

The Recusant

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

“**Recusant** ('rɛkjʊzənt)

NOUN

1. (in 16th to 18th century England) a Roman Catholic who did not attend the services of the Church of England, as was required by law
2. any person who refuses to submit to authority

ADJECTIVE

3. (formerly, of Catholics) refusing to attend services of the Church of England;
4. refusing to submit to authority ”

(www.collinsdictionary.com/dictionary/english/recusant)

Inside:

- **Real & Apparent Disobedience** (Abp. Lefebvre, Poitiers, 1977)
- **“Sorrowful Heart of Mary SSPX-MC”** (Fr Hewko)
- **English Martyrs** (Bl. James Fenn, Bl. John Finch, St. Edmund Genings)
- **Where Do They Stand?**
- **More on Covid “Vaccines” :**
 - **The “Sede-Vax-Can-tists”**
 - **SSPX: Conciliar Morality**
- **“Ten Years Ago”**

FROM THE DESK OF THE EDITOR:

Dear Reader,

“Those who follow novelties,” says Archbishop Lefebvre, “who attach themselves to new principles contrary to those taught us by Tradition, by all the Popes, by all the Councils, they are the ones who have chosen the way of disobedience.”

Does this statement not fit the modern SSPX like a glove? Does it not also fit Bishop Williamson and the Fake Resistance like a glove, too? Should you be in any doubt, please give your careful consideration to our article **“Where Do They Stand?”** on p.20 - it should leave you in no doubt that Bishop Williamson is as bad as the modern, self-centred, compromised SSPX, and in some ways worse. The novelties may vary, but they are still novelties. Archbishop Lefebvre offers us sound advice: we cannot afford to attach ourselves to novelties, whatever form

they take or wherever they come from. It is precisely because we are obedient to the Church, to Eternal Rome and to Tradition that we refuse all novelty. “Divine Mercy” devotions? No thanks. Luminous Mysteries? You can keep those. Novus Ordo priest to perform the marriage ceremony? No way! Maria Valtorta? Absolutely not! Conciliar Church = “Mainstream Church”..? You can keep those ideas too. You can also keep all the talk about seminaries being “somehow outdated” - that may be your opinion, but we’ll just stick with the opinion of the Council of Trent, thanks. The list goes on: we continue to reject novelty and stay loyal to the Church and to Tradition because the corollary is true: if we were to accept such novelties, we would be betraying the Church, betraying Tradition and ultimately betraying Our Lord.

Obviously the same goes for the bizarre modern idea that when it comes to the Mass, any Mass, no matter the ritual, the circumstances or how pleasing (or displeasing) it is to God, if it is valid then it must give grace. “Valid = Grace-giving” is *not* and never was Catholic teaching; it is a totally novel idea, one not found anywhere in the entire history of the Church. Even amongst Traditional Catholics, it really only started to appear in the Fake Resistance in 2015. This in turn appears to have spawned (or at any rate, greatly encouraged) that other erroneous idea which flows from it, namely that when it comes to the Mass, any Mass is better than no Mass. The Church has always taught that the Mass at which we assist must be one offered by the Church, in the Church and in the manner prescribed by the Church. If the parish priest makes up his own ritual and uses it to say Mass, we stay away, even if the new made-up rite is surely a valid one and he is still (as far as we know) a Catholic priest in good standing. If the priest uses a Catholic rite, but leaves the Church by, say, joining the schismatic Orthodox or the Anglicans, then we stay away. If there is some other reason which means that it involves compromise on a doctrinal level or that it is not pleasing to God (think of the “Pax priests” behind the Iron Curtain, for example, or the “church papists” in 16th century England), then - you’ve guessed it! - we stay away.

In his sermon which we reproduce on **p.5**, Archbishop Lefebvre first of all makes clear that he does *not* believe all the New Masses are always invalid. And yet, valid though they may be, he goes on to describe them as “a mere symbol” from which “grace is absent”. That is still our position and belief today, almost 45 years later. The Ecclesia Dei/Indultists cannot say the same, the SSPX cannot say that, and nor can Bishop Williamson’s followers. Clearly either Archbishop Lefebvre was wrong then, or they are all wrong today, and there is no grace in the New Mass. If there is no grace in the New Mass, even when it is valid, then it is because there are more important things than mere validity. Instead of asking “Is it valid,” we should perhaps ask: “Is it pleasing to God?” “Is my presence here pleasing to God?”

Many people out there seem unable to grasp this: if it involves compromise on a doctrinal level, it isn’t pleasing to God, and if it isn’t pleasing to God, we don’t go. Why? Because doctrine means the Faith, so doctrinal compromise means compromising the Faith. Once pointed out to you, isn’t hard to understand; the scandal is that so many “Traditional” priests and faithful neither teach nor live it. And yet, in adopting this attitude we are obeying the Church, we are obeying Tradition and we are obeying God. And as the SSPX in the old days used often to remind people, we ought to obey God rather than men (Acts 5:29), even if the men in question are delinquent bishops and priests who ought to know better. If we do otherwise, if we so much as nod the head towards novelties of any kind, then our obedience to Tradition, to the Church and to God is not real and we risk losing everything. Don’t tell me about this priest who “seems” fairly good or that Mass which is convenient and regular: anything which isn’t founded on solid, timeless Catholic principles and virtues, such as those enunciated by Archbishop Lefebvre above, is going nowhere and is doomed to fail. The other reason that no good will come of making frequency of sacraments the main priority is that it is an opportunist approach and essentially selfish. I want to have my Mass as often as possible

because it pleases me. Never mind that, what does Almighty God want of us? If He doesn't want you to compromise and the only frequent Mass nearby is one involving compromise, then clearly He doesn't want you to go there and He plans for you to get to heaven without frequent Mass. That may be hard to accept, but if we're serious about getting to heaven then we need to confront some hard truths. There are Saints who went to heaven without frequent sacraments, just as there are souls in hell who went to Mass many times. Nothing lasting can be built up with a selfish attitude, any more than it can be built on a compromise with novelties. The Sacraments are important; but fidelity to God is even more important.

As always, we can be thankful that Archbishop Lefebvre was so clear and that he showed us the route to restoring Tradition. He was God's instrument in saving it and will surely be recognised one day as God's instrument in restoring His Church. It is our choice whether we also want to play a small part in that by following the path laid out by Archbishop Lefebvre. The beauty of it is that it really is not "his" path, he didn't invent anything new: he simply passed on Tradition, and did what the Church has always done, and obeyed the Church and God and Tradition. And in so doing, he had nothing whatever to do with novelty and resisted any temptation to go down a path of his own. I ask everyone to consider seriously whether that is what Bishop Williamson and his followers are doing; whether that is what the modern SSPX is doing; whether that is even what the various sedevacantist groups are doing.

A Curious Coincidence

Here is something a little amusing. One of the first articles to go into this issue was the sermon by Archbishop Lefebvre. Having now almost finished the whole issue, I have just noticed that the very same sermon was reproduced in *Ite Missa Est* for Jan-Feb 2022. Ah well. It was bound to happen sooner or later. How curious it is that different people can read the same sermon and yet not see the same thing in it. Am I the only one who finds something a little, I don't know, incongruous? Let's see...

In the 1970s and 1980s Archbishop Lefebvre was entirely justified in openly defying the entire hierarchy including even the Pope himself, in breaking every rule in the book, setting up "illegal" Mass centres, performing illegal episcopal consecrations and all the rest; and not only justified - he was quite right to do so and thank God that he did, too. But less than ten years ago, in 2012, any SSPX priest who warned his faithful or his superiors of the danger of the SSPX striking a deal with the modernists in Rome and placing itself under the authority of the local bishop (which is, you will recall, what the Superior General at the time [openly admitted](#) he intended to do!) was cast into outer darkness without hesitation or the possibility of recourse or appeal. And that, too, despite the fact that we have been assured incessantly since then that there was never going to be any deal anyway! So you punished them for warning you not to do something which there was never any danger of you doing in the first place..? How does that make any sense? And how is it not an outrageous double-standard?

Often the punishment was severe in the extreme. Fr. Frank Sauer, for instance, was thrown into the street by the German District, without a penny to his name, no roof over his head, no pension, no medical insurance, nothing, and despite being already in his mid 70s at the time. Priests who have raped children are treated better than that! Some of those priests didn't even say anything directly concerning Rome or their superiors: Fr. David Hewko's crime was to preach about the betrayal of the Cristeros, while Fr. Patrick Girouard was punished for reading aloud some passages from a book published by *Angelus Press* and on sale at the back of the chapel! Some priests, such as Fr. Joseph Pfeiffer and Fr. Francois Chazal, went out with more of a bang, God bless them, whilst others managed to dodge the proverbial bullet by "only" being gagged, demoted, humiliated, moved to an out-of-the-way posting and so forth. Fr. Michel Koller comes to mind, as do Fr. Stephen Fox and Fr. Paul Kimball. And we

could of course name many more, but the point remains. In all cases what these priests had been accused of by their superiors was - you've guessed it! - "disobedience." Perhaps Fr. Robert Brucciani might like to dedicate his next editorial to explaining the following very perplexing question. How was the "disobedience" of priests such as Fr. Sauer, Fr. Girouard, Fr. Hewko, Fr. Chazal, Fr. Pfeiffer et al. "real" whilst the SSPX's disobedience to Rome is only "apparent"?.? It seems to me that if Archbishop Lefebvre was right to regard his own punishments as null and void back then, because he was acting in good faith and for the Faith, then *a fortiori* the same must apply to the priests of the Society which he founded, priests who were punished for saying, essentially, nothing more or less than what Archbishop Lefebvre himself had said at the end of his life. But perhaps I'm missing something.

Here is a follow-up question. If - just for the sake of argument and in a *purely theoretical* situation, you understand - the SSPX had been infiltrated and taken over from the inside by liberals who were trying to change its course away from that of its founder, Archbishop Lefebvre, and if those same liberals had decided to punish as "disobedient" any priest who spoke up against the new direction which they were trying to bring about... how would things look any different to what actually happened?

Here is my answer. To paraphrase Archbishop Lefebvre, Fr. Brucciani and his superiors know perfectly well that we are in the right because we cannot be outside of truth when we simply continue to do what has been done by the SSPX for more than for fifty years. This is not possible.

Ten Years Ago

Here is a timely reminder of something that many people out there would rather forget. The start of 2022 marks ten years since the veil began to be lifted on what, many suspected, had been going on for a little while between the SSPX leadership and Rome. There are many would-be defenders of the SSPX against the lies and rumours of the wicked, evil Resistance out there. What do they all have in common? They haven't actually taken the trouble to read any of the material which emerged. All of it has been in the public domain for a decade now, and a good deal of it was sent to all priests at the time in the internal bulletin for SSPX priests, *Cor Unum*, so there really is no excuse. "Did Bishop Fellay really say that?" Yes, he did. Read it for yourself. On **pages 44-48** therefore, the reader will find the first part in a series of reprints of those famous documents. Those of us who did take the trouble to find out for ourselves at the time, who have read it all before - even we will occasionally forget just how damning the evidence really is. Our booklet "**Primary Sources for Studying the Crisis in the SSPX 2012**" contains all this and more besides, and can be found online via the website "St. Mary's Ks SSPX MC" at the following address: www.stmaryskssspxmc.com/wp-content/uploads/2016/01/primary_sources_for_studying_the_crisis_in_the_sspx_2012.pdf - please download, forward, print, and spread to as many people as you see fit.

Fr. Hewko Fundraiser

Fr. Hewko is too modest to continually ask you, so let me remind you on his behalf. There are approximately two months left to contribute to the fundraiser to purchase a property. Donations may be made via paypal marked "fundraiser" or "property." Please visit: <https://sspaxmc.com/fundraiser/>

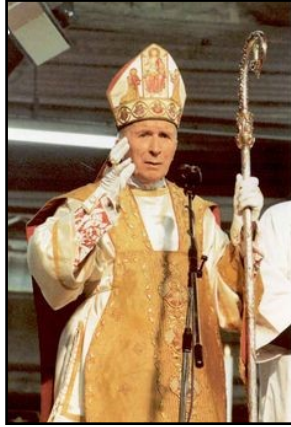
Finally, permit me to wish a holy and fruitful Lent to all our readers, friend and foe alike.

- The Editor



Source: sspxasia.com/Documents/Archbishop-Lefebvre/Real_and_Apparent_Disobedience.htm

Archbishop Marcel Lefebvre:



“Real and Apparent Disobedience”

Sermon on the Occasion of a New Priest’s First Mass

Poitiers, France 3rd September, 1977

(Feast of St. Pius X)

Dear Father, you have the joy today of celebrating Holy Mass in the midst of your dear ones, surrounded by your family, by your friends and it is with great satisfaction that I find myself near you today to tell you also of my joy and prayers for your future apostolate, for the good which you will do for souls.

We will pray especially to St. Pius X, our patron, whose feast it is today and who has been present during all your studies and your formation. We will ask him to give you the heart of an apostle, the heart of a saintly priest like him. And since we are right here in the city of St. Hilary, of St. Radegund and of the great Cardinal Pie, well, we shall ask of all those protectors of the city of Poitiers to come and aid you so that you may follow their example, so that you may defend as they did in difficult times, the Catholic Faith.

You could have coveted an easy and comfortable life in the world. You had already begun the study of medicine. You could have gone in that direction. But no, you had the courage, even in times like these, to come and ask to be made a priest at Écône. And why Écône? Because there you found Tradition, you found that which corresponded to your faith. It was an act of courage which does you honour.

And that is why I would like, in a few words, to answer the accusations which have appeared in the local papers following the publication of the letter of Msgr. Rozier, Bishop of Poitiers. Oh, not in order to polemicise. I carefully avoid doing that. Generally, I do not answer these letters and I prefer to keep silent. However, since you as well as me are called into question it seems to me well to justify you here. We are not called into question because of our persons but because of the choice we have made. We are incriminated because we have chosen the so-called way of disobedience. But we must understand clearly what this way of disobedience

consists of. I think we may truthfully say that, if we have chosen the way of apparent disobedience, we have chosen the way of true obedience.

Then I think that those who accuse us have perhaps chosen the way of apparent obedience which, in reality, is disobedience. Because those who follow the new way, who follow the novelties, who attach themselves to new principles contrary to those taught us by Tradition, by all the Popes, by all the Councils, they are the ones who have chosen the way of disobedience.

“Those who follow the new way, who follow the novelties, who attach themselves to new principles contrary to those taught us by Tradition, by all the Popes, by all the Councils, they are the ones who have chosen the way of disobedience. ... Following Tradition is precisely the sign of our obedience.”

Because one cannot say that one obeys authority today while disobeying the entire Tradition. Following Tradition is precisely the sign of our obedience. *Jesus Christus heri, hodie et in saecula*, “Jesus Christ yesterday, today and forever.”

One cannot separate Our Lord Jesus Christ. One cannot say that one obeys the Christ of today but not the Christ of yesterday, because then one does not obey the Christ of tomorrow. This is of vital importance. This is why we cannot say that we disobey the Pope of today and that, for that reason we disobey the Pope of yesterday. We obey the Pope of yesterday, consequently, we obey the one of today, consequently, we obey the one of tomorrow. For it is not possible that the Popes teach different

things; it is not possible that the Popes gainsay each other, that they contradict each other.

And this is why we are convinced that in being faithful to all the Popes of yesterday, to all the Councils of yesterday, we are faithful to the Pope of today, to the Council of today and to the Council of tomorrow and the Pope of tomorrow. Again: *Jesus Christus heri, hodie et in saecula*. And if today, by a mystery of Providence, a mystery which for us is unfathomable, incomprehensible, we are in apparent disobedience, in reality we are not disobedient but obedient.

How are we obedient? In believing in our catechism and because we always keep the same Credo, the same Ten Commandments, the same Mass, the same Sacraments, the same prayer - the *Pater Noster* of yesterday, today and tomorrow. This is why we are obedient and not disobedient.

On the other hand, if we study what is taught nowadays in the new religion we realize that it is not the same Faith, the same Creed, the same Ten Commandments, the same Sacraments, the same Our Father. It is sufficient to open the catechisms of today to realize that. It is sufficient to read the speeches which are made in our times to realize that those who accuse us of disobedience are those who do not follow the Popes, who do not follow the Councils, who, in reality, disobey. Because they do not have the right to change our Creed, to say today that the angels do not exist, to change the notion of original sin, to say that the Blessed Virgin Mary was not always a virgin, and so on.

They do not have the right to replace the Ten Commandments with the Rights of Man. Nowadays they speak of nothing but the rights of man and no one speaks of his duties which are in the Ten Commandments. We don't see that it is necessary to replace the Ten Commandments in our catechisms with the Rights of Man. And this is very grave. The commandments of God are attacked and thus those laws defending the family disappear.

The most Holy Mass, for example, which is the synthesis of our Faith, which is precisely our living catechism, the Holy Mass has been deprived of its nature, it has become confused and

ambiguous. Protestants can say it, Catholics can say it. Concerning this I have never said, and I have never followed those who say that all the new Masses are invalid. I have never said anything of the sort but I believe that it is in fact very dangerous to make a habit of attending the New Mass because it no longer is representative of our Faith, because Protestant notions have been incorporated into the New Mass.

All the Sacraments have, to some extent, been deprived of their nature and have become similar to an invitation to a religious assembly. These are not Sacraments. The Sacraments give us grace and take away our sins. They give us divine life, supernatural life. We are not simply part of a purely natural, purely human, religious collectivity.

This is why we keep to the Holy Mass. We keep to it also because it is the living catechism. It is not only a catechism written and printed on pages which can disappear, on lifeless pages. Rather it is our living catechism, our living Credo. This Credo is essentially the history, as it were, the “song” of the redemption of our souls by Our Lord Jesus Christ. We sing the praises of God, Our Lord, Our Redeemer, Our Saviour who became man to shed His blood for us and thus to give birth to His Church and the priesthood so that the Redemption might continue, so that our souls might be bathed in the blood of Our Lord Jesus Christ through Baptism, through all the Sacraments, in order that we might participate in the nature of Our Lord Jesus Christ Himself, in His divine nature by means of His human nature and so that we might be admitted eternally into the family of the Most Holy Trinity.

This is our Christian life. This is our Faith. If the Mass is not the continuation of the Cross of Our Lord, the sign of His Redemption, is no longer the reality of His Redemption, then it is not our Credo. If the Mass is nothing but a meal, a eucharist, a “sharing” if one can sit around a table and simply pronounce the words of the Consecration in the midst of a meal, it is no longer our Sacrifice of the Mass. And if it is no longer the Holy Sacrifice of the Mass, the Redemption of Our Lord Jesus Christ is no longer accomplished.

We need the Redemption of Our Lord. We need the Blood of Our Lord. We cannot live without the Blood of Our Lord Jesus Christ. He came on earth to give us His Blood, to communicate to us His life. We have been created for this and it is the Holy Mass that gives His Blood to us. This sacrifice continues in all reality. Our Lord is really present in His Body, in His Soul, and in His Divinity.

That is why He created the priesthood and this is why there must be new priests. This is why we wish to make priests who can continue the Redemption of Our Lord Jesus Christ. All the greatness, the sublimity of the priesthood, the beauty of the priesthood, is in the celebration of the Holy Mass, in the saving words of the Consecration. It is in the making Our Lord Jesus Christ descend onto the altar, continuing the Sacrifice of the Cross, shedding His Blood on souls through Baptism, the Eucharist, the Sacrament of Penance. Oh, the beauty, the greatness of the priesthood! A greatness of which we are not worthy, of which no man is worthy. Our Lord Jesus Christ wanted it. What greatness, what sublimity!

And our young priests have understood this. You can be certain they have understood. Throughout their seminary days they loved the Holy Mass. They will never penetrate the mystery perfectly even if God gives them a long life on earth. But they love their Mass and I think they have understood and will understand even better that the Mass is the sun of their life, the *raison d'etre* of their priestly life so that they may give Our Lord Jesus Christ to the souls of the people and not simply so that they may break

“...Our Lord is absent because grace is absent from these New Masses which are ... a mere symbol of a sort of charity among human beings.”

bread in friendship while Our Lord is absent. Because grace is absent from these new Masses which are purely a eucharist, a mere symbol of a sign and symbol of a sort of charity among human beings.

This is why we are attached to the Holy Mass. And the Holy Mass is the expression of the Ten Commandments. And what are the Ten Commandments if not the love of God and of our neighbour? How better is this love fulfilled than in the Holy Sacrifice of the Mass? God receives all the glory through Our Lord Jesus Christ and His sacrifice. There can be no greater act of charity for man than this sacrifice. And, is there any act of charity greater than that of giving one's life for those whom one loves? Our Lord Himself asked that.

Consequently, the Ten Commandments are fulfilled in the Mass, the greatest act of love which God could have from man, the greatest act of love that we could have from God. Here are the Ten Commandments. Here is our living catechism. All the Sacraments take their radiance from the Eucharist. All the Sacraments, in a certain sense, are like satellites of the Sacrament of the Eucharist. From Baptism right through to Extreme Unction, the Sacraments are only reflections of the Eucharist since all grace comes from Jesus Christ, present in the Holy Eucharist.

Now sacrament and sacrifice are intimately united in the Mass. One cannot separate sacrifice from sacrament. The Catechism of the Council of Trent explains this magnificently. There are two great realities in the Sacrifice of the Mass: the sacrifice and the sacrament deriving from the sacrifice, the fruit of the sacrifice. This is our holy religion and this is why we hold to the Mass. You will understand now, perhaps better than you understood before, why we defend this Mass and the reality of the Sacrifice. It is the life of the Church and the reason for the Incarnation of Our Lord Jesus Christ. And it is the reason for our existence, our union with Our Lord in the Mass. Therefore, we cry out if they try to take away the nature of the Mass, to deprive us in any way of this Sacrifice! We are wounded. We will not have them separate us from the Holy Sacrifice of the Mass.

This why we hold firmly to the Sacrifice of the Mass. And we are convinced that our Holy Father, the Pope, has not forbidden it and that no one can ever forbid the celebration of the Mass of all time. Moreover, Pope St. Pius V proclaimed in a solemn and definitive manner that, whatever might happen in the future, no one might ever prevent a priest from celebrating the Sacrifice of the Mass; and that all excommunications, all suspensions, all the punishments which a priest might undergo because he celebrated this Holy Sacrifice would be utterly null and void, *in futuro, in perpetuum*.

Consequently, we have a clear conscience whatever may happen to us. If we are apparently disobedient, we are really obedient. This is our situation. And it is right for us to tell this, to explain it, because it is we who continue the Church. Really disobedient are those who corrupt the Sacrifice of the Mass, the Sacraments and our prayers, those who put the Rights of Man in the place of the Ten Commandments, those who transform the Credo. Because that is what the new catechisms do.

We feel deep pain at not being in perfect communion with the authors of those reforms. Indeed, we regret it infinitely. I would like to go at this very minute to Msgr. Rozier and tell him that I am in perfect communion with him. But it is impossible for me. If Msgr. Rozier condemns this Mass which we say, it is impossible. Those who refuse this Mass are no longer in communion with the Church of all time.

It is inconceivable that bishops and priests, ordained for this Mass and by this Mass, men who have celebrated it for perhaps twenty or thirty years of their priestly lives, persecute it with an implacable hatred - that they hound us from the churches, that they oblige us to say Mass here,

in the open air, when the Mass is meant to be said in the churches constructed for that purpose. And was it not Msgr. Rozier himself who told one of you that if we were heretics and schismatics he would give us churches in which to celebrate our Masses? This is something beyond belief. If we were no longer in communion with the Church but heretics or schismatics we could have the churches. It is quite evident that we are still in communion with the Church. There is a contradiction in their attitude which condemns them. They know perfectly well that we are in the right because we cannot be outside of truth when we simply continue to do what has been done for two thousand years, believing what has been believed for two thousand years. This is not possible.

Once again, we must repeat this sentence and continue to repeat it: *Jesus Christus heri, hodie et in saecula*. If I am with the Jesus Christ of yesterday I am with the Jesus Christ of today and of tomorrow. I cannot be with the Jesus Christ of yesterday without being with the Jesus Christ of tomorrow. And that is because our Faith is that of the past and that of the future. If we are not with the Faith of the past we are not with the Faith of the present, nor yet of the future. This is what we must always believe. This is what we must hold to at any price - our salvation depends upon it. Let us ask this today of the guardian saints of Poitiers, ask it especially for these dear priests, for this new priest. Let us ask it of St. Hilary, of St. Radegund who so loved the Cross - it was she who brought to this land of France the first relic of the True Cross and so loved the Sacrifice of the Mass; and finally, of Cardinal Pie who was an admirable defender of the Catholic Faith during the last century. Let us ask these protectors of Poitiers to give us the grace of fighting without hatred, without rancour.

There is a contradiction in their attitude which condemns them. They know perfectly well that we are in the right because we cannot be outside of truth when we simply continue to do what has been done for two thousand years, believing what has been believed for two thousand years. This is not possible.

Let us never be among those who try to polemicize, to disrupt, to be unjust to their neighbours. Let us love them with all our hearts but let us hold to the Faith. At all costs let us keep our Faith in the divinity of Our Lord Jesus Christ.

Let us ask this of the most Holy Virgin Mary. She can only have had a perfect faith in the divinity of her Divine Son. She loved Him with all her heart. She was present at the Holy Sacrifice of the Cross. Let us ask of Him the faith that she had.

Thank you for continuing to support:

“The Recusant Mass Fund”

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May God Bless Your Generosity!

Sorrowful Heart of Mary SSPX-MC



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Christmas Season/Epiphany Season 2022

Merry Christmas and Blessed Epiphany to All!

We are now ten years since the revolution within the Society of St. Pius X took place in 2012 by a well-organized coup d'état, however, not from the bottom, but from the top!

Remember the phrases?

- “The fact of going to Rome doesn’t mean that we agree with them. But it’s the Church! And it’s the true Church!” (Bishop Fellay, Flavigny, 09/02/2012).
- “The Religious Liberty of the Council is limited, very limited.” (Bp. Fellay 5/11/12).
- “We are in the process of making the Council’s errors into super-heresies, as though it is becoming absolute evil, worse than anything,...this is serious, because such a caricature no longer corresponds to reality” (Bp. Fellay 10/07/12).
- “The Priestly Society of St. Pius X rejoices to see the Church regain her liturgical tradition...the Priestly Society of St. Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit “ (Bp. Fellay 07/07/2007 On the occasion of “Summorum Pontificum”)
- “Anyway, the Pope said that it is only a problem of canonical discipline. An act of Rome will suffice to say it is finished and we will return to the Church. It will come. I am very optimistic!” (Bp. Fellay, Interview with *Les Nouvelles Calédoniennes*, 12/27/10).
- “Unfortunately, in the present situation of the Society (i.e. the Society members’ resistance to the steps of making an Agreement with Modernist Rome) the new Declaration will not be accepted...I committed myself, despite rather strong opposition within the ranks of the Society, and at the expense of significant troubles. And I intend to

continue to make every effort to pursue this path in order to arrive at the necessary clarifications... May Your Holiness deign to believe my filial devotion and dearest desire to serve Holy Church.” (Bp. Fellay, *Letter to Pope Benedict XVI*, 06/17/2012).

- “There was a questioning of authority [by priests in the Society loyal to Archbishop Lefebvre], a radical challenge, because it accused it of no longer leading the Society towards its end.” (Bp. Fellay, *Cor Unum*, November 2012).
- “The entire Tradition of the Catholic Faith must be the criterion and guide for understanding the teachings of the Vatican Council II which Council in turn clarifies - i.e., deepens and make more explicit over time— certain aspects of the life of the Church that are implicitly present in them or not yet conceptually formulated” (*Doctrinal Declaration* April 15, 2012).
- “We declare that we acknowledge the validity of the Sacrifice of the Mass and of the Sacraments when celebrated with the intention of doing what the Church does according to the rites indicated in the typical editions of the Roman Missal and of the Rituals of the Sacraments legitimately promulgated by Popes Paul VI and John Paul II” (*Doctrinal Declaration* 04/15/12).

These are just a few highlights proving the new direction of the “hermeneutics of continuity” regarding Vatican II and the “new attitude” that Bishop Fellay called for towards Modernist Rome. Did this new thinking just suddenly pop up out of nowhere in desperation for an Agreement? No. It was long prepared. Let us not forget GREC!

Reduction to Silence

G.R.E.C. is an acronym meaning in French: Groupe de Reflexion Entre Catholiques (A Group for Reflection Among Catholics), which was a monthly gathering of priests of the SSPX, of Ecclesia Dei and of the official hierarchy, and some laymen with the goal to soften the Catholic Resistance of Archbishop Marcel Lefebvre. One of its founders was Fr. Michel Lelong, who wrote a book titled: For The Necessary Reconciliation. It reveals the results of twelve years of discussions from 1998 to 2010. Fr. Lelong who was deeply attached to the Second Vatican Council and prompted the Society to request the lifting of the “excommunications” in order to facilitate a reconciliation with Modernist Rome, had these weasel words to say:

“At that time, all too often aggressive and polemical points-of-view were being expressed both on the part of the Catholics attached to Tradition, as well as on that of those who claim to follow the spirit of the Council. These were not contributing to bring about the climate of peace and mutual confidence which is necessary in the search for a true reconciliation. The Society of St. Pius X must understand that, even if it has much to bring to the Church of Rome, it also has much to receive from it. Therefore it must stop rejecting Vatican II in its entirety.”

The leaders of GREC also called for a ceasefire:

“We ask the leaders of the Society to cease declarations and polemical articles which criticize the Holy See.”

Abp. Lefebvre warned his sons about this slippery trap!

*“When they say that they (i.e. those joining Conciliar Rome) have lost nothing, it is false. **They have lost the possibility of refuting Rome. They can no longer say***

anything! Having been given the favours that have been accorded to them, they must keep quiet. It is now impossible for them to denounce the errors of the Conciliar Church." (Abp. Lefebvre, *Fideliter*, no. 79, p. 3)

So, for those who try to say, "nothing has changed in the SSPX since 2012" and insist, "it's the exact same old SSPX," are deluded! The shower of favours from Popes Benedict & Francis (i.e. "lifting" of the excommunications, *Summorum Pontificum*, jurisdiction for confessions, marriages and holy orders, etc.) explains the reason for the overly-subdued position of the Conciliar-SSPX against the scandals of Pope Francis honouring the pagan idol "Pachamama" in St. Peter's Basilica, the scandalous neutrality of Fr. Pagliarani & leaders on the immoral vaccinations derived from hundreds of murdered babies, the toned down denouncement of Vatican II & the New Mass, the absence of any endorsement of the clear statements of Abp. Viganò, etc., etc. Again, as Abp. Lefebvre forewarned: *Having been given the favours that have been accorded to them, they must keep quiet!* (ibid.)

Lay Down the Weapons

Does anyone remember the *Angelus* editorial letter of Fr. Wenger in 2012? It called for a less militant spirit and the new, branded version of the *Angelus* would, from then on, focus on Gregorian Chant, architecture and non-abrasive subjects. In other words, off with the boxing gloves! On with the ballerina slippers!

Let us refresh our minds with some more of the great counter-Revolutionary statements of Archbishop Lefebvre, who died with his boxing gloves on!

First, he highly praised the *Si Si No No* articles that warred courageously against the scandals of Modernist Rome and constantly exposed the Liberalism of the *periti* at the Council. The *Angelus* stopped publishing these great works in 2012. No more to be found!

Drop Distinction of Two Churches

Bishop Fellay proceeded to blur the distinction of the "Conciliar Church" from the Catholic Church which Abp. Lefebvre constantly maintained, for truth and clarity. This distinction of "Neo-Modernist Rome" and "Catholic/Eternal Rome" is the first sentence in his 1974 Declaration! If this distinction does not exist then of course, the Society must seek recognition and get approval from Rome as did the Fraternity of St. Peter, the Institute of Christ the King, etc.

Religious Liberty Limited?

As for the Error of Religious Liberty of Vatican II (*Dignitatis Humanae*) being "very limited", this is one point Abp. Lefebvre fought, vehemently! Do these words of his give any impression of mitigating this monstrous error?

"Neither God nor truth changes. What the Church has defined or solemnly condemned for centuries cannot change. That is why we absolutely reject this new doctrine which demands an agnostic civil society as if it were a liberty of man in religious matters when, at the most, it should be a tolerance on the part of civil authorities and can never be a natural right." (Abp. Lefebvre, *Écône*, May 22, 1987)

Do the following adjectives that the good Popes repeatedly used to denounce Religious Liberty as taught by Vatican II sound "limiting?" "Most pernicious," "absurd," "erroneous," "insanity," "contrary to the doctrines of the Church, Scriptures & the Fathers," "reproved," "proscribed," and "condemned." (cf. *Quanta Cura* of Pius IX). Do they sound like they are downplaying or limiting this Error?

The Kingship of Christ

For the leadership of the SSPX (i.e. Fr. Pagliarani and Bp. Fellay), the Mass is now the exclusive focus of the Battle. But Abp. Lefebvre never lost sight of the proper order of things:

*“...That’s what makes our opposition [to current Rome], and that’s why we cannot get along. **This is not primarily the issue of the Mass**, because the Mass is just one consequence of the fact that they wanted to get closer to Protestantism and thus transform worship, sacraments, catechism, etc. **The real fundamental opposition is the Kingship of Our Lord Jesus Christ!** “Oportet Illum regnare,” St. Paul tells us, “He must Reign!” They say: “No!” We say: “Yes!” with all the Popes!” (Abp. Lefebvre, “Fideliter” p. 70, 1993).*

Bp. Fellay signed the Doctrinal Declaration in 2012 (never yet retracted) in order to solve the canonical problem and gain “unilateral recognition,” attaching to it the infamous “Six Conditions For An Agreement With Rome” regardless of Modernist Rome’s refusal to convert to Tradition. This was never the case with our Founder:

*“It is not surprising that we have not come to an understanding with Rome. **That will not be possible as long as Rome does not return to the Faith in the Kingship of Our Lord Jesus Christ! [...]** We are in opposition on a point of the Catholic Faith!” (Abp. Lefebvre, Conference at Sierre, Nov., 27, 1988, Fideliter, no. 68, p. 12).*

New Mass Legitimately Promulgated?

Regarding the word “legitimate” when applied to the New Mass and New Sacraments, the Conciliar-SSPX accepts that they are “legitimately promulgated.” Abp. Lefebvre thought otherwise:

*“We are not saying that the New Mass is heretical, nor that it is invalid, but **we refuse to say that it is legitimate, that it is perfectly orthodox.**” (Communicantes, August, 1985).*

Now, “legitimate” means conformity to rule or principle; lawfulness. If then “legitimacy” is the quality of what is in conformity with the law, a thing is also “lawful” when it is in conformity with the law. In other words, the expressions “legitimate,” “lawful,” and “licit” are synonymous. A Resistance priest of the Society concluded the following in his study on the Doctrinal Declaration, called *Proof of Treason*:

*“If we move into canonical language, as is the case here, we see that there is no difference in the meanings of “legitimate” and “licit” because the liceity of a sacramental act is based on the “legitimacy” of the liturgical law which promulgates it. Thus, one time admitting, as Bishop Fellay has done, that the New Rites have been “legitimately promulgated,” thereby implies that the laws which have “promulgated” them are good, because in Canon Law, for a law to be legitimate, it must be good! And if their promulgation is “legitimate,” nothing prevents their celebration from being licit and good as well [...] All the traditional communities who have rejoined Modernist Rome have passed that way... **They began by recognizing the “legitimacy” of the promulgation of the New Rites, then their superiors did not hesitate to concelebrate the New Mass with the Pope, as Dom Gerard, Bishop Rifan, Fr. Wach (Institute of Christ the King), and other have done publicly!.... So, when will Bp. Fellay concelebrate the New Rite with the Pope, if he asks him to do so?”** (p. 57, no. 7)*

Let the truth be told; to call the New Mass “legitimately promulgated” is only a few steps from saying it! It was Abp. Lefebvre, who predicted that the Monastery of Le Barroux in France, would celebrate the New Mass in five years after their “Agreement” in 1988. He was proven

right! Even worse than that, they took up the defence of the Error of Religious Liberty of Vatican II, writing a thick book in its favour!! They too obviously agreed that Religious Liberty was indeed “limited.”

Summorum Pontificum

Bp. Fellay celebrated this “Motu Proprio” in 2007 which blasphemously placed the Catholic Tridentine Mass of two thousand years **on an equal level** with the New Mass of Abp. Bugnini and stated that the two Rites were “**mutually enriching**”!! What have been the effects of the New Mass? Thirty-eight years (now in 2022 - fifty-three years) of watering down the Faith - utter catastrophe and apostasy! (cf. See “The Recusant” Issue 56, Autumn 2021, Commentary on “Summorum Pontificum”, p. 31).

Ten years ago, Vatican II, Part 2 became visible in the ranks of the SSPX. This was a lamentable tragedy! With the help of Our Lady of the Rosary, recovery is possible if the Society leaders:

- Abolish the ambiguities.
- Condemn the Doctrinal Declaration of April 15, 2012 and the “Six Conditions” & return to the principle of the General Chapter Decision of 2006 (No practical / canonical agreement **without first doctrinal agreement!**).
- Hold the position of Abp. Lefebvre, our Founder: No discussions with Rome until Rome returns to Tradition (in accord with the Papal condemnations of Modernism & Liberalism) and proclaims the Kingship of Christ.
- No deals with Rome “until we have a perfectly Catholic Pope.”

The Archbishop gave all the necessary guidelines for his Society, if only we had abided by them!

*“Archbishop Lefebvre transmitted all that he had received; all the heritage of Fr. LeFloch, from the French Seminary in Rome, all his experience - **he left all that to the Society, and it still works, but on condition that we continue the same spirit of combat! It is out of the question of laying down our arms in the middle of the battle.** We are not going to look for a treaty while the war is raging, with Assisi III or IV, with the beatification of a false “Blessed” Pope John Paul II; and with Benedict XVI’s continuous demand to accept the Council and the Reforms and the Magisterium after the Council.” (Bp. Tissier de Mallerais, Conference at the Gastines Priory in France, September 16, 2012)*

If only Bishop Tissier de Mallerais and the Society lived up to these words! **It’s far worse, now.** Compromise on doctrine leads to compromise on morals, which explains the Society’s failure to condemn the link between abortion and the vaccines. They have indeed laid down their arms. Continue the Catholic Resistance! **“Viva Cristo Rey!”**
Fight on, little flock!

In Christ the King,

Fr. David Hewko

“Let the storm rage and the sky darken — not for that shall we be dismayed. If we trust as we should in Mary, we shall recognize in her, the Virgin Most Powerful who with virginal foot did crush the head of the serpent.” - Pope St. Pius X

REMEMBERING THE ENGLISH MARTYRS

Blessed James Fenn, Priest (12th Feb., 1584)

James Fenn was born at Montacute in Somerset. He was educated at New College and Corpus Christi College, Oxford. When he was about to be made a Fellow of the latter college, the Oath of Supremacy was tendered to him, and as he refused to take it, he was expelled.

On returning to Somerset he was employed as a tutor to the sons of a gentleman. He married and became the father of two children. After some time his wife died and he then entered the service of Sir Nicholas Pointz, an eminent Catholic gentleman, whom he served as a steward. He discharged his duties with such edification that his life was an example of virtue and piety to all who met him. He underwent much persecution for his conscience's sake.

A learned priest who used to visit Sir Nicholas took notice of Mr. Fenn's excellent virtues and advised him to go over to the English College at Rheims, lately removed from Douay, so that after he had received holy orders he could return to England and be of service to his fellow countrymen. Mr. Fenn took this advice and went to Rheims where he was ordained priest in 1580. He then returned to Somerset where he reconciled a number of persons to the Church.

Although he was not yet publicly known as a priest, he was soon apprehended and sent to Ilchester goal, where he was placed among the felons and loaded with irons. Later he was exposed, chained and fettered, in a public place on a market day, but the spectators showed a great veneration for him, being not a little shocked to see a man treated in that manner for following the dictates of his conscience in matters of religion.

The Magistrates now became alarmed at this public feeling, so Mr. Fenn was despatched to

London where he was examined by Mr. Secretary Walsingham, who sent him as prisoner to the Marshalsea. There he was kept for two years, the jailors not knowing him to be a priest. Thus they treated him with more humanity than they would have done if they had known that he was in holy orders. They did not prohibit anyone visiting Mr. Fenn, who made good use of this privilege, administering the sacraments to many who applied to him.

Soon Mr. Fenn seemed to have some foreknowledge of his end, for he prepared himself for it by strict fastings and prayers. When his trial came on it was alleged that he and George Haydock had conspired in Rome to kill the Queen, and had returned to England in order to perpetrate their wickedness. Mr. Fenn, when called upon by the judges to answer this charge, said that the accusation was notoriously false, that he had never been to Rome in his life, and had never seen Mr. Haydock til he met him at the bar, and that at the very time he was supposed to have been plotting in Rome, he was actually a prisoner in the Marshalsea. He had never enter-



James Fenn gives his blessing from the hurdle

tained any thought of treason against Her Majesty the Queen, and he would not for the whole of England have done her the least hurt.

The judge then told him that he thought there might be some errors as to place and time, still he had been sufficiently convicted of treason, and therefore was to look for nothing else but to die. So without witness or evidence, the jury found Fr. Fenn guilty, much to the astonishment of all present in the court. Fr. Fenn was sentenced as in cases of high treason, which barefaced iniquity should convince all that the true cause of his condemnation was no other than his religion.

Having received sentence, he was taken to the Tower and kept in a dungeon from Friday til Wednesday morning. On that day, February 12th, 1584, he was laid on the hurdle to be drawn from the tower to Tyburn. It was a moving spectacle to see Fr. Fenn's little daughter, Frances, with tears in her eyes, take her last leave of her father, whilst the good man, looking upon her with a calm and serene countenance, lifted his tied hands as well he could, and gave her his blessing. And so he was drawn away.

At Tyburn he was not allowed to speak many words, but after he had prayed for a while he declared to the people his innocence of the crime that had been falsely alleged against him. The cart being drawn away, he was left hanging for a little while, and then cut down and the full sentence was carried out.

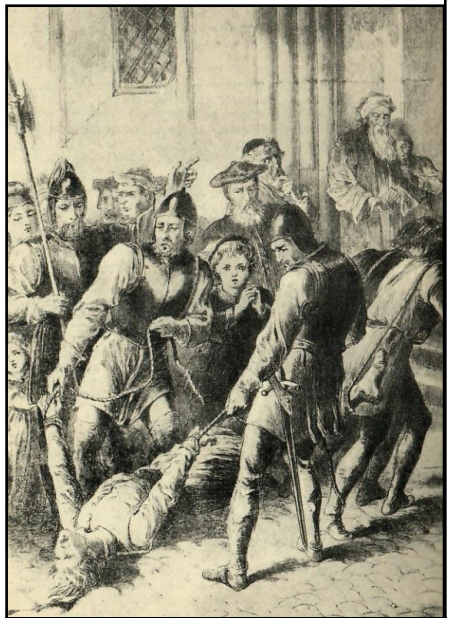
Blessed John Finch, Layman (20th April, 1584)

John Finch was born in the parish of Eccleston, in Lancashire. When he came of age he married and settled down happily. Being dissatisfied with the new religion after examining all its merits, he became reconciled to the Catholic Church. He was so fervent a convert that he procured the conversion of many others. He did all he could by good example and by assisting the priests both as clerk and catechist.

At length, by treachery, he was apprehended together with Mr. George Ostcliffe, a priest of Douay College. Mr. Finch, being now a prisoner, was spared neither threats nor promises to induce him to go to church; when they could not persuade him to go they dragged him thither through the streets by downright violence, his head beating all the way upon the stones, thereby being grievously wounded.

Then they thrust him into a stinking dungeon in Manchester, where he had no other bed but the bare and wet floor. Here he was kept for weeks together. At length he was ordered to be removed to Lancaster, there to be tried for his life at the Lenten Assizes. He was indicted for affirming that the Pope is the head of the Catholic Church, some part of which is in England. He was found guilty by the jury and was sentenced to be hanged, drawn and quartered, as in cases of high treason.

Mr. Finch was executed at Lancaster on the following day, April 20th, 1584, and his body was set up on four poles in the four chief towns of the county.



John Finch, his head beating upon the stones

Saint Edmund Genings, Priest (10th December, 1591)

Edmund Genings was born at Lichfield, in Staffordshire in 1567 and was brought up as a Protestant. As a child he did not delight in the play and sports of other children, but retired apart from them and used to meditate by himself.

When sixteen years old, his schoolmaster recommended him to Mr. Richard Sherwood, a Catholic gentleman of the neighbourhood, who was in need of a page. Edmund's master was, from time to time, much persecuted on account of his religious beliefs, so much so that he decided to cross the sea and consecrate himself to God as a priest. For this purpose he decided to go to Rheims in 1584, and Edmund Genings, feeling himself called to the same kind of life, sought permission to accompany his master. The necessary permission having been obtained, both Edmund and Mr. Sherwood arrived at Rheims, where Dr. Allen was president of the College.

No sooner was he admitted to the College than Edmund applied himself very diligently to his studies. He worked at them so hard and was so consistent at his devotions that his naturally weak constitution gave way and he developed a consumption of the lungs. As a result of this, the president of the seminary decided to send Edmund back to England in order to recuperate. But before he could sail, his health suddenly improved. This recovery was thought to be miraculous, so he stayed on at Rheims and once again took up his studies for the priesthood. As he was only twenty-three years of age, his superiors wrote to Rome to obtain a dispensation so that he might be ordained before the usual time. He made great preparations for receiving holy orders, and in order to exercise the virtues of patience, humility and charity, he was made prefect of the college infirmary.

On March 18th, 1590, he was ordained priest and sent to England in the following April in the company of two others. On their way to Abbeville to embark on a vessel, the three companions were set upon by a band of hooligans who robbed them and stripped them of some of their clothes. They were taken before the governor of Crépy, but that official threatened them with death and thrust them into a dark dungeon where they remained for three days. They then had their papers restored to them, and were sent out of the town. They made their way to Abbeville, where they embarked on a French vessel. Their misfortunes had already commenced, but they underwent them joyfully, thinking them to be mere preliminaries of what was likely to happen to them when they reached England.

The vessel landed them near Whitby on the coast of Yorkshire, but on reaching that town they were suspected by a pursuivant who put many questions to them as to who they were, and whence they had come. As their supreme hour had not yet arrive they were delivered out of the hands of the pursuivant and went to the house of a Catholic gentleman who lived two or three miles out of Whitby. There the three friends parted, Edmund Genings staying on at the house for nearly six months.

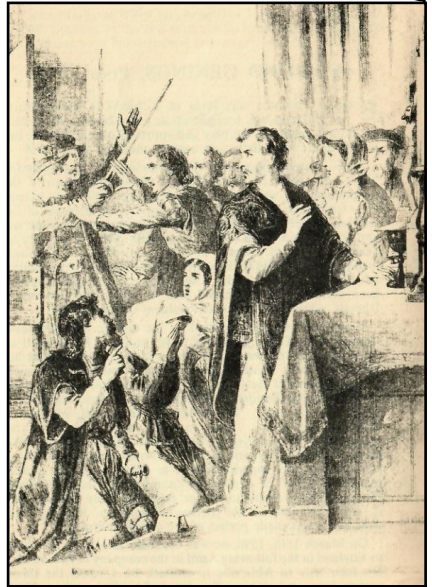
Then he went to Lichfield and on to London in search of his brother John. One day, whilst walking past St. Paul's Cathedral, Fr. Genings suddenly felt his body trembling as with ague, and thinking some evil to be imminent, he turned round to see if anyone was following him, but there was only a young man in a brown-coloured cloak behind him.

Hearing that his brother was in London, he searched diligently for him in many parts of the city, but no trace of him could be found. He was about to leave London with his task uncompleted when he suddenly found himself again attacked with the ague whilst walking along the street. Wonderful to relate, he turned round again and again saw the young man in the brown cloak. Thinking that this person might be his brother whom he had not seen for eight years, he

went up and saluted the youth and asked him his name. The young man replied that he came from Staffordshire and that his name was Genings. Edmund then knew that he had, by the intervention of God, at last found his brother. He enquired if the youth knew where his brother Edmund was, and he replied that he had heard that Edmund had gone abroad to study for the papist priesthood, and was a traitor both to God and his Queen. Hearing this, Edmund smiled upon the boy and said that he had heard that his brother was a very honest man who loved his country and the Queen, and God above all. He then asked his brother if he would know Edmund if he saw him, and on the brother replying “no,” he revealed himself to him, promising to see him again after he returned from the country.

On November 7th, 1591, Edmund Genings returned to London and in the evening, at the house of a Catholic gentleman names Wells, he met two more priests and some laymen. It was agreed that Mass should be said in the house the next morning, it being the Octave of All Saints. Fr. Genings said the Mass and was assisted by the two priests, many laymen and Mrs.

Wells. As the Mass reached the consecration, the room was broken open by the dreaded Topcliffe, the priest hunter, who wanted to arrest everyone present. Mr. Wells was absent when this unlooked-for interruption took place. Topcliffe was at last persuaded to let the Mass be finished, then Fr. Genings in his vestments, the two other priests, the laymen and Mrs. Wells were carried off to Newgate and booked for trial at the next session. In the meantime Mr. Wells returned to his house only to find it in uproar and his wife carried off to prison. He at once went to Mr. Justice Yonge to demand his keys and his wife, but that man at once sent Mr. Wells to join the others in prison. He was examined in Newgate the next day, and on being asked, he said that he was not privy to the Mass being said in his house, but thought his house very highly honoured in having the divine sacrifice offered in it. Whereupon he was told that as he was not present at the feast, he should at least taste the sauce!



Fr. Edmund Genings saying Mass

On December 4th the whole party was brought to trial, the jury having been instructed to bring in a verdict of guilty. Mr. Genings and Mr. Wells, who were ordered to be executed outside Mr. Wells' own door. The judges then tried to persuade the prisoners to conform to the Protestant religion, but they all bravely answered that they would live and die in the Catholic Faith. The two priests and the laymen were taken to Tyburn on December 10th, but Mrs. Wells was reprieved and died in prison.

Fr. Genings and Mr Wells were brought to Mr Wells' house by the sledge. Topcliffe tried to make Fr. Genings confess his guilt, but he answered as follows: “I know not, Mr. Topcliffe, in what way I have offended my Princess, but if I have done so, I ask her forgiveness. If she is offended with me for being a priest, then I trust I shall be excused and found innocent before God. I will not acknowledge a fault where there is none. If to return to England and say Mass be treason, then I here confess myself a traitor, but I think not so.”

Topcliffe was very angry on hearing this speech, so he ordered the ladder to be turned away and the rope cut. The holy priest fell to the ground, but was only stunned. He immediately stood up, but the hangman tripped him and proceeded to dismember his body. The pain was

terrible and the victim uttered with a loud voice, "Oh! It smarts!" which Mr. Wells hearing said, "Alas, sweet soul, thy pain is indeed great; pray for me, holy saint, that mine may come." Then a very wonderful thing happened. With his heart in the hangman's hand, and his body cut into four, Fr. Genings was heard by hundreds of people standing by to say, "St. Gregory, pray for me." On hearing this the hangman swore a horrid oath and said, "See, his heart is in my hand and yet St. Gregory is in his mouth. O egregious papist!"

Amongst the many Catholics present was a young unmarried woman who had a great desire to obtain some of the martyr's blood or even his flesh. She followed the crowd that accompanied the martyr's dismembered body back to Newgate. To satisfy their curiosity the hangman took up one of the martyr's arms which he showed to the people, and then carelessly flung it into the basket. The young woman laid hold of the priest's anointed thumb and to her great surprise it instantly separated from the rest of the hand and remained in hers. She managed to keep it without being noticed. Her heart was so touched that she made up her mind to become a nun.

But the most wonderful event was yet to follow. Fr. Genings' brother John was in London at the time, and hearing about his brother's execution he rejoiced, as otherwise he might have been troubled with persuasions to join the Catholic Faith. About ten days after the execution, having been enjoying himself with sports all day, he returned to his lodging feeling very tired and went to bed, but could not sleep. He was troubled in mind when he thought about the sacrifice of his brother as compared with his own pleasure seeking. He was suddenly struck with terror and remorse, and wept bitterly, desiring God to give him understanding so that he might perceive the truth.

He imagined he saw his dead brother, he thought he heard him speak, and in an ecstasy he made a vow to forsake his country and kindred and find out all about his brother's faith. He soon left England without telling anyone of his intentions, and carried out his promise. He went to Douay seminary and was ordained in 1607. After some time he became a Franciscan and was the means of restoring the English Franciscan Province, of which he became the first Provincial.

In the meantime, he had received from the young nun a small piece of his martyred brother's thumb, with a sworn statement testifying to the truth of what she had experienced on the day of his execution.

* * * * *

We have already seen in what manner Mr. Wells was apprehended, imprisoned and condemned to die, and how he refused to save his life by renouncing his religion.

Mr. Wells was taken to be executed with Fr. Genings outside his own door in Gray's Inn Fields. He first witnessed the butchery of Fr. Genings, but so far from being terrified by it, he rather expressed a desire to have his death hastened. "Mr. Topcliffe," said he, "are you not ashamed to make an old man stand here so long in his shirt in the cold? I pray God make you a professor of the Catholic faith." With these and other speeches, full of charity and magnanimity, he was despatched by the executioner, his blood mingling with that of his companion, Fr. Genings.

(Taken from: "*They Died for the Faith*" by C A Parkhurst, London, Catholic Truth Society, November 1951)

Nothing new, but a useful and timely reminder...

Where Do They Stand?

The following questions are only the ones which happen to have occurred to the author - the list is non-exhaustive. More could have been added, but these are surely enough to give us a pretty good idea of where everyone stands.

1. Is There Grace to be had from the New Mass?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
Yes	Yes	No	No	No

2. Can I Go to the Indult Mass (if there is no better alternative nearby)?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
Yes	Yes	No	No	No

3. Should we seek to spread the apostolate as far afield as possible, at the expense of our own convenience, even if it means less frequent sacraments in the meantime, fortnightly Mass, once-a-month Mass, or even less?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

4. Do we need to respect and continue to abide by the judgements of the Holy Office and the Index, even if overturned by the modernists since the Council (E.g. regarding the writings of bogus “seers” such as Maria Valtorta’s work “The Gospel As Revealed to Me,” or the bogus “Divine Mercy” revelations of Sr. Faustina Kowalska)?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

5. Are modern Rome, are the Novus Ordo bishops and cardinals part of the “conciliar church” and do all the priests and people in it need to leave it for good as a matter of urgency?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

6. Are the Novus Ordo Miracles to be regarded as genuine?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
Yes	Yes	No	No	No

7. Do the Faithful have a Strict Right to Know the Doctrinal Stand of their Shepherds?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

8. Regarding origins/creation - do modern “scientific” ideas need to be given no quarter and condemned without hesitation wherever they rear their ugly head?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

9. Is Vatican II’s teaching unfixable, containing error, and not merely something ambiguous which was used to spread error later on?

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

10. Archbishop Lefebvre was right, in his words and his actions: he was right yesterday and he’s still right today! We must continue where he led!

Modern SSPX	Fake Resistance	Resistance	Old SSPX	Abp. Lefebvre
No	No	Yes	Yes	Yes

* * * * *

“We are convinced of this, it is they who are wrong, who have changed course, who have broken with the Tradition of the Church, who have rushed into novelties, we are convinced of this. That is why we do not rejoin them and why we cannot work with them; we cannot collaborate with the people who depart from the spirit of the Church, from the Tradition of the Church.”

(Archbishop Lefebvre, interview with ‘Minute’ 29th July 1976)

“Are we not in these latter times when the devil employs every means to disperse us, to tear us apart, to divide us, so as to reduce the flock to nothing? In these critical moments, we must remain with that which is surest. We must avoid doubtful things.”

(Archbishop Lefebvre, sermon before an association of Catholic families, Southern France, 2nd May 1976)



SOURCES / FURTHER READING:

"How Dare You! Bishop Williamson / the SSPX has never said that!" Well, take a look...

Question 1 (Grace in the New Mass)

"There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it. ... Be very careful with the Novus Ordo ... But, exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul."

(Bishop Williamson, [public conference](#) in Mahopac, New York, USA 28/06/15)

"Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this Mass will do more good than harm spiritually." (As above)

"The Novus Ordo Mass may have been allowed by God to make it easier for Catholics to leave the Faith if they wanted to, but not impossible to keep it if they wanted to."

(Bishop Williamson, *Eleison Comments* 438, December 2015)

"As an essential part of the subjective and ambiguous religion, the Novus Ordo Mass can be what you make of it. A priest can celebrate it decently, a Catholic can attend it devoutly."

(Bishop Williamson, *Eleison Comments* 447, Feb. 2016)

"But don't say that there's no good in it at all and that there can be no grace passed attending the Novus Ordo Mass."

(Bishop Williamson, [public conference](#) in Emmett, Kansas, USA 18/09/16)

Various SSPX priests have preached that the New Mass only gives a trickle of grace, or less grace compared to the Traditional Mass - i.e. not none! (See, for instance, [Recusant 22](#), p.38)

Question 2 (The Indult Mass)

"Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is anywhere near you."

(Bishop Williamson, *Eleison Comments* 505, March 2017)

Various SSPX priests are happy to tell people to go to the indult Mass - whereas the old SSPX used to tell people to stay away. The District Superior of Great Britain, Fr. Robert Brucciani, even helped out in a Novus Ordo/Indult parish last year. Compare with Archbishop Lefebvre:

"Availing ourselves of the Indult is tantamount to putting ourselves into a state of contradiction because at the same time that Rome gives the Fraternity of St. Peter, for example, or Le Barroux Abbey and other groups authorization to say the Mass of All Time, they also require young priests to sign a profession of faith in which the spirit of the Council must be accepted."

(Archbishop Lefebvre, sermon at Friedrichshafen, 29th April 1990)

"... 'After all, they are celebrating the Tridentine Mass, they are not as bad as everyone says' - but they are betraying us! Betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work. ... One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible."

(Archbishop Lefebvre, address to his priests, 6th September 1990)

Question 3 (Mass Every Sunday vs. Less Frequently)

Most, almost all, Fake Resistance Masses are every Sunday, and out-of-the-way once-a-month Mass locations are unheard-of, much like the modern SSPX (See, [Recusant 56](#), pp.54 & 55, for instance). The Resistance priests who stayed true to Archbishop Lefebvre, like the old SSPX,

tend to spread themselves thinly and widely, whereas the Fake Resistance, like the modern SSPX don't see the need: after all, as far as they are concerned you can just go to the Indult Mass, or even the New Mass, instead. Contrast with the attitude of Archbishop Lefebvre:

"If someone asks me: 'I only have Mass of St. Pius V once a month. So what should I do on the other Sundays? Should I go to the New Mass if I do not have the Mass of St. Pius V?' ... I would say to them: Listen, I cannot advise you to go to something which is evil. I would not go myself because I would not want to take in this atmosphere ... So I advise you not to go."

(Archbishop Lefebvre, Spiritual Conference at Écône, 25th June 1981)

"We understand quite well what troubles you may experience in the circumstances in which you are living, without a good Mass ... In fact, in such a case Monseigneur Lefebvre recommends rather to stay at home and pray the rosary in the family and to read the old Mass in the missal..."

(Reply to a personal letter to Archbishop Lefebvre, 27th April 1980 - see [Recusant 40](#) p.10)

Question 4 (Holy Office Condemnations)

"The *Poem of the Man-God* [real title: "The Gospel As Revealed to Me"] runs into tremendous opposition. I think it's the devil, quite honestly. And I think the devil was in the Holy Office at that time. ... The Index has been abolished, yes. I read it and I don't bother too much about - I don't know all the background details. I get so much out of it myself that I'm not worried about it, you know."

(Bishop Williamson, [public conference](#) in St. Mary's, Kansas, USA 26/05/2016)

Evidence abounds of the modern SSPX tolerating and even promoting the condemned "Divine Mercy" devotion and the condemned writings of the bogus seer Sr. Faustina (see, for instance, [Recusant 29](#), p.36)

Question 5 (Get Out of the Conciliar Church!)

"Therefore, it seems to me, if James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it."

(Bishop Williamson, *Eleison Comments* 348, March 2014)

"I do not say to everybody inside the Novus Ordo, priests and laity, I don't say: 'You've got to get out!'

(Bishop Williamson, [public conference](#) in St. Catherine's, Ontario, Canada 5/11/14)

"[Traditional Catholics who] have had to put a distance between themselves and the mainstream Church ... have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality."

(Bishop Williamson, *Eleison Comments* 438, November 2015)

"The Novus Ordo people have souls. If they have souls, then the Mother of God wants to save them and Almighty God wants to save them, Our Lord Jesus Christ wants to save them. ... You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition."

(Bishop Williamson, [public conference](#) in Veneta, Oregon, USA 19/09/16)

Priests defecting from the conciliar church to the SSPX used once to be fairly common and was still happening in the late 1990s/early 2000s. In England, for instance Fr. Alan Rolf left his diocese and joined the SSPX twenty years ago. Now, however, that has become something unheard-of, despite the SSPX having lots of contact with parish priests. None of them ever leave and renounce Vatican II or the conciliar church. Why? Surely it is because the modern SSPX offers tea-and-sympathy but doesn't dare encourage such priests to take the fateful step, for fear of upsetting the conciliar bishops with whom they are trying so hard to be friends.

Like the modern SSPX, Bishop Williamson's house in Broadstairs has become a place for all sorts of priests, both from the modern SSPX and the conciliar church, to drop in for tea and a chat. None of them are ever encouraged to leave, quite the contrary, they are positively encouraged to stay where they are.

Finally, like the modern SSPX, it is interesting to notice that Bishop Williamson no longer talks of the "conciliar church."

Question 6 (Novus Bogus "Miracles")

"Facts are stubborn - as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research..." [We did! See [Recusant 34](#)] (Bishop Williamson, *Eleison Comments* 437, November 2015)

"However, these [Novus Ordo] miracles – always assuming they are authentic – have lessons also for the Catholics of Tradition ..."

(Bishop Williamson, *Eleison Comments* 438, December 2015)

The modern SSPX also accepts the highly dubious Novus Ordo "miracles" and promotes them to the faithful. See, for instance: sspx.org/en/news-events/news/new-eucharistic-miracle-poland

Question 7 (The Faithful's Right to Know Where their Shepherds Stand)

Concerning its dealings with modern Rome in 2012, the SSPX famously said:

"Ultimately from this modern spirit of an unbalanced desire for information and an insistence on a "right to know", souls will be led away from Christ's peace ... Non-SSPX members [i.e. the laity] do not have a strict right to be kept informed about the internal affairs of the SSPX, which is a religious congregation."

(Article on sspx.org "The Need to Know versus Peace of Soul" Jan. 2014, available at: <https://sspx.org/en/news-events/news/%E2%80%9Cneed%E2%80%9D-know-all-vs-peace-soul-3073> - See also [Recusant 6](#), p.28)

In keeping with the modern SSPX saying that the faithful no right to know whether their shepherds now accept Vatican II or not, or whether they are seeking to compromise with modern Rome, the Fake Resistance priests and bishops likewise treat the faithful as though they have no right to know where they stand. Bishop Zendejas does not allow anyone to record any of his sermons and his *Blue Paper* newsletter stopped being publicly visible shortly after its heterodoxies were exposed in late 2015, to give just one example. Fr Paul Morgan has never once published the date, time or address of any of his Masses, to give another and is marketed as an "independent" priest in some quarters despite being at virtually every Bishop Williamson function for the past three or four years. Is he a Bishop Williamson priest? If not, why is he always with him? If he is, why has he not said so loud and clear, and where is his defence of the Williamsonist teachings outlined above? Secrecy and the Fake Resistance go together like hand in glove. These pages recently carried a picture of the chapel in Kansas owned outright by the Fake Resistance: it has no hint on the outside that it even is a chapel. Was this ever the approach of Archbishop Lefebvre? Was this the attitude of the old SSPX?

"We believe that it is very important to pray, to sanctify ourselves, but not in silence. We have the duty not only to uphold the Faith with the heart unto justification, but also to profess it with the mouth unto salvation (see Rom. X, 10). We have the duty to profess the true Faith loudly, even if one day God requires of us the supreme sacrifice of martyrdom."

(Fr. Francois Laisney, *The Angelus*, December 1986)

"Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father." (Mt. 10:32-33)

Question 8 (Creation vs. Evolution)

The modern SSPX has been promoting a book by one of its priests, Fr Paul Robinson, in which he denies the Noaic flood and spreads dangerously heterodox ideas such as the ‘Big Bang,’ the bogus so-called ‘fossil record’ and the Billions-of-Years timeline. Fr Hewko, Fr Rafael OSB and *The Recusant*, (see, for instance [Recusant 46](#)) have taken a clear stand against this. What has been heard from the Fake Resistance and from Bishop Williamson in particular? Why has there so far been not one *Eleison Comments* dedicated to this question? Could it be that he too is compromised by some of the same modern bogus “scientific” ideas?

Question 9 (Errors of Vatican II vs. interpretation of Vatican II)

“The Novus Ordo Mass, like Vatican II which it followed, is ambiguous. ... But as ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion.”

(Bishop Williamson, *Eleison Comments* 437, November 2015)

“In the days of the Council, the teaching of novelties about humanism (man-centred Church) were opposed and then silenced by more or less honest means and men, but adherents thereof have since been installed in key positions of power during the post-Conciliar period.”

(Fr. Gerardo Zendejas, *The Blue Paper* 300, November 2015)

Contrast with Archbishop Lefebvre who described the Council not merely as “ambiguous” but as “poison,” “cancer,” “satanic,” “a schismatic council,” “the greatest disaster since the founding of the Church,” “a betrayal” and “a new religion.” (For a list of many quotes of Archbishop Lefebvre condemning Vatican II see thecatcombs.org [here](#)).

Question 10 (Archbishop Lefebvre is Right, Then and Now!)

“For this reason we hold firmly to all that has been believed and practiced by the Church of all time in her Faith, morals, worship, catechetical instruction, **priestly formation and institutions** [i.e. seminaries, monasteries, priories, ‘classic congregations,’ structures...]”

(Archbishop Lefebvre, 1974 Declaration)

“It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated. ... But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical Congregation or seminary of yesterday.”

(Bishop Williamson, *Eleison Comments* 278, November 2012)

“In the early 21st century there seems to me to be just not enough Catholic straw left to make a Catholic brick like the SSPX of the late 20th century.”

(Bishop Williamson, *Eleison Comments* 311, June 2013)

“Don’t be under any illusion: it’s not going to be me who puts together a new SSPX. No way! The time for that is over. Put away your toys everybody and get with it. Grow up!”

(Bishop Williamson, [public conference](#), St. Catherine’s, Ontario, Canada 05/11/14)

“Without the Pope you can’t be Catholic in any way. ... In our time, authority is dissolved. So, to structure a resistance with authority and obedience and superiors, don’t hope for it. ... The time for structures is past. What, what’s he saying? The time for structures is yesterday!”

(Bishop Williamson, [public sermon](#) in Brazil, 19/03/16)

“Today the situation is so bad that I don’t think a structure or organisation, I, my opinion is that a structure or an organisation can’t be put together. It’s too late.”

(Bishop Williamson, [public sermon](#) in St Paul, Minnesota, USA 29/05/16)





<https://youtu.be/HssRkVTNqSo>

**October 2021
Visit of Fr David Hewko**





**November 2021:
Visit of Fr Rafael Arizaga OSB**



It's not just the modern, liberal SSPX. ...Silly title, serious topic. Get ready to meet:

The Sede-Vax-Cantists

Our summary ([Recusant 54](#), p.25) of where everyone stands regarding so-called covid vaccines was, we think, clear, fair and accurate on all except the sedevacantists. In part this was due to a certain reluctance to tar them all with the same brush (after all, sedevacantism isn't "one thing," there are many different groups who all seem to hate each other); there was also relatively little evidence one way or the other (hence: "mostly silence"). Since then, at least in some quarters it seems, our worst fears have been confirmed...

The first sede-vax-cantist who deserves our undivided attention is a Mr. Stephen Heiner. His article which appeared in April of last year, is entitled: "Don't Die On Vax Hill." Let's just take a moment to fully savour and appreciate that title. And yes, the article is in keeping with its title; yes, your suspicions are correct. It is an article whose purpose is to convince his sedevacantist readers that they needn't worry about getting the jab.

True Restoration Blog

Don't Die on Vax Hill

BY STEPHEN HEINER · APRIL 14, 2021

www.truerestoration.org/dont-die-on-vax-hill

There's this, for instance:

"The message of all these episodes [of the sedevacantist 'True Restoration' podcast -Ed.] is simple: it is not immoral to take a vaccine. The logic continues: **you commit no morally heroic act by refusing to take one.** Taking vaccines is morally neutral."
(Emphasis in the original).

Mr. Heiner is an intelligent man and can be expected to choose his words carefully, so it is interesting to note the deliberate ambiguity in the phrase "a vaccine," and not "*the* vaccine." The topic *du jour* is of course, the so-called covid "vaccines" - it is specifically those vaccines and no others which everyone is talking and arguing about and understandably so, since these are the ones which all our governments are trying to force on us. "A vaccine" might be *any* vaccine. Nobody is about to lose his job for refusing to get a malaria or tetanus shot. Likewise, I am not aware of anyone, bishop, priest or layman, who is saying that the very concept of a vaccine itself is wrong. This appears, then, to be a deliberate red-herring and confuses the issue unnecessarily.

The issue then is whether one can or should get the so-called covid "vaccines" and given that that is the case, Mr Heiner's next sentence ("the logic continues...") is a non-sequitur. There is no "logic" - until we know which vaccine we are talking about, we don't know whether or not it is immoral; therefore until we know which vaccine we are talking about, we cannot say whether its refusal is "heroic" or not. Maybe it is, maybe it isn't, it depends what we're talking about. Likewise, "taking vaccines" may be morally neutral, but that statement, whilst true, really helps no one. What people need to hear is whether taking *a specific* vaccine is morally neutral (here's a hint: when it comes to the one we're thinking of, it isn't).

Finally, there is a glaring omission. If we are going to decree that there is nothing heroic about refusing to get the covid "vaccine" and pour scorn on some very real hardships which many people are voluntarily undergoing, ought we not to mention a little more context which puts things into perspective? This isn't just "a vaccine", it's a vaccine against an illness which has a 99.97% survival rate, in a "pandemic" in which nobody extra died. It is a "vaccine" whose very existence necessitated nearly a whole year of constant lies and propaganda, not to mention draconian laws, including unjustly coercing the Church and forbidding the public

worship of Almighty God. Without those measure and that propaganda, nobody would be taking this “vaccine” - the measures were a necessary part of the set-up. It is a “vaccine” developed, paid for and promoted by some very sinister people, many of them died-in-the-wool eugenicists, some of whom are even on record as saying that their goal is to reduce the world’s population to 7 or 8% of its current level. Does none of that matter, does it not deserve even a mention in passing? Apparently not.

The article continues:

“But the question of whether it is prudent to take a vaccine is an entirely different question that very much depends on individual circumstances: such a question defies blanket statements and policies.”

But what is this? Are we being told that morality is one thing but prudence an “entirely different question”...? No it isn’t. In fact, the moral thing to do is always the prudent thing to do and vice-versa; what is immoral is always imprudent. “Such a question defies blanket statements” - that is only because the question has been framed in such an ambiguous way, by discussing “whether it is prudent to take a vaccine” - again, *which one*? Once one asks whether it is prudent to take specifically the so-called “covid vaccine”, a rushed, untested, experimental and (a great deal of evidence suggests) potentially quite dangerous injection, one developed and pushed by Malthusian eugenicists, for which there is no justification beyond one’s own personal convenience... things perhaps start to look a little different.

There is more in a similar vein. Mr. Heiner has a go at those who don’t wear masks and who “virtue signal” about their opposition to what is going on. “While it’s one thing to see some arbitrary rule as a non-law, it’s quite another to be obnoxious about your opinion,” he says. People are getting fired from their jobs and losing their career and their entire livelihood with it, but what should bother us most, in the mind of Mr. Heiner, is the thought of them “being obnoxious” about their “opinions”.

“If a business states that you must wear a mask in order to enter, you are free to go somewhere else. Depending on the store and the part of the country, you might face no resistance whatsoever if you enter a store unmasked.”

Yah, like, it’s a free country dude! Free markets! Just go somewhere else! So if you have the misfortune of living in, let’s say Michigan, or New York city, you just need to go to, I don’t know, Florida to do your weekly grocery shopping. Has Mr. Heiner perhaps not considered the possibility that these draconian measures which are currently being applied only to masks or vaccine-status might later on be applied, Communist-style, to restrict the liberty of anyone whom “the Party” regards with suspicion, and that it is only a relatively small step from the one to the other? There are already examples of people being put on so-called “no fly lists” for purely political reasons and having committed no crime at all. Is it really such a stretch to imagine similar “no train” or even “no shop” lists? Is it not also the case that these “measures” can only work if a sufficient number of people respect them and fall in line, and that if even only a significant minority hold out and refuse to play the game, they don’t work? As for “go somewhere else” - this makes it sound as though mask mandates are merely the initiative of each individual business and not a government led, top-down initiative. How naïve. How misleading.

“Don’t mistake your anti-mask virtue signalling as some sort of Christian badge of honor. It isn’t. The same goes for the vaccine.”

Don’t mistake your desire to conform and save yourself the inconvenience of becoming a second-class citizen like the rest of us as some sort of faux-“prudence”. It isn’t.

“Instead of anticipating future events, and putting yourself forward as a “martyr” to them now, focus on today: are you living as a Christian so that if you are called to account you will have been able to acquit yourself as a profitable steward?”

Readers of previous issues of *The Recusant* may recognise this as a classic logical fallacy: the fallacy of false dichotomy. “Stop anticipating future events, start living as a Christian!” - since when were those things mutually exclusive? Why can't you do both? What if living as a Christian and keeping an eye on a growing evil and anticipating the future *aren't* mutually exclusive, but go hand-in-hand? Incidentally, I seem to recall the SSPX around 2012-2013 having a tendency to employ similarly fallacious arguments: “Stop worrying about what's going on with Rome and start living a life of grace!” - as though the one negates the other!

But let us have done with the moralising Mr. Heiner. We never intended to give him this much attention to begin with and wished only to prove our point by giving the reader a taste of what sort of fare he is peddling. Is it fair to assume that he got the injection? Who knows, if I were a betting man I know which way I would fall, but I might be wrong, and it's isn't really relevant anyway, what he says is wrong either way. Incidentally, we note in passing that the issue of abortion is never brought up in his article and that the words “abortion,” “foetus” and “cell-lines” do not appear once; it's as though that simply isn't an issue.

But Mr. Heiner is only a layman, so who cares what he thinks? Yes, that is true, and if that were all that could be said about it, we might plausibly ignore his silly article, even though he is, it seems, a fairly influential and well-known layman, at least in sedevacantist circles. But he is, alas, not the only one saying these things.

Exhibit B in the sede-vax-cantist hall of fame is Bishop Donald Sanborn. One of the nine priests who knew better than Archbishop Lefebvre in 1983 (and one who seems to have spent much of the intervening four decades continuing to know better than Archbishop Lefebvre!), he is rumoured to be a relatively frequent visitor to London, where he refuses communion to people on the slightest of pretexts, including the apprehension that they may once have gone to the wrong kind of sedevacantist Mass!

This video interview appeared on youtube at the end of November. Its title is: “Bishop Sanborn Talks About Controversial Issues”. What is controversial is not so much “the issues” as what he has to say about them. Judge for yourself if his position is not significantly more liberal than even that of the SSPX.



<https://youtu.be/a-2xnDLrxMA>

Right Answer, Wrong Question

The very first “controversial issue” - and the only one which need concern us here - is the issue of the so-called covid “vaccines.” Right from the start Bishop Sanborn dives into talking about whether or not it is a mortal sin, that one cannot say that getting the injection is a mortal sin, and so forth. This is, of course, the fallacy of irrelevant thesis. What matters is not whether or not it is a *mortal* sin - something for the confessional, surely - but whether one should or shouldn't get it and why. That is the relevant question, the one which people badly need to hear. People need guidance: if the covid so-called “vaccines” are experimental, dangerous, unnecessary, the brainchild of Malthusian eugenicists and the keystone of a digital social-credit system akin to that of Communist China, then people probably need to hear that and they need to hear it

Comments are turned off. [Learn more](#)

I wonder why that might be..?

loud and clear. If one of the faithful asks a priest or bishop: “Can I get the covid vaccine?” What does he tell them? In the end his response will amount to either “yes” or “no” and no matter what else he says or how many words he employs, “yes” or “no” will be what the faithful take away. This fixation on whether or not it is a mortal sin reminds one a little of the SSPX. Mortal sin requires full knowledge and consent, so it is perfectly plausible that vast numbers of people have already had more than one injection without committing a mortal sin thereby, or indeed any sin. But it is still regrettable that they have had it, and it would have been better for themselves and for everyone else if they had been warned off it in time.

“Lately there have been some clergy who are saying, claiming a certain authority, that it is objectively a mortal sin for people to take it [the covid “vaccine”] ... I don’t agree that it is for all and everyone mortal sin. ... We have no authority to declare the vaccine sinful. ... We don’t have the authority to bind the consciences of the faithful with regard to this.”

We agree. It isn’t always and for everyone a mortal sin. “True,” one might almost say, “but irrelevant.” If some people, in their ignorance, didn’t realise what they were getting, then it is perfectly possible that they didn’t commit a mortal sin, or even any sin, who knows... but that doesn’t alter the fact that people need to be told not to get it. They need someone to point out to them just how dubious it really is and, in the case where they already had begun to realise this, they need help and moral support so that they do not feel that the burden of resisting vaccine mandates and vaccine pressure is theirs alone, something which they have decided to do of their own accord and without the advice and support of the clergy. The focus here is all wrong, in other words.

The same is true of Bishop Sanborn’s discussion of how someone who decides not to get the vaccine, “should not condemn others for not agreeing with him. ... If you think it’s immoral you should not condemn those who think that it’s moral.” Isn’t the important question whether one should get the vaccine? Why all the worry about whether one person “condemns” another who disagrees? Isn’t this another red herring? Is this really what people need to hear the most? Stop worrying about whether it is a mortal sin, stop worrying about whether people are condemning other people, stop worrying about “binding the consciences of the faithful” and start worrying about whether you have (knowingly or otherwise) given them a permission which, for their own good, they ought not to have had. Worry about whether you’ve given encouragement to people to do something which is a really, really bad idea (read on).

“Don’t Ask Me What You Should Do!”

While still near the start of the interview, Bishop Sanborn seems to want to wash his hands of the question. He laments that the question has “become political” and that therefore “I just didn’t want to get involved in it.” - itself an interesting admission. Is it “political”? Perhaps. But it also involves right and wrong, and even the political is the business of a father of souls. Imagine a family father not wanting to get involved in a controversy engulfing his children, one which had the potential to harm them greatly, merely because he classified it as “political.” Priest are addressed as “Father” for a reason, they are supposed to feel a certain responsibility towards their faithful, they are supposed to regard them with solicitude, as their spiritual children. Surely with a bishop, even a Thuc-line sedevacantist bishop with no ordinary jurisdiction, this is also the case, if not even more so. But no, apparently not. Here is what this ‘father of souls’ has to say to his ‘spiritual children’:

“It depends on your own convictions, your own research, what you think about it. And I cannot form your conscience on that, because these convictions arise from scientific data.”

Do I detect a whiff of the superstitious modern worship of “science,” or is it just me? Perhaps (heaven forbid!) the bishop has actually been reading from all those volumes of the liberal, Protestant, evolutionist *Encyclopaedia Britannica* displayed so prominently on the shelves behind him? Someone should point out to him that distinctions regarding what does and doesn’t count as “science” are man-made and ultimately somewhat arbitrary. All truth is truth, and all resides in Almighty God, who is Truth and who keeps all in existence. We moderns talk about “science” because we like to put things into categories and pigeon-hole things in our mind, to label them for our own convenience. But those are only our own labels and a thing is ultimately true or it is a lie. Whether or not a thing counts as “science,” “moral theology” or whatever, is in the end a matter of opinion. But we digress...

Having said more than once that one cannot make a blanket statement that it is a sin or is not a sin, Bishop Sanborn says that, “to a great extent it depends on how you apply the moral rules. And we give you the moral rules and you apply it to your own case.” That’s all very well, though it does seem to be almost the equivalent of “Don’t ask me what you should do! You need to decide, not me! The responsibility is on you, not on me!” - why do I have such a strong sense of *deja-vu*, by the way? Has there perhaps been another prominent bishop with this attitude in recent years? Bishop Sanborn and Bishop Williamson might have more in common than anyone suspected, it seems. It is, in other words, not very helpful or pastoral, especially when what many Catholics want and need is to be given guidance on whether they should give in to the pressure or resist it; they need to be encouraged to do the right thing. Furthermore, all this talk of “the moral rules” does smack of unsound philosophy to me - like all casuistry, it reeks of latent nominalism. It should be the use of your reason and the possession of the virtue of prudence that tells you whether you should do something, and not merely whether you can find it in a moral theology manual or what Pope Pius XII may have said to a private meeting of doctors in the 1950s. What, one is tempted to wonder, did generations of Catholics do before the days of “moral rules” found in moral theology manuals and all the rest, how did they survive?

“Trust the Science!”

All of the above would be bad enough, but it gets much worse. Having spent the first seven minutes giving his faithful no clear precept or advice other than not to condemn each other, Bishop Sanborn is then asked what his personal view is regarding the covid “vaccines.” This is what he says in reply:

“I think it all boils down to one question. How much do you trust the common medical science and common medical practice in the United States or in Europe... ..I think it boils down to that. They are recommending the vaccine, they are saying it’s alright.”

An easy question to answer, you might think, particularly for anyone who has had the misfortune to experience the inside of a National Health Service hospital in the United Kingdom, or anyone who has known a “normal” doctor or nurse as a relative or casual acquaintance outside of work and has thus been able to see first-hand how morally bankrupt many of them in fact are and how little regard they have for anything other than their career, the size of their pay check and their plans for the weekend. Of course, we are generalising - but it is alarming when you see it. Let’s not even get into the question of abortion, of stem cells, of *in vitro* fertilisation, and of the various dubious “operations” performed in many hospitals in the Western world, nor just how closely enmeshed the medical industry is with the government. Why would any Catholic in his right mind trust “medical science”?

By way of answering his own question, however, he continues:

“There has been great strides in keeping people alive, with all sorts of modern means. How much do you trust that? If you trust it, and personally I think you can trust it, I think that it is legitimate to take the vaccine.”

“Trust the science, everyone! It’s legitimate to take the vaccine *because* you can trust the medical industry!” Hmm. As justifications go, this is not one of the best.

“Also it has been in use for over a year, people have been taking it. In comparison to the number of people who have been taking it, the number of deaths is very, very low. ... So the ill effects are very low.”

I am still somewhat in shock at just how naïve and irresponsible this statement is. It is almost like listening to a big pharma commercial. Need we point out that “over a year” is *nothing* when it comes to studying the medium- and long-term effects of an experimental procedure, especially when we are talking about an entirely new gene-altering technology? Need we point out that the many young men who have developed myocarditis don’t usually die on the instant? But they *do* suffer serious harm: they live, but their lives will never be the same. And that’s not all: what about the under-reporting of deaths and injuries, what about the statistical reclassification that goes on when it *is* reported, the fiddling of the official figures, the difficulty in getting an injury or death reported and labelled correctly in the first place, and all the other well-documented official deceits? Are none of these things worthy of consideration? They are not mentioned once by Bishop Sanborn; instead we are told that we can “trust” the “common medical science.” And yet, in reality, the issue is not merely whether one can trust “common medical science” but whether one can also trust the media, the government, big business and the PR executives and spin-doctors they employ, too. Bishop Sanborn thinks that it is legitimate to get the so-called “vaccine,” so does that mean that he thinks we can trust all of those people too?

“I think it all boils down to one question: How much do you trust the common medical science and common medical practice in the United States or in Europe? ... If you trust it, and personally I think you can trust it, I think that it is legitimate to take the vaccine.”

To get just a very rough idea of vaccine injury in this country, one may consult the *Yellow Card* website. Set up by the government as the official channel for reporting vaccine “adverse reactions,” it publishes a running total here: <https://www.gov.uk/government/publications/coronavirus-covid-19-vaccine-adverse-reactions/coronavirus-vaccine-summary-of-yellow-card-reporting> ...according to which, as of 25th January 2022, there have been 415,921 “adverse reactions” to the covid vaccines. Of course, one must be careful - how serious is an “adverse reaction”? Does it mean feeling ill, or something more serious like myocarditis? Since there is no separate death figure (that I can see), does death count as having an “adverse reaction”? Presumably it does, but it would be useful to have that figure separately.

Either way, in a population of less than 100 million (official figure 65 million; real figure these days usually estimated to be somewhere around 70-75 million), just under half a million, while perhaps not a huge figure, is not a tiny one either. Let us, for the sake of argument, ignore the fact that there are almost certainly a significant number of fake “vaccinated” people mixed into the total (as will always happen when you exert pressure from above: not all doctors are on board, not all doctors are even honest or scrupulous and there will always be plenty of people who know-someone-who-knows-someone who can get you a fake “vaccinated” status!); we will pretend that every one of those recorded vaccines are genuine.

One must take into account that most people have never even heard of this website to begin with (had you? Isn't it curious how the one area where all that vast government advertising budget has nevertheless somehow managed to fall far short of its target audience just happens to be when it comes to reporting vaccine illness and injury! Who would have thought...?!) a fact which will in turn mean that huge numbers of people are not reporting the ill effects which they or their relatives have suffered. When one also takes into account that, according to the government's own figures, just under 37 million people are considered "fully vaccinated" (roughly half the population, perhaps a little more), an even more accurate picture begins to emerge. 400k out of 37 million, or 15%, of those who have actually reported it. Perhaps the most startling thing is how vague and unimportant this all seems, how little attention it gets. But I think it fair to say that "the ill effects are very low" is a) far from being self-evident, and b) hardly a justification for anyone calling himself a Traditional Catholic bishop to tell his people that they should just go ahead and get the covid injection and not worry about it, as Bishop Sanborn in effect does.

Here is just one other little example. When a death occurs, how is it decided whether to count it as a vaccinated death or an unvaccinated death? Unsurprisingly, it turns out that the very same people who over-counted covid deaths in 2020 have been under-counting vaccine deaths in 2021. According to a decision of the Centre for Disease Control (CDC), a person only counts as "vaccinated" 14 days after receiving the jab. In other words, according to the CDC, those who are jabbed and are taken ill or die less than 14 days after, count as "unvaccinated" deaths. Only if they die after 14 days have passed will they count as "vaccinated" deaths. Needless to say, a very large proportion of harmful effects arising from the "vaccine" happen within 14 days, the likelihood declining with each passing day. In some European countries the time which needs to have elapsed is even longer. Now, perhaps there's more to this and we've somehow got hold of the wrong end of the proverbial stick - but it does, at the very least, need to be discussed and it simply isn't enough to tell everyone: trust medical science, they know how to keep people alive longer!

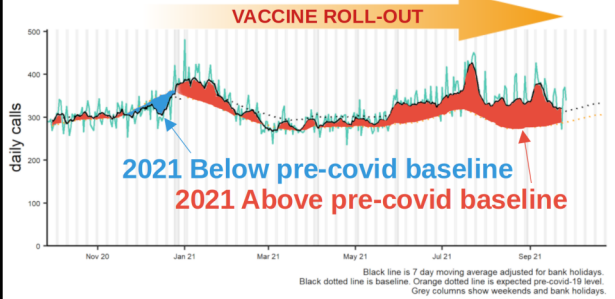
Vaccine Mandates are a Good Thing!

What about the idea of a vaccine mandate? Bishop Sanborn appears to give various specious justifications for why a vaccine mandate is perfectly legitimate, before finally concluding by saying that he doesn't think that the number of covid deaths justify it.

Pope Pius VII (1800 - 1823) made the citizens of the Papal States get the smallpox vaccine, he says. Pius XII thought that polio vaccines were a good thing. Some Catholic schools on the eve of Vatican II required certain vaccines, and Bishop Sanborn himself went to one and remembers being injected as a child. In 1971, on his way to Écône, he "got a shot for something" in order to enter Switzerland. Fr. someone-or-other had to get anti-malaria shots on a visit to Africa which made him feel ill.

Emergency Calls, Cardiac or Respiratory Arrest England PHE Data

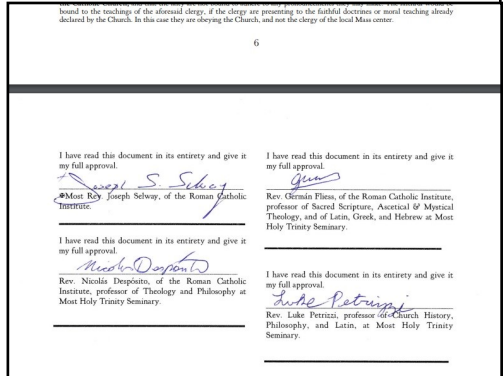
Cardiac or respiratory arrest 27/09/2020 - 26/09/2021



See: https://inproportion2.talkigy.com/vaccine_mortality_2021-10.html

His opinion (in fairness, he does make clear that it is only his opinion) that a government doesn't have "a right to order you to take anything in your body" would seem to undermine his point about Pius VII's Papal States, since that too was a government, but perhaps we have misunderstood what he meant there. As for the rest - is *any* of it really relevant to what is happening today? Smallpox, when it was rife, did immeasurably more harm than covid could ever do and unlike so-called covid "vaccines," the smallpox vaccine did actually prevent people from catching smallpox. The same is true of polio. Furthermore, despite the somewhat contentious statement that vaccine mandates "are nothing new" - in most countries of the world, they very much are. There are plenty of people around in the United Kingdom, and I would imagine in the United States too, who have never had a single vaccine of any sort. And anyway, we aren't talking about Pius VII in 1800 here, we're talking about the Jeffrey Epstein Fan Club in 2022 - rather an important difference. As he himself said: "how much do you trust" these people? We'll let that question answer itself.

More could perhaps be said about this interview, but let us leave it at that. I have not heard of Bishop Sanborn's supporters leaving him in droves, and it seems that the priests who work with him share his position on this, so I think it fair to assume that he and Mr. Heiner are representative of at least a significant portion of sedevacantists in the English-speaking world. On his own website, for instance, four other priests have signed a seven-page document in which his position is spelled out and amounts to the same permission given in the interview above (i.e. yes, you can go ahead and take the covid shots). So it isn't just one rogue sedevacantist bishop, but seems a fairly widespread current of thought amongst sedevacantists.



Are *all* sedevacantists of the same opinion on this question? No. Let us give credit where credit is due: not all sedevacantist, it seems, are cut from the same cloth. Honourable mention must go to Daniel Dolan, another fairly prominent sedevacantist bishop and, like Sanborn, another of "the nine," but one who is very much against everything that is going on, including the morally dubious so-called "vaccines" and all that they entail. He has come down firmly against taking them, preaching against them and telling his people to avoid them. He is perhaps not so much a sede-vax-can-tist as a sede-vax- *can't* -ist. The sedevacantist website *Novus Ordo Watch* has presented both sides as though they did not want to offend either, in [an article](#) which ends with the following:

"Important Disclaimer: Novus Ordo Watch is not encouraging anyone either to take or refrain from taking any particular vaccine or other injection [...]"

Perhaps they are undecided on the issue themselves, or perhaps they are decided but lack the courage of their convictions and wish above all for everyone to stay friends? Who knows. The comments from their readers, posted underneath the article, are something of a mixed bag too, and since this is a sedevacantist website, most if not all of the readers are presumably sedevacantists themselves, indicating that not all the laity are of one mind either.

So, what can one can conclude? Some sedevacantists can see through the lies and propaganda, but some, an alarming number it seems, cannot. The likes of Stephen Heiner, Bishop Donald Sanborn and some other sedevacantist clergy who work with him appear to have swallowed

the propaganda, hook, line and sinker; worse, they seem to be propagating their own naïve and irresponsible view among others. How is such a thing possible, one wonders? Please let us hope that this will be a useful lesson to many and will help dispel the infantile idea that sedevacantism itself is a magic talisman which somehow makes its wearer less liberal than everyone else around him. Sedevacantism doesn't correlate with holiness; in this case at least, it doesn't seem to correlate even with common sense.

A Final Word Regarding Casuistry

Though only tangentially relevant, let us briefly return to the question of casuistry. That sedevacantists in particular seem prone to this should surprise no one: an important part of their theory is the claim that everything in the Church was hunky dory tickety-boo right up to 1958. That that is evidently *not* the case is perhaps one of the most obvious weaknesses in their whole case. Any objective student of the crisis in the Church must surely conclude that the decline had set in a good 200 years ago, that Vatican II could never have happened in the 1760s, but by the mid-20th century it had become possible. That decline took many forms, but the very concept of casuistry is surely one symptom, something which would never have been tolerated in a saner era, and an important part of how we ended up here today. The article on the *Novus Ordo Watch* website includes the following comment:

“It helps to keep in mind that disputes about how to apply moral principles to concrete cases [are] not uncommon or unusual. In fact, the Church has an entire science for it, called “casuistry”. Attwater’s 1958 Catholic Dictionary calls casuistry “[t]he science of applied moral theology”. The 1908 Catholic Encyclopedia defines casuistry as:

‘The application of general principles of morality to definite and concrete cases of human activity, for the purpose, primarily, of determining what one ought to do, or ought not to do, or what one may do or leave undone as one pleases; and for the purpose, secondarily, of deciding whether and to what extent guilt or immunity from guilt follows on an action already posited.’ ”

Let us add in passing that the very concept of a “Catholic Encyclopaedia” is also a symptom of decline. The original idea was inspired by the *Encyclopaedia Britannica* and like that liberal, Protestant work, it too contains articles by many different authors, whose reliability varies wildly. For proof of how unreliable it is, look no further than the quote presented above. The *Catholic Encyclopaedia*’s definition of casuistry (the application of general principles to concrete cases of morality) is entirely misleading. In fact, what is being described with those words is the function of the virtue of prudence, not the “science” of casuistry. A more accurate definition of casuistry is given, ironically enough, by Wikipedia:

“Casuistry is a process of reasoning that seeks to resolve moral problems by extracting or extending theoretical rules from a particular case, and reapplying those rules to new instances.” (<https://en.wikipedia.org/wiki/Casuistry>)

Note: “extracting or extending ... from a particular case ... to new instances.” So in order to determine what to do, one doesn't use the virtue of prudence. Instead, one is supposed to look up case studies in a book, find the one which most closely corresponds to the situation at hand and try to apply what the book says to one's own life. Might there be some potential pitfalls in such an approach? Can there really be a “science” of human behaviour? Casuistry is really a post-Reformation invention of the Jesuits: so what on earth did our Catholic ancestors do during the vast majority of Church history, how did they manage? Were they unable to determine right from wrong? Or is casuistry part of a decline which began long before 1958? 20th century manualists are part of how we ended up here; they are not the solution.



More from the SSPX on Covid “Vaccines”

Since the last time we dealt with this topic, yet another article has appeared by Fr Séléigny on the subject of covid “vaccines”. Published on various SSPX websites at the end of September 2021, it is entitled **“Practical Considerations on Vaccination Against Covid 19”** (sspx.org/en/news-events/news/practical-considerations-vaccination-against-covid-19-68811).

The article begins with a list of objections, many of which are reasonable objections and not just the ‘straw men’ one has come to expect. It would seem that opposition to the SSPX’s previous articles on this topic must have been widespread and articulate - had the only opposition or objections been from the Resistance, one doubts whether Fr. Séléigny would have written this follow up piece.



Reasonable Objections Ignored

After listing many of the objections to the rollout of the covid jabs (lack of proper testing, unknown side-effects, lack of choice for some people, the birth of a global “health pass”...) the article moves instantly to the question of some people condemning other people - the connection is not clear, and is something of a red herring. “Are these objections enough to condemn a priori whoever would agree to be vaccinated?” asks the author. Wrong question. The question ought to be: Are these objections true, are they valid? This could then be followed up with: Are these objections sufficient grounds for at least waiting and not receiving the jab just yet until more is known? The answer to both is surely a resounding “Yes!”

Having ignored all the objections and having asked totally the wrong question (the vital issue at hand is *not* “people condemning other people!”), the author then continues by an immediate fallback on that most misunderstood of all the virtues, the refuge of every charlatan, “prudence”. Getting vaccinated, we are told, is “a matter of personal prudence”. Well, of course! But “prudence” doesn’t mean “caution”. Saying that something is a matter of personal prudence is no more than saying that one needs to decide whether or not to do it. Besides which, all of this is rather misleading: like Bishop Sanborn, Fr. Séléigny has a duty to inform his readers in order to better enable them to make the prudent choice. Telling them “Make you own mind up!” just doesn’t cut it and, worse, in a situation where undue pressure is being applied to the livelihood of the average layman, it is tantamount to giving permission.

Imagine a family father whose child has fallen in with a bad crowd and is being increasingly peer-pressured into taking dangerous, illegal drugs. What sort of father would give no moral guidance other than telling his son that he must decide for himself and that his choice “is a matter of personal prudence”? Of course it is, but that isn’t very helpful! Prudence doesn’t absolve the faithful from the need to seek guidance from a priest, nor the priest from the duty to give sound advice.

Bad Analogies

But the muddled thinking does not end there. The article continues to show that Fr. Séléigny is either incapable or unwilling of grasping just how serious the situation is for the average SSPX faithful. Take the following flawed analogy as an example.

“It is just as abnormal to want to dictate to someone how to behave in this case as it is to want to compel them in matters of insurance, tobacco or even diet.”

The effects of diet and tobacco are nothing new and have been with us for hundreds of years already, and an insurance policy is a financial contract and has no direct effect on the biological health of its owner. The injection which we are all being pressured into having, on the other hand, is an experimental technology whose long-term effects are entirely unknown. Besides which, an insurance policy can always be cancelled. A diet can always be changed: its effects are not permanent and lasting. It is even possible to give up smoking. Once injected with an experimental technology, however, one cannot un-inject oneself should regrets and second thoughts begin to appear. The people who have not yet had the injection can always change their mind later and get it - those who have already had it cannot change their minds and un-have it; their choice has been made and cannot be unmade. For that reason if for no other, it seems to this author, the virtue of prudence would dictate that we not allow ourselves to be given the injection.

Most of the rest of the article is in a similar vein: irrelevancies, bad analogies, red-herrings and half-arguments. For instance:

“Finally, it may happen that there is a greater or lesser necessity for us to be vaccinated. Thus, if it is impossible to approach the dying to confer on them the sacraments without being oneself vaccinated, we should prefer the salvation of our neighbor to our own health or tranquility. The same goes for all those who are obliged in justice, according to their duty of state, to provide for the salvation of their neighbor.”

Firstly, unless I am mistaken, this argument appears to be talking about priests being able to visit the sick and dying, something which is not going to be relevant to 99% of the article’s readers. Most people do not need to have the injection in order to “provide for the salvation” of someone else. Am I misreading his words, or is that what he is really saying? Why would the author feel the need to justify a priest receiving the injection, is this a case of guilty conscience? And how is that helpful to the vast majority of his readers?

Secondly, the supposed “necessity” which he cites as his justification, is in reality a mirage. It is only a “necessity” in the dictatorial mind of the very same shadowy elites who forbade you from leaving your home, forbade you from visiting your dying elderly relatives and forbade the public worship of God. If they now say that it is a “necessity” in order for a priest to do what they very well know is his job, then they are the ones at fault. The law is not an arbitrary thing. If it is an unjust law, more so if it is a law which can only be enforced if enough people fall into line with it, then surely one ought to object in the strongest terms and in the meantime seek to circumvent it or disobey without being caught..? What one ought surely never to do is to use it as an excuse to justify oneself. Most modern people these days talk about the need to “obey one’s conscience” - and of course, in reality, what they mean is “obey the virtue of prudence”, since conscience is what one does, but prudence is what one possesses. But the effect is the same. Does an arbitrary and unjust law, a law with no authority from God, suddenly mean that one can ignore one’s conscience or the virtue of prudence?

Thirdly, even if we were to accept what Fr Séléigny says about “necessity” at face value, would this not have been a timely reminder to his readership that personal convenience is not the same as necessity? That being unable to go jetting off on an exotic foreign holiday, for instance, just doesn’t cut it? That is, after all, implicit in what he says about necessity - but he could afford to spell it out. That he does not, leaves the reader with the misleading impression that they can get the injection and not worry too much about it. Because... you know... something about prudence, I can’t remember... he used lots of clever-sounding words, so it must be OK, and anyway, if the SSPX priests aren’t condemning it, then it must be OK, right?

“However, if a health pass is needed to circulate, it may happen that the obligation to fulfill a duty of charity prompts us to agree to be vaccinated.”

Only if you think that there is nothing wrong with getting the covid “vaccine,” Father. If, on the other hand, you do think that there’s something wrong with it, then you can’t, can you?

The Abortion Question - Immoral?

Speaking of which, what about the question of whether one can get the vaccine or not? Isn’t that something which should have been dealt with already by this point? Rather like putting the cart before the proverbial horse, the author leaves this question to the end, although it is arguably the most important question, the one on which his other arguments depend. Here is what he says:

“However, there remains one objection which may be proposed at this stage: vaccines are prepared or made on cells which allow the cultivation of viruses in the production process. However, as already mentioned, some vaccines are prepared on tissue cultured from cells obtained from abortion. Is it not then absolutely immoral to use such vaccines?”

The answer, in reality, is either yes or no. But instead of saying “no” straight out, Fr. Séléigny will talk around the subject a little longer. Perhaps he is hoping to put the reader to sleep?

“Note first that some vaccines that have been marketed do not present this problem, such as Curevac made in Germany. The question therefore does not arise for them [...]”

Well, hold on just a moment. Firstly, the entire English-speaking world isn’t being offered that particular brand. Secondly, how certain are you that aborted baby cells weren’t used in its production? Whose word do you have for it - the manufacturers who have a fairly obvious financial interest in selling as much of their product as possible? And is the claim that aborted foetal cells weren’t used directly as an ingredient, or that they weren’t even used in the testing? How spotless is big pharma’s record when it comes to telling the truth about such things?

“In the case of vaccines linked to abortion, the moral principles have already been presented, but to make it perhaps clearer and more obvious here, let us reflect. The question is: is it permissible to take advantage of a past abortion by being vaccinated with a product made from such cells?”

No, that is not the question. It is not merely a question of “taking advantage of a past abortion.” The vaccine manufacturers didn’t happen to come across an aborted foetus in a lab and decide to use it create a vaccine rather than letting it go to waste. All the evidence we have is that those unborn babies were deliberately killed *in order to* produce the jab we are now being offered. Given which, all of the subsequent talk of St. Thomas and “the reprobation” being “internal” is just fluff, utterly irrelevant, a big distraction. Equally misleading is his assertion that:

“...while abortion is a particularly heinous crime – which certainly involves the risk of scandal – it does, however, allow the manufacture of vaccines only indirectly and very remotely.”

This is the argument used by the modernists in the Vatican under Benedict XVI in 2008 and it is *far from* clear that the link between abortion and the injections is indirect and very remote.

Why was the Article Even Written in the First Place..?

Fr. Séléigny concludes his article by reminding the reader that, “receiving the vaccination is an individual choice and a matter of personal prudence” - there’s that phrase again! - and by exhorting his readers to, “each apply himself to enlightening his judgment with whatever help

he may obtain.” So it’s on you, in other words. You make your own mind up. Which begs the question: why was this article written? And is the overall effect of the article not a giving of permission? In which case, this talk of “personal prudence” and each person making his own mind up is somewhat deceitful. We already noted above Fr. Sélégny’s rhetorical question: “Is it permissible to take advantage of a past abortion by being vaccinated with a product made from such cells?” The remainder of his article was a very definite “Yes,” albeit in a roundabout way and using a few too many words. If, as he has made fairly clear, it is permissible to take these so-called “vaccines,” one wonders why he felt the need to end his article in such a way.

Be that as it may, what it clear is that this is yet another attempt by the SSPX to sell the faithful the idea that they can get the jab, that they needn’t worry about it being imprudent or immoral. This is the same SSPX which has been trying to sell its faithful the idea that the earth is billions of years old and that Noah’s Flood was only local, despite what Genesis clearly says; the same SSPX which tried to convince the faithful in 2012 that placing itself under the authority of the local modernist bishops all over the world would be a prudent idea (Remember that? “Here and there the difficulty will be very real, but since when was life without difficulties?”). On the face of it, how prudent would it be to trust this advice?

No one possessed of the virtue of prudence will surely fall for this, but that is not where the damage will be done. Where the damage will be done will be with those weak souls who are already seeking compromise in their hearts with the evil presented by these jabs. Like a family father, the advice given by a spiritual father to his spiritual children ought to act as a support against human weakness and the effects of original sin: making the issue clearer to counteract the clouding of the intellect; providing moral guidance which will prove an obstacle to doing the wrong thing, thus counteracting the weakening of the will. Of course, there will always be those who will make the wrong choice. But at least then it would be only the small number hardened enough to do so in the face of the guidance given by their father. The tragedy here is that many more will doubtless make the wrong choice aided and abetted by the unsound and equivocal advice they have received. They will still be responsible for their own actions, as will I, as will you, as will we all. But a priest such as Fr. Sélégny will be held responsible for far more than any of us. I would not want to be in his shoes for anything.

Fr. Pagliarani’s Contribution

As mentioned above, Fr. Sélégny’s second article appeared last September. Is this just one rogue priest? Could it be that he doesn’t really represent the voice of the Society? Given that they have chosen him as their official mouthpiece on this question, that hardly seems credible; but as though further confirmation were needed, a few months later Fr. Pagliarani, the man who (on paper at least!) is the Superior General, weighed-in on the same question.



In December 2021, Fr. Pagliarani gave a talk at the *Angelus Press* conference, on the same topic. A video of that talk can be seen here: <https://youtu.be/OYUqVdzr6Ew>. The following day a ‘Questions and Answers’ session took place, which is included in the same video. We are grateful to a reader for sending us a transcript of the complete video.

The first question is about vaccines, and Fr. Pagliarani answers it in the following way. If we cut away most of the fluff (“The question is extremely delicate!”) - the crux of his answer is as follows:

“So, can you take out the cornea from somebody who was killed? Question. Yes. Provided you don’t kill him on purpose to take out the cornea. That’s the point. That’s the point. You are taking advantage of a murder. Somebody was killed. And without that sin, horrible sin, you couldn’t take out the cornea, but of course you don’t cooperate in any manner [with] that bad action.”

What Fr. Pagliarani uses here is the analogy of making use of a body part of someone who just happens to have been murdered. In his analogy, the murder and the subsequent use of the body-part are entirely unconnected. But the aborted babies used in the production and testing of these “vaccines” were killed *expressly for* that very purpose, both for the production and the testing. For his analogy to work, he would need to discuss the case of someone being murdered specifically so as to get hold of their cornea. Suppose the murderer, who happens to make a lot of money as an international dealer in corneas, were then to offer us that cornea, the cornea of someone whom he had murdered for that reason. Suppose this murderer were then to pressure us with threats and intimidation into accepting this product of his evil trade. Could we accept? The answer of course is an unequivocal “No!”

Conciliar Morality

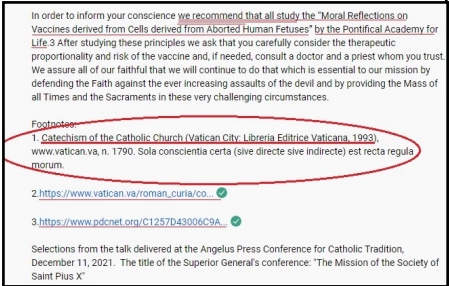
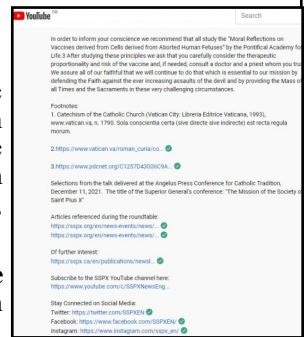
Why this very muddled and misleading understanding of Catholic teaching? Where has this bad moral direction come from? How can anyone manage to get it so wrong? The answer may lie in the source which the SSPX itself gives. Underneath the actual video, in the notes, there are three footnotes. All three are totally conciliar, the sort of thing which the SSPX is supposed to be against.

The first is John Paul II’s misleadingly titled “**Catechism of the Catholic Church**” (1993). It would more accurately have been called the “Catechism of the Conciliar Church” or the “Catechism of Vatican II”.

The second is a link to the present day Vatican website which takes the reader to a document published by the present-day Pope Francis –appointed Congregation for the Doctrine of the Faith, signed in December 2020 by Cardinal Ladaria SJ and Archbishop Giacomo Morandi, entitled: “**Note on the morality of using some anti- Covid-19 vaccines.**” Without giving a run-down of the contents, let it suffice to say that this document totally whitewashes the covid “vaccines,” hardly a surprising thing since it was published with the approval of Pope Francis who has also been pushing the vaccines like mad.

The third reference is a link to the document entitled: “**Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Fetuses**” by the modernist “Pontifical Academy for Life.”

So three conciliar sources, at least one of which came directly from the Pope Francis Vatican barely a year earlier. Incidentally, the second document (“Note on the morality...”) is also hosted on the website of the Archdiocese of Westminster rcdow.org.uk, the same Archdiocese



which has been pushing vaccines like mad, just as Pope Francis has been pushing them like mad. These are the people from whom the SSPX and Fr Pagliarani in particular are taking their lead when it comes to one of the most pressing question of morality of this generation. Who ever said that the SSPX would be corrupted by links to the godless modernists in Rome? Please note, this is not just a technicality or oversight. Read the notes under the video and you will see that these conciliar documents are recommended with the words:

“With the Congregation for the Doctrine of the Faith, we affirm [the contents of second document]” and **“We recommend that all study** [the contents of the third document]”.

Let someone step forward who would try to defend this and tell us all that the SSPX is just the same as it always was and hasn't succumbed little-by-little to the wiles of modernist Rome just as Archbishop Lefebvre said it would.

Here is a little side note related to the above. Half way through Fr. Pagliarani's answer, one of the other speakers chips in, one of the three laymen sitting opposite. His contribution is so embarrassingly sycophantic that one scarcely knows where to look and even Fr. Pagliarani himself appears uncomfortable.

“Can I just give as a footnote to the superior's remarks? Until *Catholic Answers* had our own statement with respect to the vaccine up on catholic.com, I was very happy to refer to people the article, the first one in particular, with respect to the vaccine, which is thoroughly consistent with Catholic moral theology.”

Nice little bit of self-advertising there, sir! “Visit catholic.com everyone!” Also, how nice that Fr. Pagliarani has the whole-hearted endorsement of a Novus Ordo apologetics website! According to *catholic.com*, Fr. Pagliarani's answer is “thoroughly consistent with Catholic moral theology”..! Perhaps that's why he looks so uncomfortable - is it a little too obvious? You have to look a the smarmy way in which the speaker looks directly at Fr. Pagliarani as he says that last line and watch the latter's face pucker into a frown, in order to really savour the moment! Fr. Pagliarani replies:



That awkward moment. A screenshot doesn't do it justice, you have to see it in motion...

“Yes, but it is understandable that when we mention abortion there is a repulsion, right?”

The effect is that Fr. Pagliarani wishes to distance himself from such public flattery. Furthermore, by answering “But it is understandable...” it makes it sound as if the layman's point was, ‘How could anyone dare to take issue with what you say?!’ and Fr. Pagliarani replying, in effect, ‘Let's not be too harsh in condemning them for disagreeing with me...’ - at any rate that is one reading of it. After all, it is abortion we're talking about. Yes, indeed. And having just, in effect, told everyone that they can get the injection without worrying too much about the aborted baby cells, there is a not-very-amusing irony in Fr. Pagliarani and the other speakers being seated under a large image of Our Lady of Guadalupe, protectress of the unborn.

And what's all this about “Catholic Answers”..? It turns out that the gentleman in question is a Mr. Christopher Check, the President of “Catholic Answers”. Our American readers who have been around for a few years might remember *Catholic Answers* as a “conservative” Novus Ordo outfit which used to be run by a man named Karl Keating and which used always to

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Christopher Check
PRESIDENT AND BOARD MEMBER

Christopher Check is president of Catholic Answers. A graduate of Rice University, for nearly two decades he served as vice president of ...

condemn the SSPX as schismatic and Archbishop Lefebvre as justly and legitimately excommunicated. You can't go to the SSPX, they used to tell people, otherwise you'll become schismatic. Any of you who remember reading "The Great Façade" by Ferrara and Woods (*Remnant Press*, 2002 if I recall...) will remember *Catholic Answers* featuring as a prime example of what they termed "neo-Catholics" (they weren't wrong!).

But now *Catholic Answers* and its website catholic.com is down with the SSPX.

They are happy to give their endorsement to Fr. Pagliarani. What might that tell us, I wonder? Of course, it may be that Catholic Answers is not quite so conscientiously *Novus Ordo* as it used to be - perhaps Karl Keating's retirement had that effect? But it surely also tells us something about the modern SSPX. And why shouldn't the *Novus Ordo* bigwigs such as Mr. Check and *Catholic Answers* give their endorsement? After all, the SSPX are using entirely *Novus Ordo* conciliar foundations for their moral guidance.

In Summary...

Fr. Pagliarani completely misrepresents the abortion issue as though it has nothing really to do with the "vaccines". He also says nothing at all about harmful side-effects, or the fact that these injections are untested. He does not address the fact that a great many of them are not traditional vaccines but gene-altering technology. He also has not one word to say concerning the fact that they are totally unnecessary, brought in under cover of the pandemic-that-never-was accompanied by tyrannical overreach, closing churches and forbidding people from leaving their homes with the threat of the law. He does not mention even in passing the fact that these so-called "vaccines" have been funded by Malthusian eugenicists with an openly declared goal of reducing the world's population to less than a tenth of its current size; nor does he seem to be at all aware of the implications of a digital "health pass." In other words, it is almost as though he were talking about a totally different vaccine for a totally different illness in a different world. What he does say amounts to a permission, and all the talk about "We don't have the authority to call for a boycott" will not change that fact: if he thought it something best avoided, he could simply have told people that it is best avoided and left it at that. But he doesn't.

As for the supposed "necessity" of which he speaks: real necessity would be if there were an actual real, serious illness, a real pandemic and this were a serious cure. But that isn't the case, and confusing tyranny for necessity does not help; if anything it merely encourages people to give in to that same tyranny.

We could simply lament the further decline into conciliarism of the SSPX and say smugly "I told you so!" - but that will not do. There, but for the grace of God, go you and I. We have a very serious duty to wake people up. Do whatever it takes. Even if they have already had several shots, they mustn't have any more. I am convinced that a large number of SSPX faithful, have still not been fully taken in by this. Even those who have had the misfortune to have seen this video: many of them may know deep down that something doesn't sound right.

St. Pius X, ora pro nobis!

Ten Years Ago...

PART 1

2nd Feb. 2012 - Bishop Fellay sermon: "We Are Ready"

"We are not an independent group. Even if we are fighting with Rome, we are still, so to say, with Rome. ...It's also important that we don't finally imagine a Catholic church which is just the fruit of our imagination but which is no longer the real one. And with the real one we have problems.

[...]

So what is going to happen now? Well, we have sent our answer to Rome. ... Do they really want us in the Church or not? We told them very clearly, if you accept us as is, without change, without obliging us to accept these things, then we are ready."

(See: <https://web.archive.org/web/20120206175204/https://www.dici.org/en/news/extract-from-the-sermon-of-bishop-bernard-fellay-superior-general-of-the-sspx-for-the-feast-of-candlemas-february-2nd/>)

18th March 2012 - Bishop Fellay, writing to all SSPX priests in *Cor Unum*: "We need to take up a new position with respect to the Official Church"

"We now have friendly contacts in the most important dicasteries, and also in the Pope's entourage! As we see this situation, we think that the efforts of the aging hierarchy will not succeed in stopping this movement that has begun – a movement that desires and hopes for the restoration of the Church, although still in a rather muddled way. Even though the return of a "Julian the Apostate" cannot be ruled out, I do not think that the movement can be stopped.

If this is true, and I am convinced of it, this requires that we take up a new position with respect to the official Church. Quite obviously we must support this movement with all our strength, and possibly to guide and enlighten it. This is precisely what many people expect of the Society. This is the context in which it is advisable to ask the question about some form of recognition of the Society by the official Church.

Our new friends in Rome declare that the impact of such recognition would be extremely powerful on the whole Church, as a confirmation of the importance of Tradition for the Church.

[...]

Concrete circumstances are what will show when the time has arrived to take the step towards the official Church. "

(See: <https://www.therecusan.com/fellay-cor-unum-march2012>)

7th April 2012 - Letter of three SSPX Bishops to the Superior General and his two Assistants - "Do not engage the Society in a purely practical agreement!"

"Reverend Superior General, Reverend First Assistant, Reverend Second Assistant, For several months, as many people know, the General Council of the FSSPX is seriously considering Roman proposals for a practical agreement, after the doctrinal discussions of 2009 to 2011 proved that a doctrinal agreement is impossible with current Rome. By this letter the three bishops of the FSSPX who do not form part of

the General Council wish to let him know, with all due respect, of the unanimity of their formal opposition to any such agreement.

[...]

Don't we see already in the Fraternity symptoms of a lessening in its confession of the Faith? Today, alas, the contrary has become "abnormal". Just before the consecration of the bishops in 1988 when many good people insisted that Archbishop Lefebvre had to reach a practical agreement with Rome that would open a large field of apostolate, he expressed his thoughts to the four new bishops:

'A large field of apostolate perhaps, but in ambiguity, and while following two directions opposed at the same time, and this would finish by us rotting.'

[...]

Your Excellency, Fathers, take care! ... At least listen to your Founder. He was right 25 years ago. He is right still today. On his behalf, we entreat you: do not engage the Society in a purely practical agreement.

With our most cordial and fraternal greetings,
In Christo and Maria,

Mgr. Alfonso de Galarreta
Mgr. Bernard Tissier de Mallerais
Mgr. Richard Williamson "

(See: <https://www.therecusant.com/menz-letter-to-3-bishops>)

14th April, 2012 - Letter of Reply from the Superior General and his two Assistants to the Three SSPX Bishops: "It is not realistic to require that everything be settled to arrive at what you call a practical agreement."

"Menzingen,
14 April, 2012

Your Excellencies,

To your collective letter addressed to the members of the General Council we have given our full attention. We thank you for your concern and for your charity. Allow us in turn with the same concern for charity and justice to make the following observations.

[...] Reading your letter one seriously wonders if you still believe that the visible Church with its seat in Rome is truly the Church of Our Lord Jesus Christ, a Church horribly disfigured for sure from head to foot, but a Church which nevertheless still has for its head Our Lord Jesus Christ. One has the impression that you are so scandalised that you no longer accept that that could still be true. If Benedict XVI still the legitimate pope for you? If he is, can Jesus Christ still speak through his mouth? If the pope expresses a legitimate desire concerning ourselves which is a good desire and gives no command contrary to the commandments of God, has one the right to pay no attention and to simply dismiss his desire? ... You blame us for being naïve or fearful, but it is your vision of the Church that is too human and even fatalistic; you see dangers, plots, difficulties, you now longer see the help of grace and the Holy Ghost.

[...]

Within the Society, we are in the process of making the Council's errors into super-heresies, as though it is becoming absolute evil, worse than anything, in the same way

that Liberals have dogmatised this pastoral council. This failure to distinguish leads one or the other of you three to an “absolute hardening”. This is serious because such a caricature no longer corresponds to reality and logically it will in the future finish up in a true schism. And it may well be that this fact is one of the arguments pushing me to delay no longer in responding to the pressure from Rome.

[...]

So that as for the most crucial question of all, that of whether we can survive in the case of the Society being recognised by Rome, we do not arrive at the same conclusion as you do. Let it be noted in passing that we did not look for a practical agreement. That is false. All we have done is not refuse a priori, as you ask us to do, to consider the Popes offer. For the common good of the Society, we would far prefer the present solution of the intermediary status quo but it is clear that Rome will put up with it no longer.

In itself, the proposed solution of a personal Prelature is not a trap. That is clear firstly from the fact that the present situation in April of 2012 is very different from that of 1988. To claim that nothing has changed is a historic error. [...] Fewer and fewer Romans believe in Vatican II.

This concrete situation, together with the canonical solution being proposed, is very different from that of 1988 and when we compare the arguments given by Archbishop Lefebvre at that time we draw the conclusion that he would not have hesitated to accept what is being proposed to us. [...] It is not realistic to require that everything be settled to arrive at what you call a practical agreement.

You cannot know how much your attitude over the last few months - quite different for each of you - has been hard for us. It has prevented the Superior General from sharing with you these great concerns, which he would gladly have brought you in to, had he not found himself faced with such a strong and passionate lack of understanding. How much he would have loved to be able to count on you, on your advice to undergo this so delicate moment in our history. It is a great trial, perhaps the greatest of all 18 years of his being superior. Our venerable founder gave to the Society bishops a task and precise duties. He made clear that the principle of unity in our Society is the Superior General. But for a certain time now, you have been trying - each one of you in his own way - to impose on him your point of view, even in the form of threats, and even in public. This dialectic between the truth and the faith on the one side and authority on the other is contrary to the spirit of the priesthood. He might at least have hoped that you were trying to understand the arguments driving him to act as he has acted these last few years in accordance with the will of divine Providence.

We are praying hard for each of you that we may find ourselves all together once again in this fight which is far from over, for the greater glory of God and for love of dear Society.

May Our risen Lord and Our Lady deign to protect and bless you,

+Bernard Fellay (Superior General)

Niklaus Pfluger+ (First Assistant)

Alain-Marc Nély+ (Second Assistant) ”

(See: <https://www.therecasant.com/menz-letter-to-3-bishops>)

15th April 2012 - Doctrinal Declaration composed and signed by the Superior General on behalf of the SSPX and delivered to Rome (but kept secret from even the SSPX's own priests for almost a full year).

I

We promise to be always faithful to the Catholic Church and to the Roman Pontiff, the Supreme Pastor, Vicar of Christ, Successor of Peter, and head of the body of bishops.

II

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

III

1. We declare that we accept the doctrine regarding the Roman Pontiff and regarding the college of bishops, with the Pope as its head, which is taught by the dogmatic constitution Pastor Aeternus of Vatican I and by the dogmatic constitution *Lumen Gentium* of Vatican II, chapter 3 (*de constitutione hierarchica Ecclesiae et in specie de episcopatu*), explained and interpreted by the *nota explicativa praevia* in this same chapter.

2. We recognise the authority of the Magisterium to which alone is given the task of authentically interpreting the word of God, in written form or handed down (2) in fidelity to Tradition, recalling that, "the Holy Ghost was not promised to the successors of Peter in order for them to make known, through revelation, a new doctrine, but so that with His assistance they may keep in a holy and expressly faithful manner the revelation transmitted by the Apostles, that is to say, the Faith."(3)

3. Tradition is the living transmission of revelation '*usque ad nos*'(4) and the Church in its doctrine, in its life and in its liturgy perpetuates and transmits to all generations what this is and what She believes. Tradition progresses in the Church with the assistance of the Holy Ghost(5), not as a contrary novelty(6), but through a better understanding of the Deposit of the Faith(7).

4. The entire tradition of Catholic Faith must be the criterion and guide in understanding the teaching of the Second Vatican Council, which, in turn, enlightens - in other words deepens and subsequently makes explicit - certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated(8).

5. The affirmations of the Second Vatican Council and of the later Pontifical Magisterium relating to the relationship between the Church and the non-Catholic Christian confessions, as well as the social duty of religion and the right to religious liberty, whose formulation is with difficulty reconcilable with prior doctrinal affirmations from the Magisterium, must be understood in the light of the whole, uninterrupted Tradition, in a manner coherent with the truths previously taught by the Magisterium of the Church, without accepting any interpretation of these affirmations whatsoever that would expose Catholic doctrine to opposition or rupture with Tradition and with this Magisterium.

6. That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).

7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in

the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.

8. In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the Society of Saint Pius X, by a special law.

Notes --

- (1) Cf. the new formula for the *Profession of Faith* and the *Oath of Fidelity* for assuming a charge exercised in the name of the Church, 1989; cf. Code of Canon Law, canon 749,750, §2; 752; CCEO canon 597; 598, 1 & 2; 599.
- (2) Cf. Pius XII, *Humani Generis* encyclical.
- (3) Vatican I, Dogmatic Constitution, *Pastor Aeternus*, Dz. 3070.
- (4) Council of Trent, Dz. 1501: “All saving truth and rules of conduct (Matt. 16:15) are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves,[3] the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand.”
- (5) Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 8 & 9, Denz. 4209-4210.
- (6) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3020: “Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared; and there must never be recession from that meaning under the specious name of a deeper understanding “Therefore [...] let the understanding, the knowledge, and wisdom of individuals as of all, of one man as of the whole Church, grow and progress strongly with the passage of the ages and the centuries; but let it be solely in its own genus, namely in the same dogma, with the same sense and the same understanding.” [Vincent of Lerins, *Commonitorium*, 23, 3].”
- (7) Vatican I, Dogmatic Constitution *Dei Filius*, Dz. 3011; Anti-modernist Oath, no. 4; Pius XII, Encyclical Letter *Humani Generis*, Dz 3886; Vatican Council II, Dogmatic Constitution *Dei Verbum*, 10, Dz. 4213.
- (8) For example, like the teaching on the sacraments and the episcopacy in *Lumen Gentium*, no. 21.
- (9) There is a parallel in history in the Decree for the Armenians of the Council of Florence, where the porrection of the instruments was indicated as the matter of the sacrament of Order. Nevertheless theologians legitimately discussed, even after this decree, the accuracy of such an assertion. Pope Pius XII finally resolved the issue in another way.”

(See: <https://www.therecusant.com/doctrinalpreamble-15apr2012>)

For an overview, in chronological order, see: www.therecusant.com/reference-materials

- TO BE CONTINUED -

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.

SSPX-Watch!

Scrubbed? Archbishop Lefebvre continues to Disappear...

The French District website laportelatine.org is perhaps the most visited SSPX website in the world, and used to include an incomplete but nevertheless quite large archive of audio files of sermons by Archbishop Lefebvre, organised chronologically. A useful resource, and certainly what one might expect to find provided on a website of the Priestly Fraternity which he founded.



La Port Latine as it used to look (1) ...

Within the last year or so the website appears to have undergone an “upgrade,” the layout changed

and... all the sermons are now gone. The old address gives a “404 not found” message and there appears no link to anything similar on the new site. Is it just that someone forgot to put them back when the website underwent its change of format or have they (as seems the most likely) been deliberately scrubbed? And if so, why? Could it be that the current leaders of the SSPX positively *want* the faithful *not* to become too familiar with Archbishop Lefebvre? After all, listening to the words of their founder might make people realise the betrayal which is still going on in slow-motion. And it might



...and as it looks now!

L'année 1985

- ➔ 28 octobre 1985 - La crise de l'Église - 1ère partie
- ➔ 28 octobre 1985 - La crise de l'Église - Seconde partie

L'année 1987

- ➔ Ils L'ont discouronné

L'année 1988

- ➔ 9 juin 1988 - Les colloques avec Rome - 1ère partie
- ➔ 9 juin 1988 - Les colloques avec Rome - Seconde partie
- ➔ 17 juin 1988 - Conférences aux séminaristes à Flavigny à quelques jours des sacres
- ➔ 8 octobre 1988 - La situation après les sacres

L'année 1991

- ➔ 8 février 1991 - Récolation de février - 1ère partie
- ➔ 8 février 1991 - Récolation de février - Seconde partie

III - Les sermons "phares" - écrits - de Mgr Lefebvre sur La Porte Latine

- ➔ Sermon des ordinations sacerdotales, Écône, le 29 juin 1976
- ➔ Sermon historique de Lille devant 7 000 fidèles - 29 août 1976
- ➔ Sermon du Jubilé sacerdotal - Paris, le 23 septembre 1979
- ➔ Mgr Lefebvre - 10^e anniversaire de la FSSPX - Sermon des ordinations - Écône le 27 juin 1980
- ➔ Sermon de Raques 1988 - Le scandale d'Évêque - Écône le 30 mars 1988 - Mgr Lefebvre
- ➔ Conférence de Mgr Lefebvre à Anancy en 1987 - "J'ai vu des prêtres pleurer"
- ➔ Conférence de Mgr Lefebvre lors de la retraite des prêtres de la Fraternité Saint-Pie-X du 4 septembre 1989
- ➔ Sermon des sacres du 30 juin 1985

IV - Les sermons de Mgr Lefebvre en vidéos

- ➔ 30 juin 1988 : Sacre des évêques à Écône le 30 juin 1988

III - Les conférences, les entretiens écrite de Mgr Lefebvre sur La Porte Latine

- ➔ Conférence de Mgr Lefebvre à Anancy en 1987 - "J'ai vu des prêtres pleurer"
- ➔ Mgr Lefebvre - « Si c'est moi devant je sacrerai des évêques » dans "Placés" du 7er juin 1987
- ➔ Conférence de Mgr Lefebvre lors de la retraite des prêtres de la Fraternité Saint-Pie-X du 4 septembre 1989
- ➔ 16 juin 1985 - Conférence de presse de Mgr Lefebvre à Écône

La Porte Latine as it used to look (2)...

give them ideas which Fr. Pagliarani and his subordinates (and whoever they secretly answer to) regard as “dangerous”. Of course, Archbishop Lefebvre has not totally disappeared from the site, nobody is claiming that. But the audio library has gone. Definitely a step in the wrong direction. Coincidence?

Bishop Huonder still on the loose...

We notice that Mgr. Vitus Huonder, the retired Novus Ordo bishop of Coire, Switzerland, who went to live with the SSPX at their boys school in in Wil, Switzerland, upon his retirement in 2019, is still “on the loose” in the SSPX. Last September he celebrated his golden anniversary of priestly ordination (1971) surrounded by SSPX faithful and priests, some of whom were fairly senior priests, including Fr. Franz Schmidberger, Fr. Christian “the-Jews-did-not-commit-decide” Bouchacourt and Fr. Niklaus Pfluger, all of which was reported by the SSPX [here](#). A few months earlier, in May, he celebrated Pontifical High Mass on the



Are those Swiss guards? What are they doing there, and in uniform..?

main altar of the SSPX Zaitzkofen seminary. So far the functions of this Novus Ordo bishop have been confined to those of a priest (confessions, Mass...) as far as we are aware. However we note that:



Zaitzkofen, last May...

1. There has been no conditional priestly ordination or episcopal consecration. Why not - wouldn't it be safer, at least? Even if he's only saying Mass and hearing confessions, if he were a priest we would say the same thing. The point is that he hasn't only gone to live in retirement at the SSPX - the SSPX have allowed him to be active in their chapels; this surely sets a precedent?

2. Bishop Huonder, though regarded as "ultra-conservative" by ignorant journalists, does appear to have something of the Novus Ordo mentality. Though a good deal better than the average Novus Ordo bishop, he was in the past nevertheless involved in ecumenical "inter-religious dialogue" and was appointed to a Catholic-Jewish discussion group by the Swiss Bishops' Conference, of which he was a member. Furthermore, he has issued nothing, not a single word, separating himself from Vatican II and its teachings, which as bishop of a diocese he accepted and upheld.

3. Interestingly enough, he retired from his diocese and went to live with the SSPX with the permission of Pope Francis. Indeed, he presented his resignation in 2017, when he turned 75, but Pope Francis wouldn't let him go and made him stay on in his diocese for a couple of years longer.

Bishop Fellay admits: SSPX-Rome, We're Going Slowly to Avoid a Reaction

...with the agreement of Pope Francis. We have long maintained that the betrayal of the SSPX to modernist Rome continued after 2012. Much of the evidence has appeared in these pages over the years. Rome granting the SSPX jurisdiction for confessions, marriages, priestly ordinations done with their approval, ecclesiastical courts hearing SSPX cases, the SSPX getting all pally with local Novus Ordo bishops... we could go on. 'Oh no,' was the official line from the SSPX, 'there's going to be no agreement or even negotiations with Rome, that's all off, we've had done with that, we're back to the same as we always were!' Well... judge for yourself. In a Spanish interview with Luis Roman ([here](#)), published at the start of February, in answer to a question about relations with Pope Francis and reactions to it, Bishop Fellay let slip the following.



"Pope Francis, yes, yes, I have personally seen him several times. He told me directly: 'I'm not going to condemn you.' And, moreover, he told me: 'I have problems, there are people who cause me problems when I deal with you; but I tell them: Look, I deal with Anglicans, with Protestants. Why do you bother me? Can I not help these Catholics [i.e. the SSPX]?' He told me so. And he goes on to say: 'And I also know that you also have problems in your field: in the Society there are people who are not happy about all that.' [i.e. relations between the SSPX and modern Rome]. And he goes on to say: 'Mmm... I don't think it's good to push. You have to give time. You have to go slowly.' And that's what happens: we go slowly."

Shrinking SSPX-GB Update Latest figures: 16 priests, 19 Mass centres. Average 1.2 chapels per priest, or only 3 priests saying Sunday Mass in two locations and thirteen priests in only one. Or put it another way: if the SSPX still were still operating as it once did, with 16 priests there would by now be some 45 Mass centres throughout the country, possibly more.



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

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

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