New Mass.

In short, there is nothing contained in the school's prospectus which could have even the remotest chance of offending anyone from an *Ecclesia Dei* environment or even anyone from a Novus Ordo background. Perhaps that is not a coincidence: is St. Michael's intending to appeal to such families and pupils from now on? After all, in practice that would lead to a *de facto* reunion of the SSPX with the conciliar church, once those children grow up...

#### Mass Times

	MARCH							APRIL	
	1st	5th	12th	19th	26th	2nd	9th		
Bingley	-	-	-	1700	-	-	-		
Brighton	-	-	1700	-	1700	-	1700		
Bristol	0800	1000	1000	1000	0800	1000	1000	1000	1000
Burghclere	0900 1900	0730 0900	0730 0900	0730 0900	0715 1200	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	8th 1130	-	-	-	-	5th 1130	-	-
Edinburgh	1230	1300	1300	1300	1300	1300	1300	1300	1300

#### Mass Times

	MAY			
	6th	10th		
Bingley	-	-		
Bristol	1000	0800 1830		
Burghclere	0730 0900	0715 0900 1900		
Colleton Manor	-	9th 1130		
Edinburgh	1100	1230		

**SPOT THE DIFFERENCE:** SSPX chapels and Mass times as shown in the district newsletter - **Left: March/April 2017** with Brighton included; **Right: May 2018**, without it. Who's next..?

# How 'Perennially' Short of Priests

## How Many Mass Centre do the Priests of the SSPX British District Look After?

The following information is taken from district newsletters past and present.

### MAY 2018

#### *Chapels with (at least) a weekly Sunday Mass:*

Bristol  
Burghclere X2  
Edinburgh  
Gateshead  
Glasgow  
Groombridge  
Herne  
Leicester  
London (St. Joseph's)  
London (Wimbledon)  
Manchester  
Oxford  
Portsmouth  
Preston  
Stronsay  
Taunton  
Woking  
(17)

#### *Twice-a-month:*

Liverpool  
Middlemarsh  
(2)

#### *Once-a-month:*

Bingley  
Colleton Manor  
Jersey  
Rhos-on-Sea  
(4)

**Total: 23 Mass Centres**

(...served by 14 priests)

### MAY 2013

#### *Chapels with (at least) a weekly Sunday Mass:*

Bingley  
Bristol  
Burghclere  
Edinburgh  
Gateshead  
Glasgow  
Herne  
Leicester  
Liverpool  
London (St. Joseph's)  
London (Wimbledon)  
Manchester  
Oxford  
Portsmouth  
Preston  
Stronsay  
Taunton  
Woking  
(18)

#### *Twice-a-month:*

Brighton  
Groombridge  
Middlemarsh  
Rhos-on-Sea  
(4)

#### *Once-a-month:*

Aberdeen  
Colleton Manor  
Jersey  
Middlesborough  
Norwich  
Tunstall  
(6)

**Total: 28 Mass Centres**

### SUMMER 2001

#### *Weekly Sunday Mass:*

Bristol  
Burghclere  
Edinburgh  
Glasgow  
Keighley  
Liverpool  
London (St. Josephs) X2  
Manchester  
Newcastle  
Portsmouth  
Preston  
Taunton  
Woking  
(13)

#### *Twice-a-month:*

Brighton  
Coventry  
Groombridge  
Herne  
Holnest / Middlemarsh  
Norwich  
Rhos-on-Sea  
Southampton  
Tunstall  
London (Wimbledon)  
(10)

#### *Once-a-month:*

Cheltenham  
Great Missenden  
Isle of Wight  
Plymouth  
Redcar  
Southend  
(6)

**Total: 29 Mass Centres**

# is the SSPX British District Really?

## How Many Priests does the SSPX British District have?

Again, looking at district newsletters past and present:

### MAY 2018

#### *Carluke Priory*

Fr. Sebastian Wall  
Fr. Anthony Wingerden  
Fr. Vianney Vandendaele

#### *Stronsay*

Fr. Nicholas Mary CSsR  
Br. Louis-Marie CSsR

#### *St. Michael's School, Burghclere*

Fr. John Brucciani  
Fr. Gary Holden  
Fr. Lawrence Barrett  
Fr. Reid Hennick  
Br. Ignatius  
Br. Columba Maria CSsR  
Br. Gerard Mary CSsR

#### *Bristol Retreat House*

Fr. Philippe Pazat  
Fr. John McLaughlin

#### *Wimbledon Priory*

Fr. Robert Brucciani  
Fr. Hakan Lindstrom  
Fr. Francis Ockerse  
Fr. Matthew Clifton

#### **Total:**

**14 Priests**  
**6 Brothers**

(...serving 23 Mass Centres)

### MAY 2013

#### *Carluke Priory*

Fr. John McLaughlin  
Fr. Matthew Clifton

#### *Stronsay*

Fr. Nicholas Mary CSsR  
Br. Gerard Mary CSsR  
Br. Louis Mary CSsR

#### *St. Michael's School, Burghclere*

Fr. Patrick Summers  
Fr. Gary Holden  
Br. Ignatius  
Br. Lawrence  
Br. Columba Maria

#### *Preston Priory*

Fr. Brendan King  
Fr. Giacomo Ballini

#### *Bristol Retreat House*

Fr. Paul Kimball  
Fr. Anthony Wingerden

#### *Wimbledon Priory*

Fr. Paul Morgan  
Fr. Hakan Lindstrom  
Fr. Vianney Vandendaele

#### **Total:**

**12 Priests**  
**5 Brothers**

(...serving 28 Mass Centres)

### SUMMER 2001

#### *Preston Priory*

Fr. Matthew Clifton  
Fr. John McLaughlin  
Fr. Anthony Wingerden

#### *St. Michael's School, Burghclere*

Fr. Joseph Dreher  
Fr. Grieg Gonzalez  
Fr. Adam Portugal  
Fr. Adam Purdy

#### *Bristol Retreat House*

Fr. Leo Boyle  
(Fr. Michael Crowdy)

#### *Wimbledon Priory*

Fr. Jacques Emily  
Fr. Brendan King  
(Fr. Alan Rolph)

#### **9 SSPX Priests**

(+ 2 elderly  
priest - friends)

#### **Total:**

**= 11 Priests**  
**No Brothers**

(...serving 29 Mass Centres)

*That's right! It's time for another little musical interlude! Perhaps many of you won't know the tune to this one. It's an English folk song, look it up. The rhymes may not be perfect and there is a certain amount of poetic license, but the story as a whole is a true one...*

## **The SSPX Priest of Bray**

(...to the tune of "The Vicar of Bray")

In good old Marcel's golden age, when priests were rough and ready,  
I went to Écône for six years straight, from there into the priory.  
I spent my Sundays on the road, three Masses in succession,  
My chapel was a rented hall, a kitchen for confession.

*And this is law that I'll maintain until my dying day, sir!  
That whatsoever wind may blow, I'll always bend and sway sir!*

My sermons told it how it is, attacking all the baddies,  
The Masons and the Modernists, Pope Karol and the Commies.  
The Novus Mass was straight from hell, the Council taught us error,  
My warnings were 'gainst compromise, appeasement was my terror.

*And this is law...*

"T.V.," said I, "you must throw out, it harms your dear soul's chances."  
"Let girls wear skirts, let men take charge: that's how the Church advances."  
"And if you're married: fifteen kids should be the goal you aim for,  
A pox on worldly NFP, such evils have disdain for!"

*And this is law...*

When Marcel went in ninety-one, (he couldn't live forever),  
And Fellay arose in ninety-four, things seemed the same as ever.  
The Novus code of Canon Law had somehow gained in status,  
And life seemed somewhat easier, the world seemed less to hate us.

*And this is law...*

In twenty-twelve our boss 'came out,' he talked just like a Roman:  
"We're going in with Rome henceforth, they're nice men once you know 'em."  
"Just wait," thought I, "and all us priests will throw him out together!"  
But then the chapter came and went... ...and we had changed forever.

*And this is law...*

I took a "balanced" third way out, to save myself from fighting.  
A public silence, have no doubt, is "prudent" and inviting.  
And if it happened that I kept my chapel and my living,  
Well, what a coincidence, I swear! You should be more forgiving!

*And this is law...*

And now that Marcel is forgot and we have changed our teaching,  
Old condemnations all have gone, from print and from my preaching.  
And half our chapels have been closed (we need consolidation!)  
And worldliness the new norm is, and shrinkage and stagnation.

*And this is law...*

Those rash and disobedient guys, the ones they call "Resistance,"  
They need to learn to compromise, in vain is their persistence.  
They jumped too soon! Yes, I'll fight too, but not now, some day later...  
(Though part of me is worried lest they're right and I'm the traitor!)

*And this is law...*



“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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