



The Recusant

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



“Born of liberalism and modernism, this Reform is poisoned through and through. It begins in heresy and ends in heresy even if not all its acts are formally heretical. Hence it is impossible for any informed and loyal Catholic to embrace this Reform or submit himself to it in any way whatsoever. The only way of salvation for the faithful and the doctrine of the Church is a categorical refusal to accept it.”

- Archbishop Lefebvre, November 1974 Declaration

“While the new religion is false, it’s dangerous, it strangles grace and it’s helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

- Bishop Williamson, Mahopac, New York, 2015

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Dear Reader,

Allow me to apologise once again for the long wait between issues. The gap of more than three months since Issue 47 is, without doubt, a new record! What can I say? Things have been busy, not a bad thing in itself, and for a idea of what has been going on, you may wish to take a look at the pictures on pages 18 to 23. As always, it was a pleasure to meet many of you and to see everyone brought together, both here in England and over in the USA. Please forgive me if I am terrible at remembering names. As always, we are grateful to Frs. Pfeiffer and Hewko for putting so much effort into travelling, going out of their way to reach souls who otherwise might not be reached. If more priests showed this self-sacrificing attitude the Resistance would be five times the size it is; if there were a bishop with this self-sacrificing

spirit, the Resistance would be twenty times the size it is, and the new SSPX would be toast. Alas, that is not the case. But rather than bemoan our lot we can at least be grateful for what we do have - it could be even less, things could be worse - have confidence in Divine Providence and in the meantime devote our energies to improving matters.

Some Good News

In recent weeks a priest formerly of the Fraternity of St. Peter has joined Our Lady of Mount Carmel, Boston, Kentucky. I had the pleasure of meeting Fr. Poisson recently, and am sure that he will make an excellent contribution to the fight. Will he persevere in the long haul? Time will tell, but I see every reason to suppose so. It was because of the liberalism and tolerance (particularly of the New Mass) that he left the Fraternity of St. Peter in which he was ordained and went off to spend time reading and studying, getting to grips with the crisis in the Church. And it is thanks to his time spent doing that, that he decided that the right thing to do would be to join the Resistance. Thank you Father, and welcome.

Of course, it will hardly come as any surprise to hear that Fr. Poisson was almost immediately attacked on UnCatholicMisInfo, where it was claimed (anonymously, of course) that he had been involved in clerical abuse. The details given are so wide of the mark that this accusation can easily be seen for what it is: a desperate attempt to throw mud, any mud, and that if no dirt can be found it might just as well be invented. It is said on that dubious website that Father was previously a member of the Society of St. John (he never was), that he fled straight from his diocese in Pennsylvania to Boston Kentucky (both untrue, he left the FSSP years ago, not in Pennsylvania either, and spent a few years on his parents' farm in Canada, whence he came to join the Resistance) and that he 'got out just in time' before a report into clerical abuse in that diocese was due to be published (the report may be true, but it has nothing whatever to do with this priest who was not there, was not involved in any way and doubtless was therefore not mentioned in said report.) I could go on, but you get the point. All of which goes to prove two things. Firstly, that if a priest decides to help Our Lady of Mount Carmel seminary, he can expect to be attacked, not for anything he's done, but for the unpardonable crime of helping the world's worst reprobate, Fr. Pfeiffer. There can be little doubt that, had Fr. Poisson shown up with Bishop Zendejas, the Fake Resistance world would now be rejoicing at his arrival. Secondly, that if no actual "dirt" can be "dug up," don't worry! Something can always be invented. And even if most people can see through it at a glance, there'll always be someone who prefers to 'play safe' and not get involved with the 'scandal' of a priest who has been calumniated in the most transparent way, forgetting the duty which the virtue of Justice places on them to defend the innocent. "After all, there's no smoke without a fire!" - which has to be one of the silliest sayings. There can be and often is smoke without a fire. And smoke, it seems, is one of the few weapons our opponents have. The third lesson to draw from this, of course, is that there is nothing to which the owner of UnCatholicMisInfo won't stoop when it comes to making easy money. The more sensational the scandal, the more readers, the more clicks and views, and hence the more advertising revenue. Hey, I'm not responsible for what people write on my website, I didn't write it, someone else did! (It beats working for a living, anyway!)

With the passage of time, I incline more and more to the view that Fr. Pfeiffer was really onto something when he wrote about our age being the age of the B-team, something important and not yet noticed by anyone else. This really is the era of the dribs and drabs, the odds-and-

ends, collected by Divine Providence to show that impeccable credentials and an immaculate CV are not what God needs right now so much as the Faith and a willingness to fight and to suffer for the common good. If you want impeccable credentials above all else, if what you are looking for is a priest who looks respectable on paper, who helps you to feel good about yourself, then you must look elsewhere. Your priority is not the Faith. Fr. Poisson may be ex- Fraternity of St Peter, but he clearly has the Faith, a love of souls, a missionary zeal, a readiness for battle. If that still isn't good enough, then look elsewhere, not in the Resistance. There are several hundred SSPX priests whose credentials are spotless and who will help you to feel eminently respectable. But they will not give you the Faith or help you to save your soul. On the contrary: an outwardly 'Traditional' appearance serving as a cover for soft soap modernism is ten times more dangerous to a Traditional Catholic than a Novus Ordo priest.

Just as Fr. Pfeiffer and Fr. Hewko have been attacked for giving sanctuary to others in the past, or even for allowing them to visit or being friendly to them (think Ambrose Moran, for example, or Fr. Roberts more recently. Or even the sanctuary they gave to Fr. Voigt...), it should not surprise us that Fr. Poisson has to be made into a fake 'scandal' too. It doesn't matter that he has done nothing wrong: his crime is joining Fr. Pfeiffer and Fr. Hewko, and that's quite bad enough! No doubt there will be other such priests in the future and of course the same treatment will be given to them too. Any priest or faithful who has the Faith, loves Our Lord and wishes to join the battle against modernism will always be welcome within our ranks. Welcome once again, Father. We're glad to have you on our side.

Ignatian Retreats

As in previous years, Ignatian retreats will be taking place in both the United States and Great Britain. I have never yet known one person who went on one of these retreats and regretted it; quite the contrary, usually it makes a noticeable difference in the fervour and zeal of anyone who takes part. Since, furthermore, we can never say for certain whether they will be able to happen again the next year, or how long it will be until the next opportunity comes around, I strongly urge all of you to make every effort to attend. In Great Britain, the new location will allow us to accommodate a greater number of retreatants than the fifteen or so we have had previously. We will fit you in, provided you let us know that you're coming. Details are as follows:

USA:

Our Lady of Mt Carmel Seminary
1730 N. Stillwell Road,
Boston,
Kentucky

24-29th Sept, 2018 (Ladies)
1st-6th Oct. 2018 (Men)

Contact:
marcosandolini333@yahoo.com

Great Britain:

Dunfield House,
Kington,
Herefordshire
HR5 3NN

Sunday 17th Feb - Friday 22nd Feb
(Start: 4pm) (End: 2pm)

Contact:
recusantsspx@hotmail.co.uk

Cost of a Retreat is whatever financial donation you can afford. If you cannot afford to make a donation, the Fathers encourage you to attend regardless of inability to pay. If you wish to attend, please contact the organisers in advance to let them know.

SSPX News

Most of you will by now be aware that the SSPX General Chapter has met, and the SSPX has, in theory at least, a new Superior General. I say “in theory” because, in reality, it makes very little difference who the figurehead is. That is not how the Revolution works. I am firmly convinced that the real power behind the proverbial throne is neither Fr. Pagliarani nor Bishop Fellay, as I have said before. But let us leave that be for the moment.

Nevertheless, it remains a fact that there is a new Superior General, Fr. Davide Pagliarani. Readers who feel that they remember that name from somewhere may wish to look back at Issue 13 (January 2014), p.21, and again at Issue 25 (April 2015) p.7, where they will find some interesting first-hand testimony (via then– Fr. Jean Michel Faure) about what went on at the General Chapter of 2012. Fr. Pagliarani, though an Italian, was the seminary rector of La Reja in Argentina, the ‘successor’ of Bishop Williamson in that post. Like Fr. Faure, he too took part in the 2012 General Chapter; indeed it would seem he played a fairly important role in its proceedings.

“At the July 2012 Chapter, Fr. de Journa proved that Bishop Fellay’s Doctrinal Declaration was nothing other than Benedict XVI’s ‘hermeneutic of continuity.’ [...] His presentation was met with not a single objection from any of the other members. After this presentation, Fr. Pagliarani stood up to support Bishop Fellay with the words:

‘Dear colleagues! Surely we’re not going to give our Superior General a slap in the face by forcing him to retract it! The retraction will be implicit in the final declaration of the Chapter.’

Then the Chapter moved on to other business. The General House [Menzingen] gave them to understand that the Declaration had been withdrawn and its author implicitly frowned upon thereby.”

(www.stmarysksspxmc.com/wp-content/uploads/2016/01/The_Recusant_Issue_13_Jan_2014.pdf)

Of course, in the end the Chapter made no such “retraction,” implicit or otherwise. And it cannot be said that Fr. Pagliarani was solely responsible for letting Bishop Fellay off the hook - you will notice how his intervention was not contradicted by anyone, including Fr. Faure, Fr. Morgan, Fr. de Caqueray or the others, who allowed the Chapter to move on to other business when they should have screamed blue murder, stamped their feet, banged their fists, jumped up onto the table, thrown the furniture around and refused to settle down until the matter had been properly dealt with and a full line-by-line retraction made. Fr. Pagliarani was instrumental, but even his intervention would not have succeeded without the silence of the others. Evil triumphs when good men do nothing. What remains unconfirmed is whether Fr. Pagliarani’s decision to intervene on behalf of Bishop Fellay was a carefully choreographed move which had been arranged beforehand or whether he was simply ‘moved by the spirit’ so to speak. Perhaps we will never know, and at this stage it hardly matters anyway.

What can we reasonably deduce from this evidence? Fr. Pagliarani, it would seem, did not agree with Fr. de Journa’s exposé of the problems with the Doctrinal Declaration; he saw nothing seriously wrong with the Doctrinal Declaration; were it otherwise, he would have agreed with Fr. de Journa rather than acting in such a way as to undermine his presentation. It would also seem that Fr. Pagliarani might be open to accusations of being a career priest and that, even if this is not true, he is certainly one who places a very high premium on authority.

He is a man for whom giving “the Superior General a slap in the face” is a far worse sin than accepting the false doctrine of the Council. If he felt so strongly that a Superior General should never be “slapped” or contradicted when it was someone else who filled that post, will he feel any differently now that it is he who occupies it? If he had an exaggerated view of the dignity due to the SSPX Superior General when it was someone else, will he have a less or a more exalted view of it now that he is the Superior General? Time will tell, but it does not look good.



Fr. Pagliarani. (Is it just me, or does he look remarkably like Bishop Fellay..?)

The new First and Second Assistants are Fr. Christian “The-Jews-did-not-commit-deicide” Bouchacourt and Bishop de Galarreta. Political correctness is rewarded in the SSPX, it seems, even as it is in the outside world. To these two were added two more, via the creation of two new post which have never been seen before. These are two “General Councillors,” and are Bishop Fellay and Fr. Schmidberger, both former Superior Generals, meaning that in effect, although Bishop Fellay was removed after twenty-four years, in reality, he hasn’t left.



The Superior General and his two lovely assistants...

He’s still there. And so is Fr. Schmidberger. This was announced in a press release by fsspx.news on 20th July, one day before the Chapter’s official closing date. Again, it is a sign, a little hint of how things really are. Again, in the long run will it make a great deal of difference? I tend to think not. There will of course be people who will seek to justify their own complacency and inertia, their failure to leave the SSPX and help the Resistance by claiming that everything has changed, that all is well again and that any problems in the SSPX have now been “fixed,” or that we need to “wait and see.” You may wish to point them to some of the information outlined above. Who knows, it might do some good. But don’t get your hopes up.

Doctrine First

In the end, however, the question of which personality is appointed to what position, like the question of hidden powers behind visible thrones, does not really matter that much when we come face-to-face with the public profession of another Faith than our own.

To tell the truth, I long ago became bored to tears with the question of the General Chapter, who next Superior General will be and so forth. Worse still is the realisation that so many people still, still do not get it. Read the Doctrinal Declaration. (www.stmaryskssspmc.com/wp-content/uploads/2016/01/primary_sources_for_studying_the_crisis_in_the_sspcx_2012.pdf) I don’t care if you’ve already read it - read it again! I promise, on your second reading you will discover hidden depths of wickedness and compromise and denial of Our Lord which you didn’t spot the first time! Forget the politics: the most important questions are always questions of doctrine. If the SSPX has compromised doctrinally (and without question, it has), it scarcely matters whether it also chooses to compromise politically. Once doctrine is tampered with, it’s all over. Either Vatican II is acceptable or it is not. Either Religious Liberty is Catholic or it is not. The SSPX used to lead the charge in rejecting and fighting against these things, not just

the New Mass but the new Code of Canon Law, the new 'Saints' and all the rest of it. They no longer do. If we wish Christ to recognise us and confess us before the Father, we must confess Him before men. That includes the men of the conciliar church. And yes, that means confessing Him entirely, 100%, down to the last iota. Religious Liberty, Ecumenism and all the other foul heresies of the Council are the very antithesis of professing Christ before men; indeed, we could even say that Vatican II and its false teaching is tantamount to professing men before Christ. No institution which accepts such a thing, even in principle, even if it is slow to put it into practice, can ever hope one day to recover. It will always be fatal.

And don't tell me that 'the SSPX priests don't say the New Mass, so all's well.' That's not the point! The Society as such accepted the legitimacy of the New Mass in principle. A man who accepts abortion in principle is guilty even though he can truthfully claim never to have had one. Don't tell me either that it was just some personal thing Bishop Fellay did privately. How can that be true when each paragraph begins: "We declare that we accept..."? Don't tell me that he 'retracted it' - he didn't! He *claimed* to have told Rome that a canonical agreement could no longer be made using it. That has nothing to do with the Declaration's contents, which he consistently defended. I will allow Fr. Rioult speak for me:

"Since then, Bishop Fellay has not ceased trying to defend the contents of his seditious Doctrinal Declaration. He talks about an "extremely delicate" text which "did not achieve unanimity in the Society" "to such an extent that I said to Rome, that's it, I'm withdrawing it, it's not going to be any use if it's not even understood by our own people, because, well, perhaps it was a bit too subtle. Well, too bad, we're withdrawing it." (Bp. Fellay, Lille, 7th May, 2013) "A minimalist text, which could have led to some confusion in our ranks." (Bp. Fellay, Cor Unum 102) A text which "was not sufficiently clear" (Bp. Fellay, Écône, 07/09/2012) A Doctrinal Declaration which "excluded any ambiguity regarding our judgement of the Council, including the famous 'hermeneutic of continuity'." A Declaration which "was not understood by several high-ranking members of the Society, who saw in it an ambiguity, or even a false compromise with the idea of the hermeneutic of continuity." (Bp. Fellay, Cor Unum 104, 'Note on the Doctrinal Declaration of April 15th 2012') Does Bishop Fellay's description correspond to reality? YES OR NO?"

(LaSapiniere.info 2014, translated *The Recusant*, Issue 13, January 2014)

Well, go ahead, read it for yourself and make up your own mind. In the meantime, here's just one little example, taken from near the start of the Doctrinal Declaration, for you (or for your SSPX friend or relative still in denial) to chew over.

"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."

I challenge anyone to explain how that is not an explicit acceptance of the conciliar error of Collegiality, which the SSPX and Archbishop Lefebvre fought against not so very long ago. There is no way around this. The SSPX has officially declared that it accepts a doctrine which it used to condemn. That acceptance has very serious consequences which makes questions of politics or power struggles or even striving for personal holiness pale in comparison.

- The Editor

Archbishop Marcel Lefebvre:
Sermon for his 60th Anniversary of Priestly Ordination
Le Bourget, 19th November, 1989



[Editor's note - this is our own translation based on the English translation found here: www.sspxasia.com/Documents/Archbishop-Lefebvre/Archbishops-Sermon-60th-Anniversary-of-Ordination.htm and lightly corrected using audio of the original French found here: laportelatine.org/mediatheque/audiotheque/MgrLefebvre/891119MgrLfe60ansSacerdoce.mp3]

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

Your Excellencies, My very dear Confreres, Dear Seminarians, My dear Brethren,

It is not without a deep emotion that I see you in such great numbers gathered here for this anniversary of ordination. Many of you have undergone the difficulties of traveling; some have come from far away continents. But I think this ceremony was worth the effort. For why did we come here together today? To honour the Catholic Priesthood. I think that is the deep motive for which you came today.

We shall never thank enough the Holy Trinity, and Our Lord Jesus Christ, God made man, for having instituted the Eternal Priesthood. Yes, Our Lord is essentially The Mediator, The Priest. And God who became priest for us, for the offering of His Holy Sacrifice to His Father, in His divine Wisdom willed to make some men, chosen by Him, share His priesthood. What a great mystery of Divine Charity, of the Love of God for us! How unworthy do we feel to have this immense grace of the priesthood. Yes, blessed be God! Blessed be Our Lord Jesus Christ! Blessed be also the Virgin Mary; for without Mary, we would not have had the High Priest, whose priesthood we share. Mary, Mother of priests, Mother of the priesthood, yes, she is indeed the Mother of us priests. May God be thanked and blessed for the priesthood which He deigned to bestow upon me, for these sixty priestly years, these forty two years of episcopate, during which, by His holy grace, unworthy as I am, I have been able to confer these episcopal

consecrations and many priestly ordinations, - I think around five hundred - I was able to offer the Holy Sacrifice of the Mass every day, I was able to give Our Lord Jesus Christ Himself to souls, through the Sacraments, and especially the Holy Sacrament of the Eucharist. How many graces! How many gifts!

To this hymn of thanksgiving, to which you unite yourselves, my dear brethren, I would like to add the translation of the words of a prayer of the Offertory, which seem to be most appropriate to this circumstance and which the priest recites every day: "Receive, Most Holy Father, Almighty and Eternal God, this immaculate victim which I, thy most unworthy servant, offer to Thee, my God, living and true, for my innumerable sins, offenses and negligences, for all those who are here present, for the Christian faithful, living and dead, that this oblation may be useful for my salvation and theirs, unto eternal life. Amen." This is the prayer of oblation of the host, which the priest recites every day at the Altar. What a magnificent prayer! In front of this sublime mystery of the priesthood, we cannot not feel ourselves so unworthy and so poor.

My dear confreres in the priesthood, it is to you that I address myself, especially to those of you who are in charge of the formation of future priests. Oh yes, prepare for us many priests, many holy priests, many Catholic priests, with a deep Faith, with the longing for holiness, and a desire to be missionaries. This is what you are doing, and I thank you for it in the name of all the faithful who are present and who understand so well the necessity of having truly Catholic priests, true 'other Christs'. That's what we need, my dear brethren. So may Almighty God give you the grace, my dear friends, to form many priests and many holy priests.

I turn myself also to you, dear confreres, who are in the pastoral field. It is your duty to discern the seed of vocations in the hearts of the faithful, of the young men around you, and also vocations to the religious life. To you therefore God gives the grace to take care and look after the souls He chose for Himself to become priests or to participate in an indirect way in His priesthood through the religious life.

And you, my dear brethren, you Catholic parents, you are the sanctuary where priestly and religious vocations are formed. Without you, what would we do? Where would we find priestly vocations, where would we find religious vocations? Therefore I beseech you, keep this sanctuary far away, yes, very far away from the corrosive and evil influences of the world. Do not let the world penetrate into your homes. May your homes be true extensions of the parish, of the church. Let your children have only edifying images to behold, not those that could stain their souls for their whole life. Keep away from their eyes what can corrupt their hearts, so that the Good Lord may choose from your homes His elite souls. There is nothing more beautiful than a priestly vocation in a family, than a vocation to the monastery or convent coming from a family. What a protection for the whole family, for the siblings! Have no doubt of it.

Therefore during this Holy Mass, we shall all pray together, that the Good Lord may make the Catholic Priesthood and religious vocations continue, in spite of the attacks of the world and of hell against good vocations, against the Catholic Priesthood. What would a church be without priests? The modern church shall soon have only Sunday services without priests: what can such services be? It is no longer the Sacrifice of Our Lord re-enacted on the Altar, in which you take part, in which we all take part. No, the Catholic Church is not a church of such services: the Catholic Church is a Church of Catholic priests: without Catholic priests, there is no longer the Catholic Church.

And there can be no Catholic priests without Catholic bishops. We could have had, as you know, after the conversations with Rome, one bishop. But what would this bishop have been? They demanded that he have the “profile desired by the Vatican”. What does that mean? Only that he would have the spirit of the Council, the spirit of Vatican II. It is precisely to protect ourselves from that spirit which is not the Spirit of God, which is not the Catholic Spirit, that we decided to make these dear four Catholic bishops, so as to transmit to the coming generations of seminarians the Catholic Priesthood. This way, you are assured that some priests shall continue to teach you and your children the True Catholic Faith and to transmit the grace through true Sacraments and the true Holy Sacrifice of the Mass.

And on this occasion I would also like, my dear brethren, to tell you a few words about the present situation within the Church.

If one were to ask me: “But how was it possible that the Catholic Church of the time of Pope Pius XII, of before Pius XII, was changed into a liberal, modernist church? How is that possible?” I would answer: you are sufficiently aware of the history of the Council, it has been sufficiently explained to you, you have read many books on these sorrowful subjects, so painful and so sad for our Catholic hearts. We felt a break, a departure from the past, a departure from Tradition, a departure from the Popes previous to the Council.

Well, among the many facts which marked the history of the Council, I would just like, by way of a short reply, to underline the following fact: what has weighed upon the disorientation of the Church, upon the complete change of direction of the spirit which used to animate the Church into a liberal spirit, what has weighed before, during and after the Council, is the Secretariat for Christian Unity.

Three very instructive books have been recently published:

- the life of Mgr. Bugnini, an enormous book, written by himself, an autobiography but published after his death;
- a book on Cardinal Bea, an equally enormous book, showing all his influence before, during and after the Council;
- and lastly a life of Cardinal Villot, showing his orientations and the influence he exercised at the Council and after the Council.

All these show that there has been a definite and firm will to change the spirit of the Church, to make this ‘aggiornamento’, this ‘updating’ of the Church, to ‘open the doors of the Church’ from now on to all those who don’t have our Faith, giving them the impression that there is no difference between them and us. This is a radical change in the position of the Church.

Before the Council - and I have a lot of personal experience of this - we were sent to missions beyond the seas. I spent thirty years in Africa and the dear faithful from Gabon here present can testify to it. Thirty years in Africa, for what? To convert souls to Our Lord Jesus Christ! To convert souls to the Church, to make them enter the Catholic Church through baptism! What did St. Peter do after his first sermon at Jerusalem? He baptized four thousand people. Because he knew that, by Baptism, he was constituting the Church and that henceforth all those who wanted to enter the Church, to enter the way of salvation, to follow Our Lord Jesus Christ and share in the redeeming Blood of the Saving God, would have to be baptized into the Catholic Church. This is what the Church did throughout twenty centuries.

Suddenly, we were told: 'No, no! You ought now to dialogue. You ought not to convert. You ought to respect the opinion of everyone. You must not give them the impression that they are in error.' Where is the mission, where is the mission of the Church?

And this radical change was obtained by the pressure of groups, particularly of those who were members of the Secretariat for Christian Unity

Indeed, let us reflect on that for just a moment. Why a Secretariat for Christian Unity? Wasn't the Congregation of the Propaganda, in other words, the Congregation for the propagation of the Faith, already in charge of bringing the Faith to all those who did not yet have it? It was the Congregation for the Propagation of the Faith who sent missionaries all over the world to convert all souls: pagans, animists, atheists, Buddhist, Moslems, Protestants. The Congregation for the Propagation of the Faith had the duty of sending missionaries to bring into the Church, through Catholic Baptism, all these wandering souls.

Why then, along side the Congregation for the Propagation of the Faith, was there established a new congregation, which from now on would merely make contacts, "friendly" contacts, with all false religions and false ideologies? And that is what the Church is dying of, right now. She won't die, of course: you are the witnesses and agents of her continuation, you are the Church, you continue the Church, through the Faith, which you maintain, through the holiness of the Church, which you continue. But otherwise, we could wonder: what is to become of our Holy Catholic Church?

Cardinal Bea, before the Council, went throughout the whole world, gathering the episcopates together and asking them to make of the Council an ecumenist council. I do not say, 'ecumenical.' A council is always ecumenical. I say, 'ecumenist,' that is, making a bond between all religions. That's not possible. It is contrary to the Divinity of Our Lord Jesus Christ. And that is why it is impossible for us with Rome in the current situation, as long as this "Secretariat" is supported and encouraged by the Sovereign Pontiff. In the present situation, the members of this Secretariat can continue their action of destroying the Church and destroying the social reign of Our Lord Jesus Christ.

The name of Mgr. Willebrands is sufficiently well known to be aware of the fact that it is precisely his role to go everywhere and make contacts with anyone, as if no one elsewhere is in charge of the doctrine of the Church, of the Faith of the Church.

Mgr. De Smedt, the secretary of the Secretariat for Christian Unity, was the one who defended during the Council the schema on Religious Liberty. Mgr. Bugnini was a member of the Secretariat for Christian Unity; and it was Mgr. Bugnini who destroyed the Liturgy of the Holy Mass and of the Sacraments and replaced it with a new liturgy, and who knows where its evolution is going to end? It is always changing.

So, faced with this situation, it is well-and-truly certain that it is impossible for us to continue regular contacts with Rome, because up to now Rome was asking that, for any concession whatsoever - an Indult for the Holy Mass, for the liturgy, for seminaries, or for whatever it might be - we would have to sign the new 'Profession of Faith' drawn up by Cardinal Ratzinger last February. And this new 'Profession of Faith' contains explicitly the acceptance of the Council and of its consequences.

We must know what we want! It was this Council, which destroyed the Holy Mass, which

destroyed the Faith, which destroyed the Catechisms, which destroyed the social reign of Our Lord Jesus Christ in civil societies. How could we accept it?

Faced with this current situation, my dear brethren, what can we do? Keep the Catholic Faith! Keep the Catholic Faith! Protect it by all means!

Among the many books available on the tables in the back, you will find many books which are there for you, to deepen your understanding of the crisis we're suffering through and to help you to keep the Faith.

Two new books have just been published: the book of Father Marziac and that of Dom Guillou. The book of Dom Guillou in particular deals with the Roman Canon of the Mass and of the difference between the Canon of all times and that of the new liturgy. This is a very valuable, very interesting and very instructive book.

And then we have also reprinted some very interesting books such as "Jesus Christ, King of Nations" by the Reverend Father Philippe, a Redemptorist of the beginning of this century. He wrote this wonderful little book as a catechism about Our Lord Jesus Christ, King of Nations. It is full of quotations from the Encyclicals of the Popes showing that this is the Faith of our ancestors, the Faith of the Popes before the Council. And it is incompatible with what we they are teaching us now in the Church: religious pluralism in the state, the separation of Church and State in governments and in public bodies. Things which are inadmissible. Our Lord is no longer allowed to reign over societies; He is no longer the Master of society. Since when? Isn't He the Creator? Has He no longer the right to reign?

So protect and feed your Faith by good reading. I cannot quote all the publications, all the magazines, everything which, through the grace of God, has been done by fervent and intelligent souls who have understood the necessity of helping the faithful to keep the Catholic Faith. But you know them. I will quote only, if you allow me, *Monde et Vie* which remained firm in its position on the Consecrations of bishops. And I think that through *Radio-Courtoisie* we can get our message out, the message of Tradition. I think these are valuable means, without mentioning the publishers such as *Fideliter*, *Chir-en-Montreuil*, and *Dismas* in Belgium. I cannot quote everyone. But we ought to profit from this blessed multiplication of the means to help us stay Catholic.

And then, we must not only defend our Faith, we ought to profess it. Here is the ending of the Anti-modernist Oath of St. Pius X. May we often repeat these words:

"I firmly hold, and shall hold until my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the Apostles. The purpose of this (charism) is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the Apostles from the beginning may never be believed to be different, may never be understood in any other way."

This is the oath, which St. Pius X required all priests to swear on the Gospels, in order to keep the Faith of all times, the Faith of the Apostles. We have no other Faith; this is the Faith we profess. This is the Faith you profess in your little catechisms, and that you transmit to your

children. Oh yes, keep carefully these old Catechisms! And if it happens that some families live too far away to be taken care of by one of our priests, let them write to our Sisters at St. Michel-en-Brenne: they run a catechism by correspondence course and can thus teach the true Catechism to families. They now have 800 subscriptions. I hope that they shall have more and more in order to help those who are far from our priests to keep and continue the Faith.

Lastly we ought to keep the Holiness, the grace of the Good Lord, and we cannot do this without Jesus Christ. "Without me, you can do nothing," said Our Lord. Nothing, nothing! So it is that through His Sacrifice, through His Cross, through the shedding of His Blood, we receive the grace of the Good Lord. This we receive in all sacraments and especially in the Holy Eucharist. Therefore let us be faithful to the Mass of all times, to the Sacraments of all times. In this way we shall keep in our hearts the grace of God and our souls shall be transformed and ready to meet the Good Lord, ready for Eternity, ready for Eternal Life.

I'll just say a few more words, I apologise for going on for a long time. I'll tell you now a few words on the international situation? It seems to me that there is food for thought there and a conclusion to be drawn for us from the events we are now living, events with a truly apocalyptic character.

You know what is going on: the invasion of our countries by false religions, especially Islam, not only in France but also England is being invaded, Belgium is being invaded, Germany is being invaded. Two years ago, 100,000 Turks marched in the streets of Munich, shouting mottos against Germany and against Christendom. 100,000 Turks in the streets of Munich! These facts are a warning. This is what we can expect if our governments don't take care and let Christendom be invaded by Moslems. It is not without reason that Pope St. Pius V and other Popes wanted to stop the tidal wave of Islam which would otherwise have already made Christendom disappear.

And then, another surprising thing: those movements, which, we must acknowledge, we do not always understand fully, those exceptional movements behind and now through the iron curtain. When we see these things happening, we must not forget the plans and prophecies made by the Freemasonic sects, which were published by Pope Pius IX. They spoke of a world government imposing Masonic ideas, and of Rome being governed by Masonic ideas. They talk about it quite clearly. And that was more than a century ago, published by Pope Pius IX, through Jacques Crétineau-Joly who was acting upon the orders of Pius IX.

And we must not forget the prophecies of the Blessed Virgin Mary either. She warned us: without the Conversion of Russia, without conversion of the world, without prayer and penance, communism will invade the whole world. What does that mean? We know very well that the goal of the secret societies is a world government with Masonic ideals, in other words the rights of man, human rights, equality, fraternity and liberty, understood in an anti-Catholic sense, against Our Lord. These ideals will be promoted by a world government, which will establish a kind of socialism for all countries and a congress of religions, encompassing all religions, including the Catholic Religion, which will be at the service of the world government, just like the Russian Orthodox Church is at the service of the Soviets. There will be two congresses: a universal political congress, which will control the whole world, and this congress of religions, which will support the world government and which will be in it's pay. That is what threatens us. We must prepare ourselves. Faced with this, what should we do?

In his encyclical on Freemasons, Pope Leo XIII said: “They want to utterly destroy all Christian institutions. That is their goal.” And they’re getting close! They’re getting close!

And we, we must build them up again! We must stand up against this destruction. This is what you are doing, and I congratulate you. I shall never congratulate you enough. I am sure of telling you what God, what Our Lord, what the most Blessed Virgin want to tell you: continue, continue to do what you are doing!

Everywhere schools, priories are springing up. Parishes are multiplying in many countries. Everywhere churches are being acquired for Tradition. We must build again the Social Reign of Our Lord Jesus Christ in this Christian world, which is disappearing.

You’re going to tell me: “But, Monseigneur, this is the fight of David against Goliath!” Well yes, indeed, I know. But in his fight against Goliath, David won the victory! And how did he win the victory? By a little pebble which he took from the stream. What is this little stone, which we have? Jesus Christ! Our Lord Jesus Christ! We shall say with our Vendéen ancestors, who shed their blood for the Faith: ‘We have no other honour than the honour of Jesus Christ. There’s only one thing in the world which we fear, the fear of offending Our Lord!’ That’s what they sang as they went to their deaths to defend their God! We also, let us sing with courage, wholeheartedly: ‘We have no other love than Our Lord Jesus Christ, no other fear than the fear of offending Him!’

We shall pray to the most Blessed Virgin to help us in this fight. For this purpose, in a few moments, after the Holy Mass, we, the five Bishops here present, will come together and renew the consecration of the world and of Russia to her Immaculate Heart.

We are convinced that the most Blessed Virgin, our good Mother who is always in the heart of the fight, encourages us. She came on earth to request that we fight, to tell us not to be afraid, that Our Lord is with us, that she is with us.

Consecrating our families, our persons, our cities, our countries, our homelands, to the Immaculate Heart of Mary, we are convinced that she will come to our help and that she will manage to make us come with her one day in Eternal Life.

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

Thank you for continuing to support:

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May God Bless Your Generosity!

REMEMBERING THE ENGLISH MARTYRS

AUGUST

4th August, 1540	Bl. William Horne (Carthusian lay brother) Ven. Edmund Brindholme (Secular Priest) Ven. Clement Philpot (Layman)
24th August, 1601	Ven. Nicholas Tichborne (Layman) Ven. Thomas Hackshott (Layman)
30th August, 1588	Bl. Richard Leigh, alias Garth or Earth (Seminary Priest) Bl. Edward Shelley (Layman) Bl. Richard Martin (Layman) Bl. Richard Flower, alias Lloyd or Floyd (Layman) Bl. John Roche, alias Neale (Laymen) St. Margaret Ward

SEPTEMBER

7th September, 1644	Bl. Ralph Corby (Priest, SJ) Bl. John Duckett (Seminary Priest)
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4th August, 1540

Bl. William Horne was one of the ten Carthusians of the London Charterhouse who, on refusing to take the oath acknowledging the King's supremacy, were dragged to Newgate and there treated with inhuman cruelty. He and his companions, three priests, one deacon and five lay brothers, were fastened by heavy chains round their necks and legs to the walls and columns of their dungeon. Their hands were bound behind them and they were left to die of starvation. From this fate they were saved for a time by the courageous charity of St. Thomas More's adopted daughter, Margaret Clement, who managed to enter the prison and minister to and feed them, although it was at the risk of her life. When she could no longer manage to get in, the valiant confessors laid down their lives one by one, till only William Horne was left alive. He was then taken from his prison to Tyburn, there to consummate his sacrifice. He was the last of the fifteen sons of St. John Houghton who followed him along the road to martyrdom. **Father Brindholme** and **Clement Philpot** shared his triumph. They were both condemned by Bill of Attainder for supporting Cardinal Pole.

24th August, 1601

Ven. Nicholas Tichborne of Hartley Mauditt in Hampshire was a relation of Ven. Thomas Tichborne, priest, martyred at Tyburn a year later. Father Tichborne owed this extra time of his apostolate to the self-sacrificing devotion of his kinsman and of Thomas Hackshott, who were condemned for having assisted in rescuing him.

Ven. Thomas Hackshott came from Muresley in Buckinghamshire. His part in the matter was this: knowing that the priest was to be conducted through a certain street by a single keeper, he lay in wait for them and then, knocking down the gaoler he gave the priest time to escape. Being less careful for his own safety, he was seized and cast into the dungeon which the priest had just left. There he endured diverse torments, until eventually he was brought to trial and sentenced to die with Nicholas Tichborne, and for the same cause of Christian charity.

30th August, 1588

Bl. Richard Leigh was martyred for the sole cause of his priesthood, and his companions for assisting and relieving priests.

It was for this offence that **St. Margaret Ward** was condemned. Hearing that Father Watson was suffering cruel torments in Bridewell where no one ventured to succour him, she found means to give him food by making friends with the jailer's wife, and finally procured him a rope by which he made his escape. She was at once arrested, thrown into prison and loaded with irons. She was hung up by the hands and cruelly scourged, all of which she accepted generously as preludes to the martyrdom by which she hoped with the grace of God to be honoured. When brought to trial, she said that never in her life had she done anything of which she repented less; that death for such a cause would be very welcome to her, and that she was willing to lay down not one life only but many if she had them. She was condemned to be hanged at Tyburn and showed unswerving constancy to the very end.

7th September 1644

Bl. Ralph Corby was a Dublin man and belonged to a very pious family. His father and two brothers became Jesuits while two sisters entered Benedictine monasteries. Bl. Ralph was educated at St. Omer, at Seville and at Valladolid, and in 1631 he entered the Society of Jesus. As a student he had been remarkable for piety, spending many hours, especially at night, in prayer. He returned to England but his missionary labours were short. After two years he was captured as he set out one day to baptise some children. He was committed to prison on the charge of being a priest, and then sent to London to stand trial at the same time as Father John Duckett.

Bl. John Duckett came from Underwinter in Yorkshire, where he was born in 1613. He was made a priest at Douay in 1639. It was on the feast of the Visitation of Our Lady that he was captured. He was taken to London, together with Father Corby, and the two priests, having been condemned for their priesthood, were taken back to prison to "wait for that blessed and happy Saturday which is the Vigil of her glorious Nativity." When hope was given that the life of one of them might be saved, neither was willing to accept the offer at the expense of the other. Bl. John Duckett had often testified that "ever since he was a priest he did much fear to live but nothing fear to die." Arrived at Tyburn, the Martyrs embraced one another and kissed the rope and the gallows, dying most joyfully for love of their Saviour and for the cause of their religion. John Duckett was thirty and Ralph Corby forty-six years of age.

(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.)

Resistance Mass Centres

Please check for any recent changes at: www.therecusant.com/resistance-mass-centres
For all enquiries, please contact us: 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)

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.



May 2018
Fr. Pfeiffer says Mass
in Phoenix Park, Dublin



(Blessing of sacramentals & Brown Scapular investiture)



June 2018
Fr. Ribas visits
Grantham



London: Adoration & Benediction

June 2018
Mass at Higham, Suffolk

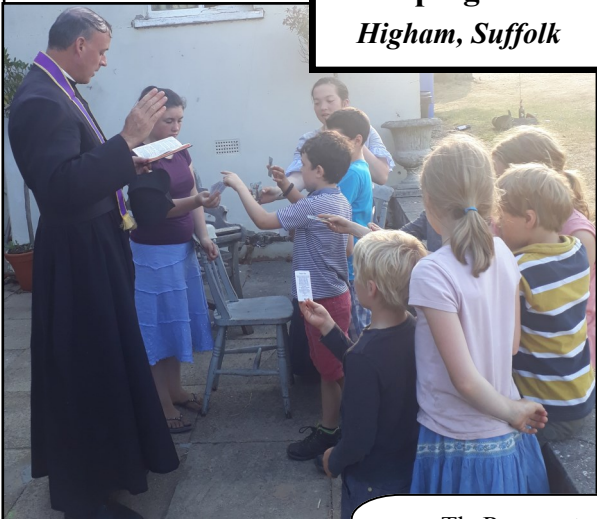


(Investitures in the **Brown Scapular**)





**2018
Resistance Family
Camping Week
*Higham, Suffolk***





Higham, Suffolk cont'd...

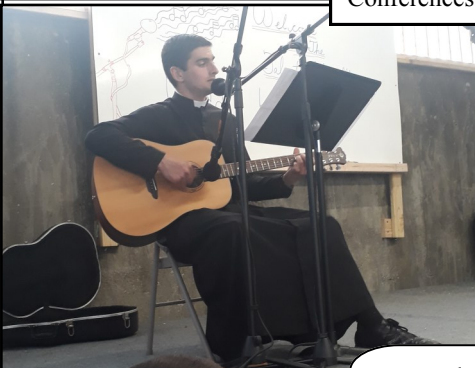
...serving practice...



...tug of war.



June 2018
Family Camp, & Doctrinal
Conferences, **Boston KY (USA)**





Future Priests' Visits to London

8-9th September (Fr. Hewko)
 29th-30th September (Fr. Fuchs)
 17th-18th November (Fr. Ribas)

Full Mass schedule will be posted at:
www.therecusan.com/resistance-mass-centres

The Fake Resistance vs. Archbishop Lefebvre

A Closer Look At

Archbishop Lefebvre's 1974 Declaration

In recent weeks, our attention was drawn to another attempt at a not-the-Recusant newsletter ("The Fake Recusant"), put out for and on behalf of the "my-bishop-right-or-wrong" school of thought. In it can be found the full text of Archbishop Lefebvre's 1974 Declaration. Bravo. Full marks. We approve. It could well be that this text was inspired by the Holy Ghost and it is without doubt one of the most important of the past fifty years. Immediately following it, the brief commentary by the newsletter's author tells readers that "...it is good a practice to read this Declaration periodically." Once again, Bravo. Hear, hear. I'm sure we all agree whole-heartedly.

Inspired by these words therefore, we thought it a good idea to return to this deservedly famous text and to look a little more closely at what it actually says and what it actually means. We will then say a little about what that means in practice and how it applies to us today. The great thing about Archbishop Lefebvre's writings is that they defy interpretation. One really does not need to say anything, the words speak for themselves. However, since it can often be a good idea to spell things out and state the obvious, that is what we shall do.

Here is the full text.

"We cleave, with all our heart and with all our soul, to Catholic Rome, the guardian of the Catholic Faith and of the traditions necessary for the maintenance of that Faith and to eternal Rome, mistress of wisdom and truth.

On the other hand we refuse and have always refused to follow the Rome of the neo-Protestant trend clearly manifested throughout Vatican Council II and, later, in all the reforms born of it.

All these reforms have contributed and are still contributing to the destruction of the Church, the ruin of the Priesthood, the abolishing of the Sacrifice of the Mass and of the Sacraments, the disappearance of the religious life, to naturalist and Teilhardian teaching in the universities, seminaries and catechetics, a teaching born of liberalism and Protestantism and often condemned by the solemn magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, clearly laid down and professed by the magisterium of the Church for nineteen hundred years. "But," said St. Paul, "though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians I. 8).

Is not that what the Holy Father is telling us again today? And if there appears to be a certain contradiction between his words and his deeds as in the acts of the dicasteries. We abide by what has always been taught and turn a deaf ear to the Church's destructive innovations.

It is not possible profoundly to modify the *lex orandi* without modifying the *lex credendi*. To the new Mass there corresponds a new catechism, a new priesthood, new seminaries, new universities, the charismatic and Pentecostal Church - all opposed to orthodoxy and to the age-old magisterium of the Church.

Born of liberalism and modernism, this Reform is poisoned through and through. It begins in heresy and ends in heresy even if not all its acts are formally heretical. Hence it is impossible for any informed and loyal Catholic to embrace this Reform or submit himself to it in any way whatsoever.

The only way of salvation for the faithful and the doctrine of the Church is a categorical refusal to accept the Reform.

It is for this cause that with no rebellion, no bitterness, no resentment, we carry on our work of training priests under the star of the timeless magisterium, convinced that we can render no greater service to the Holy Catholic Church, the Sovereign Pontiff and future generations.

It is for this cause that we hold firmly by all that has been believed and practiced in the Faith, in morals, in worship, in the teaching of the catechism, the moulding of a priest and the institution of the Church, that eternal Church codified in her books before the modernist influence of the Council made itself felt, awaiting the time when the true light of Tradition shall scatter the darkness clouding the skies of eternal Rome.

In so doing, by the grace of God, the help of the Virgin Mary, of St. Joseph and St. Pius X, we are assured of remaining faithful to the Holy Roman and Catholic Church, to all the successors of Peter, and of remaining '*fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto.*' Amen."

Now, what does the declaration mean? What does it actually say? Well, it opens by drawing a distinction, a contrast. The first two paragraphs say that, whereas on the one hand we cleave to Eternal Rome, on the other hand we refuse to follow modern day Rome, the Rome of Vatican II. That whereas the one is the "mistress of wisdom and truth" and "guardian of the Catholic Faith," the other is giving us not truth, not wisdom, but the "reforms" of the Second Vatican Council which amount to neo-Protestantism. Very well, that seems clear.

How can one refuse Rome, today's Rome, what is the justification of that? Aren't Catholics meant to obey Rome? If it were not already obvious, the third paragraph makes it even more clear. All these reforms, the ones which come from the Second Vatican Council, the ones that present-day Rome is promoting, are destroying the Catholic Church and have been destroying it. They are giving us a teaching which is not Catholic but which already has been condemned by the magisterium. Very well, clearly one cannot follow something condemned, nor something which is currently destroying the Church.

It is worth noting that among the "reforms" destroying the Church, the first one to be mentioned is "the ruin of the priesthood and the abolishing of the Sacrifice of the Mass." Clearly the New Mass is a big part of it. We will return to that later. Also worth noting is that the new, anti-Catholic and previously condemned teaching is described as "Teilhardian." This refers to Fr. Teilhard de Chardin, SJ, the man who became convinced of the truth of modern evolutionary "science" but did not want to face the consequence of becoming an

avowed atheist and so constructed his own theology to try to make the Catholic Faith fit into the dogmas of modern evolutionism. We are barely a hundred words into the most famous declaration ever made concerning the crisis in the Church and already the problem of evolution has made an appearance. Where has this “Teilhardian” (i.e. evolutionist-friendly, bogus science -friendly,) teaching taken hold, says Archbishop Lefebvre? In “Universities, Seminaries and Catechetics.” At least one SSPX seminary in Australia has a professor who promotes a bogus modern science -friendly view of the world, and his rector supports him. Both priests would doubtless object that they are not followers of Teilhard de Chardin and do not believe or teach macro-evolution. And doubtless they would be telling the truth. But this is how it takes hold. It starts somewhere. Teilhard de Chardin himself did not suddenly start teaching crazy modernism. It begins with the desire to appear respectable in the eyes of the modern “scientific community,” which in turn leads to making concessions in one’s doctrine. Who knows what concessions are also being made in SSPX schools on this subject...?

“But,” goes the most common objection, “you can’t just say that you refuse to follow! What about your Catholic obedience?!” This objection is what the Archbishop addresses next. No authority, says he, can force us to abandon *or diminish* our Faith at all, not even the highest. “No authority” means literally no one, including the SSPX superiors, including Bishop Williamson: no one. And you don’t need to prove that they are full-on destroying your Faith: if they just “diminish” it, weaken it in other words, it is enough justification for you to resist.

The fifth paragraph’s reference to “what the Holy Father is telling us today” seems obscure and rather dated today. Paul VI (“of infelicitous memory,” as Fr. Hesse was fond of saying) accomplished a huge amount of evil. But did he regret the evil effects of what he saw himself accomplishing? Did he occasionally lament the evil he witnessed, even as he continued to act in such a way as to encourage and perpetuate it? There are lots of stories which suggest this, although the evidence is largely anecdotal. Such inconsistency however is typical of most humans, and like many wicked men throughout history, it is entirely possible that Paul VI was periodically tortured by his conscience and wept bitterly over what he had done, even as he carried on doing it. With the benefit of hindsight, we can perhaps say that what he said was less important than what he did. That also is what the Archbishop says (“And if there appears to be a certain contradiction between his words and his deeds...”) The point to take away from this is that we must resist any evil command which diminishes the Faith. If we see a contradiction (the words and actions of a current Pope, versus what the Church has always done and taught) we must simply “...abide by what has always been taught and turn a deaf ear” to the innovations and novelties which are destroying the Church. That was sound advice then and it is sound advice now.

Paragraph six deals with the fruits of the Council and it is immediately clear that the foremost of those poisonous fruits is the New Mass. The paragraph begins with the timeless truth that: as you pray (‘lex orandi’), so shall you believe (‘lex credendi’). But even if it is principally the New Mass, still it is not *only* the New Mass. “To the New Mass there corresponds a new catechism, a new priesthood, new seminaries, new universities...” The way this is phrased seems to suggest that the new catechism, new seminaries etc. are secondary, the primary novelty being the New Mass itself. How should we treat “this reform,” this whole package of novelties, the principal of which is the new Mass? Pay close attention to what comes next.

"Born of liberalism and modernism, this reform is poisoned through and through." So there aren't some parts here and there which are still not poisoned, which are still good, which can nourish your faith just as long as you take care to avoid the other poisoned parts? It would seem not...

"It begins in heresy and ends in heresy, even if not all its acts are formally heretical." Does the New Mass begin in heresy? It is a man-made rite. The men who made it were a panel chaired by a reputed Freemason and included six Protestants. It was admitted by a close personal friend of Paul VI, by the Protestants concerned and even by Bugnini himself that the New Mass was constructed with an explicitly ecumenical goal in mind, to make the "the Catholic Mass" as close as possible to the Protestant "Lord's Supper". Thus it is fair to say that it was begun with Protestantism in mind. Is Protestantism heresy? Yes it is. So the New Mass, one can fairly say, began in heresy. Where does it lead and where does it end? Every survey done in recent decades suggests that a majority of priests who say the New Mass no longer believe in Transubstantiation, to take one obvious example among the many which one could cite. Many of them see Mass as some sort of a community get-together or communal supper. Is that not heresy, too? So it clearly leads to heresy, it ends in heresy too. And that is true even if not all of it is formally heretical. So it doesn't really matter that it is a mixture of Catholic parts and non-Catholic parts, then? One cannot, for example, claim that the non-heretical parts are enough to allow one to keep the Faith whereas the heretical parts are enough to make it easy if you want to leave the Faith, as someone recently said? The answer seems pretty clear. The same, of course, can be said of the other fruits of the Council such as new catechisms and new seminary formation. The fact that they are "new" usually means that they began in heresy in some way. It most certainly has led to heresy. Not everything in the various new catechisms or in the new seminary formation is formally heretical, however.

The fact that not all of it is formally heretical nevertheless does not alter our response to the novelty. And how ought we to respond to it, according to the Archbishop? It is impossible, says he, for us to embrace it or submit to it *in any way whatsoever*. Rather, our attitude should be a *categorical refusal* to accept it.

What does this look like in practice? What does a "categorical refusal" of the New Mass mean for us today? Would telling people that they can go to the New Mass and receive grace from it, for example, count as submitting to it or embracing it "in any way whatsoever"? Can telling souls that there is grace coming from the New Mass, grace of which they can avail themselves if they so choose, or would saying that not priests or faithful should leave the Novus Ordo, or that "the new religion can be used to nourish and build your faith," - would any of that count as a categorical refusal? I rather think not. It is a different response entirely.

"It is for this cause" - i.e. the fact that we must categorically refuse all the fruits of Vatican II, the New Mass chief among them - "that we carry on our work of training priests under the star of the timeless magisterium, convinced that we can render no greater service to the Holy Catholic Church, the Sovereign Pontiff and future generations." So we can render no greater service to the Church, than what, exactly? Training priests. What would this look like today, I wonder? Would this, for example, be compatible with telling people "put away your toys"; "the time for structures is yesterday"; "the age of the Tridentine seminary is over"; "what God wants from now on is loose pockets, free to contact one another but not belonging to any structure" and so forth? Is such an attitude compatible with what Archbishop Lefebvre tells us

in his declaration? What about refusing to ordain or even tonsure seminarians for no good reason, other than because you have a private, personal squabble with the priest who recruited them, or because you don't believe in structures? What about a bishop telling a priest who wrote to him seeking minor orders for a seminarian that "I do sympathise with your desire to have [your seminarian] ordained, but into what structure would he be incorporated? ... For myself I am already very busy, probably too busy, distracted by the chaos. ... I am sorry if this reply disappoints you, but I dare not risk, in this chaos, biting off more than I can chew." Is that compatible with what Archbishop Lefebvre says we should be doing, the greatest service we can render to the Church? Is that the same thing? Or is it not rather a novelty, an innovation? Innovations which, says the Archbishop, we must refuse and resist?

Let us continue to spell out the obvious.

"It is for this cause..." - i.e., because the Vatican II novelties are poisoned through and through, because they begin and end in heresy; because all of the fruits of Vatican II are contributing to a new, Teilhardian religion...

"...that we hold firmly by all that has been believed and practiced in the Faith..." - that Russian Orthodox men such as Vladimir Putin are outside the Church and therefore cannot and must not be promoted to the unsuspecting faithful as 'followers of Christ,' for example?

"...in morals..." - not putting back on the Mass circuit a priest rightly suspended for an unnatural vice, for example, or trying to find new places for such a priest to say Mass, by trying to get the St. Mary's Kansas faithful to accept monthly visits from him, for example?

"...in worship..." - not the New Mass, then? And not the bogus "miracles" of the New Mass, either?

"...in the teaching of the catechism..." - which definitely does not support bogus, quasi-heretical ideas such as the time of structure being over, no more seminaries, loose pockets only, and so forth.

"...the moulding of a priest and the institution of the Church," - that sounds almost as though the Archbishop believed in seminaries and structures, doesn't it?

"...that eternal Church codified in her books before the modernist influence of the Council made itself felt," - would that not mean the rejection of heretical works such as Maria Valtorta's *Poem of the Man-God*, which was condemned by the Holy Office of that same eternal Church back in 1949, before the modernist influence of the Council? And, in turn, the rejection of those who obstinately promote such heretical and condemned works which no Catholic has the right to read, much less promote?

"...awaiting the time when the true light of Tradition shall scatter the darkness clouding the skies of eternal Rome." - And not: Deciding that it's all over, that the Church is broken and can't be fixed, that World War Three will be underway soon anyway, so just hunker down. Buy yourself a water filter and some freeze-dried oats. Dig a fallout shelter in your back garden and wait for the bombs to start falling...

The final paragraph sums it all up.

"In so doing" i.e. if we do all those things just mentioned, forming priests the way they were formed before the Council, sticking with the Traditional teaching of the catechism, all the while completely and categorically rejecting every novelty which comes from the Council, especially the New Mass - in other words, in doing all the things which Bishop Williamson

and the Fake Resistance are so visibly *not* doing! - "In so doing, by the grace of God, the help of the Virgin Mary, of St. Joseph and St. Pius X, we are assured of remaining faithful to the Holy Roman and Catholic Church, to all the successors of Peter, and of remaining 'fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto.' Amen."

Is Bishop Williamson, are his supporters who defend him, by that measure, "remaining faithful to the Holy Roman Catholic Church"?.? Can one say that they are remaining *fideles dispensatores*..? What exactly does a 'dispensator' do? The clue's in the name. He dispenses. Does Bishop Williamson dispense the sacrament of confirmation faithfully? Or does he only dispense it begrudgingly, capriciously, only to those prepared to bow to his every personal whim, and not to those who disagree with his opinion on this and that? Does he faithfully dispense Holy Orders, the prerequisite for future priests on which Archbishop Lefebvre lays such emphasis, or does he do so barely ever, and even then begrudgingly, capriciously, with unreasonable conditions and changing his mind five times a day? That hardly any priests (two or three?) have been ordained in six years of the Resistance is a stand-alone scandal in itself. Is he a faithful dispenser of holy oils? Or does he use these too as a weapon against those who have offended his personal caprice? Can someone who dispenses the sacrament of confirmation only under the strictest secrecy, personal invite only, and who deliberately goes out of his way to refuse it to anyone who goes to one of Fr. Pfeiffer's Masses, but who will quite happily go back to a Feeneyite chapel to confirm their faithful - can such a man fairly be called a "faithful" dispenser? Is Bishop Williamson a faithful dispenser of the Catholic Faith? Of the Catholic apostolate? Of the salvation which Our Lord wishes him to bring to all souls? Are any of the Fake Resistance bishops? To ask such questions is to answer them.

What about the other Fake Resistance priests? Are they faithful dispensators of Our Lord, of the Faith, of the sacraments? Are they constantly visiting new places and opening new missions? Do they burn themselves out on the road, travelling hundreds or even thousands of miles every week, just so that even a tiny handful of faithful can get to confession, assist at Mass, receive communion and hear sound sermons and catechism?

Alas, whilst we can all agree that the 1974 Declaration is great reading and should be frequently re-visited, one has to wonder whether anyone in the Fake Resistance has ever even stopped to think about what it actually means. How otherwise could they continue to justify and defend Bishop Williamson, a man who has done so much to undermine both the spirit and the letter, the theory and the practice of that declaration with his own recent "declarations" which go completely against what the Archbishop said we should be doing? It beggars belief.

The one silver lining is that such worldliness, inertia and lack of real care for souls as displayed by both the new SSPX and the Fake Resistance is ultimately self-defeating. They will not grow, indeed the Fake Resistance seems already to have stagnated and the apostolate of the new SSPX is positively shrinking year on year. Thank God for the true priests of the Resistance, who have not gone the same way and who are shouldering far more than their fair share of the burden. May Almighty God send more such priests onto the battlefield.

O Lord, grant us many holy priests!

St. Pius X, pray for us!

Thank you, Archbishop Lefebvre!

What's been going on with the Fake Resistance lately, I hear you ask..? Not all that much considering all the advantages (bishops, properties...) those guys have. Still, they do keep us entertained from time to time. A little while back I was sent the following Fake Resistance news update, from the end of last year. It is already a little bit dated, but is still a barrel of laughs. So, here we go. Instead of the usual title, perhaps this ought really to be called:

Fake Resistance: ~~FAKE~~ NEWS



Before he shut down his still personal website (don't worry, we can be sure it will reappear at some point. It has already done the magical disappearing-reappearing act several times and gone through several iterations. Maybe next time, it will revert to SeanJohnson.com...?), everyone's favourite polemicist Sean Johnson put out an article with the headline: **"Resistance Growing Everywhere"**. That's right. The man who spent years defending going to the SSPX even when there is a Resistance Mass in town is now so concerned for the growth and wellbeing of what he calls "the Resistance" (which is in itself contradictory, since his hero, the man who he claims to be following and "in communion with" "as a sign of orthodoxy," Bishop Williamson, says himself that he doesn't believe in the Resistance...) that he felt it necessary to give, shall we say, a somewhat rose-tinted view of the situation world-wide. Here are a few low-hanging fruits. Let's look at how things are going in Asia:

"The summer of 2016 also witnessed the birth of the Marian Corps of St. Pius X (MCSPX) ... under the leadership of Superior General, Fr. Francois Chazal."

By "birth of" he means: yet another renaming, rebranding or reshuffling of letters, in typically 'I-get-bored-quickly' infantile Chazalian style, rebranding himself from one silly name to another equally silly name. Great.

"At present, the MCSPX counts four priest members (Fr. Chazal, Fr. Picot, Fr. Valen [sic], and Fr. Suneel Pio) and two collaborating priests (Fr. Elijah, OFM and Fr. John, OCD), four brothers (Br. Michael, Br. June Mark, Br. Elias, and Br. Arsene), three seminarians, and one pre-seminarian. Not bad for 18 months!"

Not bad for 18 months..?!? Fr. Chazal began that apostolate back in 2012 and went there full-time in January 2013. That's five and a half years ago! Fr. Suneel Pio would be the Fr. Suneel whom Fr. Pfeiffer brought back to the clerical state, who was clothed again in the cassock at Boston Kentucky and whose ordination to the subdiaconate Fr. Pfeiffer moved heaven and earth persuading Bishop Williamson to perform in late 2014, after which it was later decreed from on high that he had to spend the last few months at Fr. Chazal's bamboo seminary as a pre-condition for his further ordination. And is Fr. Elijah OFM really part of the Resistance apostolate? The last I heard, he still had not actually left his Novus Ordo convent where he is the superior. Yes, you are reading that right. A supposedly "Resistance" priest who is still the head of a Novus Ordo community. His own religious aren't allowed to know that he's (supposedly) a "Resistance priest"! But to be fair to Fr. Elijah, at least he really is a real OFM, unlike the self-proclaimed Superior General of the Traditional Carmelites (just put on a

brown habit and - Hey Presto!). Now there's an interesting question: whatever became of Fr. John "OCD"..? We heard virtually nothing else from Fr. Chazal in the months and years leading up to his ordination, nothing but Brother John this and Brother John that, just you wait til Brother John gets ordained, you'll see..! And now...? You can practically hear the crickets and see the tumbleweed drifting across the pages of *Miles Christi*. What happened? Is he even still alive? He is, after all, the only seminarian to be ordained for Superior General Fr. Chazal (pardon me while I suppress a chuckle!) and his MCPSPXCMCPXYZ-v.3.0 over the course of the last few years...

What about North America?

"With the episcopal consecration of Bishop Gerardo Zendejas last summer, the United States got a boost."

OK, if you say so. Words are cheap - what exactly is meant by "got a boost", what did that "boost" consist of or look like in practice, what are the fruits of that "boost"?

"With 2,000 American faithful," - Now that, surely, must be a recklessly optimistic figure! - "...2 brick and mortar schools, and several chapels, the bishop did not rest content with the status quo. He had already purchased a large property in the Northeast which telegraphed his intent and desire for continued growth. Situated on 10 acres, the multi-purpose facility will suffice to serve as a retreat center, priory, district office of the SAJM, seminary, and even publishing house."

So what did this "boost" consist of exactly? What has Bishop Zendejas done with his episcopal consecration so far, what has he to show for it? Well you see, he already had two expensive properties. But he didn't rest content with the status quo, oh no! He went and bought a *third* expensive property! What a hero! Hurrah for the Fake Resistance! What do you mean, who paid for it? What do you mean, what about all the other people who live nowhere near those three properties? What do you mean, why are his sermons and even his Mass schedules still shrouded in secrecy? Didn't you hear? He bought another multi-million dollar property (a former synagogue, since you ask...) which has the potential to be used as a seminary and publishing house (even though it probably never will...) What more do you want of him, what more could he possibly have done?!

"Ireland. In addition to the ministries of Fr. Bufe, Fr. Ballini, and Fr. MacDonald..."

Hold on a moment. Would that be the same Fr. Bufé who isn't with Bishop Williamson? The one who has nothing at all to do with him? That one? The same one who is also suffering blackballing and denial of the sacraments from the other Fake Resistance bishops? So he is somehow now to be considered part of Bishop Williamson's Fake Resistance, is he? How interesting. I wonder if he realises that.

"France: Where ISN'T the Resistance growing in France?"

Err, hmm, I don't know, how about all those places where it isn't growing? Like pretty much the entire country? This comes as no surprise to those of us who warned against the typically French arrogance of a "We can do things our own way! We don't need to do what the priests of the Resistance in the rest of the world are doing, that doesn't apply to us!" -type attitude. The prevailing attitude among (fake) "resistance" priests over there, for example, is that the faithful can still go to the SSPX for Mass and the sacraments, the SSPX isn't sunk, you just

have to look at each individual priest, and so on. Unsurprisingly, there are not very many faithful and alarmingly few chapels, especially considering the head start they had. The “Resistance Ordo” found linked-to by the site *Reconquista* (ordo-resistance.blogspot.co.uk/p/europe.html) lists twelve locations, some of which are monthly. It is, to be fair, hopelessly out of date. Half of them have “USML” as contact details (Oops! How embarrassing!). The site “France Fidele” (www.francefidele.org) which says that it is the “Official Site of the *Union Sacerdotale Marcel Lefebvre*” - wait, hold on, does that still exist then? - looks more up-to-date and lists some of the same Mass centres as ‘Ordo-Resistance,’ though some are different, but the total number still comes out as twelve. It may well be that the apostolate over there has not grown at all for a couple of years...

“The Capuchins of Morgon continue their steady drift into open Resistance, having written and submitted to Bishop Fellay in 2016 a 200 page book...

[...]

Meanwhile, the Benedictines of Bellaigue, as well as the Transfiguration Monastery, are like-minded...”

Oh my goodness! They wrote a 200 page book! Pow! Take that, Bishop Fellay! Take that, Pope Francis! Never mind the souls who need sacraments and sermons, never mind that there may well be twenty or thirty priests in those communities, yet where are all the Resistance Mass centres? These guys (Bellaigue, Morgon, the Transfigurationists) are still with the SSPX, they still recognise Bishop de Galarreta as their superior, their seminarians are at Écône right now, as you read this. But never mind, we’re going to count them as being “in the Resistance” anyway, it seems! They haven’t yet actually summoned up the courage to confess Our Lord before men - but they’re “drifting towards” confessing Him before men! So that counts!

And of course, last but not least, there is a whole lot of silliness about Bishop Faure “canonically erecting” a congregation, something which as a simple auxiliary bishop without ordinary jurisdiction he has no authority to do. And why would he want to anyway if he wished simply to carry on the SSPX apostolate founded by Archbishop Lefebvre? Hmm.

“Having initially endorsed the ‘loose confederation of independent priests’ model, Bishop Faure was besieged with requests from clergy to form some kind of formal congregation. Many priests simply weren’t comfortable with becoming independents, and the lack of any formal congregation and/or hierarchy served as a deterrent to SSPX priests wanting to continue the traditional apostolate according to the model provided by Archbishop Lefebvre. Canonically erected in the summer of 2016, the Statutes of the SAJM were recently promulgated, thereby completing the infrastructure of the new congregation: Canonical erection, hierarchy, seminary, statutes. Everything is now in place for the preservation of Tradition, according to Archbishop Lefebvre’s proven model for the apostolate.”

This raises more questions than it answers! Notice that the complete 180° turn is glossed over! Bishop Faure went from endorsing and defending Bishop Williamson’s uncatholic “No structure! No authority! No seminaries! No congregations!” teaching, to founding a congregation in order to give structure to his seminary! You can’t imagine a more complete about face. And yet there is no explanation. No admission of “I was mistaken” - I suppose because that would in turn imply that Bishop Williamson is *still* mistaken. And who are these priests who

“besieged” Bishop Faure with requests for a structure and organisation? Fr. Hewko and Fr. Pfeiffer, among others, “besieged” Bishop Williamson and later Bishop Faure with just such a request and found later that they had been given the black spot as a result. A more cynical mind might wonder whether it is such a coincidence that Bishop Faure agreed with Bishop Williamson’s anarchist teaching in the days before his consecration and completely changed his mind only afterwards, once he didn’t need him any more. But that would be cynical. And we’re not cynical.

So the fact that priests were for quite a while bullied and pressured into accepting or at least not opposing Bishop Williamson’s anarco-traditionalist teaching for so many years is glossed over. Equally glossed over are the reams and reams of idiotic verbiage and wasted ink by the hero-worshippers defending Bishop Williamson’s teaching. ‘Bishop Williamson is right you see, you just can’t appreciate his genius. It was authority and structure which sank the SSPX - even though it’s not sunk yet - so we’re going to be clever this time and just not have any authority or structure. Loose pockets is the way forward. No more seminaries, their era is over!’ ...and so on. Including at one point, unless my memory is playing tricks on me, one Sean Johnson, though I could be wrong. Back in the 2013-2014 era, in such refined, cautious, soft-spoken places as (un)Cath(mis)info, that was one of the main complaints against Fr. Pfeiffer. ‘He’s trying to do a seminary in the old style - what’s wrong with him, doesn’t he realise things have moved on?’ ‘The era of seminaries is over, didn’t he get the memo? Or does he think he knows better than Bishop Williamson?’ Are any of those talking heads going to come forward now to denounce Bishop Faure for his lack of faith in the Great One’s genius?

And am I alone in finding the proud boast “Everything is now in place for the safeguarding of Tradition” a little alarming? Everything is *now* in place? What, you mean *five years* or more after it was needed..?!? What on earth have we all been doing these past five or six years..?

“...according to Archbishop Lefebvre’s proven model for the apostolate.”

Well, well, well! If all it amounts to is “Archbishop Lefebvre’s proven model” isn’t it an extraordinary thing that during the past five years, it didn’t occur to anyone else that that was all they needed to do..? Just use the model proven by Archbishop Lefebvre. Did nobody, *nobody* at all really ever try continuing the SSPX by means of training future priests in a seminary during these past five years...? Aside from Fr. Pfeiffer and Fr. Hewko, who both tried very hard to remain friends with Bishop Williamson and whose seminary was still receiving visits from him in the summer of 2014, a year after it had begun (but still never so much as a single tonsure for any of the young men, despite no reason being given), this is rather amusing in the implied back-handed insult it deals to Fr. Chazal who also tried founding a seminary long before Bishop Faure! Maybe in Mr. Johnson’s mind Fr. Chazal doesn’t count either?

A similar thing could be said about the concluding words:

“If 2016 was the year the Resistance started to get organised, 2017 was the year the first fruits began to be harvested.”

Really? So nobody, literally no one at all was trying to get organised in the Resistance during all of 2012, 2013, 2014 or 2015...? Ah, hold on a moment! You mean 2016 was the year the *Fake Resistance* started trying to organise...! By the way, how are those fruits coming along?

Thank you, Sean Johnson, for keeping us all entertained! Feel free to update us in the future!

“Where there is no Hatred of Heresy, there is no Holiness!”



If we hated sin as we ought to hate it, purely, keenly, manfully, we should do more penance, we should inflict more self-punishment, we should sorrow for our sins more abidingly. Then, again, the crowning disloyalty to God is heresy. It is the sin of sins, the very loathsome of things which God looks down upon in this malignant world. Yet how little do we understand of its excessive hatefulness! It is

the polluting of God's truth, which is the worst of all impurities.

Yet how light we make of it! We look at it, and are calm. We touch it and do not shudder. We mix with it, and have no fear. We see it touch holy things, and we have no sense of sacrilege. We breathe its odour, and show no signs of detestation or disgust. Some of us affect its friendship; and some even extenuate its guilt. We do not love God enough to be angry for His glory. We do not love men enough to be charitably truthful for their souls.

Having lost the touch, the taste, the sight, and all the senses of heavenly-mindedness, we can dwell amidst this odious plague, in imperturbable tranquillity, reconciled to its foulness, not without some boastful professions of liberal admiration, perhaps even with a solicitous show of tolerant sympathies.

Why are we so far below the old saints, and even the modern apostles of these latter times, in the abundance of our conversations? Because we have not the antique sternness? We want the old Church-spirit, the old ecclesiastical genius. Our charity is untruthful, because it is not severe; and it is unpersuasive, because it is untruthful.

We lack devotion to truth as truth, as God's truth. Our zeal for souls is puny, because we have no zeal for God's honour. We act as if God were complimented by conversions, instead of trembling souls rescued by a stretch of mercy.

We tell men half the truth, the half that best suits our own pusillanimity and their conceit; and then we wonder that so few are converted, and that of those few so many apostatize.

We are so weak as to be surprised that our half-truth has not succeeded so well as God's whole truth. Where there is no hatred of heresy, there is no holiness.

A man, who might be an apostle, becomes a fester in the Church for the want of this righteous indignation.

- Fr. Frederick Faber, *The Precious Blood* (1860)

The anti- anti-semitic SSPX

Holland: SSPX helping in the fight against ‘fascism’ and ‘anti-Semitism’. But don’t worry, nothing’s changed, we’re the same old SSPX that we always were! Now, where did I leave my copy of the *Protocols of the Elders of Zion*...

The background is thus. Every year, 4th May in Holland is a national day for remembering the dead of the Second World War, and of course, these days what



that really means is “the victims of anti-semitism and fascism”. All sorts of leftish-liberal organisations take part: the Novus Ordo diocese, the Protestants, the Green Party, the ‘World Council of Churches’ and other secular organ-

isations. And this year - you’ve guessed it! - the local SSPX too, holding a requiem Mass in their church (St. Willibrord’s) as part of these events, as can be seen here: iwoii.blogspot.com/2018/04/uitnodiging-fssxpi-wo-ii-voor-4-mei.html?m=1



4th May 2018: Fr. de Beer (SSPX) offers a public Requiem for all the victims of anti-semitism, fascism, racism and discrimination.

That website, in fact, belongs to a Mr. Anne-Louis Cammenga, a man who is a self-professed activist in the fight against ‘anti-semitism’ and ‘fascism,’ and whose foundation, the “IWOII” (‘*Informatiecentrum Tweede Wereldoorlog*’ - ‘Second World War Information Centre’ - note the rainbow logo... is that a coincidence?) also promotes these ‘victim remembrance’ events by all and sundry, across the religious and political divide (see here, for example: <http://iwoii.blogspot.com/2018/05/impressie-utrechtse-dodenherdenking-4.html?m=1>). Towards the bottom of the same webpage can be seen evidence of other ‘work’ of



IWOII: the ‘naming and shaming’ at least one unfortunate man whom it brands a ‘far right neo-Nazi’ (is there any other kind?!) with what appear to be lots of photographs of him, which cannot but remind one of the misguided and untruthful attacks mounted by certain Communist websites here in England, or the ‘hate list’ produced by the SPLC in the United States.

The IWOII is also involved in the promotion of ‘inter-religious dialogue’ of a sort which modern day governments and big business are always promoting, but which was always forbidden to Catholics. On another page on the same website, for example, can be found Mr. Cammenga’s own account of what he calls:

“...a very interesting and inspiring meeting with a number of Muslim representatives of the HIJAZ Community in the Netherlands [in my capacity] as the Roman Catholic Director of the Second World War Information Center (IWOII) as part of the project ‘Dutch

Muslims United for the Netherlands,' in which Dutch Muslims like to enter into dialogue with people who think differently.

As an active professing and compassionate Roman Catholic and as Director of the Second World War Information Centre, I am very much in agreement with these Muslim representatives of the HIJAZ Community in the Netherlands jointly in Utrecht this afternoon to discuss how Antisemitism, Fascism, Racism and Discrimination in the Netherlands can be prevented and combated."

(<http://i-wo-ii.blogspot.com/2016/02/boeiende-ontmoeting-tussen-rooms.html>)

He then goes on to cite Pope Francis as his inspiration for such 'dialogue':

"Entirely in line and in the style of Pope Francis, I like to enter into dialogue with Muslims as my fellow human beings on earth. I have indicated that the Bible - especially the Roman Catholic French Bible - will always continue to enjoy my preference, but that as a proof of my great interest in the mutual dialogue and of my sincere goodwill I would like to take a copy of the Koran."

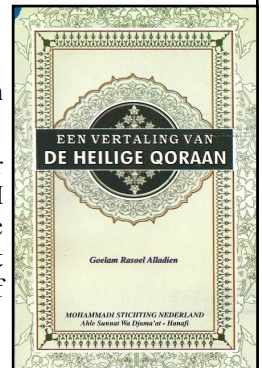
(Ibid.)

The dialogue is not only 'religious' either but, as indicated above, involves various left-wing

political and secular organisations. His website also boasts, for instance, of the friendship established by Mr. Cammenga and the IWOII with the Dutch Socialist Party. "Utrecht Socialist Party activist Michel Eggermont and Anne Louis Cammenga, Director of the Second World War Information Center (IWOII) sealing the agreements made between them with a sincere handshake," reads the caption to one picture (left).



Mr. Cammenga (centre) with his Muslim friends from 'HIJAZ'. "Holland's Muslims, United for Holland" reads the banner, "Living together, working together. Holland is our Homeland."



What does this have to do with the SSPX? Other than the fact that IWOII helped the SSPX to advertise their requiem Mass, there remain two surprising facts. The first is that, contrary to what one might have expected, Mr. Cammenga and his organisation have nothing but praise for the SSPX. As already noted, his organisation's webpage promoting the various 4th May 'remembrance of victims' events also included the SSPX. And on another page, the same website praises Bishop Fellay and the local SSPX priests for being such stalwarts in the fight against 'anti-semitism' with the following words:

"As Bishop Bernard Fellay put it so wonderfully to my colleague Fred Jan IJspeerd and myself: 'It is the duty of every Christian, everywhere in the world, to always oppose in word and deed now and in the future, such pernicious excesses as anti-Semitism and fascist ideas'. We are therefore very grateful to Bishop Bernard Fellay, Father Carlo de Beer and Father Koenraad Huysegems for their sincere and great involvement in word and deed with the work of the IWOII.

[...]

We would like to thank Fr. Carlo de Beer for allowing us to cooperate in the preparation of the Remembrance Period in the St. Willibrord church in Utrecht on 4 May. We are already very pleased to present future partnerships with the joint aim of, on a Roman Catholic theological basis, helping to build a society without fascism and anti-Semitism."

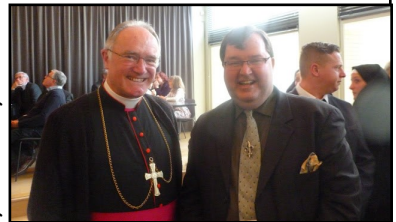
(iwoii.blogspot.com/2018/05/i-wo-ii-schenkt-cadeau-als-huldeblijb.html?m=1)

Of course, he also talks about the "shocking Williamson affair" of 2009, and how quickly Bishop Fellay acted, and so forth. So impressed was he, in fact, with Bishop Fellay and the SSPX and their politically-correct credentials, Mr. Cammenga himself became a faithful of the SSPX. That is the second astounding fact. The man who can do and say all those things publicly in the name of his organisation, is in fact, a faithful of the SSPX. Let that sink in.

Lest anyone object that we are focussing too much on the person of Mr. Cammenga, recall that he is the one promoting himself and his organisation. We confine ourselves to the words and pictures which he published to the whole world. For example, he is the one who tells the world via the IWOII website about how, after attending the SSPX Requiem in the morning, he went on to attend vespers with the 'World Council of Churches' later on that very same evening.

And he is positively effusive about Bishop Fellay, whom he holds in very high esteem, proudly showing off pictures with him and even the personal note which Bishop Fellay wrote to him in the flyleaf of his missal.

What Mr. Cammenga and his IWOII would have made of Archbishop Lefebvre, who was prosecuted in court for 'racism' by LICRA (the French 'League against Racism and Anti-Semitism') for his warnings about the Muslim takeover of Europe, is anyone's guess. But don't worry. It's still the same old SSPX! Nothing has changed!



God' bless you!

Fr. Carlo de Beer
20.11.17

SSPX Watch!

SSPX General Chapter: New Superior - See p. 4



SSPX-GB - More Shrinkage. One more priest joins the British District, one more Mass centre is culled. That makes, what - fifteen priests and twenty-two Mass centres? Farewell Oxford Mass centre. You never had more than a handful of faithful, but your demise is just one effect of the new policy of managed decline. And really, would it have been so hard to keep you open? You were a mere 45 minutes by car from St. Michael's School and one of the few Mass circuits still operating from there. Are the four priests stationed there really so busy on Sunday that they can't keep you open? The argument that "having Mass centres too close to each other makes no

sense" does have a superficial appeal, but it seems somehow to lack sincerity. There is no direct public transport link between the two places and not everyone drives, especially the elderly. Now, if, every time a "too nearby" Mass centre was closed, a new one was opened in a part of the country not currently served, then the excuse might be a little more believable. But that never happens, does it? And, as before, the question remains: who will be the next victim of Fr. Brucciani's ruthless spread-sheet? Jersey? Portsmouth? Oxford wasn't the first and it won't be the last...



Austrian Dioceses lending churches to SSPX. On the Austrian district website (fsspx.at) can be seen pictures of the first Mass of Fr. Lukas Lipp inside the beautiful baroque church at Imsterberg and likewise, the first Mass of Fr. Johannes Regele, in another equally beautiful parish church in Styria. Yes, since you ask, the diocesan bishops there are every bit as modernist as our ones here in England or in the USA. And yes, I know, "What's new? This isn't the first time..." That's the point. It is becoming the norm. A conciliar diocese giving permission to the SSPX like this would have been unthinkable not so very long ago. How the Fraternity of St. Peter must be green with envy: this used to be the one material advantage they had over the SSPX, the one thing they could boast about was that they could use such churches. Now the SSPX can use them too. What might that tell us about how the conciliar dioceses view the SSPX? Do the conciliar bishops really think "nothing has changed"...

Angelus Conference 2018

This year's conference is about *Humanae Vitae*, with Bishop Fellay as the keynote speaker. Whether that encyclical of Paul VI will get the criticism it deserves, we will have to wait and see, but the video advertising the event has to be seen to be believed. If you're not into fancy cocktails, gourmet meals and super-luxury comfort of every kind, then this event probably isn't for you. See for yourself:

fsspx.news/en/news-events/news/discounted-tickets-2018-angelus-press-conference-are-available-39876



Spot The Veil!

Missing: One Chapel Veil. Just one. The images below are of the SSPX Mass in St. Michael's parish church (diocese of Linz, Austria), Because it is a first Mass there are literally hundreds of faithful present. Sure, some of them will be Novus Ordo relatives and the like, but not all of them. Take a careful look. Can you see *even one* chapel veil..?! There is one. It is hidden in there somewhere. Your task is to find it! For ease of reference, we have numbered the images. Answers on a postcard please, or email: recusantsspx@hotmail.co.uk





“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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