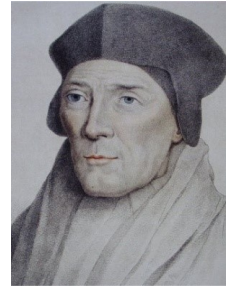


# The Recusant

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

*The Only Newsletter to be Awarded a Fake Excommunication by a Fake Archbishop - February 2019!*



“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*

## Inside:

- **Christmas Sermon, 1977**  
**(Archbishop Lefebvre)**
- **“How Independent!”**  
**(Fake Resistance Watch)**
- **“Sorrowful Heart of Mary”**  
**Newsletter N°.6 (Fr. Hewko)**
- **“The ‘Any Valid Mass’ Canard”**  
**(A Response to a Critic)**
- **“The New Mass”**  
**(‘Catholic’ reprint, March 2000)**
- **“My Catholic Faith”**  
**(Book Review)**

Dear Reader,

It has been pointed out to me that I may have glossed over the issue with Fr. Pfeiffer last time. Very well. It is true that, whilst Ambrose Moran was the final straw for many, the issue has since then been further complicated by the former changing his position and contradicting what he said and did previously concerning the issue of priests ordained in the novus ordo and the need for their conditional re-ordination.

Those who wish to know more, I draw your attention to the latest issue of Fr. Hewko’s newsletter, ‘**Sorrowful Heart of Mary SSPX-MC**’ which we reproduce on p. 12.

There, Fr. Hewko points out that : “OLMC in Kentucky ... promote now, that ‘the new sacraments are all valid, and cannot be doubted’ ” with a link to the sermon where this can be heard first-hand. He then goes on to ask:

“In all honesty, how does this differ from the Doctrinal Declaration of 2012, that flatly accepts the ‘validity and legitimate promulgation’ of all the Novus Ordo sacraments? Where does all this bowing down towards the Conciliar sacraments lead to, if not to the Conciliar Church and loss of Faith?”

My answer to the first question would be that it *does* differ. The Doctrinal Declaration offends most notably in the word “legitimately” - i.e. it accepts not only that the new rites can be valid in principle (something which I suspect few of us would have a problem with, on its own), but that they were all *legitimately promulgated*. Fr. Pfeiffer does not, as far as I am aware, say that the New Mass or new ordination rites are legitimate, though he does appear to be saying that they are to be taken as valid always and everywhere, which is quite bad enough. It is a difference, and the question was “how does it differ.” Yes, it is in some ways similar, and one could perhaps say that “always valid” will in practice end up lending a certain legitimacy in the minds of many. But still, in fairness to him, we must admit that it is not the same.

As to the second question, where does all this lead? There, I agree wholeheartedly. No place good, put it that way. As far as I can see, the chief problem with this change in position on the part of Fr. Pfeiffer is that it is a change. It can be, and has been, proven again and again that this is very different to what he used to say not so very long ago. It is also very different from what he used to do. Who was who insisted that Fr. Voigt had to be conditionally re-ordained seven years ago? Fr. Pfeiffer. Who was it who attacked the neo-SSPX for allowing Mgr. “new coke” Byrnes to be appointed prior of Ridgefield Connecticut without having been conditionally ordained? Fr. Pfeiffer. Who said publicly that the faithful of that chapel were quite right not to go to that priest’s Mass but to come to the Resistance instead and on those grounds alone? Fr. Pfeiffer. What we are hearing from him now is not the same as what we used to hear. You may wish to argue that Fr. Pfeiffer is right in what he is saying now. Very well, but you will also have to argue that he was wrong for the past six or seven years. You might also want to think about why he has changed on that point. I say again: the fact alone that it is a change is worrying enough.

We have dealt with the New Mass many times before in these pages, and I am sure that it will continue to be one of the topics *du jour* for many years to come. The New Mass has an impressive track record of weakening and undermining the faith of millions and is something which is objectively offensive to Almighty God. That, the offence to Almighty God, is the chief reason why we must have absolutely no part in it and never voluntarily assist at it. The main reason for avoiding the New Mass is not its dubious validity, though that may also be an extra reason (as though one were needed). Even if we somehow knew for a fact that a given novus ordo Mass was valid, we still would have no right to choose to assist at it. We must not lose sight of that. It has always struck me that “validity” was a preoccupation of a certain type of Catholic, and commonly found among the sedevacantists, and that the preoccupation with validity rather misses the point. Validity is not all that matters. There is a reason why not one eucharistic miracle has ever taken place at any of the many valid masses of the schismatic eastern Orthodox, for example.

“But are they valid?” Tempting though it may be to label new rite sacraments as all invalid or all valid, the truth seems to lie somewhere in between. The position of Archbishop Lefebvre and the old SSPX was that it *can be* valid - that doesn’t mean it always will be. The same goes for the new ordinations: taken as a whole, they must be viewed as doubtful. That was what Archbishop Lefebvre would say on the question (see pp.14-16 for instance, in case you are in any doubt). Again, the point where Fr. Pfeiffer is concerned is that we see a clear change, and one should never change one’s teaching or one’s position to fit the expediency of circumstance. If the Fr. Pfeiffer of yesterday said that there was a small doubt concerning the

new rite of episcopal consecration, if the Fr. Pfeiffer of yesterday thought that priests ordained by such bishops ought to be conditionally re-ordained as a means of resolving that doubt, if the Fr. Pfeiffer of yesterday said that we have a serious duty to take the *pars tuior* when it comes to validity of the sacraments, then that is what the Fr. Pfeiffer of today ought to be saying too. That he is not, to my mind, bespeaks a deeper problem, albeit one which may not show itself for some time. God grant that I am wrong.

### Lessons to be Learned

Right, sit up, pay attention and listen carefully. Firstly, we are not (and never were) following personalities. It sounds like an easy thing to say, but think carefully about this. As always, words are cheap, actions speak louder than words. Every time Bishop Williamson comes out with more liberal nonsense, his blindly-obedient followers instantly jump to his defence, defending his every thought, word and deed by attacking the very people who object. And how did they always attack us? By accusing us of being followers of Fr. Pfeiffer. We were only attacking poor, innocent Bishop Williamson, you see, because we were Pfeifferian Pfeifferites, spreading our Pfeifferatical Pfeifferianism Pfeifferically by means of Pfeifferical propaganda, and attacking the Great Leader for no other reason than that he had turned his face away from our “cult leader”. Or something like that. Anyone who has expressed doubts about Bishop Williamson’s teaching in front of one of that man’s blindly-obedient followers will know from experience exactly what I am talking about. And yet it is not true, and never was. The undeniable proof is that when Fr. Pfeiffer does or says something objectionable, so many of his supposed “followers” (practically all of them) have objected to it so strenuously. Hmmm. It’s almost as though they weren’t his followers all along. It’s almost as though the Williamsonites were accusing their opponents of the very thing they were guilty of doing, even as they set about doing it. Who would have thought such a thing possible?

Every single soul involved in the Resistance has made significant sacrifices in order to be there; these vary in degree, but for some the sacrifices made have been quite considerable. Nobody, not one soul, would ever have made such sacrifices were it merely a question of following a personality or some sort of ‘cult leader’ - it is the principle which they see at stake which has moved them to do what the esteem for no one priest or cleric could move them to do, no matter how highly esteemed. Another twist of irony is that those who have not sold their soul for the prospect of more regular sacraments find themselves now making even greater sacrifices than a few years back, and far greater sacrifices than the pointless, direction-less, unprincipled Fake Resistance, many of whom manage to live in relative comfort as far as regular sacraments go. In London, for instance, you can have a regular (Fake) “Resistance” Mass every Sunday if you really want. You just have to turn a blind eye to the law of the Church concerning pederasty and accept that the novus bogus New Mass is supplying a constant and steady flow of grace to millions of souls (besides any other scandalously heterodox Williamsonist teaching). If that isn’t a stumbling block for you, then you can have the sacraments almost as regularly as you used to have them at the SSPX.

Whatever your personal failings or mine, we at least can say in all honesty that we are not followers of Fr. Pfeiffer or of any clerical personality. Can the Williamsonites say the same? Of course not. Far from it. Who knows what crazy, liberal thing he embarrass them with in future. The very idea ought to keep anyone with a still-functioning conscience awake at night.

### Archbishop Lefebvre

I have written here before that Archbishop Lefebvre has a curious quality about him - whilst he is not a “prophet” and whilst we are not (as one reader once remarked) the “Church of Lefebvre”, yet there is a way in which he seems to be a good marker, a yardstick against

which to judge where we are and where we are going. Departure from him is invariably a sign of decline. Fr. Hewko, I am happy to say, is still a true son of Archbishop Lefebvre and stands for exactly what he stood for. There are one or two other such priests, though not many. If what I and many others fear turns out to be true, then we may in time witness Fr. Pfeiffer moving away from Archbishop Lefebvre. Once again, God grant that I be proved wrong. In the smoke of battle and with so many disappointments and betrayals, so many changes and shifting sands, we are fortunate to have the teaching of Archbishop Lefebvre to use as a yardstick against which to judge the supposed “Traditionalism” of so many un-Traditional “Traditionalists”.

I am firmly convinced that God gave him to us, to this era, for precisely this purpose, knowing the difficulties and pitfalls we would encounter. The Archbishop is the Athanasius of our times, the Saint of the crisis in the Church, he pointed the way where so many today are unwilling to follow. His legacy is ours, he belongs to you and to me. Let us not turn our back on him like so many of his ungrateful sons have done. As long as Fr. Hewko continues to forge ahead in the footsteps of Archbishop Lefebvre, he will have my wholehearted support and, I hope, yours too. God grant that he may always continue to do so.

### **Fake Resistance Cartel**

Here is your regular reminder. The Fake Resistance is at best a cartel. In fact it exhibits signs of something far worse, secrecy and privileged knowledge kept from the outside world, symptoms of a secret society. Its purpose of existence is to keep people from supporting the Resistance, nothing else. It comprises varied and different priests; the bonds which unite them are negative and often invisible. They are defined by what they are not (e.g. not with the modern SSPX) rather than what they are, what they stand for and what they aim to achieve. Worst is that the bonds are invisible. In this country, for example, Fr. Paul Morgan may look like just an independent priest, until one scratches the surface and looks a little closer. He is always over at Avrillé to take part in whatever function Bishop Williamson, Bishop Zendejas or Bishop Faure (often all three) are there to perform. His online catechism is promoted on the website of the “seer” Dawn Marie Anderson (that’s right, remember her and her apparitions and “divine” messages..?!), his Mass times and other sacraments are not public but for those in the know only. The same, alas, must be said about Fr. King. He is an ‘independent’ priest who is entirely independent of anyone known to have disagreed with Bishop Williamson, but not all that independent when it comes to the sycophants of that same Bishop - in fact not at all independent. In mid-2019 Fr. Remi Picot visited his chapel (Fr Chazal’s helper who gave a conference on youtube defending Fr. Abraham and praising Bishop Williamson to the skies) and did a baptism there; he himself has acted on behalf of Bishop Faure in receiving the two sisters who had left the SSPX into a new-fangled order of the latter’s device; he has a regular collection for the Fake Resistance seminary at Avrillé and he coordinates his monthly visits to Newbury with Fr. Morgan - how “independent” does that sound to you? But it is all arranged in secret and behind closed doors. You aren’t meant to know about it. Does the secrecy make things better? Does it not rather make things worse? He wouldn’t make a one-off weekday trip down south to do an emergency baptism - he’s “independent” of us down here, you see! - even though he now comes down south every month to offer Mass for Fr. Morgan’s initiates. He refused even to meet Fr. Hewko, earlier this year. He’s “independent” of him too. The truth is that such priests *are* part of an organisation - just a secret one. A cartel. A secret society. Call it what you will. What is hardest to forgive is the lack of basic honesty or genuine care for souls. What is most hair-raising is why. This is not how the Catholic Church operates; it is, however, the way in which her enemies have always operated. Beware.

## The New Mass

I still have to pinch myself sometimes. I can scarcely believe that as time goes on, and the damage done by the New Mass becomes increasingly obvious and impossible to deny, at the same time so-called Traditional Catholics seem to be going more and more soft on the issue of the Novus Ordo. One can only assume that it is because many of them have never really known life inside the Novus Ordo thanks to the actions of their parents and grandparents who acted so courageously in leaving it behind and plunging into an uncertain future. Who knows.

Bishop Williamson's teaching is still out there, still doing the rounds, still doing incalculable damage to those willing to succumb to human respect. I remember with shock being told by Fr. Bruhwiler, a priest in Switzerland who joined the Fake Resistance not so long ago, that, yes, the New Mass was giving grace to everyone attending it. That was a few years ago, when he was still officially a priest of the neo-SSPX. And that is just one priest - how many faithful will he in turn have misled since then? Like poison, liberalism creeps silently through our ranks, killing and corrupting everything it infects. You may think that this is an academic issue, but it has real life consequences for many. Just ask anyone who has seen friends, family and loved ones become unbelieving liberal modernists (often while still thinking that they are orthodox!) after having attended the Novus Ordo year on year. I suppose in a way it is the fault of Traditionalists: if we had really loved Our Lord enough, we would have done more. A simple flyer summarising what's wrong with the New Mass and introducing the Traditional Mass, which could be handed out at every parish in the area would be a start. Imagine if all the faithful at the SSPX had engaged in some such activity over recent decades. How many more people might have been rescued? Of course, there was some of that sort of thing going on. But very little and not nearly enough. And yes, many SSPX priests were too timid and world-shy. But the faithful don't need to wait for permission from their priest to act: that is a mistaken notion and a very 20th century one at that (we largely have Pius XI to thank for it, see **p.35**). Soldiers still have a duty to fight, even when they are badly led.

Advent 2019 marks the 50th anniversary of the publication (note, *not* promulgation, since that was never actually done!) of Paul VI's "novus ordo Mass", something which he himself called a novelty unparalleled in the history of the Church. This is a sad anniversary, but one which ought to make us all the more determined to work and pray for the day when the Novus Ordo will be consigned to the dustbin of history, the missal itself placed on the newly restored *Index of Forbidden Books*, the period of its use taught as a dark period in Church history, a cautionary tale about what happens when good men do nothing. We were recently given an article which appeared in the old 'Catholic' newspaper by a reader, which we reproduce here on **p.26**. Some of you may find it a little dry to begin with, but it is worth reading through.

What it says about the doubtfulness of the rite might, I think, be equally applied to other novus ordo sacraments, as Fr. Hewko has already said. And these words at the end ought to be memorised and impressed upon the hearts of all Traditional Catholics:

**"It has been well observed that many martyrs of the French revolution were not martyred so much for having attended Mass celebrated by priests who would not accept the Revolution, as for having refused to attend Mass celebrated by those who were "jureurs" (who had sworn allegiance to the revolution). It was their refusal which was considered to be so serious. We are in the same situation today: **certain Masses, even if they are valid** (as were the Masses of the *juteur* priests) **must be met with a clear and straightforward refusal when they offend the honour of Our Lord.**"**

A Merry Christmas to you all, friend and foe alike!

- The Editor

## How Independent!

(...definitely no structure, authority or organisation going on here!)



**Fr. Morgan assists Bp. Zendejas, with Fr. Salenave, the Avrillé Dominicans and Bp. Faure - Feb. 2019**



**July, 2019 - Fr. Morgan assists Bp. Williamson at Fr. Pivert's chapel ("la Villeneuve", France)**



**...at a meeting of Fake Resistance priests, including Frs. Salenave, Epiney Grenon, Brühwiler, and one of the Avrillé Dominicans (June 2019).**



**...who is that stood next to Fr. Pivert, assisting Bp. Zendejas at Pentecost..?**



**Puy, France. Fr. Morgan with Fr Salenave and lots of other Fake Resistance priests, as well as Bps. Faure, Zendejas Tomas Aquinas and Williamson.**





**Fr. Morgan assisting Bp. Williamson at the Chrismal Mass in Avrillé, March 2018.**

(Don't worry, these holy oils are only for obedient priests who obey the authority which Bp. Williamson says he doesn't have... Those naughty, disobedient ones who disagree with him, who say that the New Mass isn't giving grace to everyone in the Novus Ordo, they won't be getting any. Their faithful can die unanointed. Serve them right.)



Definitely nothing to do with each other...



As reported by the fake Resistance:

**“The ceremony was presided over by Father King, who had been delegated by Bishop Faure for the occasion.”**

(cristiadatradicionalista.blogspot.com/2019/06/oblates-pour-la-societe-des-apotres-de.html )

MARDI 4 JUIN 2019

### Oblates pour la Société des Apôtres de Jésus et Marie

En raison de l'injustice des réductions à l'état laïc des religieuses lors des réformes de Vatican II, Monseigneur Lefebvre avait créé cette branche religieuse des oblates de la FSSPX. Ces anciennes religieuses demandaient à la FSSPX de les accueillir dans le but de se sanctifier au contact de la FSSPX en faisant de la Messe la source de leur vie religieuse.

Elles venaient aussi pour se dévouer selon leurs talents aux œuvres de la FSSPX, de venir ainsi en aide aux prêtres soit dans les séminaires, soit dans les prieurés, les écoles.



Sœur Marie Elizabeth et Sœur Marie-Sa

Mais puisque la FSSPX poursuit sa route vers le ralliement à la Rome modernisée, revient désormais à une œuvre similaire (la Société des Apôtres de Jésus et Marie) de continuer cette mission protectrice de la vie religieuse.

Voilà pourquoi Monseigneur Faure a accepté de recevoir Sœur Marie-Elisabeth et Sœur Maria Salomé dans la Société des Apôtres de Jésus et Marie.

Les Sœurs ont commencé leur noviciat canonique le 1er Juin, en la fête de Notre-Dame des Apôtres, en récitant un acte public d'oblation en présence de Très Saint Sacrement.

La cérémonie fut présidée par Father King, délégué par Monseigneur Faure.

**Fr. Morgan giving a conference to Fr. Ballini's faithful in Cork, Ireland (August 2018)**



**March 2019 - barely six months later, guess who did the same..?**



Confirmations for Fr. Ballini's faithful. He doesn't preach against the 'grace-giving-New-Mass' teaching. Good boy.

## Archbishop Marcel Lefebvre:



### Christmas Sermon

25th December, 1977

Translated for *The Recusant* from the original French, found here:

[laportelatine.org/mediatheque/sermonsecrits/01\\_sermons\\_audios\\_et\\_ecrits\\_mgr\\_lefebvre/1977/771225\\_noel.php](http://laportelatine.org/mediatheque/sermonsecrits/01_sermons_audios_et_ecrits_mgr_lefebvre/1977/771225_noel.php)

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

Dear Friends, dear confreres,

The Holy Gospels, in narrating to us all the events surrounding the coming of Jesus here below, the Incarnation of Our Saviour, show us the extraordinary action of the Angels in announcing the good news.

With Our Lord having not yet come, with Our Lord having not yet appeared in public to accomplish this evangelisation, it seems that God wanted the duty to be given first to the angels.

Notice that already, for the precursor, for St. John the Baptist, it was the angel Gabriel who came to visit Zachary and who announced to him that he would have a son who would be the precursor of the Saviour.

But Zachary doubted the word of the angel, even though the angel told him explicitly, "I am Gabriel, the angel who has come to announce these things to you and because you have been hesitant in believing you shall be mute until the son is born whom God sends you."

And then, once again, it was this angel who visited the most Holy Virgin Mary, who also announced to her the extraordinary news that she would be the mother of the Saviour. One might have thought that the most Holy Virgin too would have had some hesitation in accepting the message of the angel.

But no. If she makes an objection, it is simply that she wishes to keep her virginity and she doesn't understand how she can keep her virginity and become a mother.

And the angel explains to her, that the Holy Ghost will cover her with His shadow and that He who will be born will be the Son of the Most High. So, she gave her *fiat*.



And once again it was angels who dispel the doubt of St. Joseph. St. Joseph did not know the Mystery and the singular grace of which his spouse the Virgin Mary had been the object; he is worried. He wonders how the most Holy Virgin can be pregnant and he intends to leave her. And behold an angel appears to him in a dream and tells him that this child whom the Virgin Mary is carrying is born of the Holy Ghost, and not to hesitate in taking Mary for his spouse.

St. Joseph immediately obeys the orders of the angel and joins Mary.

It was once again angels who made the good news known to the shepherds. The shepherds are terrified by this light which surrounds them, by the announcement which this angel makes to them. But the angel tells them: "Do not be at all afraid, I announce good news to you: the Saviour promised by the prophets is born for you. He is in the holy city, the town of Bethlehem, city of David. You will recognise him, this child wrapped in swaddling clothes and surrounded by the Virgin and St. Joseph."

And the shepherds do not hesitate but go and find the Virgin Mary and St. Joseph and recognise the truth of what the angel had told them.

And as they are leaving to go to Bethlehem, it's no longer just one angel but a whole important group of angels who are singing the glory of God in heaven: "Peace to men of good will."

And that's not all. It was once again angels who would indicate and inspire the old man Simeon, who also recognised Jesus.

But what is the result of this contact which the angels have with the people who have the singular grace of learning the news of the Saviour's Incarnation, or of seeing Jesus with their own eyes? Well, the result is that these people will sing the praises of God.

Zachary will go on to sing this magnificent hymn, the Benedictus. The Virgin Mary will sing her Magnificat. The shepherds too will sing the glory of God. That's what Sacred Scripture says, that after they had seen what the angels had said they returned home singing the praises of God.

The old man Simeon will sing his Nunc Dimittis. As a result, the news which God announces to us through the intermediary of angels makes us sing the praises of God; it makes us raise up a liturgy, a prayer to God, of adoration, of gratitude, of thanksgiving. Our souls must rise to God and sing these hymns, sing our joy, sing our thanksgiving, our recognition, our gratitude to God who has come to save us, to deliver us from our sins.

Because that is what is being announced, to each one who had this great grace of having one of the first announcements of the coming of the Saviour. It is that the Saviour is being sent to us. He who will ransom us from our sins.

Only St. Joseph, in his humility, wanted no doubt to leave all the place to the Blessed Virgin Mary. He felt no doubt unworthy of the extraordinary treasure which God had placed in his hands: the Virgin and Child.

And why, why did not God continue this ministry of announcing the good news through angels? Since he was doing it at that time? Why did He not do so until the end of time? No doubt it would have been more effective. We don't know. But no, God didn't want that at all. Why? Because someone who was superior to the angels had to come: Our Lord Jesus Christ Himself.

He is the King of angels. Therefore, God wanted angels to prepare the way, prepare the announcement of He who is their King; of He who is much more than them; He who is their

Creator. It wasn't just an angel who came to announce the good news to us. It was God Himself. God Himself who wished to take a soul and a body like ours, to announce this good news to us.

But still, wouldn't it have been better for Our Lord to have stayed with us until the end of time? Well, no, that still wasn't a part of God's plan. God's plan was that there be men, men who would be intimately associated in the priesthood to Our Lord Jesus Christ, to bring the good news to their brothers. That was the intention of God, that was the Divine plan.

To associate in such an intimate manner people who would be chosen to be other priests, to be other Christs and who would spread the news of the coming of the Saviour.

And what would be the object of their preaching? How would Our Lord conceive this transformation of souls? How would souls also sing in their turn hymns to the glory of God, to thank God for the benefits which had been given to them?

Well, Our Lord, in His omnipotence and in His infinite bounty, in His mercy, wanted there to be a sacrifice, wanted His sacrifice to continue until the end of time, by the consecration of priests and that these priests would themselves be given the duty, not only of preaching the Gospel, of announcing the good news, but of giving the Holy Ghost, no longer in the way in which the angels gave It by their words, for it seems that when the angels spoke, the Holy Ghost descended on the people chosen by God to be the object of His particular graces.

The Blessed Virgin Mary, on the word of an angel, was filled with the Holy Ghost. Saint Elizabeth herself, simply by the visit of the Blessed Virgin, was in turn filled with the Holy Ghost. Zachary, the old man Simeon, certainly St. Joseph, at the words of an angel were also filled with the Holy Ghost.

Our Lord did not want it to be that way for us. Our Lord wanted that, at the announcement of the Gospel which is made to us, we could convert, to be sure, but He wanted to institute the sacraments. He wanted to institute signs which consecrate us to God, which spread the Holy Ghost in us.

We receive the Holy Ghost in baptism and through confirmation. Through the sacraments, the Holy Ghost is spread in our souls. And the effect of the sacraments in us must be that we are in a state of grace, that we be dedicated to the worship of God. We are consecrated, consecrated to the worship of God.

That is why St. Thomas says correctly that baptism prepares us for Holy Communion; it prepares us for the Holy Sacrifice which is the heart of all the sacraments; it is the centre, like the sun which radiates out the other sacraments.

By the fact that we are consecrated to God, that we are baptised, the priest pours over us the holy water of Baptism, that he anoints our body with holy Chrism and the oil of catechumens, we are consecrated to the worship of God.

We must think about that, revive within us the grace of our baptism which Our Lord Jesus Christ has given us, and think that, truly, we have been chosen by God to honour Him, to adore Him, to thank Him, to unite ourselves to Him, particularly through the Holy Ghost, through the sacraments.

Our Lord wanted all of society to be Catholic and for it to be consecrated to God and sing the praises of God.

And that's why there is a sacrament in particular for marriage. The spouses must sing the praise of God. They too are consecrated by the sacrament of marriage, to sanctify society which is the family.

And there's more. Our Lord wanted all society to be consecrated, consecrated to the praise of God, to the glory of God, to this singing which must never end and continue into eternity, through the Holy Sacrifice of the Mass. Through the Holy Eucharist, which can't be separated from the cross of Our Lord. It's the sacrament of society, the sacrament which unifies not just a family but all families, all of society, princes, magistrates, all who have a function in society are called to come and assist at the Holy Sacrifice of the Mass. They too must sing - they are consecrated by God to sing the praises of God. And the whole crowd of faithful, united to the priest, around the altar, must sing the praises of God. It is all of society which must be consecrated to God. That's what Our Lord Jesus Christ wanted. That's what is in God's plan.

But we must be careful not to forget that the old man Simeon said to the Blessed Virgin: "Your heart will be pierced by a sword," and, "your son will be a sign of contradiction."

And this sign of contradiction, which is Our Lord, which is Jesus, will reveal, says the old man Simeon, the private thoughts of men. Yes, Our Lord Jesus Christ presents Himself to us, today and on all days of the year. He is at the door of our heart. He knocks and asks us to love Him; He asks us to follow Him; He asks us to obey His commandments.

What will be men's response? There are those who will refuse and those who will accept. And thus the private thoughts of men are revealed at the call of Our Lord Jesus Christ.

So, this Christmas day, we must ask that the graces which Our Lord Jesus Christ came to bring us be spread ever more throughout the world. And yet, unfortunately, we are forced to say this, that in our own sad age, voices are going quiet. The Gospel is being falsified; even our sacraments are denatured; our Mass itself has become a Mass of which we don't really know any more what it is, it no longer has definition.

So we can be and we must be concerned and we must be filled with anguish before this deplorable situation, which is resulting in a general apostasy.

We cannot abandon Our Lord Jesus Christ. We cannot abandon what Our Lord Jesus Christ instituted: His sacrifice of the Mass, His sacraments, His Gospel, His teaching. We must stay firm in the Faith and in the sacraments which Our Lord Jesus Christ came to bring us. That is certainly what will be the assurance of the Church's renewal.

Dear Catholic parents, keep faithful to the catechism which was taught to you when you were young. Teach it to your children. Teach your children what was taught to you yourselves. Teach them what the Holy Sacrifice of the Mass is, the Cross of Jesus. Teach them what baptism, what confirmation, what holy communion are and you will transmit truly what Our Lord Jesus Christ wanted to give to you yourselves, the dearest thing you have. Be faithful, faithful to the teaching of Our Lord Jesus Christ.

And you, my dear friends, in spite of persecutions, in spite of the difficulties, in spite of the calumnies which can weigh on us, you will be faithful too. Faithful to the teaching of the holy angels, of these angels who announced the Saviour, who announced Our Lord Jesus Christ and who spread the Holy Ghost in souls. Faithful to Our Lord Jesus Christ, faithful to Holy Church, that's what you will be. And if you do that, be sure that one day the good God will bless you; that the good God will give you all the graces you need.

Let us therefore go to the creche today and ask the most Blessed Virgin Mary, ask St. Joseph, to put into our hearts, to put into our souls the feelings which make the heart beat towards Our Lord, towards Jesus whom they adored and whom they loved.

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

Fr. Hewko needs no introduction. Those wishing to subscribe to his newsletter by email are advised to write to [sorrowfulheartofmary@gmail.com](mailto:sorrowfulheartofmary@gmail.com).

## Sorrowful Heart of Mary SSPX-MC

Issue 6 | October/November 2019

“Supposing it were possible to convert all heretics, Turks, and Jews to the True Faith; to rescue every damned soul from Hell, and every suffering soul from Purgatory; and to procure the eternal salvation of every human being that has ever lived or ever will live, BY THE DELIBERATE COMMISSION OF ONE SINGLE VENIAL SIN, such as a wilful distraction, it would be absolutely wrong to commit it. This is certain.”

(A. Belleccio, S.J., 1924, *Triduum Sacrum Religiosorum Usui Accommodatum*).

Dear Army of Our Lady,

In the objective hierarchy of virtues, the theological virtues (i.e. faith, hope and charity) far outweigh the moral virtues (i.e. prudence, justice, fortitude and temperance) as the breathing apparatus for a scuba diver would far outweigh, in importance, the rest of his gear. All the diverse equipment has importance for the diver, but the breathing gear is absolutely indispensable!

So it is with the pre-eminence of the infused theological virtues over all the rest, because they pertain directly to God. These three, with sanctifying grace, incorporate a soul into the immeasurable supernatural life and participation of the Most Holy Trinity, of God Himself!

The first foundation is Faith. “Without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him” (Hebrews XI:6). On this indispensable foundation is built the entire edifice of all the virtues!

From this flows the absolute importance of professing the entire Catholic Faith without diminishing or compromising it! “Whosoever willeth to be saved, before all things it is necessary that he hold the Catholic faith. Which faith unless every one do keep, whole and undefiled, without doubt he shall perish eternally.” (Athanasian Creed, *Breviarium Romanum*, ad Primam, Feast of the Holy Trinity).

The great Bishop Freppel, who opposed the ideas of the Masonic French Revolution in the 19th century, said that if there are violations of the moral virtues, this is very serious, but as long as the FAITH AND PRINCIPLES are intact, the situation can still be saved. But, if the FAITH AND PRINCIPLES are ever compromised or rejected, then there is no remedy, the situation is lost!

What would he say now? What would Pope St. Pius X and all the Popes of Tradition say? What would Cardinal Pie of Poitiers, Fr. Denis Fahey and Archbishop Marcel Lefebvre say now? They would shudder in horror at the avalanche of compromise of the Faith that we are living through now! If one venial sin against the moral virtues can never be justified, how much more can even the slightest venial sin of compromise against the Faith, ever be justified? The situation has gone so far, now, that modern society is heading into another fire and brimstone purification more deserving than Sodom & Gomorrah! It is a red zone that only the Blessed Mary, Mother of God, can possibly pull us out of!

The Holy Faith, the foundation of all virtues has been all but completely eroded! Starting from the top, Pope Francis is fast-forwarding the errors of Vatican II to their logical conclusion, namely, atheistic Communism and outright apostasy. This has been displayed once again (like his Modernist predecessors) by placing a pagan idol in St. Peter's Basilica and planting a pagan ritual tree in the Vatican gardens!

Cardinals and bishops have all gone with the Modernist slide into the new Conciliar religion, with its New Mass, new sacraments, new Rites, new Bible, new Code of Canon Law, new catechisms, new priesthood, new theology, etc!

The bulwark that Abp. Lefebvre had set up against Modernism and the Vatican II Religion, the once shining lighthouse of the Society of St. Pius X, has now officially sided with the Conciliar Church, since 2012, with the acceptance of Vatican II “in the light of Tradition,” by accepting the New Mass and new sacraments as “valid and legitimately promulgated” as well as being “recognized” by Pope Francis and granted jurisdiction for Holy Orders, Matrimony and Confession. Everything as with St. Peter's Fraternity, except the formal “Certificate of Agreement.” The Agreement is every bit there, in doctrine and practice, minus the name, which is why many still pretend to insist: “Nothing has changed!” (\*See ‘*Primary Sources for Studying the Crisis in the SSPX 2012*’ - [http://www.stmaryskssspxmc.com/wp-content/uploads/2016/01/primary\\_sources\\_for\\_studying\\_the\\_crisis\\_in\\_the\\_sspx\\_2012.pdf](http://www.stmaryskssspxmc.com/wp-content/uploads/2016/01/primary_sources_for_studying_the_crisis_in_the_sspx_2012.pdf) ).

The Fake Resistance also seems to be swallowing new victims by claiming to oppose the Conciliar-SSPX and its new direction, but fighting the fire with gasoline! They claim to stand with Abp. Lefebvre, but promote practices he condemned and warned against, in no uncertain terms, such as: “the New Mass gives grace”, or “one can attend the New Mass if it nourishes his faith”, or that the “new rites and sacraments of the Conciliar Church are all valid and cannot be questioned.” OLMC in Kentucky, seems sadly to have joined the ranks of the Fake Resistance on this score, since they promote now, that “the new sacraments are all valid, and cannot be doubted!?” This approval goes for the new rite of ordinations and consecration of bishops as well. (\*See Sermon: *New Ordination Valid Spirit of the Church, August 4, 2019* - <https://youtu.be/J-CQRYxVdiE> ). In all honesty, how does this differ from the Doctrinal Declaration of 2012, that flatly accepts the “validity and legitimate promulgation” of all the Novus Ordo sacraments? Where does all this bowing down towards the Conciliar sacraments lead to, if not to the Conciliar Church and loss of Faith?

“Jesus Christ, yesterday, and today; and the same for ever!” ( Hebrews XIII:8). Or more emphatically, “Ego Deus ET NON MUTOR!” (“I am God and I do not change!” Malachias III:6). St James (I:17) says: “In God there is no change nor shadow of alteration.” God does not change. The Faith He revealed, in Scripture and Tradition, does not change. Truth does not change. The Commandments do not change. Doctrine does not change. Absolutes do not change. The Mass of All Time does not change. The seven Sacraments do not change. The traditional Catechism does not change. Even philosophical, mathematical, physical and the natural laws do not change. This is why we want to simply stand firm on the Rock of the Faith that Abp. Lefebvre handed down to us. Was he not the postman who faithfully delivered the letter he received? As he often said, “*Tradidi quod et accepi*” (“I have handed down what I have received!” I Cor. XV:3).

Once again, let us hear the sound theology and wisdom of Abp. Lefebvre who cut through all the nonsense of compromise and dead-end detours (such as dubious bishops), and defended the Holy Faith at all cost! This he did, even to the price of a white martyrdom, by being smeared with a null and void excommunication, which he considered a badge of honour from the



‘Church of Ecumenical Assisi Meetings,’ the ‘Church of the New Advent’, the ‘Conciliar Church’ and the ‘Pentecostal Evolutionist Church’!

Let us not cease to humbly implore Heaven, through the Immaculate Heart of Mary, for Her demands of Fatima to be at last obeyed and Her great Victory fulfilled!

In Christ the King,

**Fr. David Hewko**

\*\*\*

### 1917 Catholic Encyclopedia

“Thus ... **it is not lawful to act on mere probability when the validity of the sacraments is in question.** Again, **it is not lawful to act on mere probability** when there is question of gaining an end which is obligatory, since certain means must be employed to gain a certainly required end. Hence, **when eternal salvation is at stake, it is not lawful to be content with uncertain means.**”

### Archbishop Lefebvre

1990 - Letter of Archbishop Lefebvre to Bishop de Castro Mayer:

“... because **priests and faithful have a strict right to have shepherds who profess the Catholic Faith in its entirety, essential for the salvation of their souls, and to have priests who are true Catholic priests.** Secondly, because the Conciliar Church, having now reached everywhere, is spreading errors contrary to the Catholic Faith and, as a result of these errors, **it has corrupted the sources of grace, which are the Holy Sacrifice of the Mass and the Sacraments.** This false Church is in an ever-deeper state of rupture with the Catholic Church.”

1988 - Ordination Sermon:

“Why Ecône? At that time perhaps you did not perfectly realize the fight that Ecône leads. You came because of your desire to be formed in Tradition. Indeed, it seemed to you that **to separate oneself from Tradition was to separate oneself from the Church and, therefore, to receive possibly doubtful sacraments and a formation which is certainly not according to the principles of the Magisterium of the Church of All Times.**”

1988 - Letter of Archbishop Lefebvre on the Necessity of Reordinations:

“Ecône, 28 Oct. 1988

Very dear Mr. Wilson,

[T]hank you very much for your kind letter. I agree with your desire to reordain conditionally these priests, and I have done this reordination many times. **All sacraments from the modernists bishops or priests are doubtful now. The changes are increasing and their intentions are no more Catholic. We are in the time of great apostasy.** We need more and more bishops and priests very catholic. It is necessary everywhere in the world. ... We must pray and work hard to extend the kingdom of Jesus-Christ. ...

+ **Marcel Lefebvre**” [See image, p. 16]

1985 - Sermon:

“And so they reformed the Mass, [they made] the New Mass, the new sacraments, the new catechisms, the new Bible. All is changed by the spirit of ecumenism, to be closer to the Protestants.”

1983 - Letter to American Friends and Benefactors (shortly after the ‘Nine’ left) :

“The Society does not say that all the sacraments according to the new post-conciliar rites are invalid, but that due to bad translations, the lack of proper intention, and the changes introduced in the matter and form, **the number of invalid and doubtful sacraments is increasing**. In order, then, to reach a decision in the practical order concerning the doubtfulness or invalidity of sacraments given by priests imbued with the ideas of the Council, a serious study of the various circumstances is necessary.”

1983 - (April 26th) Conference to the Ridgefield Seminarians - “The Fr. Stark Issue”:

“...that is the reason why I said to you yesterday [...] that we must do an inquisition, (a study of each case) to know what the situation really is - **in this case - not in all cases in general** (i.e. not a blanket judgement) but in this case, to see if his ordination is valid or invalid. And I ... I am responsible, and I make the decision. I can say to him: ‘You must be re-ordained.’ Otherwise, if I think that is ordination his valid, really valid, then I have no right to repeat the Sacrament. (NB: It would be a grave sacrilege to knowingly do so).”

1983 - (April 28th) Conference to the Ridgefield Seminarians:

“... we believe that what the Catholics have taught, what the Popes have taught, what the Councils have taught for twenty centuries, we cannot possibly abandon. **We cannot possibly change our faith: we have our Credo, and we will keep it till we die. We cannot change our Credo, we cannot change the Holy Sacrifice of the Mass, we cannot change our Sacraments, changing them into human works, purely human, which no longer carry the grace of Our Lord Jesus Christ.** It is because, in fact, we feel and are convinced that in the last fifteen years something has happened in the Church, **something has happened in the Church which has introduced into the highest summits of the Church, and into those who ought to defend our faith, a poison, a virus, which makes them adore the golden calf of this age, adore, in some sense, the errors of this age.**”

1982:

“It provided the opportunity to generalize, to extend the sickness which already existed in the Church, and to extend it in an official manner, to the extent that one can almost say now that **error spreads in the Church through obedience, which is something unheard of in the Church; that we are obliged by obedience to accept doctrine which is no longer truly orthodox, and sacraments which are doubtful.**”

1980 (April) - Letter to Friends and Benefactors:

“We must refuse to compromise with those who deny the divinity of Our Lord, or with any false ecumenism. We must fight against atheism and laicism [i.e. secularism] in order to help Our Lord to reign over families and over society. We must protect the worship of the Church, the Sacrifice of the Mass, and the sacraments instituted by Our Lord, practicing them according to the rites honored by twenty centuries of tradition. Thus we will properly honor Our Lord, and thus be assured of receiving His grace. ... **It is because the novelties which have**

invaded the Church since the Council diminish the adoration and the honor due to Our Lord, and implicitly throw doubt upon His divinity, that we refuse them. These novelties do not come from the Holy Ghost, nor from His Church, but from those who are imbued with the spirit of Modernism, and with all the errors which convey this spirit, condemned with so much courage and energy by St. Pius X. This holy Pope said to the bishops of France with regard to the Sillon movement: **"The true friends of the people are neither revolutionaries nor innovators, but the men of tradition."** ... **The Church cannot content herself with doubtful sacraments nor with ambiguous teaching.** Those who have introduced these doubts and this ambiguity are not disciples of the Church. Whatever their intentions may have been, they in fact worked against the Church. [...] It is consoling to note that in the Catholic world, the sense of faith of the faithful rejects these novelties and attaches itself to Tradition. It is from this that the true renewal of the Church will come. And it is because these novelties were introduced by a clergy infected with Modernism, that the most urgent and necessary work in the Church is the formation of a profoundly Catholic clergy. We give ourselves to this work with all our heart [...] The Church was saved from Arianism. She will be saved as well from Modernism. Our Lord will triumph, even when, humanly speaking, all seems lost. His ways are not our ways. Would we have chosen the Cross to triumph over Satan, the world and sin?"

\*\*\*

"When someone asks if we know when there will be an agreement with Rome, my answer is simple: When Rome re-crowns Our Lord Jesus Christ! We cannot be an accord with those who uncrown Our Lord! The day when they recognize once again Our Lord as King of all people and nations, it will be not be us with whom they are rejoined, but the Catholic Church, in which we dwell!"

(Archbishop Lefebvre, 1988, Fideliter No.68, p. 16).

S. E. MONSEIGNEUR MARCEL LEFEBVRE + Rome, 28 Oct. 1988

Very dear Fr. E. Q. Wilson,

Thank you very much for your kind letter. I agree with your desire to reordain conditionally these priests and I have done this reordination many times.

All sacraments from the modernist bishops or priests are doubtful now. the changes are increasing and their intentions are not more Catholic.

We are in the time of the great apostasy.

SEMINAIRE SAINT-PIERRE  
1906 LUTHER ROAD SUDBURY  
TEL. 328-6202/7

We need more and more bishops and priests very Catholic. It is necessary everywhere in the world.

Thank you for the new paper article from the Father Oscar Antonio Jure, Jesuit!

We must pray and work hard to extend the Kingdom of Jesus Christ.

I pray for you and your lovely family.

Devotely in Jesus and Mary  
+ of our beloved

*This seems to be a constantly recurring theme. How did so many Traditional Catholics end up thinking like this? How did we end up here? Perhaps it is time to take another look at:*

## The “Any Valid Mass!” Canard

A gentleman who, one suspects, is not on the side of the Resistance, and who could not, I think, be called “a reader,” recently wrote in to *The Recusant* to castigate the Resistance in general, this newsletter and its editor in particular. After saying that we have “lost the plot” and are on the road “to ruin damnation and failure,” he continues thus:

“I would like to make some more serious points after having read the recent issue of the ‘Recusant’:

- There is absolutely no way to ever justify remaining at home on Sunday when there is a Tridentine mass available in your area.
- If there are concerns about being ‘contaminated’ by the views of a priest who doesn’t fit your definition of a ‘true son of Archbishop Lefebvre’, why not sit outside during the sermon and leave straight after mass?
- As shocking as this may sound, there are graces to be earned at each and every Latin mass celebrated by a validly ordained priest.
- I couldn’t disagree more with the conclusions you make with regards to the SSPX, however, if ever I found myself in a situation where the only Latin mass available in my area was offered by a priest associated with the so-called ‘Resistance’ movement, I certainly wouldn’t deprive myself of attending such a mass.
- Going to mass is not the same as attending a political rally where our presence signifies support for the priest - the only reason we go to mass is to receive the necessary nourishment for our souls.
- Our Lord said by their fruits ye shall know them. The number of faithful supporting the Society worldwide continues to increase as does the number of overall priests. These are indisputable facts which you choose to conveniently ignore. ”

Although he is wrong, I admire the fact that the author goes straight to the point and does not waste time. Let us try to answer in a similar way, point by point.

### **1. There is absolutely no justification for remaining at home when there is a valid Tridentine Mass in your area.**

Not true.

If this were true, what are we to make of the Catholics behind the Iron Curtain, in Poland, Hungary and elsewhere, who refused to attend the Mass of a “pax priest” (one who had gained the approval of the Communist authorities)? Those “pax priests” were certainly validly ordained and they offered a valid Tridentine Mass. How then could so many Catholics refuse to attend their Masses, even when they had no alternative on a given Sunday?

Let us take another example closer to our own era. In recent decades, we have seen the Church driven underground in China and replaced with a phoney counterfeit controlled by the Communist government (called the “Chinese Patriotic Catholic Association” or CPCA).

Clearly the ministrations of an underground priest cannot be relied upon to be all that regular, and being part of an underground Church will necessarily mean uncertainty and irregularity when it comes to the sacraments. What's more, due to the unusual circumstances, both the CPCA and the underground Church continued to use the Tridentine Missal all the way down to the 1990s in many places. From Wikipedia:

"Due to CPCA pressure, Mass continued for some years after Pope Paul VI's 1969 revision of the Roman Missal to be celebrated in mainland China in the Tridentine Mass form, and for lack of the revised text in Latin or Chinese, even priests who refused any connection with the CPCA kept the older form. As the effects of the Cultural Revolution faded in the 1980s, the Mass of Paul VI began to be used, and at the beginning of the next decade the CPCA officially permitted the publication even locally of texts [...]"

So: were the faithful (non-Communist, non-"patriotic") Catholics wrong to flee underground? Nobody once disputed that the CPCA had valid orders or that their Masses were valid Masses. Valid Tridentine Masses, as it happens. If, as we are told, "there is absolutely no way ever to justify remaining at home on Sunday when there is a Tridentine Mass available in your area," what ought those underground Catholics to have done? Suppose the priest who had been due to offer Mass for them in secret had been arrested on Saturday? Suppose there were no faithful underground priest nearby to begin with? What ought they to have done? Attend a CPCA Mass? Or is there more to being a Catholic than valid sacraments?

What about the old SSPX? I can remember the days when an SSPX priest would tell you that you were better off not going to an indult Mass, even if there was no SSPX Mass to go to. Take a look at the list of SSPX Mass centres in Great Britain in 2001, which we reproduced in a previous issue (*Recusant* 47, p.44). See how many of those Mass centres were bi-weekly or monthly? Regular weekly Masses were in the minority. In 2001, the majority of SSPX chapels did not have Mass every week. And yet was there ever an occasion where the faithful were warned about making a holy hour at home? Did the SSPX used officially to tell people to go to the Indult Mass? No? Why not?

The truth is that there are any number of reasons or circumstances which not only "justify" staying home and avoiding a "valid Tridentine Mass" but make it a positive duty. Anyone who says otherwise needs some remedial catechism.

Take another look at the baptism ritual. When the child is presented at the door of the Church on the day of his baptism, and the priest asks: "What do you ask of the Church?" What is the answer to this question? Is it "baptism"? Is it: "The sacraments"? How about: "Valid tridentine sacraments"..? Think about it. What is it which "gives life everlasting"..?

## **2. If there are concerns about being 'contaminated' by the views of a priest who doesn't fit your definition of a 'true son of Archbishop Lefebvre', why not sit outside during the sermon and leave straight after mass?**

Because that is not our main concern. This so-called "risk of contamination" is not, and never has been, our justification. You will not find that sentiment expressed anywhere in these pages going back fifty issues or seven years.

This does not mean that there are no negative effects which one would expect to see (and have been seen) as a result from regularly attending Mass at the SSPX, particularly those who know better but who, often through weakness, did not make the break. The gradual process of becoming slowly more liberal without realising it, being boiled alive like the frog



in the proverbial boiling pot is a very real danger. But that is something which comes more as a result of making our public confession of Christ secondary, and making own selfish desire to “get more sacraments” primary; it is not something which comes from “contamination” by the priest. And it is not the reason why we do not attend. The main reason why we do not attend the SSPX is because our presence there would offend Almighty God. This offence given to Almighty God which, I think, also brings in its train the weakening, the gradual loss of zeal, the diminution of Faith.

Again, let me emphasise this point. What you seem to present as our reason for not attending SSPX Mass is the opposite of the truth. We are not concerned with the individual priest. There may well be some very fine examples of priests still in the SSPX, but that doesn’t matter, it is beside the point. What matters is the official, public stance of the organisation. If you knew a “validly ordained” Orthodox priest and you happened to know him well enough to have heard him admit, in private, that the Catholic Church was the true Church, that he accepted papal primacy, etc. you still could not attend his Mass. The same goes for a priest who says the both New Mass and the Tridentine Mass: even if he told you that he hates the New Mass and thinks it is un-Catholic. What he thinks or says privately doesn’t matter, it doesn’t change a thing. What a priest admits in private does not count. I would attend the Mass of a priest whom, personally, I could not stand, provided he publicly stands for the truth; the converse is equally true, no matter how much you like a particular priest or agree with what he says, you ought not to support him as long as he is a member of something which publicly stands for compromise and denial of Catholic Tradition.

Anyone who thought and acted the way you describe would find himself faced with a truly impossible task. How can the average layman possibly be expected to vet every single priest? Especially in some SSPX chapels where different priests are rotated through from one week to the next, how could anyone be expected to know whether or to what extent this or that priest is a “true son of Archbishop Lefebvre”? It’s ludicrous.

### **3. As shocking as this may sound, there are graces to be earned at each and every Latin mass celebrated by a validly ordained priest.**

Again, I ask: What on earth were the faithful Chinese Catholics thinking? What madness overcame the Catholics behind the Iron Curtain? How could they have been so wrong?

The answer is that they were not wrong. Here is where I think the problem arises. The Council of Trent teaches that the sacraments actually contain the graces they represent. This is a contradiction of the Protestant teaching that they are only symbolic or that it is the ‘faith’ of the believer which somehow makes them work. But the fact that the sacraments are not merely symbolic and actually do contain the grace they represent, does not mean that one will always and everywhere and in all circumstances receive grace from a sacrament provided it is valid. That is not, never has been and never could be Catholic teaching. If that were so, then the majority of Catholics in Russia ought to be attending Mass at the Russian Orthodox and the 4th century Catholic faithful were wrong to steer clear of Arian priest and bishops.

What many Catholics today, your good self included, seem to believe is that the sacraments are some sort of magic talisman. They are like the ‘one ring’ of Sauron, whoever has it can use it, no matter how honestly or dishonestly he came by it. In reality, of course, you cannot “steal” a sacrament any more than you can cheat Almighty God. If you obtain a sacrament by doing something which displeases Him, then you would have been better off not having it.

Let us take another hypothetical example. Suppose there is a Tridentine Mass in your area.

Suppose, too, that it is "celebrated by a validly ordained priest." But suppose that priest had been suspended or even defrocked because he was a homosexual pederast who abused boys. Suppose that priest, according to the law of the Church, ought not to be celebrating that Tridentine Mass and you ought not to be attending it. Is it still true to say that "there is absolutely no way ever to justify" not going to that Mass? And what about the graces? Will you be getting those graces by attending the illegal Mass of a suspended homo-pederast?

We may never do evil that good may come of it. That being the case, may we attend a Mass which we know we ought not to attend, simply because it is valid and we want to steal, sorry I mean "earn" graces from it? If it is as simple as saying that one can gain graces from attending "**each and every** Latin mass celebrated by a validly ordained priest," does that mean that if the only Tridentine Mass is the one said by the suspended pederast, you have to go? You it seems, would say, "Yes, go". We, on the other hand, would say, "No, don't go". Very well, let's forget for one moment what you or I would say. What does *the Church* say about attending such a Mass offered by such a priest? Do I need to spell it out, or can you guess?

**4. I couldn't disagree more with the conclusions you make with regards to the SSPX, however, if ever I found myself in a situation where the only Latin mass available in my area was offered by a priest associated with the so-called 'Resistance' movement, I certainly wouldn't deprive myself of attending such a mass.**

Good. Though the real reason for attending is of course far more serious. You attend it because, once you are no longer in ignorance of what is really going on, you are morally obliged not only to attend but wholeheartedly to support the Resistance.

This does bring up an interesting point, though. The SSPX priests and superiors would not agree with you. They tell people not to attend the Resistance. They even sometimes punish people for attending. If you have your children in a SSPX school, just see what happens when you start regularly to attend the Resistance. The SSPX of yore told people not to go to the Indult Mass. The SSPX of today is fine with the Indult Mass (our own District Superior of Great Britain positively tells people to go to it!). But they used to recommend not to go. In neither case did or do the SSPX appear to agree with your mistaken notion that, "there are graces to be earned at each and every Latin mass celebrated by a validly ordained priest", or that "there is absolutely no justification" for staying away from any Tridentine Mass ever.

Staying home when it is the wrong Mass is the Catholic thing to do. It is what the Catholics did during the Arian crisis; it is what the Catholics did and do in China; it is what Catholics did during the upheavals of 16th century England; it is what Catholics did behind the Iron Curtain. It is what many Catholics do today in vast swathes of Russia, despite the ecumenism of the past fifty years.

**5. Going to mass is not the same as attending a political rally where our presence signifies support for the priest - the only reason we go to mass is to receive the necessary nourishment for our souls.**

Again, that is not true. The reason you go to Mass is to give glory to God, to assist in His worship, to give Him that which is His right. We don't give glory to God in secret; we don't worship Him in secret. Your idea that "the only reason we go to Mass is to receive the necessary nourishment for our souls" is in essence selfish. If you were talking about confession, I might agree with you: you need to take good care, but in the end which priest you confess to or how often to is really nobody's business. But Mass is not the same as confession, it is the

official public worship given to Almighty God by His Church. And we are not talking about a Mass said in private, on a weekday, by an elderly priest on one of the innumerable dusty and disused side altars of an old abbey church. We are, I think, talking about a publicly advertised Sunday Mass: a parish Mass or the equivalent.

Again, if what you say were true, what reason would there be not to attend the Mass of a “validly ordained” Arian priest if you were living in the Arian crisis 1,500 -odd years ago? What reason would there be for not going to the Mass of a “validly ordained” ‘pax priest’ behind the Iron Curtain? What reason for Catholics in China not to assist at the Mass of a “validly ordained” CPCA priest? None.

I really think you must snap out of this idea that your duty is somehow to “get grace” out of the sacraments by hook or by crook, and that how you get it does not matter. It is not only our interior actions which matter, but our exterior actions too. Our Lord tells us that we must confess Him “before men” if we wish Him to confess us before God the Father. When we die, when we go before the Judgement Seat of Almighty God, we will be judged not just on our interior thoughts and desires, but on our exterior actions. Remember that not everyone who says “Lord, Lord” shall enter the kingdom of heaven, but he who does the will of the Father. Note, he who does. It is what we do, our actions, which matter most.

**6. Our Lord said by their fruits ye shall know them. The number of faithful supporting the Society worldwide continues to increase as does the number of overall priests. These are indisputable facts which you choose to conveniently ignore.**

“Indisputable”..? I hope you will forgive me then, if I dispute some of your “facts.”

First, I hate to break this to you, but the number of faithful has been noticeably in decline for a few years already. There are noticeably fewer chapels in Great Britain than there were even ten years ago. In the 1970s there were perhaps 2,000 faithful at the SSPX in this country. By the year 2000 it was more like 1,500; by 2012 more like 1,000. Who knows what it is now.

Second, does that argument not strike you as rather facile? What are the “fruits” that we should be looking for? Is it simply a numbers game? If that were so, then the SSPX is not and never was the answer. The Novus Ordo has far more priests, even today. In my country there are 15 SSPX priests compared to some 3,500 novus ordo priests, or 233 for every one SSPX priest. I have heard it said that there may be as many as 200 or more SSPX priests in France. But even if there were 250, that is still less than 2% when compared with an estimated 13,000 conciliar priests. The US District website says that there are 89 SSPX priests in that country; but there are around 35,000 novus ordo priests, or 393 for every one SSPX priests. We could go on. You get the idea, I think.

That is just priests. You in fact mentioned the number of faithful supporting the Society. Unfortunately, there again it’s the same story. Around 1,000 faithful (perhaps less) in Great Britain compared to somewhere in the region of 700,000 or 800,000 Catholics who attend the novus ordo on Sundays. In the USA, around 25,000 faithful attend the SSPX, according to the SSPX themselves ([sspx.org/en/general-statistics-about-sspx](http://sspx.org/en/general-statistics-about-sspx)) versus roughly 2.75 million souls at the novus ordo on a given Sunday (39% of 70.4million total, according to a 2018 Gallup survey). Significantly less than 1%, in other words.

‘Ah, but that doesn’t count!’ - I can hear the cry - ‘Those are novus ordo Catholics, they’re not Traditional! They don’t have the same spirit! They’re lukewarm! They believe all sorts of heresies! You’re not comparing like with like! They don’t count!’ Very well. But that’s my

point - it isn't really a question of numbers then, is it? We need to dig a little deeper than the skin-deep analysis found in raw figures. If we agree that it has more to do with the spirit, the ardour and zeal or whatever else, perhaps it would be more fruitful to look at those qualities as they are found at the SSPX and compare it to the old SSPX and the Resistance of today.

In the old SSPX, it was normal for a priest to say three Masses on Sunday in three different locations and to spend the rest of the day on the road, travelling hundreds of miles between each one. That is still the case in the Resistance today, except that the priest will have to travel even greater distances between Mass centres than was the case before. The SSPX priest in the old days used to do anointings at all hours of the day and night, as does the Resistance priest of today. In the days of the old SSPX, the typical SSPX Mass centre in Great Britain was a rented hall with Mass once or twice a month. Whenever there was Mass there, the faithful supported it even if they had to travel some distance themselves. On the Sunday when there wasn't Mass, many of them sanctified the day without Mass, rather than involving themselves in the compromise of the Indult Mass. The typical SSPX faithful knew why he was there, what the fight was about and why it was necessary to support the work of Archbishop Lefebvre. For the typical faithful at an SSPX chapel today, alas, that is increasingly less the case. The typical SSPX priest of today travels far less, grumbles when he does have to travel, expects to have everything laid on for him and would as soon close the Mass centre down as carry on saying Mass in a rented hall. The old SSPX was not afraid to carry Christ into the public forum, processions, for instance, used to go out of the Church and down the street; the new SSPX are often too scared to leave the property. The faithful of the old SSPX, the died-in-the-wool Lefebvrists might sometimes have been eccentric, they might have been offensive, they might have been many things, but one can also imagine them being martyrs. Somehow, try as I might, I just cannot picture the typical modern-day SSPX faithful defying princes and rulers and laying down his life for Christ. Which of the two have "the fruits", where do we see more zeal, greater ardour, more devotion? The old SSPX or the new SSPX? Which one does the Resistance today more closely resemble?

One could dig even deeper and have a look at the signs of worldliness: standards of modesty in dress; the size of families; whether one would overhear "right-wing conspiracy theory" -type conversations versus "mainstream normie" conversations after Mass; the old SSPX, where families were urged not even to have a TV in the home, versus the modern equivalent homes where electronic gadgets and screens abound. We could go on. The presence or absence of Catholic Action and other lay initiatives, of Catholic Social teaching, including controversial topics such as true Catholic social order, the evils of usury, etc. The fact alone that in 2013 the SSPX purged all the Fr. Denis Fahey articles from the US District website speaks volumes.

Finally, let me say a word about your boast that "the number of overall priests" in the SSPX "continues to rise." It is true that there are more SSPX priests than ever before, but this is a double-edged sword, and I wouldn't shout it too loudly about it if I were you. Firstly, if things had continued as they were, one ought to see an exponential rise, not the more-or-less straight-line increase which we see over the past forty-something years. Vocations are supposed to come from SSPX chapels run by SSPX priests, aren't they? How then do you explain that there are more SSPX priests than there were in earlier times, but more or less the same number of vocations and ordinations? The number of vocations-per-priest must surely be less..? Secondly, what are those priests doing? In the USA there are 89 priests looking after 103 chapels. In the 1990s there were roughly one-third the number of priests looking after the same number of chapels. How is that possible? It is only possible due to a diminution of apostolic zeal. The number of priests, as we saw earlier by comparing it to the novus ordo, is not the only thing that matters. If what matters is the quality of those priests, the zeal of those priests,

then you need to start worrying. The current model SSPX priest is greatly inferior to his 1980s counterpart, in his actions, his spirit and even his loyalty to Catholic Tradition. No SSPX priest from a couple of decades ago would ever have been found dead publishing the kind of modernist nonsense about evolution which Fr. Paul Robinson's book contains. Is it not an insult to St. Pius X that the Society which bears his name should be publishing and promoting some of the very same ideas which gave rise, towards the end of the 19th century, to the modernism which he had to condemn?

## Conclusion

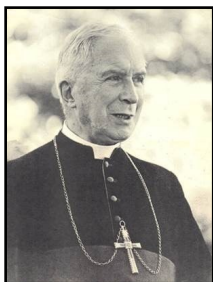
As to the whole of what you have said, in case you hadn't gathered I think you are wrong. I am sure that it is not entirely your fault, however. And I am equally certain that there are others out there who think along the same lines. All I will conclude for now is that the clergy seem to have done a very poor job in instructing the faithful. Many Catholics, for instance, are under the mistaken impression that Sunday Mass attendance is one of the ten commandments. It is not. Sunday Mass attendance is a commandment of the Church. What the ten commandments require is that we sanctify the day. One of the main ways in which we do this is by attending Mass, if you can (abstaining from servile work being another). In normal times, that would simply mean that you attend your nearest Mass. These are not normal times. Since attending Mass is a commandment of the Church, it is for the Church to provide you with a Mass which you can attend. Any Mass which would involve offending Almighty God, is clearly not a Mass which you can attend. If there is a Mass nearby which you can in conscience attend and where your presence would not involve a compromise on the level of the Faith and would not, therefore, offend Almighty God, then you must attend it on Sundays and holy days. You must also try to make an extra effort to travel further to such a Mass, and if the effort seems too great, the circumstances too inconvenient, you must try not to resent it; rather, you must ask yourself why it is that Almighty God planned from all eternity for you to be living through this, why He wishes for you to find yourself facing such a choice. Then you must respond with generosity, urging yourself and summoning as much love and devotion towards Him as possible, and telling Him that you will prove your love and devotion for Him through your actions.

## Future Priests' Visits

11th - 19th January (Fr. Rafael)

Full Mass schedule will posted at:

[www.therecusant.com/resistance-mass-centres](http://www.therecusant.com/resistance-mass-centres)



*Thank you for continuing to support:*  
**"The Recusant Mass Fund"**

**Account No.: 47152560 Sort Code: 30-95-89**

**IBAN: GB11LOYD30958947152560**

**BIC: LOYDGB21041**

*May God Bless Your Generosity!*





**21-24 November 2019**

**Fr. Hewko visits London, Dublin,  
Liverpool and Suffolk.**





**30 Nov. - 1st Dec. 2019  
Fr. Fuchs visits London,  
Suffolk and Grantham.**



**Fixing the Mass Centre:  
some DIY in Orford...**



*[Advent 2019 marks fifty years of Pope Paul VI's 'New Mass.' This article was taken from the March 2000 issue (No.191) of 'Catholic,' kindly provided to us by a reader. The editor of 'Catholic' (Mr. McLean in those days) in turn took it from the SSPX Irish bulletin, produced by Fr. Dubroeuq, who in turn translated it from the MJCF's bulletin 'Savoir et Servir,' where it originated. Oh for the days when the SSPX used to give us this sort of thing! How times have changed! The article ends with an Editor's Note which reads: 'We encourage readers to copy this article and distribute it as widely as possible' - a sentiment which matches our own exactly. In that same spirit we have decided to reproduce the whole article and not just some choice extracts. We have left everything the same, including the following introduction, also printed in 'Catholic'. - Recusant Ed.]*

## The New Mass

*Thirty years ago, on November 30 1969, the First Sunday of Advent, Pope Paul VI's imposition of the New Mass on the priests and faithful of the Roman Rite went into effect. Cardinals Ottaviani and Bacci in their 'intervention,' bishops (including Mgr. Lefebvre and Mgr. de Castro Meyer) and thousands of priests and faithful opposed this poisoned neo-Protestant rite, coming from heresy and leading to it "which represents as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent" (The Ottaviani Intervention). At the same time, those defenders of the Faith continued to refuse the other reforms coming from the Second Vatican Council.*

*The following article, which gives the definition of the New Mass, has been translated from the magazine Savoir et Servir, No.55, a publication of the 'Mouvement de la Jeunesse Catholique de France' (MJCF), a traditional French Catholic youth group. The translation has been checked by Fr. Louis-Paul Dubroeuq, the Superior of the Society of St. Pius X in Ireland. This article is rather longer than those we normally publish, but we think it so important that it is presented here in its entirety. We recommend that readers save this article because it will assist in discussions with others who may wonder why we traditional Catholics so vehemently defend the traditions of Holy Mother Church, and totally reject the New Order of Mass.*

*- St. John's Bulletin (SSPX Ireland), October - December 1999*

### Definition of the New Order of Mass

When an artist shows his finished painting, he doesn't need to explain what he intended to paint: a group of houses surrounding a church in the pouring rain, and above it a dark sky with a jagged flash of lightning - this is enough to give the impression of a village in a storm. It is impossible to be wrong about this - unless one is blind, or has never seen either a storm or a village.

The same is true in the case of the New Mass. A study of the rites it contains ought to be enough to show us what its nature is: we should easily be able to conclude that it is ambiguous and ecumenical, capable of both Catholic and Protestant interpretations. Some people however, do not get as far as these conclusions, either because they are blind or myopic, or because they do not know what a Protestant service is, a normal state of affairs for Catholics. They do not have sufficient points of comparison and, since they are Catholics, and the New Mass is ambiguous and can be interpreted in a Catholic way, they naturally interpret it in that way.

There is a way of showing such people: let the "artist" speak for himself. If he says he has



painted a village in a storm, there is no further reason to doubt him. That is what we shall do in this final section. We shall examine the explanation of the New Mass given by those who constructed it.



On April 3, 1969, at the same time as the New Order of Mass, Pope Paul VI promulgated a General Introduction (*Institutio Generalis*) which was to replace the “General Rubrics” of the Missal of St. Pius V. This long document was not content, like the traditional rubrics, to indicate how the Mass was to be celebrated: as its principal editor said, it was “a comprehensive theological pastoral, catechetical and rubrical explanation, showing how the mass is to be celebrated.” Therefore we can refer to this text if we wish to comprehend the theology of the New Mass.

However, as soon as it was published, this text created a scandal, so much so that Paul VI ordered it to be revised. A new, slightly improved edition of the

**Our source. This was what we used to get from the SSPX less than 20 years ago...**

General Introduction appeared in 1970, but the liturgical text of the New Order of Mass itself was not changed. For greater clarity, we shall refer here to the first version of the *Institutio Generalis* and we shall examine four essential points:

- a. Transubstantiation,
- b. the propitiatory character of the sacrifice,
- c. the sacerdotal character of the Priest and,
- d. the definition of the Mass.

## The Practical Negation of Transubstantiation

The word “transubstantiation” does not figure in any of the 341 articles of the *Institutio Generalis*. In 1794 Pope Pius VI condemned a proposition of the Synod of Pistoia *simply because*, in setting forth the Catholic teaching, it omitted to mention the word “transubstantiation”, which is the only word exactly describing what takes place at the consecration. For this reason alone, this theological proposition was condemned as “being favourable to heretics”. There can be no doubt therefore, that the *Institutio Generalis* can be said, at the very least, to be “favourable to heresy”.

We say “at least”, for there is worse. The condemned proposition of the Synod of Pistoia was setting forth Catholic doctrine, whereas the *Institutio Generalis* does not do so. The term “real presence” no longer appears in the text. True, some articles say that “the oblations become the Body and Blood of Christ”, that during communion the faithful “receive the Body of Christ” and that “under each of the species alone the whole Christ and true sacrament is received; ...those who receive only one species are deprived of no grace necessary for salvation,” but all these propositions could be accepted by Protestants who admit a certain (spiritual) presence of Christ in the species of bread and wine. They reject the *real presence* as designated by *transubstantiation*, which is not affirmed in the *Institutio Generalis*.

Furthermore, the context weakens these articles, for Christ’s eucharistic presence seems to be put on the same level as His spiritual presence in the “word of God” or in the assembly: “When Sacred Scripture is read in the Church, God himself speaks to his people; and Christ, **present in his Word**, proclaims his gospel” (art. 9). “When the entrance song is finished, the priest and the entire congregation make the sign of the Cross. Then the priest, by means of the greeting, **signifies to the congregation the presence of the Lord**” (art. 28). “In the readings ... **through his word** Christ himself is present in the midst of the faithful” (art. 33). “The greatest reverence is to the gospel reading shown to the part of the faithful, who by means of

the acclamations recognise and acknowledge that **Christ is present** and is speaking to them..." (art. 35).

How then should we not also interpret the following as a spiritual presence: "The Last Supper, which Christ instituted the memorial of his death and resurrection, is made continually **present** in the Church when the priest, representing Christ the Lord, does the same thing which the Lord himself did..." (art. 48).?

This ambiguity is reinforced by article 8, which seems to put the "liturgy of the word" and the "eucharistic liturgy" on the same level, and particularly by article 7, to which we shall return.

### The Propitiatory Character of the Sacrifice is Effaced

The word "sacrifice" occurs about ten times in the *Institutio Generalis*, but the Council of Trent is very clear on this subject, showing that it is not enough to use the word "sacrifice". *"If anyone says that the sacrifice of the Mass is only a sacrifice of praise and of thanksgiving, or that it is a bare commemoration of the sacrifice consummated on the Cross, but not a propitiatory sacrifice; ... let him be anathema."* (Session XXII, ch. IX, can.III)

The word "propitiatory" does not appear in any article of the *Institutio Generalis* and if several articles mention the sacrifice of praise and of thanksgiving, and the memorial, the aspect of propitiation is always suppressed.

Moreover, the *Institutio Generalis* insists that the Mass is not only a memorial of the Passion, but also of the Resurrection and Ascension. This is true, but only insofar as Christ's Resurrection and Ascension are the necessary crowning of His redemptive mission and the consequence of His Sacrifice. The Mass is principally the renewal of Christ's sacrifice; and it is because the latter is not complete without the Resurrection and Ascension that the Mass also includes - albeit in a subordinate way - the celebration of these mysteries of the life of Christ. By omitting to make this clear and by speaking of the Mass as a "memorial of the Passion and Resurrection of Christ" or as the "memorial of the Lord", the *Institutio Generalis* attenuates its sacrificial aspect.

We must also draw attention to the ambiguity of the term "memorial". Catholic theology had already used the term, but its meaning was carefully defined: it referred to a *sacramental* memorial, and the nature of a sacrament according to Catholic theology, is to render *really* present the supernatural (invisible) reality which it signifies through a visible sign. It is not merely a question of "remembering" but of *rendering present* the sacrifice of the Cross, thanks to the words of consecration. These precise definitions are not given; it seems, rather, that the word "memorial" has been chosen deliberately to signify something different from what is meant in Catholic theology. Max Thurian [of the Protestant Taizé community] wrote: "The sacrificial aspect of the Mass, which was the source of so many misunderstandings, is now illuminated by the biblical theme of the memorial. The acceptable sacrifice which saves the world is the sacrifice of Redemption, and it is the memorial of this sacrifice which the Church celebrates today by offering the Body and Blood of Christ."

Or, as A. Fernet wrote, "In the word 'memorial' we have the biblical idea which will reveal all its richness and all its unifying and ecumenical power in providing an account of the Eucharist."

The Second Vatican Council itself underlined the ambiguity of this word 'memorial' when speaking of Protestants: "...although we believe they have not preserved the proper reality of the eucharistic mystery in its fullness, especially because of the absence of the sacrament of Orders, nevertheless, when they commemorate the Lord's death and resurrection in the Holy Supper, they profess that it signifies life in communion with Christ and await his coming in glory. For these reasons, the doctrine about the Lord's Supper, about the other sacraments, worship, and ministry in the Church, should form subjects of dialogue."

This quotation is interesting: in 1964 Vatican II defines the Protestant Supper as “the commemoration of the Lord’s death and resurrection,” and hardly five years later, thanks to “dialogue” with Protestant experts in the liturgy *Consilium*, the same expression defines the new Catholic Mass!

Article 55 is similar, speaking of the Consecration as the “narration of the institution”, without making it clear that it is not *only* a narration.

Worse still, the sacrificial aspect is pushed into second place. For the Church, the Mass is first and foremost a sacrifice, and if it can also be called a “meal”, this is always with reference to the sacrifice: the “meal” is essentially a way of uniting oneself to the Victim of the sacrifice (like eating the victim in the Old Testament).

Now, while the word “sacrifice” is mentioned about ten times in the *Institutio*, the “meal” aspect is omnipresent: there is ceaseless talk of the “feast”, of the “Lord’s table”, of “spiritual food”, etc. From reading the *Institutio Generalis* one would never understand that the Mass is essentially a sacrifice - which is what the Church teaches.

Here again, Protestant influence is evident. The theology that underlies the New Mass is *not* Catholic. It does not explicitly deny any truth of faith, but instead it says *something else*.



*Paul VI with the six Protestants who helped create the New Mass (l-r): George, Jasper, Shepherd, Kunne, Smith, and Thurian.*

## The Sacerdotal Character of the Priest is Diluted

In this matter, three essential realities are denied by Protestants:

1. Jesus Christ is the principal Priest offering the Holy Sacrifice of the Mass (by the hands of the priest); He is simultaneously Priest and Victim of the Sacrifice of the New Covenant.

2. It follows from this that the priest is, first and foremost, not the representative of the people, but the (free and willing) “instrument” of Jesus Christ, the Sovereign Priest.

3. Thus there is a difference not only of degree but of nature between the priesthood of the priest, which is an active priesthood (since he has the power to act in the name of Christ), and the “priesthood” of the faithful, which is passive (since they have the power to participate in the sacrifice of Christ which is offered by the priest in the name of Jesus Christ).

Let us now examine what the *Institutio Generalis* teaches on these subjects.

Certain articles explain that the Mass is “an act of Christ and the Church” and that in it the priest represents Christ; but the context waters down these expressions:

- “the priest presides over the assembly in the person of Christ” (art. 10).
- “The Last Supper, in which Christ instituted the memorial of his death and resurrection, is made present in the Church when the priest, representing Christ the Lord, does the same thing which the Lord himself did...” (art.48).
- “The priest celebrant likewise heads the assembled congregation in the person of Christ, presides over its prayer, proclaims to it the message of salvation, associates the people with himself in offering the sacrifice through Christ in the Holy Spirit to God the Father and shares the bread of eternal life with his brethren. Therefore, when he celebrates the Eucharist, he is to serve God and the people with dignity and humility, (and, in the manner of conducting himself and pronouncing the divine words, to show to the faithful the living presence of Christ.” (art. 60).

There is nothing here to make clear what is affirmed by the Council of Trent, namely, that in

the Mass Jesus Christ “offers himself to be immolated for the Church through the ministry of priests”. In fact the recommendation that the priest should “in the manner of conducting himself ... *show to the faithful the living presence of Christ*” tends rather to make him a mere actor in a theatrical presentation; this is very close to the Protestant idea.

Similarly, the emphasis placed on the priest’s “presidential role” tends to obscure the specific character of his priesthood. According to the Council of Trent, this priesthood “was instituted by the same Lord our Saviour, and that to the Apostles and their successors in the priesthood was the power delivered of consecrating, offering and administering His Body and Blood, as also of forgiving and retaining sins.” (Session XXII, ch.1). There is nothing of this in the ***Institutio Generalis***. On the contrary, certain of its explanations actually attack the Catholic understanding of priesthood:

Article 10: *“Of what is assigned to the priest, the Eucharistic prayer holds first place, for it is the climax of the whole celebration. Then there are the prayers, (etc.) ... The priest, who presides over the assembly in the person of Christ (personam Christi gerens), addresses these prayers to God in the name of the holy people in its entirety and of all those present.”* This is a very serious error, since while it is true that a part of the “Eucharistic prayer” is effectively said “in the name of the holy people in its entirety”, this is *not* true of the central part of this prayer, that is, the Consecration. The Consecration is said in the name of Christ alone. So we see that this article attacks the Catholic dogma according to which Jesus Christ is the principal Priest Who offers the Holy Sacrifice by the hands of the minister.

Article 12: *“The nature of the ‘presidential’ parts demands that they be voiced loudly and distinctly and be listened to attentively by all.”* It must be noted that the Eucharistic prayer was mentioned as one of the “presidential” prayers. Quite apart from the fact that this practically negates the specific character of the priest (who is regarded here only as a “president”), it flatly contradicts the Council of Trent.

Article 12: says that the Canon (a “presidential” prayer) should, of its “nature” be voiced “loudly and distinctly”: this is not, therefore a purely practical recommendation, but a universal principle that touches the essence of this prayer. The Council of Trent however, teaches the exact opposite: “If anyone says the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned ... let him be anathema.” (Session XXII, ch.9, canon 9).

Article 271: which urges the celebration of Mass facing the people, contradicts the Church’s tradition and manifests an erroneous idea of the priest’s role. Instead of being the guide in a common action drawing men into Christ’s oblation, the anonymous representative of the Mediator between God and men Who is put at their head in order to offer Himself as a Victim, the sacrificing Priest Who, in the place of the Word Incarnate, presents Himself before the Eternal Father, the priest now seems to be the president of a festive meal, an actor playing the stage role of Christ, or worse still, sometimes the animator of a humanistic funfair.

Instead of being turned entirely towards God, the Mass becomes a human face-to-face encounter. And is it a pure accident that the origins of this refocussing of the assembly can be found in Calvinist practice?

If the Catholic teaching on the role of the priest is not openly denied by the ***Institutio Generalis***, it is passed-over in silence, just like the propitiatory sacrifice and transubstantiation. The effect is to suggest a Protestant version.

### A Definition of the Mass that Inclines towards Protestantism

Article 7 constructs a synthesis of all the aspects developed in the rest of the document on the meaning of the Mass. This is the key to the ***Institutio Generalis***; it sums up in a single formula what the other 340 articles teach: “The Lord’s Supper (the Mass) is a sacred assembly or congregation of the people of God who come together, with a priest presiding, to

celebrate the memorial of the Lord. Therefore, Christ's promise, 'Where two or three meet in my name, I shall be there with them' (Matt. 18:20), is eminently realised in a local assembly of Holy Church."

This article appeared out of the blue as a definition of the New Mass, and provoked energetic reactions. The editors of the New Order of Mass wanted to save face by pretending that it was not a definition of the Mass but rather the description of a rite and that the *Institutio Generalis* was not a doctrinal document. Annibale Bugnini went into print to say that, "This presentation should not be regarded as a doctrinal or dogmatic document, but as a pastoral and ritual instruction describing the celebration and its parts." But this argument is highly debatable, for various reasons:

1. Firstly, because it contradicts what the same Annibale Bugnini taught a few months earlier, when he said that this document was "a comprehensive **theological**, pastoral, **catechetical** and rubrical explanation, showing how the Mass is to be **understood** and celebrated." If these words mean anything, they mean that the document is presenting a *doctrine* concerning the Mass. Pope Paul VI himself affirmed the same thing: "There is something else to which the Holy Father would like the participants of the 'Liturgy Week' to devote attention. The New Missal is preceded by a 'General Introduction' which is not a simple collection of rubrics but a synthesis of the **theological**, ascetical and pastoral principles which are indispensable both for a **doctrinal** understanding of the Mass and for its celebration, catechesis and pastoral significance." It cannot be denied, therefore, that the *Institutio Generalis* has a doctrinal scope; the way in which Annibale Bugnini tried to deny this, involving himself in self-contradiction, casts doubt on his honesty.

2. Whatever the intentions and declarations of its authors may be, Article 7 presents itself as a definition: it says what the Mass *is*, what constitutes its *specific nature*. It is not content to *describe* a rite: it gives its *meaning* (memorial of the Lord, Christ's promise) and relates it to a passage of Holy Scripture (the Last Supper, the quotation of Matthew 18:20) and to *theological* concepts ("people of God", presence of Christ). It is a doctrinal formulation.

3. Finally, this Article 7 perfectly sums up what the whole document teaches concerning the Mass; it is the key to the meaning of the liturgical reform as it appears both in its rites and what the *Institutio Generalis* says.

One final time let us go through the characteristics of the New Mass as summarised in Article 7:

1. An "**Assembly**". The definition mentions this idea three times; it seems to be something essential. A comparison is very revealing here: the *Ordo Missae* of St. Pius V begins with two words: "*Sacerdos paratus*" - ("*The priest being equipped*", i.e. clothed in his priestly apparel and ready for the celebration of the Holy Sacrifice); the New Missal, by contrast, begins with the words: "*After the people have assembled*". This already indicates a whole shift. In the first case we have a sacerdotal action on the part of a priest through whom Our Lord is about to renew the oblation of His Sacrifice; in the second case we have an assembly of the faithful "presided over" by the priest.

Let us remind ourselves that, in all its 341 Articles, the *Institutio Generalis* never once says that Jesus Christ is the principal Priest of the Mass; all the changes introduced into the *Ordo* go in the direction of obscuring the priest's sacerdotal character.

2. A "**Memorial**". The Catholic Mass is a sacrifice, whereas the Protestant Supper is a simple commemoration. The expression "memorial of the Lord" introduces two ambiguities here:

- \* the word "*memorial*" can be understood in the sense of the Protestant "simple



commemoration” because no explanation is given which would establish a Catholic meaning. Once the word has been used by Protestants, it has become equivocal.

\* the phrase “*of the Lord*” empties out the sacrificial character of this memorial, which seems to refer to Christ’s entire life, or else to His “farewell meal with his friends”.

This whole New Order of Mass tends in this direction. The offertory no longer expresses the propitiatory character of the sacrifice. The canon allows the consecration formulas to be taken as a simple narrative; ultimately it becomes a kind of stage presentation in which the priest, playing the part of Christ, revives the faith of believers and facilitates a *certain* spiritual presence of Christ. The *meal* aspect (which is normally secondary, because it is relative to the sacrifice) takes precedence over the sacrificial aspect both in the *Institutio Generalis* and in the New Mass (the offertory no longer speaks of Host and Victim but of “*bread*” and “*spiritual drink*”).

3. An essentially **spiritual presence**. The application of the quote from St. Matthew, (“*When two or three are gathered...*”) to the Mass is a very serious matter. If it does not formally utter a heresy (at Mass, as at all communal prayer, there is a particular presence of the Lord thanks to the communal exercise of the theological virtues), it is very close to heresy and favours it quite scandalously by what it does *not* say, namely, that in the Mass Our Lord Jesus Christ is really present, not only in a spiritual way, but in His Body, His Blood, His Soul and His Divinity; and this presence is produced not by the faith of the assembly but by the ritual words pronounced by the priest.

## Conclusion

Article 7 gives a perfect explanation of the internal coherence of the New Mass. Now a grace question arises: is not this Article 7 heretical? Is it possible without heresy to define the Mass as “*a sacred assembly or congregation of the People of God who come together with a priest presiding, to celebrate the memorial of the Lord. Therefore, Christ’s promise, ‘Where two or three meet in my name, I shall be there with them’ (Matt. 18:20), is eminently realised in the local assembly of Holy Church.*”?.

A distinction must be drawn here:

**a.** Article 7, *considered as an absolute definition*, is incontestably heretical. A definition ( - by definition!) must allow us to grasp the nature of the thing defined. If it does not allow us to grasp this nature, it is a bad definition. For example, if I say that Jesus Christ is a man, it is a partial truth, but a truth nonetheless. But if, on the other hand, in *defining* the person of Our Lord Jesus Christ, I simply say that He is a man, I am uttering a lie and a heresy, because a definition must manifest what is essential about this reality, and here I am concealing what is essential: His Divinity.

**b.** Article 7, *considered as a simple affirmation* is not necessarily heretical (since it does not say anything formally false), but it is gravely incomplete and is dangerously favourable to heresy.

Is Article 7 the definition of the New Mass? Is the New Mass heretical? The question is more complex than it may seem at first sight, and requires a very careful answer:

Article 7 is a perfect summary of the *Institutio Generalis*, which is in turn the explanation of the New Mass. To the unwary reader, Article 7 would necessarily seem to be the definition of the New Mass. However, it does not claim *explicitly* to be such a definition, and, in order to face their critics, its authors have claimed that it *was not* a definition.

In other words, the *Institutio Generalis* of 1969, considered in itself and according to its own logic, and without introducing any external criterion of interpretation, certainly implies an heretical understanding. Yet, insofar as it does not explicitly contradict any dogma of faith, a Catholic who applies to it a Catholic meaning (which it does not, in itself, possess) can

understand it in an orthodox way. In this case it will appear no longer heretical, but “only” gravely defective and favourable to heresy.

The same thing applies to the New Order of the Mass. Taken in itself, it lacks Catholic meaning. Its immanent principle of organisation is not the Catholic Faith. In other words, intrinsically, by what it signifies of itself *it is not a Catholic Mass*.

Must we conclude that Masses celebrated according to the new *Ordo Missae* are invalid? No. Three conditions suffice for a Mass to be valid:

- The matter designated by Christ (wheat bread and grape wine);
- The words of consecration;
- A validly ordained priest who intends to do what the Church does.

A Catholic priest who, without any other ceremonies, were to pronounce the ritual words over bread and wine with the intention of consecrating them and of offering the Sacrifice, would be committing a grave sacrilege by performing the Holy Sacrifice without surrounding it with the necessary respect (and this is strictly forbidden by the Church), but the Mass would nonetheless be valid. The main problem is the priest's intention. Ordinarily (and in the Traditional Mass) the rite itself, which is explicitly Catholic, provides this intention. In a way, the priest has only to let himself be carried by it and acquiesce interiorly to what the rite expresses.

This Catholic meaning however, is no longer present in the new rite (since the consecration can be taken for a simple narration). The priest has to make a personal act of will to interpret it in a Catholic manner if he wants to adhere to the Church's intention.

An example may make this clear. A kitchen knife is not a weapon; by its purpose and its own nature, it is an item of kitchenware. But if, during a riot, the police arrest a demonstrator carrying a kitchen knife he will be charged with carrying a *weapon* “*with intent*”. The kitchen knife, which is not a weapon in itself, becomes one through the intention of the one carrying it. According to its nature it *can serve* as a weapon. The same thing applies to the New Order of Mass: strictly speaking, according to its own nature, it is *not* a Mass. (The principle of unity of this rite, that which organises and orders its different parts, is *not* the Catholic definition of the Mass). However, it is a rite, which is *apt* to be used as a Mass - if the one using it has the intention to do so.

### Two conclusions follow from this principle:

1. A celebration performed according to the *New Ordo* is not necessarily invalid. A Catholic priest can impart a Catholic meaning to this rite and make it really a Mass; but, since the rite is not Catholic of itself, ***such a celebration will always be doubtful***. For a Mass celebrated according to the Traditional rite to be valid, it suffices for the priest to accept the meaning carried by the rite itself, unless he introduces some obstacle; and insofar as he uses this Traditional rite, it can be reasonably assumed that he accepts its meaning. The same does not apply to a celebration performed according to the *New Ordo* because this rite does not, of itself, express the Catholic Faith; there is no way of being certain *a priori* that the priest is actually imparting the meaning of the Catholic Mass to this rite. Since the rite is not intrinsically Catholic, its validity is *a priori* doubtful, and theology teaches us that we should abstain from receiving doubtful sacraments.

2. Even if valid, the Mass celebrated according to the *New Ordo* is performed within a rite, which is not Catholic. We need only consider the marks of respect surrounding the Blessed Sacrament (gilded vessels, etc.) to realise that the Holy Sacrifice cannot be enshrined in a ceremony which is not perfectly Catholic. The respect due to Our Lord demands a faultless monsternce, spotless ornaments and a rite as pure as gold. What are we to say of an ecumenical rite, which is not of itself Catholic, and which is used to diminish all the marks of respect towards the Real Presence, a rite which is used as such by those who do not believe in

the representation of the Sacrifice of the Cross and in the miracle of transubstantiation? It is impossible. Anyone who has understood what the Mass *is* and what the New Order of Mass *is*, will not be able to bear to see them linked. It is an objective outrage to the divine Majesty and Divine Justice.

Of course, God will not attribute this outrage to those who are unaware of it, and we have no intention of judging the good priests and faithful who, through obedience, have accepted the New Mass in a Catholic spirit, without realising what is at stake. God will no doubt look on them with mercy. But as for us who have seen, we cannot continue to tolerate these unconscious blasphemies. We must refuse to participate in them and try to wean truly Catholic souls away from them.

*“os biligue detestor,”* God says. *“I hate language with double-meanings.”* How could He appreciate an ecumenical, equivocal, ambiguous Mass?

The New Mass faces us, willy-nilly with the necessity of making a choice, like the faithful of the Vendée. It has been well observed that many martyrs of the French revolution were not martyred so much for having attended Mass celebrated by priests who would not accept the Revolution, as for having refused to attend Mass celebrated by those who were *“jureurs”* (who had sworn allegiance to the revolution). It was their refusal which was considered to be so serious. We are in the same situation today: certain Masses, even if they are valid (as were the Masses of the *juteur* priests) must be met with a clear and straightforward refusal when they offend the honour of Our Lord. For the Immaculate Host to be offered, it is essential to have a rite that is beyond reproach.



“We must strip from our Catholic prayers and from the Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren that is for the Protestants...”

Annibale Bugnini, 1965

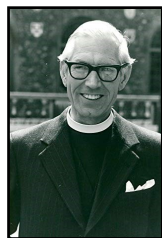


“The intention of Pope Paul VI with regard to what is commonly called the Mass, was to reform the Catholic Liturgy in such a way that it should almost coincide with the Protestant liturgy.”

Pope Paul VI’s close friend Jean Guittou  
(quoted in *Christian Order*, 1994)

“Today’s liturgical study has brought our respective liturgies to a remarkable similarity, so that there is very little difference in the sacrificial phrasing of the prayer of oblation in the [Anglican] Series Three and that of Eucharistic Prayer II in the Missa Normativa (Novus Ordo Missae).”

Ronald Jasper, Catholic Herald, 1972



# “My Catholic Faith”

## Book Review

I first came across this catechism in England: it was being promoted on these shores by an American priest, in the middle of the last decade. Given that it seems to be relatively widespread and that *Angelus Press* is still pushing it on unsuspecting souls, it is worth looking at it a little more closely and warning those who might not know any better.

Let’s put the conclusion at the beginning, to save time. **It’s no good!** Don’t buy a copy, don’t recommend it to anyone. If you want an idea as to why, then by all means read on.



The screenshot shows the Angelus Press website. At the top is a navigation bar with links: HOME, STORE, RESOURCES, THE ANGELUS, CONFERENCES, SUPPORT, DONATE, 800-968-7137, and a shopping cart icon. Below the navigation bar is a breadcrumb trail: Home / Products / My Catholic Faith. The main content area features a large image of the book 'My Catholic Faith' by Angelus Press, SKU: 3006, ISBN: 963903268, priced at \$44.95. To the right of the book image is a quantity selector set to 1 and an 'ADD TO CART' button. Below the book image are several smaller images showing different views of the book. To the right of the book image, there is a description: 'The classic 1954 edition of this fabulous catechism is available again. COVERS THE THREE ESSENTIAL ASPECTS OF THE FAITH. 193 chapters in three sections: What to Believe, What to Do, and Means of Grace. STRENGTHEN YOUR KNOWLEDGE OF THE TRUE FAITH. Abundant Scriptural quotations (excellent for proving Catholic Doctrine to "Bible-believing" Protestants). It's also an excellent tool for dealing with liberal Catholics because two subjects of utmost importance are thoroughly treated: the true nature of the Catholic Church (today denied by false ecumenism) and the Holy Sacrifice of the Mass (today obscured by the New Mass). CONTAINS ILLUSTRATIONS, DEFINITIONS, EXPLANATIONS, AND MUCH MORE.'

The first point of contention we will raise is the question of Catholic Action. Near the start of the 20th Century, St. Pius X defined Catholic Action as the responsibility of the laity, in which the hierarchy (priest and bishops) participates. Not long after, Pope Pius XI defined Catholic Action as the work of the hierarchy in which the laity participate. Clearly that’s quite a difference and they cannot both be correct. In fact, it is the definition of St. Pius X which is in line with what was always taught and practiced, and that of Pius XI which is a novelty.

Lest I risk requiring any reader simply to take my word for it, here is what Bishop Bernard Tissier de Mallerais has had to say on the question:

“Pope Pius XI’s definition is partially responsible for the confusion ... Pius XI himself repeatedly refers to Catholic Action as “the participation and the collaboration of the laity with the Apostolic Hierarchy.” Clearly the defining of Catholic Action in this way lends itself to misinterpretation ... The definition of Pius XI is not wrong, but it certainly refers to something essentially and totally different than that which St. Pius X strove to promote. Pius XI’s idea of Catholic Action is clearly apostolic and religious, something clearly in the spiritual sphere, essentially a part of the priestly ministry, and therefore under the direct authority of the Church. St. Pius X’s notion is that Catholic Action is a temporal work principally of the layman, and insofar as it is temporal it falls under the indirect authority of the Church.

[...]

The correct notion, rather, is that Catholic Action is essentially the work of the laity in the temporal sphere, and that it has a relatively loose dependence on the clergy, who do not direct the temporal work of building the Christian State, but rather exercise their jurisdiction over faith and morals to ensure that the means and ends proposed by the laity are in conformity with Catholic faith and morals. Another way of saying this would be that Catholic Action, properly speaking, falls under the indirect authority of the Church (in keeping with the traditional teaching of the Church on the relation between the spiritual and temporal powers), and that the participation of the laity in the ministry of the priest is not Catholic Action, strictly speaking; such activity, rather, is essentially spiritual and falls therefore under the direct authority of the Church.”

(See: [sspx.org/en/news-events/news/bishop-tissier-de-mallerais-catholic-action-20722](http://sspx.org/en/news-events/news/bishop-tissier-de-mallerais-catholic-action-20722) )

What does 'My Catholic Faith' have to say about Catholic Action? You've guessed it!

"Catholic Action is the participation of the organized Catholic laity in the apostolate of the hierarchy." ("**63. Catholic Action**")

"**How can the laity help the Church in the care of souls?** The laity can help the Church in the care of souls by leading lives that will reflect credit on the Church, and by cooperating with their bishops and priests, especially through Catholic Action."  
 ("**62. The Laity**")

In other words, it contains not the sound definition of St. Pius X but the faulty definition given by Pope Pius XI, the definition which Bishop Tissier says is responsible for further confusion. What sort of further confusion are we talking about? Why does this matter? Well, immediately following the section on Catholic Action in *My Catholic Faith*, there next comes a section entitled "**Church and State.**" Clearly the two are going to be closely linked, and the one will be affected by the other. Here is what it says:

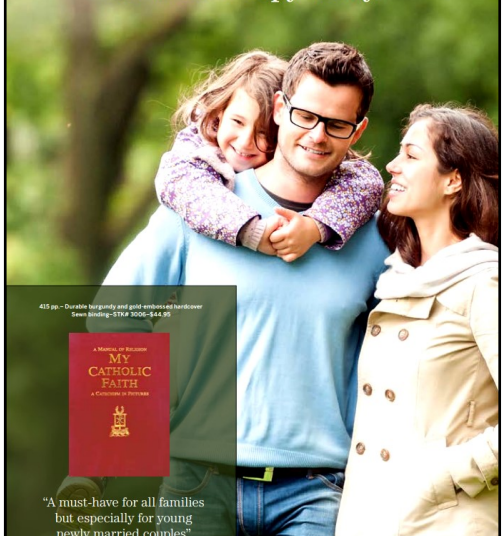
"**What is the contribution of the Catholic Church to American democracy?** In general we may say that the fundamentals of American democracy were derived from traditional thought and philosophy; and since these, being of Western Europe, were essentially Catholic, therefore our democracy had its roots in the Catholic Church.

The philosophical principles of the Declaration of Independence show such a remarkable similarity to traditional Catholic philosophy as to have been derived from it. Most particularly have these principles been inherited from two outstanding Catholic theologians, St. Thomas Aquinas (1225-1274) and St. Robert Bellarmine (1542-1621). [...]

In the founding of our Republic, Catholic aid also came into the realm of deeds. Many Catholics took part in the war for independence not only by actual fighting, but by contributing money, services, and other resources. And we must not forget that France, a Catholic nation, sent four fleets, besides money and soldiers."

What utter rot. By the way, in case you were wondering, that would be the same Catholic France which also "contributed money, services and other resources" to the Islamic invaders during the 16th century, for no other apparent motive than political rivalry with Catholic Spain, which at that time was fighting to keep them out! That would be the same Catholic France whose ambassador was on board the Turkish ships as they raided the coast of Italy, pointing out where to go and what to attack. See William Thomas Walsh's biography of Phillip II for more details. It would also be the same Catholic France who financed, via Cardinal Richelieu, the Protestant army of Gustavus Adolphus during the Thirty Years War. The same "Catholic France" which could always be relied on to give their unscrupulous backing to whatever side suited their short-term political interests at a given moment, without regard for religion or the justice of the cause.

Know someone that needs this book?  
Get them a copy today!



No, but I know plenty of people who need not to have a copy. Everyone, in fact. A "must-not-have" if you ask me...

It goes on:

**"What should be the attitude of the Catholic citizen towards the State?** The Catholic citizen is bound in conscience to obey the State, provided faith and morals are not endangered thereby."

I am sure most readers will see the connection, but in case anyone doesn't, let me spell it out. If Pius XI is right, and Catholic Action means nothing more than being a lay catechist, cleaning the church, doing the flowers for the altar etc, and has nothing to do with Catholics militating for Catholic politics and a Catholic state, then the above answer makes sense and must surely be a consequence of that. If, on the other hand, we understand Catholic Action

correctly, as St. Pius X understood it, then a very different answer is needed, especially if you are a man. I would suggest something more along the lines of:

**"What should be the attitude of the Catholic citizen towards the state?** The good Catholic knows that the goal of the State is the *common good*, i.e. getting everyone to heaven. He also should know that the Church is to the state as the soul is to the body. The Catholic layman therefore has a very serious duty to make the state fully accord with the Church and with Almighty God. Not only does each individual soul have to recognise God's rights, but the State does too, officially and publicly. The Catholic who is a truly 'good citizen' will be the one who looks for leaders such as Gabriel Garcia Moreno, Francisco Franco, Antonio Salazar, Engelbert Dolfuss and so many other great Catholic statesmen from recent history. The Judaeo-Masonic New World Order is not going to overthrow itself - Catholic laymen, get going! You've got work to do!"

Now, strictly speaking it is true, we have to obey provided Faith and morals are not endangered thereby. But that is not all that one could say, and to say only that creates a very misleading impression. Catholics are not meant to be good little obedient consumer democrats. The Catholic Faith must permeate everything: politics and public life, economics, education, culture and the arts... everywhere. Catholic men in particular, married or unmarried, are meant to be the ones responsible for bringing about the necessary change, for making the government and the country fully and publicly Catholic and for keeping it that way. In other words, we must thank God that General Franco, Dr. Salazar and the Mexican 'Cristeros' did not learn their catechism from this book, otherwise history might have been very different.

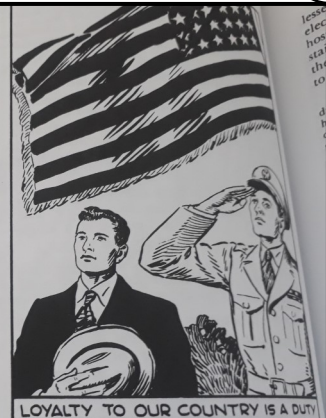
The section which follows on from that does tend, unfortunately, to give the same impression:

**"Of what benefit is the Church to the State?** The Church is essential for the welfare of the State, for it upholds the government, directs its members to obey just laws,



1. Among the civic duties is that of voting. All who are granted this right should exercise it. They must not prostitute their right, but use it justly for the good of all.

What if all the parties are bad and none of them deserve our vote? What if the 'choice' is a sham and they're all pushing the same evil agenda? Isn't the right to vote meaningless unless it comes with the right *not to vote* in such cases..?



2. It is the duty of every citizen to be loyal to his country, to support its institutions, and to respect its laws and its flag. A good Catholic is a good citizen.

Being loyal to one's country does not mean being *blindly* loyal to its rulers, its institutions, its laws or even its customs and culture. The true patriot is usually his country's biggest critic and the one who most wishes to change what is bad.

prevents crimes, incites to the practice of civic virtues ... There is *no better citizen* than a good Catholic. He obeys the State because his religion teaches him that all lawful authority comes from God.”

Once again, it is difficult to put one’s finger on it. Any one of those statements might be true taken on its own. But does it not create the overall impression that the State is what is important, the State is supreme, and the Church is good because it is able to help build-up and support the authority of the State..? ‘Catholics make such good, obedient citizens!’ Yuck! As though Catholic Action consists of paying your taxes and going to vote! In this day and age especially, but even in the 1950s already, that sort of an attitude is shocking and can only help to undermine and neuter whatever true Catholic Action might still exist.

Where does this notion come from? I find it very hard not to see some sort of a connection between the faulty definition of Catholic Action on the one hand, and the Americanist “obedient-civic-democrat” view of the Catholic laity on the other. The one must surely have led to the other. For that reason if no other, I would advise anyone thinking of this book to look elsewhere for a good Catechism.

The other thing wrong with all this Church-and-State talk is what it does not say. Nowhere will the reader find the slightest hint that the State has a duty to be Catholic; that Catholics must render unto Caesar what is Caesar’s and to God what is God’s, but that States and rulers must also render unto God what is God’s; that Catholics have a duty to make the State Catholic; that Christ must be confessed publicly and officially, and not just in private. In short, the Social Kingship of Christ is totally absent, and at the same time the book does nothing to counter the error of Religious Liberty, condemned by Pius IX but promoted at Vatican II. To be sure, it does not explicitly promote it (it doesn’t name it explicitly, for one thing). But it does still tend to promote it nonetheless.

There is also a slightly worrying tendency to extoll the enlightenment (something which the *Angelus* magazine seems also to be doing at present). I have long thought, and I imagined that everyone else thought so too, that the Middle Ages were the high point of civilisation and that the Renaissance was a mixed blessing which came at a fairly high price. But it seems that not everyone feels the same way! Part of the reason why *My Catholic Faith* tends this way is because it is in many ways a work of apologetics: ‘Look at all these famous Catholics throughout history who contributed to science and the arts!’ Well, yes... but be careful. Do we really want to be holding up men such as Galileo or Copernicus as examples of fine, upstanding ‘Catholic scientists’? What about the list of great Catholic composers, given under the heading “Music”? Palestrina is great, I agree, his music is sublime and he had St. Philip Neri as his confessor. Top marks. Haydn, OK... I’ll let you have Elgar too, as an individual he was not perhaps the most militant Catholic ever, but he was a convert in the days when there simply weren’t that many English Catholics, so we’ll let him have a pass. Mozart was a Catholic, but he was also a Freemason; yes, there is some debate surrounding this, and he did write some fine music for the Church... but Verdi? Wasn’t he a leading light of the so-called *Risorgimento*? Isn’t that a theme present in his operas? Not someone I would hold up as an exemplary Catholic. Bellini, Mascagni, Perosi - lots of late 19th century Italians. Palestrina seems to be the only 16th or even 17th century composer mentioned. No Victoria. No Byrd. No Tallis. No Monteverdi. Not even a Vivaldi. I find that curious, but maybe I’m just reading a little too much into it. Still, somehow it just doesn’t quite feel right.

Then there is “**70. Salvation and the Catholic Church**” where we read this:

“They who remain outside the Catholic Church through no grave fault of their own, and do not know it is the true Church, can be saved by making use of the graces which God gives them.”



And this:

"The fact that it is possible for those outside the Church to be saved should not make us lose sight of the great disadvantages they are under, as compared with Catholics who live in the full light of Divine revelation."

Doesn't this sound like the conciliar *novus ordo* error that Catholics have "the fullness of revelation" or "fullness of truth" (as though Protestantism, for instance, counts as only "partial revelation" or a teaching which is only part of the truth, and not one which contains actual falsehoods and positive errors)..?

The dogma "extra ecclesiam nulla salus" has been dealt with in these pages before. Let us just remind ourselves that it is an infallible dogma, to be believed by all, that no one at all ('nullus omnino' as Lateran Council IV puts it) can be saved outside the Catholic Church. Invincible ignorance, if such a thing can even exist in today's world, would removed guilt but it cannot save. St. Thomas Aquinas says that in such a case, God would send an angel on the point of death to teach such a soul the basic truths to be believed, so that he could go to heaven.

Finally, there is - you've guessed it! - the question of evolution. Let's start at the beginning of this section of the Catechism ("**19. Evolution and the Bible**"). It begins thus:

**"How did the body of the first man originate?** According to the Bible, the body of the first man was made by God from the slime of the earth. "And the Lord God formed man of the slime of the earth" (Gen. 2:7).

The natural and obvious meaning of these words from the Book of Genesis is that the body of Adam was made directly by God from created substance. Such is the traditional Catholic interpretation."

Very good. But all the more reason to deplore what follows. For if the authors were aware, as they admit, that that is how man was formed "according to the Bible" and that that is, as they put it, "the traditional Catholic interpretation," as well as being "the natural and obvious meaning" of Sacred Scripture, then they have so much less excuse for subsequently casting doubt on it in the mind of the reader, as we shall see.

"Holy Scripture was not written for the purpose of serving as a technical reference work in science. The sacred writer's aim was to tell the story of creation, for the belief of the people, not for scientific investigation."

Oh dear. Notice that "belief of the people" and "scientific investigation" are proposed as though they were mutually exclusive alternatives. If "the people" are going to believe something, isn't that because it's true? In which case, any "scientific investigation" would also show that, too? It's almost as though "the sacred writer's aim" was to get "the people" to believe something which isn't actually true! As for the canard about Scripture not being a "technical reference work," we do not need to believe that Scripture is a "technical reference work" in order to believe that everything which it *does* happen to reference (technical or otherwise) is true. And as for "telling the story" of creation, does this not imply a work of fiction or at the very least, something capable of embellishment? Story-telling is something done for amusement, for entertainment, for the effect that it has on the audience, not for the sake of accuracy or strict truthfulness.

"...even if the theory of evolution *could* be scientifically proved, even if a 'missing link' *should* be discovered, the theory would not be opposed to Catholic doctrine, which merely requires belief in the immediate creation of Adam's soul, in the image of God."



So, let me get this right. As long as you believe that God created Adam's soul, you can believe whatever else you like, including that Adam evolved bodily from a monkey, or some other 'primate'? But wouldn't that mean that he *wasn't* created from the slime of the earth? And you're saying that the theory of evolution *per se* isn't opposed to Catholic doctrine? In what way is this not accepting evolution? And yet, at the end of this section, we read:

"We therefore take literally the Book of Genesis, which tells of the peculiar creation of man, of the formation of the first woman from the first man..."

Eh? Do you? I thought you didn't take Genesis literally? I thought Genesis was written "to tell the story of creation for the belief of the people" and not "as a technical reference work"? Aren't we "merely" required to believe that God created Adam's soul, not all the other stuff?

It's almost as though the author of *My Catholic Faith* couldn't quite make up his mind what to teach. Or perhaps there was more than one author, and they held different points of view? And as if that apparent contradiction weren't enough, there are others even worse. In another section ("**8. Holy Scripture, or the Bible**") we read:

"**Is God the Author of the Bible?** Yes, God is the Author of the Bible. ... Since God is the Author, the Bible cannot contain any error. "

Well that's nice and simple, at least. Since God can neither deceive nor be deceived, Scripture must be entirely free from any kind of error on any point, no matter how seemingly trivial. No room for doubt there. ...but wait - what's this? Only a few pages later ("**13. Creation**") we find just such doubt being cast on precisely that question:

"In its first book, Genesis, Holy Scripture tells the story of Creation. ..."

- Oh no, "...tells the story..."! There's that expression again! - It continues:

"God created the world in six days, resting on the seventh day. These 'days' of creation were not necessarily days of twenty-four hours like those we have today, since our sun had not yet appeared. Catholic theologians commonly interpret them as long periods of time."

The SSPX's Fr. Paul Robinson would, I think, disagree, and say that the sun appeared long before most of the rest of creation - but that's another story. Why does the fact that initially there was no sun mean that the first day could not have been a normal 24-hour day? Could it not simply have been a normal 24-hour day in the absence of the sun? We use the sun to help us measure a day, but it is not the sun which decides how long a day would be, but God. In a similar way, according to Genesis light too was created before the sun, despite the fact that we tend to think of our light as coming from the sun. Notice, incidentally, how we are assured that "Catholic theologians commonly" hold something. How commonly? Which theologians, exactly? Contemporary ones? 20th century Catholic theologians? Is the magisterium nothing more than a majority vote among theologians alive in a given era? What about the Fathers of the Church, what do they "commonly interpret" the six days as being? What about the Doctors of the Church? What, for instance, does St. Thomas Aquinas say? Not a peep.

The same section continues:

"The Hebrew word for "day" may stand for a day, a week, a month, a century, or any indefinite period of time. Fundamentalism is an enemy of Science; it takes the "days" of Creation as of 24-hour periods, like the periods we call "days" in our time."

Let's see. First of all, my understanding is that, whilst that is true of the Hebrew word for "day" in general, whenever a day is mentioned with a specific unit of measure (as in "one day" or "the first day") in Hebrew, it always means a literal 24-hour day. Secondly, as St. Thomas Aquinas points out, the reason for the measure being given the way it is in Genesis

(not just "a" day, but quite pointedly: "evening and morning, the first day") is because the measure of time was being established: from now on, time would be divided into days. Thirdly, one must ask oneself: if "a day" in Genesis really stands for a month, why not just say a month? If it stands for a year, why not just say a year? If God is the author, and he knew that his readers had days, weeks months and years, why would he choose the word "day" when really He meant something else? Also, if the author is God, and He wrote it knowing who his readership would be, knowing that not just "primitive peoples" would be reading it, but men of all ages, including us here today, would he really have used an expression so confusing, so potentially misleading that most Catholics for the past 2,000 years took it literally..? That doesn't make much sense to me.

And what on earth is that last bit which almost looks as though it had been tacked onto the end - "fundamentalism" (which is never defined, by the way, it is just thrown out gratuitously) "is an enemy of science"..?! It sounds like something Richard Dawkins, Lawrence Krauss or Karl Sagan might say in a *Time* magazine interview! So St. Thomas Aquinas was an enemy of science, was he? Interesting.

**"Is there no contradiction between the account in the book of Genesis, and the latest discoveries of science, concerning the origin of matter?** No, there is not the least contradiction between the account in the book of Genesis, and the latest discoveries of science, concerning the origin of matter.

An apparent contradiction arises through the mistake of uninformed persons, who forget that the Church reads the Bible bearing in mind the principal object of the sacred writers.

In writing the account of the creation, the sacred writer, under the guidance of the Holy Ghost, wished to impress upon the Jews (for whom he was writing) that there is but one God, and that He created the entire universe, living and lifeless.

At that time the Jews were surrounded by idolatrous peoples who believed in the existence of many gods, and worshipped all kinds of creatures, even the sun, moon, plants, animals, and images."

What we have here, ladies and gentlemen, is a something which comes very close to textual criticism, 'historico-critical analysis' or whatever your preferred term is: we are going to second-guess the intention of the "sacred writer" and read "his intentions" into what he wrote. Then we can use that to disqualify or pick apart anything Scripture says which we don't like. Anyone who talks about "the principal object of the sacred writers" is surely forgetting that the *author* is Almighty God, and what matters, therefore, is surely His object.

Think about this. If we can talk about Genesis this way, why not the Gospels? "In talking about the Resurrection as though it were an actual event which had really taken place, the sacred writer wished to impress upon his audience, who were simple, ignorant Jews and other primitive, superstitious peoples..." "In writing his Epistles, what St. Paul really was trying to do was to get his audience to think a, b or c or to accept x, y or z..." This is the very root and essence of modernism. Likewise, in the section immediately following ("**14. Revelation and Science**") we read:

"The account in the Book of Genesis is in logical, not chronological, order. The writer groups together similar works of creation, for the easier understanding of a primitive people."

See how that works? It was fine for those earlier people to believe the six days of creation contained in Genesis, they were primitive you see. We know better. It's not in chronological order, even though it literally says "*the first* day ... *the second* day"...! And all this from the

same catechism which elsewhere tells the reader: “We therefore take literally the book of Genesis...” One would scarcely believe it were it not so tragically believable.

Any would-be convert or potential marriage partner receiving instruction to be received into the Church, if he were given this book to study, might well come away very confused at best; at worst, he might suspect a certain degree of obfuscation and wonder how he is supposed to take seriously a catechism which contradicts itself. Can't these Catholics make up their minds? Is what the Bible says true or isn't it? Most 'normal' modern people aren't that stupid, and no matter how ignorant they are of Catholic doctrine, they still know instinctively that “The Bible Versus Science” is one of the important questions about which they will need to satisfy their own minds. Very few are ever going to be satisfied with this sort of rubbish.

Such a potential convert might very well walk away from the Church in disgust, never to return. And who could blame him? Published in 1949, one wonders how many souls this catechism has already harmed. Any potential convert who is concerned by the social injustices of a modern consumer society, or who is aware of the rampant corruption of big politics, big business and big media, anyone, in short, who might be thought a little bit too radical to be invited to polite dinner parties, would be instantly put off by the “good little citizens” spiel. Just as anyone with a missionary spirit would feel the “saved-outside-the-Church-though-disadvantaged” nonsense most keenly. All the right people, in other words, the great-hearted, the zealous; the more serious and sincere the potential convert, the more likely the negative effect. Who knows how much damage has already been done. Don't let's make it any more.

In summary, then, *My Catholic Faith* ought to be avoided and actively discouraged because:

- It propagates a faulty notion of Catholic Action and a neutered vision of Catholic lay militancy (the secular equivalent of ‘pay, pray and obey’);
- It conveys a seriously misleading (at best) notion of the relationship between Church and State in general and the attitude individual Catholics should have towards the State in particular;
- It tends towards Americanism, presenting the United States as an ideal state and the American Revolutionaries as somehow Catholic in their philosophy and thinking;
- It also tends to promote Religious Liberty, even where it does not explicitly teach it;
- It undermines the Catholic teaching on the Church's necessity for salvation (‘extra ecclesiam nulla salus’) by saying explicitly that souls can be saved outside the Church, and that those outside are only “under a great disadvantage” compared with those who are inside the Church;
- It undermines belief in Sacred Scripture and tries to mesh the ideas of 19th century ‘science’ (Darwin and Lyell in particular) with the truths of revelation, something which in the end only lends credibility to those same ideas and undermines faith, and something which was the very cause of modernism in the first place.

All of this is distressing, and there is more that could be said, but space is limited, and what would be the point? If you can't grasp that the book is imbued with modernism based on what we have presented here already, well... I don't quite know what to say to you.

“My Catholic Faith”...? It may be *your* Catholic Faith, but I'm not sure it is a fair or accurate representation of mine. As mentioned earlier, the book reads rather like a work of apologetics. It is as though the principal concern of the author(s) was to convince the “normal” 1950s American public as to why they should become Catholic. Perhaps a more accurate title for it would be: “Catholics Aren't Weird or Extremists. We're Normal Americans Just Like You.”

*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.

## The Founder's "Spirit"..? Really?

Someone pointed this out a while back; the SSPX Great Britain has been holding conferences entitled "The Founder's Spirit" (the "founder" being, of course, Archbishop Lefebvre). Why his "spirit"..? Was not the "spirit" of Fr. Edward Black rather different from the "spirit" of Fr. Jacques Emily; which in turn was different from that of Fr. Paul Morgan, which in turn was different to the "spirit" of Fr. Robert Brucciani..? Isn't the point that the "spirit" doesn't matter as long as their teaching and public profession of the Faith is the same? Surely more to the point would be the Founder's words and deeds, the Founder's aims and desires, or simply the Founder's teaching. The "spirit" of any individual is always going to be a rather nebulous concept and hard to pin down - and even then, can only be done so via his words and actions.

But let us say, for argument's sake, that the supposed "spirit" of Archbishop Lefebvre was something all-important which we need to learn all about, and that reproducing his sermons and interviews and looking at his actions was not enough. Very well. In that case, if it's so important, why impart it privately to people and only when they sign up and pay for the privilege? That just doesn't sound right, somehow.

Or is it that this is just a series of conferences, and "Founder's Spirit" is only a name and nothing more? Fine. But then what has become of publishing the contents of the conferences, as in days gone by, and as the Resistance still does...? What is there to be afraid of - is something embarrassing contained therein? What is it that might get out..?

*"I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing."*

- John 18:20

*"Wherever you find men ruled merely by mystery, it is the mystery of iniquity."*

- G K Chesterton

## "Discussions with Rome"

From across the channel comes word that "talks with Rome" similar to those of 2011 are to be resumed shortly. Supposedly, the new "commission" will be made up of Frs. Gleize, Sélégny (director of communications) and Gaud (rector of Flavigny). Yes, it is only a rumour at this stage - let's wait and see. In 2011 the only fruit of these "talks" was for Rome to produce a "Doctrinal Preamble" which the then- General Chapter felt it could not sign. (Six months later, Bishop Fellay and his associates would send back to Rome a signed document of their own composition, the infamous 'Doctrinal Declaration'). Other than that it did no good, and Rome did not listen or take on board any criticism of the Council. Why would anyone in the upper echelons of the SSPX think that things will be different now? Are things in Rome really so much better? Are they not, rather, even worse? The other difference is that the SSPX is now far worse off too. In 2011 it had not yet officially accepted the teaching of Vatican II...

SSPX Society of Saint Pius X

"Tradidi quod et accepi" - "I have handed on what I have received"

Epitaph on the tombstone of Archbishop Marcel Lefebvre



### Founder's Spirit Conference (18-35)

**10 - 12 August 2018**

St Saviour's House  
Bristol, BS4 2DU

**£30 deposit**  
Please note the price  
change from £90 to £60  
inclusive of those already  
booked.  
(Call if a refund is necessary)

**Payments to:**  
Name: SSPX  
Account: 31243134

**"The Spirit of Archbishop Marcel Lefebvre"**  
Our founder's unwavering faith with: Fr. Pazat

**"Towards a True Image of Self"**

**"Millennial and Catholic - Challenges and Opportunities"**

**"What should we make of Pope Francis?"**  
Three seminars with: Fr. Nicholas Mary C.S.S.R

**"Philosophy, science and the faith"**  
What is the difference between knowledge and faith?  
What is philosophy and what is science?  
Has modern philosophy proven old philosophy and science wrong?  
Can God's existence be proven with philosophical arguments?  
Can science prove that the Catholic faith is right?  
Can it prove that it is wrong?  
Revised and approved by: Fr. Håkan Lindström and Dr. David Yates

SSPX Society of Saint Pius X

Home about locations news & events press/press

## Conference 2019

24 AUG - 26 AUG  
ST SAVOIR'S HOUSE, KNOXWELL, BRISTOL, BS4 2DU



The 2019 Founder's Spirit Conference will take place at St. Saviour's House, Knoxwell, Bristol from August 24th-26th 2019.

## SSPX Drops Bellaigue

The Benedictine monastery of Bellaigue, France, appears mysteriously to have vanished from the French district website [laportelatine.org](http://laportelatine.org). The Benedictine Sisters (France) are still shown, as are the monasteries of Reichenstein (Germany) and Silver City (USA). What did Bellaigue do wrong? Are they guilty of heresy? Or did they just manage somehow to offend the District Superior, Fr. Christian (“the Jews did not commit deicide”) Bouchacourt..? This will not be the first time that the liberals inside the SSPX have been caught bullying the allied religious communities and trying to hold them to ransom. Remember how in June 2012 ordinands from the Benedictines, Dominicans and Franciscans were all denied ordination with their classmates at Écône, simply because Menzingen had a fit of being “suspicious” over the “loyalty” of the respective communities? Either way, Bellaigue is gone. Take a look, see for yourself.

es Bénédictins



Abbaye Notre-Dame de Bellaigue  
63330 Virlet  
FRANCE



04 73 52 33 26  
Activités et Lettres des Amis et Bienfaiteurs du Monastère Notre-Dame-de-Bellaigue



Monastère Notre-Dame-de-Guadalupe  
142 Joseph Blaine road  
Silver City, NM 88061  
U.S.A.



1 (575) 388 9279  
1 (575) 534 4320  
Le site du Monastère Notre-Dame-de-Guadalupe  
Lire le reportage de juillet 2004 sur le développement des Bénédictins de Silver City  
Reportage sur le 25ème anniversaire de la fondation du monastère bénédictin Notre-Guadalupe de Silver City



Monastère de Reichenstein  
D-52156 Monschau  
Allemagne



es Bénédictins



Monastère Notre-Dame-de-Guadalupe  
142 Joseph Blaine road  
Silver City, NM 88061  
U.S.A.



1 (575) 388 9279  
1 (575) 534 4320  
Le site du Monastère Notre-Dame-de-Guadalupe  
Lire le reportage de juillet 2004 sur le développement des Bénédictins de Silver City  
Reportage sur le 25ème anniversaire de la fondation du monastère bénédictin Notre-Guadalupe de Silver City



Monastère de Reichenstein  
D-52156 Monschau  
Allemagne



Téléphoner à Bellaigue [Voir infra]  
Voir la vidéo consacrée à la bénédiction du monastère par le R.P. Matthieu

Left: [laportelatine.org](http://laportelatine.org) before  
Right: [laportelatine.org](http://laportelatine.org) after...  
...spot the difference!

## “O Lord, won’t you buy me...” ...a Jaguar?!

This is no different to the blatant materialism which we have seen before being encouraged by Fr. Yves Le Roux. Last time it was a luxury Mercedes Benz being raffled (see Recusant 26, p.34). This time the prize to entice you into entering the “STAS Giveaway” is a Jaguar, to raise funds to take the American seminarians on a trip to Europe. The car, we are told, will be a brand new 2020 reg, with a value of \$35,000. This certainly tells us something about the SSPX priests whose idea it was - more worryingly, does it tell us something about the SSPX faithful it is aimed at? What would a normal Catholic family want with a \$35,000 Jaguar..? (See: [stas.org/en/giveaway](http://stas.org/en/giveaway) and: [stas.org/en/rules-giveaway](http://stas.org/en/rules-giveaway))

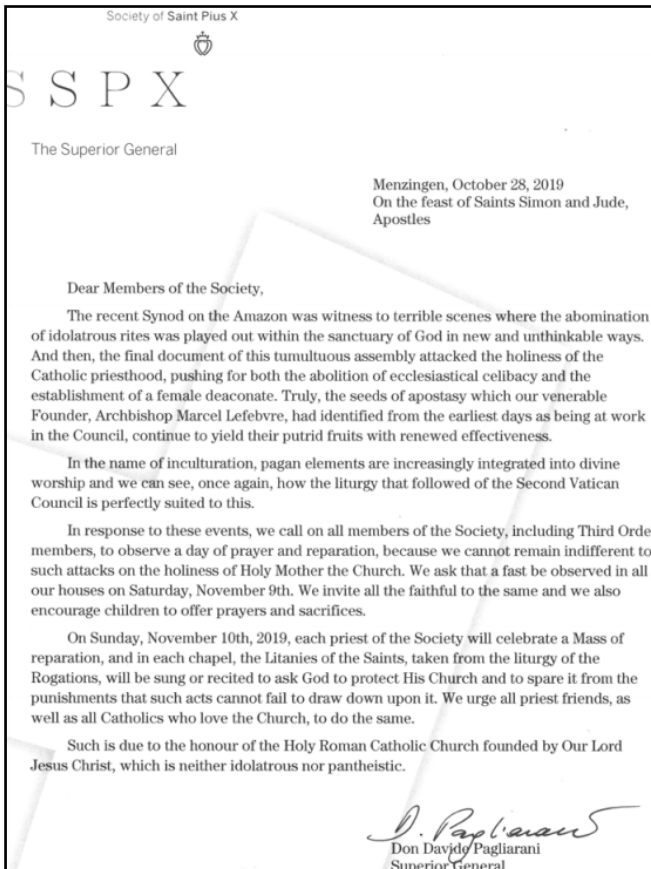


## SSPX Watch!

### The Amazon Synod - A Response by the SSPX! -

Better late than never, as they say. Still, let us give credit where it is due. The SSPX Superior General, Fr. Pagliarani, released this letter concerning the recent 'Amazon Synod.' There is much praiseworthy contained in it. It refers to Archbishop Lefebvre. Good. It even (more or less) lays the blame for the current modernism in the Church at the feet of Vatican II; and it criticises the New Mass. Also good. It suggests something practical to be done (reparation). Even better.

Of course, it is equally true that it doesn't mention Pope Francis by name or criticise him in any way, or indeed any of the modernists responsible for these latest goings on. We are still a long way from the letter Archbishop Lefebvre and Bishop de Castro Mayer wrote directly to John Paul II about the scandal of Assisi. Nevertheless, it is something. And that is always better than nothing, which we had feared.



### SSPX parish begins using a Novus Ordo Church...

From across the pond, via Fr. Hewko comes the following news. The SSPX parish formerly "Blessed Virgin Mary Mother of God" church in Syracuse, NY has moved and "is now using a conciliar church in nearby Solvay, which of course couldn't happen without the express permission of the local diocesan bishop."

The Church in question is St. Cecilia's Church, which is also home to "Saint Marianne Cope Parish" (she was 'canonised' in 2012 by Benedict XVI, since you ask, but we digress...).

Please take good note. We are not talking about an 'Indult' parish sharing their church with the SSPX, we are not talking about a Fraternity of St. Peter's parish, but a properly *novus*, Novus Ordo parish. They have







Fr. LeRoux celebrates High Mass on Good Shepherd Sunday at beautiful St. Cecilia's Church.

female altar boys, euphemistic spinsters of communion and they promote the 'Alpha' course on their website. ([stmariannecope.org/home](http://stmariannecope.org/home)). The SSPX are themselves unabashed: pictures of Fr. Le Roux saying Mass there can be found in the parish bulletin (See for example: [syracuse-a.prod.sspcx.org/sites/sspdx/files/media/usa-s-syracuse/pub-academy/summer\\_2019\\_-\\_final\\_print.pdf](http://syracuse-a.prod.sspcx.org/sites/sspdx/files/media/usa-s-syracuse/pub-academy/summer_2019_-_final_print.pdf))

Remember this one little example the next time someone tells you that: "The SSPX hasn't changed," "There was never any agreement!" and all the rest. Really? Haven't they? Wasn't there? How sure of that are you?

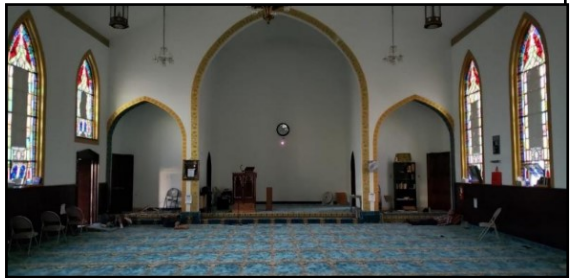
They weren't made to do this. And as Fr. Hewko says, it couldn't happen without permission of the local modernist bishop.

Can you for one moment imagine this happening even ten years ago? But don't worry, it won't happen in *your* SSPX parish. That is... until it does.



### ...and the SSPX Church becomes a Mosque! Fr. Hewko again:

"A picture of the interior of what was once the SSPX's 'Blessed Virgin Mary, Mother of God' Church in Syracuse. It was sold to an individual who then in turn sold it to a Muslim group and it is now the *Syracuse Islamic Center*. This Church, owned by the SSPX for 25 years, where the august Holy Sacrifice of the Mass took place is now gutted and the Saints on the stained glass windows are covered over. The pulpit that used to herald sound Catholic doctrine is now used to announce Islamic infidelity."







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

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

Contact us:

[recusantsspx@hotmail.co.uk](mailto:recusantsspx@hotmail.co.uk)  
[www.TheRecusant.com](http://www.TheRecusant.com)

***“The Recusant”  
Dalton House,  
60 Windsor Avenue,  
London  
SW19 2RR***

*Please Note - no copyright is attached to this newsletter. The reader may copy it and distribute it freely without the need to ask for permission.*