



The Recusant

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



“There are a number of decent priests still operating as decent priests inside the Novus Ordo. ... I think that for a Catholic like yourself who is looking for the truth...if you look somewhere in your area within reach of your car’s petrol tank, your gasoline tank, you will find, somewhere, you will find a decent Novus Ordo priest. ... I believe there are some who do understand it and who still want to practice as good priests. Now, they’re forced to celebrate the New Mass. But I think if you look around you enough and long enough and carefully enough, you will even find young Novus Ordo priests saying the old Mass.”

- Bishop Williamson, 4th August, 2022

FROM THE DESK OF THE EDITOR:

Dear Reader,

Once again, much-belated greetings after an unexpectedly long interval. As society collapses around us, as civilisation continues to decay and is replaced by barbarism, as honesty and justice wane and become little more than a long lost memory of a bygone era, just remember one thing. All this is the result of the crisis in the Church.

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As the Church goes, so goes society. People on their own are not inclined to be civilised. Any Society, minus the influence of Christ and His Church, will be a barbarous, bloodthirsty tyranny ruled by devils and wallowing in vice and sin. That is how the missionaries found the tribes on various continents when they first arrived, and that is where we will be returning very soon if things continue. Thus the greatest political disaster, the greatest economic disaster, the greatest social and cultural disaster to affect any country in the world ...was Vatican II. Its effects reached everywhere. It is not a coincidence that within a decade of the close of the Council, both Britain and the

United States had 'legalised' the murder of unborn babies on a vast scale and had made divorce so easy that it became almost an inevitability, something which from then on would require a huge amount of conscious effort, or some very strong religious convictions, to avoid.

Indeed, it almost seems remarkable that there is anything of goodness and decency left, that the revolution has not advanced further, that it has taken some sixty-odd years to get to where we are. But then consider: not all of the Catholic Church was neutralised. Even if the vast majority of it was subverted and effectively ceased to be an obstacle to the revolution, a tiny but steadily-growing part of the healthy Church survived. The SSPX, tiny as it was compared to the rest of the Church before the Council, whilst not able to reverse the ill effects on society caused by Vatican II, nevertheless exerted some influence and perhaps acted as a bit of a drag on the progress of the revolution.

In 2012, the SSPX was neutralised. Look around you. Think back. Try to remember what the world was like a decade or more ago. Would it be fair to say that the revolution has speeded up since 2012? That things have declined at an even faster rate since then? We are like the proverbial frog in the boiling pot. One gets so used to how awful things are now, that one tends to forget. To take just one example, so-called 'gay marriage' hadn't happened here yet and when it was proposed (around a decade ago, as I recall) there was a significant minority opinion in mainstream media and politics which was openly against it. Censorship on the internet was almost unheard-of and there was no question of the police knocking on doors and visiting people in their homes for the 'crime' being politically incorrect. And yet here we are. Imagine that you had a time-machine and that you tried to warn people in 2010 that in a decade's time every government in the world would 'lock down' their own citizens on the very flimsiest of pretexts, due to a supposed illness which was no worse than the common cold, forcing them under threat of law to 'quarantine' and not leave their homes, banning them from work, from commerce, from socialising, from public worship and even from seeing their dying elderly relatives. And then explain further that virtually every government in the world would exert unheard-of pressure on its own citizens to take an untested and unnecessary vaccine, no, a course of vaccines, and not even vaccines either, but experimental gene technology. And that those who chose not to take it immediately but preferred to wait-and-see would be fired from their jobs and in some cases (Australia, for instance) even rounded up and put in camps. And yet here we are.

It may at first sound fanciful to connect the world's descent into left-wing tyranny with the surrender of the SSPX in 2012. But consider. As the Church goes, so goes the world. Weaken the influence of the Church and society will grow more evil. Every time. The weakening of the influence once exerted by the SSPX has meant the further weakening of the influence of the Church; and the weakening of the influence of the Church has allowed the world at large to slide further into the abyss. Equation: the subversion of the SSPX has led to the accelerated decline of civilisation.

Which brings us to the Resistance. You are not fighting for your preference (the Traditional Mass as opposed to the New Mass, or the pre-1955 missal as opposed to the 1962 missal...). You are not fighting for your own personal pride or because you like winning arguments or because you want to be proved right and the people who disagreed with you proved wrong. You are not fighting because you prefer the personality of this priests to the personality of that priest. You are fighting because this is the sacrifice which Our Lord wants you to make right now; because we only get to heaven by finding out the will of God and doing it, and that involves denying our own will and making ourselves uncomfortable. If Our Lord has chosen you to be a foot soldier of the Church in her hour of need, who are you to suddenly become a



Spotted on a shooting range somewhere in Eastern Europe - some interesting reading there...



conscientious objector? And, by the way, remind yourself constantly of this. You are fighting for civilisation to the benefit of everyone, the so-called 'Traditional' Catholics, the Novus Ordo Catholics. Even the Protestants and pagans next door. They don't know it, but were it not for the Resistance



On a paratroop transport aircraft somewhere in the sky above Brize Norton...

their own lives would be noticeably more miserable by now.

And you are not alone. People all over the world are joined with you in this struggle and share the same thoughts, the same hopes, the same sacrifices and trials and the same prayers. There are many more besides who, though not part of the fight, are following it from the side-lines: those with the SSPX and those not with the SSPX, including people from the Indult-sphere and even the Novus Ordo, who are aware of the Resistance and are keeping an eye on what we say and do. And so they should.

Bishop Williamson sends people to the Novus Ordo

On p.14 the reader will find evidence of one of Bishop Williamson's recent delinquencies, the promotion of the condemned 'apparitions' of Garabandal, and our own analysis thereof. Hot on the heels of this, came a further reiteration of an old delinquency: his promotion of the New Mass and the conciliar church. An emergency restructuring and some re-writing has allowed the last-minute inclusion in this issue of an article concerning the same, though we have perhaps not fully done it justice in pointing out just how bad this sort of thing really is. Archbishop Lefebvre was very clear. Your own attendance at the New Mass you should treat like the Church always used to treat attendance at a Protestant or schismatic Orthodox ceremony: for a sufficiently serious reason (a family wedding, funeral, etc.) you may be physically present but you do not actively participate.

What about if there is no other Mass nearby, only the New Mass? Then you do a holy hour on Sundays, says the Archbishop, just like millions of people used to do every Sunday all over Africa and all over South America. Some of those people had Mass only once every three months, once-a-year or even once every three years, and they didn't have cars. The average person living in the Western World today can travel, even if his budget does not permit lengthy travel every single week. But the reader will notice that Bishop Williamson's advice was not "Try to get down to Broadstairs or Earlsfield once every month or once every three months." Nor is there any mention of holy hour to sanctify the intervening Sundays. Instead, he told him to look for a "decent" (his word) Novus Ordo priest, and added that there may *even* be the odd one or two who also say the Traditional Mass (implying that the kind of "decent" priest he had in mind in all probability does not). Let anyone try to defend this latest scandalous advice - as with so many other such examples, it will not be defended because it is indefensible. The supporters of the personality-cult will simply hope that no one notices.

Alas, for those of you of an overly optimistic disposition, who might have been hoping to see some change, some improvement in Bishop Williamson, I am sorry to have to disappoint you. There is no change there. If anything, he is getting worse. Pray for his conversion: he can't have long left for this world.

A 'Traditional' Bishop..?

Of the various Catholics calling themselves 'Traditional' today, some support Bishop Williamson and accept what he says. Others, many others, do not. Either way, I do not think anyone can legitimately claim that what he teaches is 'Traditional' or that he is a 'Traditionalist' in anything but the most superficial sense of the word. There is nothing Traditional about recommending to someone who has seen through Vatican II and the New Mass that he content himself with finding a conservative Novus Ordo priest. There's nothing 'Traditional' about telling people to go to the 'least contaminated' Mass near them. Nor is there anything 'Traditional' about recommending and promoting false apparitions and false visionaries which have been condemned by the Church. That isn't 'Traditional' at all. Nor is it 'Traditional' to tell young men not to pursue a priestly vocation on the grounds that the Council of Trent is somehow outdated and no longer applies to our times. We could go on.

For anyone tempted to tell Fr. Hewko, Fr. Rafael, Fr. Vargas, Fr. Ruiz et al. that they don't have a Traditional Bishop, I would like to kindly point out that the followers of the Bishop Williamson personality cult don't have one either. They only have him, and he isn't a 'Traditional' bishop. His followers in the Fake Resistance may not yet have realised it, but their situation is desperate. A bishop like that is worse than no bishop at all. When the day arrives that they do finally realise, we will be ready to welcome them with open arms.

In the meantime, it seems that a time of hardship is coming. The Klaus Schwabs and Bill Gates's of this world have decided that Western economies must be brought crashing down in order to help bring in the Great Reset. Whatever hardship we may face in the coming months, let us offer it up to Our Lord so that he will use it to help restore his Church. God bless all our readers, friend and foe alike.

- *The Editor*

“But it’s too hard being in the Resistance! You don’t seriously expect me to live like that, do you? I’m going to keep going to the SSPX to get my regular sacraments, God will understand...”

“3. Heaven is won by suffering and self denial. St. Paul writes: ‘By many trials and tribulations must we enter the kingdom of God. (Acts xiv. 21) and Christ’s words are: ‘He that loveth his life shall lose it, and he that hateth his life in this world keepeth it unto life eternal.’ (John xii. 25) i.e. he who goes after all the pleasure of this world will be damned, and he who despises them will be saved. There is no blessedness without self-denial. The kingdom of heaven is like a treasure or a costly pearl; whoever will possess it must give his all for it (Matt. xiii. 44-46) i.e. he must give up all inordinate attachment to the things of this world. “The kingdom of heaven suffers violence” (Matt. xi. 12). “Narrow is the gate and straight is the way that leadeth to life” (Matt. vii. 14). He wins the prize in the race who runs swiftly and steadily and refrains from all things (1 Cor. ix. 25). He who would be among the blessed must be a martyr at least in intention. The greater the efforts we make to secure salvation, the greater will be the joy.”

- *'The Catechism Explained,' Fr. Spirago & Fr. Clarke, p.260*

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,

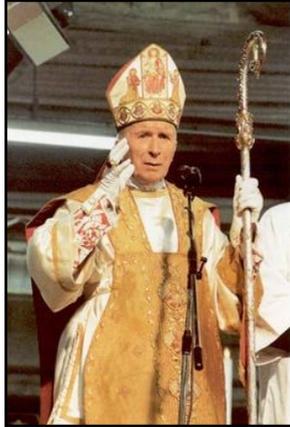
O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

Archbishop Marcel Lefebvre:



“Those who are Pro- Syllabus and those who are Anti- Syllabus”

Originally printed in *Fideliter* No.87, 1992.

[Fideliter Note - We publish here below a large extract from given by Archbishop Lefebvre at the start of a priests' retreat in September 1990 in Ecône. It remains relevant today, since it illustrates well the radical change which took place in the Church at the Council. Vatican II contradicted what the Magisterium taught, notably the combat waged by the Popes of the 19th and 20th centuries up to Pius XII, against the errors of the modernists.]

After recalling a telephone conversation which he had with Cardinal Oddi, who had been urging him to make “a little apology to the Pope,” to which he replied, “Rome has to change. It's no longer a question of the liturgy, it's a question of the Faith!” Archbishop Lefebvre affirmed that the battle which we are living through today is still the same. There are those who are for the Syllabus and those who are against it.]

“The problem remains very serious and shouldn't be downplayed at all. That's what you have to say in reply to all the laymen who ask you if the crisis is about to come to an end, if there's no way of getting authorisation for our liturgy, for our sacraments. ...

Certainly the question of the liturgy and the sacraments is very important, but even more important is the question of the Faith. For us, that question is settled, since we have the Faith of all time, the Faith of the Council of Trent, the catechism of St. Pius X, of all the Councils and all the Popes before Vatican II, in a word the Faith of the Church.

But in Rome? The perseverance and pertinacity of the false ideas and serious errors of Vatican II continues. That's clear.

Fr. Tam sent us some cuttings from *l'Osservatore Romano*: speeches by the Holy Father, of Cardinal Cassaroli, of Cardinal Ratzinger. These are official church documents whose authenticity cannot be doubted, and one is dumbfounded.

These days (since I'm somewhat unemployed), I re-read this book, you know it well, the one by Barbier, on liberal Catholicism. It is striking to see that our battle is exactly that of the great Catholics of the 19th century, after the French Revolution, and the same battle as Popes Pius VI, Pius VII, Gregory XVI, Pius IX, Leo XIII, Saint Pius X, down to Pius XII. But how can it be summed-up? It is *Quanta Cura* and the *Syllabus of Errors* of Pius IX and *Pascendi Dominici Gregis* of St. Pius X. Those are sensational documents, documents which caused a shockwave in their own time and which set forth the doctrine of the Holy See before the modern errors. It's the doctrine of the Church, opposing the errors which showed forth from the Revolution, particularly in the Declaration of the Rights of Man.

And yet this is the same battle which we are waging today: there are those who are pro- the *Syllabus*, those who are pro- *Quanta Cura*, pro- *Pascendi*, and those who are against. It's as simple as that.

Those who are anti- the Syllabus have adopted the Principles of the Revolution

Those who are against these documents adopt the principles of the Revolution, the modern errors. Those who are for it, remain in the true Catholic Faith.

And yet, you know very well that Cardinal Ratzinger said officially that for him, Vatican II was an counter-Syllabus. If he clearly placed himself as being against the Syllabus, that's because he has accepted the principles of the Revolution. Elsewhere he said very clearly: "The Church opened herself up to doctrines which weren't hers, but which came from society, etc." Everyone understood what he meant: the principles of 1789, the Rights of Man.

We are exactly in the situation of Cardinal Pie, of Bishop Freppel, of Louis Veuillot, of deputy Keller in Alsace, of Ketler in Germany, of Cardinal Mermillod in Switzerland, who fought the good fight, with the vast majority of the bishops, for at this point in time they were lucky enough to have the vast majority of bishops on their side. Certainly, Bishop Dupanloup and some French bishops who followed him were the exception to this. Even some of them in Germany and Italy openly opposed the Syllabus and Pius IX, but these were exceptional cases.

There was this Revolutionary force, those who were the legacy of the French Revolution, and by way of extending their hand to them, the Dupanlouns and Montalemberts and Lamennais - who would never wish to invoke the rights of God against the rights of man: "We're asking for common rights" [common law], in other words, what's convenient for all men, for all religions, for everyone. Common rights, but no longer the rights of God...

We find ourselves right now in the same situation, be under no illusion: we are in the midst of a very hard-fought battle. But since we're backed-up by a whole line of Popes, we needn't hesitate or be afraid.

There are some who would like to change this or change that, to come to an arrangement with Rome, with the Pope, anyway... We would do that, of course, if they were with Tradition and continuing the work of all the Popes of the 19th Century and the first half of the 20th Century. But they themselves admit to having taken a new direction, they say that that Vatican II opened a new era and that the Church is going through a new phase.

I think we have to inculcate that into our faithful, in such a way that they feel a solidarity with the whole history of the Church. Because in the end all this goes back further than the Revolution: it's the struggle of Satan against the City of God. How is it going to end? That is God's secret, a mystery. But we needn't be worried, we have to have confidence in the good God's grace.

What is clear is that we need to fight against the ideas currently in fashion in Rome, those expressed by the Pope, as well as by Ratzinger, Casaroli, Willebrands and so many others. We fight against them because all they're doing is repeating the opposite of what the Popes have said and affirmed for a century-and-a-half.

We Have to Choose

So we have to choose.

That's what I said to Paul VI. We're being obliged to choose between you and the Council, and your predecessors. Which way should we go? Should we go to your predecessors who affirmed the doctrine of the Church, or should we follow the novelties of the Second Vatican Council which you have affirmed? "Oh, you mustn't talk theology here!" he replied. So that's clear then!

We mustn't hesitate for one moment, if we want to avoid finding ourselves amongst those who are betraying us. There are some who always want to look over the fence. They don't look at the side of their friends, of those who are fighting to defend the same battlefield, they're always looking a little bit at what it's like on the enemy's side.

They say that we have to be charitable, we have to be kind, we have to avoid divisions. After all, those people are saying the Traditional Mass, they aren't as bad as people say...

But they're betraying us. They are shaking hands with those who are destroying the Church, with those who hold modernist and liberal ideas condemned by the Church. So now, they're doing the work of the devil, whereas those who work with us are working for the reign of Our Lord and the salvation of souls.

"Oh, provided that they let us have the Traditional Mass, we can shake hands with Rome, there's no difficulty there." Look at how that works out! They're in an impossible situation because one cannot shake hands with modernists and at the same time try to defend Tradition.

Having contact with them so as to bring them back to Tradition, to convert them, maybe at most. That's the good sort of "ecumenism". But giving the impression almost that it's regrettable and that after all we'd be fine talking to them, that's not possible. How are we meant to talk to those who are now telling us that we are rigid like corpses? According to them, we're no longer with the "living Tradition," we're sad people, "lifeless and joyless." It's as though they'd never belonged to Tradition! It's incredible! How are we meant to have relations with such people as that?

That's something which from time to time causes us problems with certain very good laymen, who are on our side and who have accepted the consecrations, but who have a sort of secret regret that they are no longer with the people they were with before, those who didn't accept the consecrations and who are now against us. "It's a shame, I'd like to go and find them, drink a glass with them, extend a hand to them." That's treason, because at the slightest opportunity they'll be off with them. You need to know what it is you want.

Because that is what killed off Christendom in Europe, not just the Church in France, but also in Germany, in Switzerland... it was the liberals who allowed the Revolution gain a foothold, precisely because they extended their hand to those who didn't have their principles.

We Do Not Wish to Collaborate in the Destruction of the Church

We have to know whether or not we want to collaborate also in the destruction of the Church,

in the ruin of the Social Reign of Our Lord Jesus Christ, or whether we've decided to work for the Reign of Our Lord Jesus Christ.

All those who want to come with us, to work with us, *Deo Gratias*, we welcome them, no matter where they come from, but let them not tell us to leave our path to go off with them and collaborate with others. That's not possible.

All the way through the 19th Century, Catholics were literally torn apart regarding this document, the Syllabus: for, against, for, against...

Recall in particular the case of the Count of Chambord who was criticised for having refused royalty over the question of a flag. But it wasn't just a question of a flag, the Count of Chambord refused to submit to the principles of the Revolution. He said: "I will never agree to being the legitimate king of the Revolution." He was right, for he would have been voted in by the people and the Parliament, but on condition of his accepting Parliamentaryism, in other words the principles of the Revolution. So he said: "No, if I am to be king, I will be king in the way of my ancestors from before the Revolution."

He was right. A choice had to be made. Along with the Pope, he chose the principles from before the Revolution, Catholic and counter-revolutionary principles. We too have chosen to be counter-revolutionary, with the Syllabus, against the modern errors, to be with Catholic truth and to defend it.

This battle between the Church and the liberal modernists is the battle of Vatican II. There's no need to complicate matters. And the consequences are far-reaching. The more one analyses the documents of Vatican II and the interpretation given to them by the Church authorities, the more one realises that this is not a question of a few errors, ecumenism, religious liberty, collegiality, a certain liberalism, but a total perversion of the mind. It's a whole new philosophy, based on modern, subjectivist philosophy. The book which a German theologian has just brought out, and which I hope will be translated into French* so that you can have a copy in your hands, is very instructive when it comes to this. He comments on the Pope's thinking, especially a retreat which, when he was just a bishop, he preached at Vatican II. He shows that everything is subjective with this Pope. When one reads back over his speeches, one notices that that is what his thinking is like. Despite appearances, it isn't Catholic. The Pope thinks of God, Our Lord, as something which comes from the depths of his consciousness and not from an objective Revelation to which he adheres with his intellect. He constructs an idea of God. He said recently, in an incredible document, that the idea of the Trinity was only able to come about later on, because man's inner psychology needed to be able to arrive at the idea of the Holy Trinity. So the idea of the Trinity didn't come from Revelation but from the depths of consciousness. That's a completely novel concept of Revelation, of the Faith, of philosophy, it's a total perversion. How are we going to get out of this mess? I have no idea. But anyway, that's how it is.

These are not little errors. We are facing a whole current of philosophy which goes back to Descartes, to Kant, to the whole line of modern philosophers who prepared the Revolution.

Here are a few quote from the Pope concerning ecumenism, published in *l'Osservatore Romano*, 2nd June 1989:

"My visit to the Scandinavian countries is a confirmation of the Church's interest in the work of ecumenism which is to promote unity amongst all Christians. Twenty-five years ago, the Second Vatican Council insisted clearly on the urgency of this challenge

* The English edition of this book is called: "John Paul II's Theological Journey to the Prayer Meeting of Religions in Assisi" by Fr. Johannes Dormann - Ed.

facing the Church. My predecessors pursued this objective with a persevering attention to the grace of the Holy Spirit which is the divine source and guarantor of the ecumenical movement. From the start of my pontificate I have made ecumenism the priority of my concern for pastoral action.”

That’s clear. And the Pope keeps making speeches about ecumenism because he’s constantly receiving delegations of Orthodox, of all the different religions and sects.

But we can state that this ecumenism hasn’t led to the Church making the slightest progress. It hasn’t achieved anything, apart from giving comfort to others in their errors, without seeking to convert them. All these things they say are a veritable mish-mash: “communion,” “drawing closer,” “we desire to be soon in perfect community,” “we hope soon to be able to be in communion in sacramental unity”... and so forth. But they aren’t advancing and it’s impossible for them ever to advance.

Once again in *l’Osservatore Romano* one finds a speech of Cardinal Casaroli to the United Nations human rights commission:

“It gives me great pleasure to respond to your invitation to come and address you and bring you the encouragement of the Holy See, and I wish to dwell a little on - and you will all understand what I’m about to say - on a specific aspect of fundamental liberty of thinking and of acting according to one’s conscience, thus religious liberty!”

I never thought I’d hear such things in the mouth of an Archbishop!

“Last year, in a message for the World Day of Peace, John Paul II didn’t hesitate in affirming that Religious Liberty constitutes the cornerstone of the edifice of the rights of man. The Catholic Church and its Supreme Pastor, who has made the rights of man one of the great themes of his preaching, have not failed to recall that in a world made by man and for man” - dixit Casaroli! - “the whole way in which society is organised only makes sense that it makes the human dimension its central preoccupation.”

And God? We don’t talk about Him, there’s no God-dimension in man. This is terrible, it’s paganism! Anyway, he goes on:

“Every man and everything to do with man, that’s the occupation of the Holy See. I have no doubt that it is yours too.”

There’s nothing left to do but pull up the drawbridge! We have nothing to do with those people, because we have nothing in common with them.

So, our old friend Cardinal Ratzinger finds himself getting into trouble for having said that Vatican II is a “counter Syllabus,” because people have been using that quote against him often. That’s why he found an explanation, which he gave on 27th June 1990.

You know that Rome published a very long document to explain the relationship between the Magisterium and theologians. Since they don’t know how to get out of the problems they find themselves in all over the place, they’re trying to catch-up with and catch the theologians without condemning them too much. There’s pages and pages of it, you could get completely lost in there.

And it was in presenting this document that Cardinal Ratzinger gave his thoughts on the possibility of being able to contradict what the Popes have always taught since the 19th Century. “The document,” said the Cardinal,

“Affirms, perhaps for the first time with clarity,”

I think he’s right there!

“that there are decisions of the Magisterium which cannot be the last word on the matter as such, but which are a substantial anchorage in the problem,”

He’s evil!

“and above all are an expression of pastoral prudence. A sort of temporary disposition.”

Official decisions of the Holy See: temporary dispositions!

“The kernel remains stable, but the particular aspects influenced by the circumstances of the time can need rectification later on. In this regard one might point to the decisions of the Popes in the last century regarding Religious Liberty,”

If you please!

“as well as the anti-modernist decisions from the start of the century.”

That’s rich!

“and above all the decisions of the [Pontifical] Biblical Commission of that time.”

His digestion can’t cope with it!

So there you go, three decisions of the Magisterium which we’re just going to set to one side! It can be changed! In this regard one might point to the decisions of the Popes in the last century which need later rectification!

“The anti-modernist decisions were of great service to the Church, but after having been of service in their time, in the details of their decisions, they are now out of date.”

There you go. We’ve moved on when it comes to modernism. We don’t talk about it any more. He got out of the accusation that he was against the Syllabus, against the Magisterium: there is still a kernel left (What kernel? Nobody knows!) but the particular aspects influenced by the circumstances of the time can need later rectification. There you go. Incredible.

How Can We Trust These People?

How are we supposed to trust those people, people who justify the denial of *Quanta Cura*, of *Pascendi*, of the decisions of the Pontifical Biblical Commission, etc..?

Either we are the heirs of the Catholic Church, in other words *Quanta Cura*, *Pascendi*, with all the Popes and the vast majority of bishops from before the Council, and we’re for the Reign of Our Lord and the salvation of souls, or we’re the heirs of those who strive, even at the cost of breaking with the Catholic Church and her doctrine, to acknowledge the principles of the Rights of Man, based on a veritable apostasy, in order to obtain the status of servants of the New World Order. Because that’s what’s at the root of this. By saying that they are for the Rights of Man, for Religious Liberty, democracy, and equality, they’ll get a position in the World Government, but it’ll be a servant’s position.

If I say these things to you, it’s because it seems to me that we have to see our own battle in the context of the battle which happened before it. Because this didn’t start with the Council, this hard-fought fight, this painful fight in which blood has flowed. The separation of Church and State, the state passing laws against monasteries and convents and persecuting the religious, the material property of the Church being looted and stolen, these things were a real persecution, not only here in France, but in Switzerland, in Germany, in Italy. There was the moment when the Papal States were invaded and the Pope found himself a prisoner confined to the Vatican, a plague of abominable things! So: are we going to be on the side of the people who did all those things, and against the teaching of those Popes, and ignore all the warning cries which they gave up in defence of the church and Our Lord and in defence of souls?

I think we really have a foundation and a strength which are not of our own making. And that's the point: it isn't our own fight that we're waging, it's Our Lord's, continued by the Church. We cannot hesitate: either we are with the Church or we're against her, we are not for this conciliar church which has less and less to do with the Catholic Church and has practically nothing to do with it any more.

Previously, when the Pope spoke about the Rights of Man, he would often make reference to the duties of man too. Now that's over: everything is for man, everything is by man. I would like to give you these few considerations, for you to fortify yourselves and know that you're carrying on the fight with God's grace.

Because it's obvious that we wouldn't exist any longer if God were not with us. There have been at least four or five occasions when the Society could have disappeared. And, thanks to God, we're still here to carry on. The Society could have disappeared in particular when the consecrations took place, we were told so many times that that was what was going to happen! All the prophets of doom and even those close to us said: "Archbishop, don't do it! It will be the end of the Society!" But no, the Good Lord didn't want his fight to come to an end. That's all.

This fight has had its martyrs: the martyrs of the Revolution and all those who suffered a moral martyrdom during the persecutions of the 19th and 20th century. St. Pius X suffered a martyrdom due to all the bishops who were persecuted, the convents and monasteries which were stolen, the religious driven out of France and so much else besides. Was all that for nothing? Was it a false combat, a useless fight, a fight which condemned the victims and martyrs? That's not possible.

We're caught in this current, in this continuity, let's thank God for it. We're persecuted, obviously, we're the only ones who are "excommunicated," the only ones to be persecuted, but how could it be otherwise? For example, our Swiss colleagues are being obliged again to do their military service. That is persecution by the Swiss government. In France they are persecuting the Society's French District by blocking legacies from being handed over to the District, this in the attempt to stifle us, by cutting off our income. This is persecution, of such a kind as history is full of, it is merely continuing. And God works his way round it. Normally, our French District should have been stifled, and we should have had to shut down our schools, to close down all the institutions which cost us money, but that situation has now gone on for over two years and Providence has allowed for our benefactors to be generous and for the funds to come in, so we have been able to continue despite this iniquitous persecution. Iniquitous, because the law, the state of the law is on our side. But there is a letter to the French Minister from Cardinal Lustiger asking him to block our legacies, and this letter did not come out of nowhere, it was written under the influence of Msgr. Perl. It is he, the damned soul. It is he. He was all smiles when he came on the official Visitation of the Society in 1987, but he was the evil genius of that Visitation. He thought he had us where he wanted us when he cut off our funds!

So we must not worry, for when we look behind us, we see we are still not as unfortunate as those Catholics expropriated at the beginning of this century, who found themselves out on the street with nothing. That may happen to us one day, I do not look forward to it, but the more we expand, the more we will arouse jealousy on the part of all those who do not care for us. But we must count on the Good Lord, on the grace of the Good Lord.

What will happen? I don't know. The prophet Elias? I was reading this once again this morning, in Sacred Scripture: "Elias will come back and restore everything, put it all right" *omnia restituet*. He needs to come at once!

Humanly speaking, I cannot see any possibility of an agreement now. I was being asked yesterday, "If Rome accepted your bishops, and you were allowed to be completely free from the jurisdiction from local bishops..." First of all, they're a long way from accepting anything of that sort, then they'd need to make that offer to us, and I don't think they're ready to do that, because at root the problem is precisely that they'd need to give us a traditionalist bishop. They only wanted a bishop with the profile of the Holy See. The "profile," you understand what that means? They knew very well that by giving us a traditional bishop they would be setting up a Traditionalist citadel able to continue. That they did not want. Nor did they give it to St. Peter's Society. When St. Peter's say they signed the same Protocol as we did in May, 1988, it is not true because in our Protocol there was one bishop, and two members of the Roman Commission, of which their Protocol had neither. So they did not sign the same Protocol as we did. Rome took advantage of drawing up a new Protocol to remove those two concessions. At all costs they wanted to avoid that. So we had to do as we did on June 30, 1988.

In any case I am happy to be able to encourage you and congratulate you on the work you are doing - the complaints now are rare, and how many people write to me their gratitude for the work of the priests of the Society of St. Pius X. For them the Society is their life. They have rediscovered the life they wanted, the way of the Faith, the family spirit they need, the desire for Christian education, all these schools, together with all that our Sisters and Fathers are doing, and all our friends who work together to continue Tradition. All that is marvelous, in the age we are living in. The people are truly grateful, deeply grateful. So carry on your work and organize - I hope that little by little our various communities will be able to increase in numbers so as to provide more mutual support for you all, moral and physical, so that you can maintain your present fervour.

I wish to thank all the Superiors for their zeal and devotion. I truly think the Good Lord has chosen the Society, has wanted the Society. In November we reach the Society's 20th anniversary and I am intimately convinced that it is the Society which represents what the Good Lord wants, to continue and maintain the Faith, maintain the truth of the Church, maintain what can still be saved in the Church, thanks to the bishops grouped around the Superior General, playing their indispensable part, of guardians of the Faith, of preachers of the Faith, giving the grace of the priesthood, the grace of Confirmation, things that are irreplaceable and absolutely necessary.

So all that is highly consoling. I think we should thank God, and enable it to carry on, so that one day people are forced to recognize that although the Visitation of 1987 bore little fruit, it showed that we were there and that good was being done by the Society, even if they did not wish to say so explicitly outside of our circles after the Visitation. However, one day they will be obliged to recognize that the Society represents a spiritual force and a strength of the Faith which is irreplaceable and which they will have, I hope, the joy and the satisfaction to make use of, but when they have come back to their Traditional Faith.

Let us pray to the Blessed Virgin and let us ask Our Lady of Fatima for all our intentions on all the pilgrimages we make in various countries, that she come to the aid of the Society, that it may have numerous vocations. Obviously we would like to have some more vocations. Our seminaries are not filled. We would like them to be filled. However, with the grace of God, it will come. So, once more, thank you, and please pray for me that I die a good and holy death, because I think that is all that I still have to do!



Sowing Even More Confusion: Bishop Williamson Promotes Garabandal

Not content with promoting chaos and anarchy (“no organisation, loose pockets only!”) amongst those few still trying to resist the slide into liberalism; not content with overturning the teaching of the Council of Trent on the need for seminaries to form priests; not content with promoting highly dubious alleged Novus Ordo “miracles”; not content with promoting even attendance at the New Mass (remember when he told some of his own followers in America that their grandchildren would only be able to keep the Faith by going to New Mass?); not content with pushing bogus visionary Maria Valtorta and her purported messages from heaven (“The Gospel as Revealed to Me” aka “The Poem of the Man-God”), condemned by the Church and placed on the Index, as being excellent family reading in the home, whilst simultaneously pouring scorn on the 1950s Holy Office of Cardinal Ottaviani and Fr Garrigou Lagrange OP, perhaps the last sane, uninfected part of the Church at that time; not content with punishing any priest who dares to voice a contrary opinion, whether or not he mentioned Bishop Williamson by name, using the sacraments of confirmation and holy orders as a weapon to cow any dissenting voices amongst the clergy and laity; not content with so many such scandals and many more besides, alas, Bishop Williamson is still at it. Here is his latest.



Episcopus Delinquens Invenitur

“ELEISON COMMENTS DCCLXXXII (July 9, 2022) : WORLDWIDE WARNING

*Almighty God is good, and plans to tell,
Once more, how to avoid our self-made Hell.”*

Does He, indeed? And how may that be? The answer is to be found in the very first sentence:

“At the risk of laying before a number of readers a matter of which they are already well aware, let these “Comments” present the Warning of Garabandal, because of the high probability that that Warning is authentic...”

Because of the high *probability* that it is authentic..?! So it isn’t certain, then? If only there were a way for the lay Catholic-in-the-street to be *certain* as to whether this or that supposed private revelation is authentic. Oh, wait, hold on. There is. The local bishop said it wasn’t real. Case closed.

“However, the Church authorities have still to give to the Garabandal apparitions of Our Lady their official approval because of the events’ timing and their content.”

This is very misleading. In fact, Garabandal is *condemned* by the Church. I suppose, in a way, you could just about get away with saying that the Church “has still to give it approval” - in the same way that one might say that St. Pius X still has to give his approval to modernism, or Our Lord has still to give his approval to the Pharisees. And it had nothing to do with timing.

“Vatican II (1962-1965) was a gigantic betrayal of Truth, of the Faith, of the Catholic Church. Garabandal (1961-1965) was a gigantic affirmation of Catholic Truth, of the Faith, of the Church.”

So was Palmar de Troya, which began at roughly the same time (1968). That is no doubt why, in its early stages, some Traditionalists believed it: it told them what they wanted to hear. One would hope, however, that no Traditional Catholics today regard the messages of Palmar de Troya as authentic. No more authentic are the messages of Garabandal.

“[In 1965, ‘Our Lady’ warned] that ‘Many cardinals, bishops and priests are on the road to perdition, and they are taking many souls with them.’ Could there be a more accurate summary of what was happening at Vatican II?”

Yes. How about some mention of the infiltration of the Church by her enemies? “...on the road to perdition and taking many souls with them” is true as far as it goes, but it leaves out a lot of important information. It makes it sound as though the problem is only clerics leading sinful, worldly lives and not that they are actively promoting heresy and destroying the Church from within. One might think that there was no organised plot. And why is it only “many”..?

How about the New Mass? How about mentioning that the true Mass, the Mass said by St. Gregory the Great, St. Pius V, St. Pius X and virtually every Catholic priest in the world at that time, was about to be replaced by a neo-Protestant schismatic rite?

How about mentioning the Pope in connection with the evils afflicting the Church - is it *only* the cardinals, bishops and priests who are the problem? Is the Pope somehow a good guy surrounded by bad guys? I remember Novus Ordo conservatives telling me that back in the 1990s: poor old JP II wants to fix the church, but he’s surrounded by all these wicked, evil bishops and Cardinals. And I remember thinking to myself: “Who appointed them..?!” Even Palmar de Troya maintained that Paul VI was a saintly man who was somehow being kept a prisoner in the Vatican. When he died they declared him “Saint Paul VI” - a ludicrous idea, made all the more ludicrous when the conciliar church followed suit in recent years. “Saint Paul VI” - what a joke! It just goes to show, in some ways the conciliar church is as ridiculous as Palmar de Troya! But we digress. La Salette told us that specifically *Rome* would lose the Faith - Garabandal makes it sound as though the problem is only lower down in the hierarchy.

Why isn’t Vatican II mentioned in connection with this? Given the part played by Vatican II in souls being led to hell and given the coincidence of timing... isn’t it worth a mention?

We could go on. There are many, far more accurate ways to describe the crisis in the Church. Saying that “many cardinals bishops and priests” are on the way to hell and taking lots of people with them sounds just about conservative/Traditionalist enough to keep everyone happy whilst being vague enough not to cause trouble in the future or risk offending one faction or another among the message’s eager recipients. It is exactly the sort of thing, in other words, that one would expect a bogus apparition to say.

But let’s get to the heart of the matter. Here is how you can know for certain that Garabandal isn’t real.

1. It was condemned by the local bishop.

Garabandal is located in the diocese of Santander. Every Bishop of Santander, from 1961 onwards, has ruled that the apparitions are not real. In 1961, the apostolic administrator of Santander diocese, Mgr. Doroteo Fernandez, decreed that the events were not from heaven and told people not go to Garabandal. When Mgr. Eugenio Beitia Aldazabal became bishop of Santander in January 1962, he reiterated the judgement of his predecessor and again forbade priests or people from gathering there.

This decision was upheld by a third bishop in 1965. In 1967 a fourth Bishop of Santander, Mgr. Vicente Puchol Montiz, issued an official declaration, stating: “There was no apparition either of the Blessed Virgin or of St. Michael the Archangel or of any other celestial personage. There was no message. All the phenomena which occurred have a natural explanation.” (See: [The Catholic News Archive](#)) The supporters of Garabandal appealed to Rome. Rome upheld the decisions of four successive ordinaries of Santander diocese.

Continued on p.18 ...

Garabandal: Approved by the Church?

In October 1996, Mgr. Jose Vilaplana the newly-appointed Bishop of Santander diocese issued the following letter.

“Some people have been coming directly to the Diocese of Santander (Spain) asking about the alleged apparitions of Garabandal and especially for the answer about the position of the hierarchy of the Church concerning these apparitions.

I need to communicate that:

1. All the bishops of the diocese since 1961 through 1970 agreed that there was no supernatural validity for the apparitions.
2. In the month of December of 1977 Bishop Dal Val of Santander, in union with his predecessors, stated that in the six years of being bishop of Santander there were no new phenomena.
3. The same bishop, Dal Val, let a few years go by to allow the confusion or fanaticism to settle down, and then he initiated a commission to examine the apparitions in more depth. The conclusion of the commission agreed with the findings of the previous bishops. That there was no supernatural validity to such apparitions.
4. At the time of the conclusions of the study, in 1991, I was installed bishop in the diocese. So during my visit to Rome, an ad limina visit which happened in the same year, I presented to the Congregation for the Doctrine of the Faith the study and I asked for pastoral direction concerning this case.
5. On Nov. 28, 1992, the Congregation sent me an answer saying that after examining the documentation, there was no need for direct intervention (by the Vatican) to take away the jurisdiction of the ordinary bishop of Santander in this case. Such a right belongs to the ordinary. Previous declarations of the Holy See agree in this finding. In the same letter they suggested that if I find it necessary to publish a declaration, that I reconfirm that there was no supernatural validity in the alleged apparitions, and this will make a unanimous position with my predecessors.
6. Given that the declarations of my predecessors who studied the case have been clear and unanimous, I don't find it necessary to have a new public declaration that would raise notoriety about something which happened so long ago. However, I find it necessary to rewrite this report as a direct answer to the people who ask for direction concerning this question, which is now final: I agree with [and] I accept the decision of my predecessors and the direction of the Holy See.
7. In reference to the Eucharistic celebration in Garabandal, following the decision of my predecessors, I ruled that Masses can be celebrated only in the parish church and there will be no references to the alleged apparitions and visiting priests who want to say Mass must have approval from the pastor, who has my authorization. It's my wish that this information is helpful to you.

My regards in Christ,

Jose Vilaplana
Bishop of Santander
Oct. 11, 1996

1961: The Original Condemnation by the Church

My Most Beloved Children,

In answer to the constant questions that have been asked us concerning the nature of the events that are occurring in the village of San Sebastián de Garabandal, and with the desire to instruct the faithful in the correct interpretation of these events, we have felt ourselves obligated to study these things closely in order to fulfil our pastoral duty.

With this end, we have named a commission of persons of well-known prudence and knowledge to inform us with complete assurance of objectivity and competency about these events.

In view of the information that they have presented to us, we believe it premature to pronounce any definite decision on the nature of the phenomena in question. Nothing up to the present obliges us to affirm that the events occurring there are supernatural. Considering all this, and withholding a final judgment on the things that may happen in the future, we have to say:

- 1) It is our wish that the diocesan priests, as well as the priests from other dioceses and religious of both sexes who are not under our jurisdiction, abstain from visiting San Sebastián de Garabandal from now on.
- 2) We would advise the Christian people not to come to this place until the ecclesiastical authority gives a final statement on the case. By these temporary measures, we are not hindering God's action on souls; on the contrary, by avoiding the spectacular character of these events, the light of truth is greatly facilitated.

Doroteo, Apostolic Administrator of Santander
26th August, 1961

[...] Concerning the events that have been happening at San Sebastián de Garabandal, a town in our diocese, you should be told that in the fulfilment of our pastoral duty and to avoid the unfounded and bold interpretations of those who venture to give a definitive judgment where the Church does not believe it still prudent to do so, and also to guide souls, we have to come to declare the following:

1. It is clear that the above-mentioned apparitions, visions, locutions and revelations up to now cannot be presented or held to have a serious foundation for truth and authenticity.
2. Priests should absolutely abstain from whatever would contribute to create confusion among the Christian people. Thus they should cautiously avoid, as far as it depends on them, the organization of visits or pilgrimages to the place referred to.
3. Priests should instruct the faithful with wisdom and charity concerning the true feeling of the Church in these matters. They should make them understand that our faith does not require such aids of supposed revelations and miracles to maintain it. [...]

Doroteo, Apostolic Administrator of Santander
24th October, 1961

...continued from p.15

In cases such as this, the judgement of the Church is all that matters. By rights, we could close the list here. Let this point be emphasised: the local bishops, the men who held ordinary jurisdiction in the diocese where these supposed “apparitions” took place, all consistently decided that they were not to be believed and told priests and faithful to stay away. Let us also emphasise that the first two such bishops did so in 1961 and again in early 1962, before Vatican II in other words. We ought therefore to regard this as the judgement of the Church. Everything else is just “extra,” this is the one fact that matters.

If anyone still wants more, however, here are some facts of lesser importance, but which also point to Garabandal being at best fraudulent and at worst, well...

2. None of the ‘seers’ pursued a religious vocation. All four went on to live worldly lives the same as you or I. Three of them married Americans and moved to the United States. Jacinta ended up living in California; Mari Loli in Massachusetts; Conchita in Long Island, New York. Not one of the four ‘seers’ spent her last days doing extraordinary penance, in poverty, etc. Compare with Sr. Lucy, for instance, who ended up in a Carmelite convent, or St. Bernadette who entered the Sisters of Charity and ended her days doing great penance.

3. None their children became priests or nuns either. And in a similar vein, what about the other relatives of the ‘visionaries,’ their siblings for instance: are they at least devout Traditional Catholics? Are they even decent people who can be relied on to treat others justly and with charity? At least one or two of our readers know very well the scandalous answer to this question, but we will say no more here.

4. The ‘seers’ exhibited unnatural behaviour and grotesque bodily posture.

For instance: being thrown down violently onto their knees on very rocky ground; bending backwards with neck and back arched, eyes rolling upwards into the back of the head; over falling over backwards or sideways; or being made to walk backwards downhill whilst in a supposed ‘ecstasy’.

Vatican Denies Garabandal Claim

Vatican City —(NC)—Claims of Vatican support for alleged apparitions of the Blessed Virgin to four children at Garabandal, Spain, have been denied by the Doctrinal Congregation.

Devotees of the Garabandal apparitions have held that the “official note” made public by the late Bishop Vicente Puchol Montiz of Santander in 1967 was not binding upon them. They claim that pronouncements on the authenticity of Garabandal were entirely in the hands of the Holy Office (the Doctrinal Congregation was formerly known under this title).

The congregation’s declaration of May 10, 1969, put an end to their claim.

The “official note” of the Santander diocese (where Garabandal is located) declared:

- There was no apparition either of the Blessed Virgin or of St. Michael the Archangel or of any other celestial personage.
- There was no message.
- All the phenomena which occurred have a natural explanation.

The Doctrinal Congregation gave full support to Bishop Montiz, saying he “acted correctly in this matter, and in full accord with his authority.”

The statement said, “it is false for proponents of Garabandal to appeal to any approbation of the Holy See in opposition to actions and decisions of the bishop of Santander in this case.”

Despite statements from Santander denying the validity of the alleged visions, Garabandal centers have appeared in many countries. In the United States, there is a center at 159 Lexington Avenue, New York City, with Father Archangel Sica, O.F.M., serving as chaplain.

The Doctrinal Congregation labeled as false statements in a leaflet circulated by the New York Garabandal center alleging that Conchita Gonzales, one of the visionaries, was given a private audience by Pope Paul VI. This leaflet bears the imprimatur of Archbishop Michel Kien Samopitthak of Thailand. The congregation also denied claims of Garabandal devotees that Pope Paul

had given a special blessing to the Gonzales girl at the alleged private audience.

An authoritative source said the Garabandal apparitions have been championed by members of the family of Prince Xavier di Bourbon-Parma, pretender to the Spanish and French thrones. This source said that it was in the company of members of the Bourbon-Parma family that the Gonzales child attended a public papal audience. They afterwards claimed that the Pope had given her a special blessing. The source said this claim is false.

Garabandal has been the center of controversy since the inception of the alleged apparitions in 1961. As word spread that four girls had seen both the Archangel Michael and the Virgin Mary, this tiny village in northern Spain was flooded with the pious and the curious.

Despite official caution on the part of Church authorities, crowds flocked to Garabandal. Many journeyed from France and adjoining countries, even from as far away as the United States.



Mari Loli in 1974



Natural posture? Try to picture Saint Bernadette behaving in this way...



See: youtu.be/TCA487J39aU

These are the sort of things one cannot imagine God or His mother making anyone do, but which the devil, who hates human nature and who delights in the grotesque, might very well do. The video footage is, if anything, more disturbing than the pictures.

5. The failed prophecy that “there will be three more Popes” after the death of John XXIII. And no, being a sede-vacantist doesn’t really help with that one! Think about it...



youtu.be/VgTrY3yd3KM?t=62

6. The failed prophecy that Joey Lomangino would get back his eyesight before he died. He was supposed to be going to be given back his eyesight so that he could see the Great Miracle (the one which still hasn’t happened yet). He died in June 2014, still blind. The specious and laughable claim that he now has “beatific vision” in heaven just goes to show what a lot of nonsense this prophecy was to begin with. If that was what it meant all along, what’s the point in even making such a prophecy? (Once again, do I detect a similarity with Palmar de Troya...? Wasn’t Clemente Dominguez, aka Pope Gregory the Very Great told in a ‘heavenly prophecy’ that he would regain his eyesight, right before he was to die fighting the antichrist in Jerusalem? Hmm...)

7. The failed prophecy that Pope Paul VI would live to see the Great Miracle. This ‘prophecy’ spectacularly failed, as did a later one that John Paul II would live to see it. As did the prophecy that Padre Pio would live to see it. (For many of these failed ‘prophecies’ see for instance: “[She Went in Haste to the Mountain](#)” III, p.188)

8. The failed prophecy that Fr. Luis Andreu would live to see the Great Miracle. This priest joined the four children and claimed that he too had seen the visions, making him known to some as the “fifth visionary.” He died shortly thereafter. Following his death, the girls claimed that he had begun appearing to them in visions too, along side the Virgin Mary.

9. The failed prophecy that Fr. Luis Andreu’s body would remain incorrupt. On 2nd August 1964, Concita wrote to Fr. Luis Andreu’s brother, Fr. Ramon Andreu, telling him that she had had a locution in which it had been revealed to her that his brother’s body would remain incorrupt until the Great Miracle. In 1976 his body was disinterred: it had rotted away and was skeletal.

10. The failed prophecy that Pepe Luis would become a priest. During an ‘ecstasy,’ one of the girls responded as though the Virgin Mary had told her that her younger cousin would become a priest. He never became a priest. (See “[Garabandal: The Village Speaks](#)” p.42)

11. The whole thing began with a sin. For an action to be good, says St. Ignatius in the Spiritual Exercises, it has to be good at the beginning, good in the middle and good at the end.

And yet, according to the ‘seers’ themselves, Garabandal began with the children stealing fruit from their neighbour’s tree. The fact that these ‘apparitions’ began with the children, by their own admission, committing a sin, ought to be troubling to anyone who is paying attention.

12. Problems with the apparition’s appearance. Images of ‘Our Lady of Garabandal’ drawn scrupulously at the dictation of the children consistently show her with her head unveiled and her feet are never visible. St. Michael the Archangel is depicted as a teenage boy.

13. The ‘seers’ admitted faking miracles. As pointed out by Fr. Mark Higgins ([here](#) 8:55 onwards), two of the other ‘seers,’ Mari Loli and Jacinta were caught planning fake ‘miracles’ one of which would have involved the ‘miraculous’ unearthing of a buried statue (which they were going to secretly bury in advance), and another involving magical levitating powder. Yes, seriously. Concita, too, later admitted:

“It’s true that we did many stupid things too ... For example, the thing about the powders, the statue of the Virgin that we were going to hide, and some other things.”

(See: “[She Went in Haste to the Mountain](#)” II, Ch.8, p.102)

Very revealing is in a report written for the Bishop of Santander by one Fr. Luis Lopez Retenga, shortly after he visited Garabandal in February 1963.

“This is the fourth time that I have visited the mountain village ... During my previous visit, in the final months of the past year, I heard of rumours that were circulating with regard to the realization, rather imminent, of a miracle predicted by Loli and Jacinta.

It was not possible in those circumstances to check personally on the accuracy of such predictions. But I know that at the beginning of the month of January of the present year, seeing that the hoped-for miracle predicted by the two girls was not crystallizing into reality, the hopes of many people were seen to fall. Not only the families but also the majority of the villagers felt themselves cheated and humiliated.

Subject to the rough manners and the extreme attitudes that are characteristic of the masses, the people changed the admiration that they felt for the girls into an attitude of rejection and distrust, converting them into a continuous object of their complaints. Such an attitude was directed principally against Conchita, who always has been considered as the most responsible, or culpable of the four. [...]

Conchita mentioned to me that on returning one day from Cabezón de la Sal, Loli and Jacinta were speaking of a miracle that had occurred to them and which consisted in burying a statue of the Virgin in order to tell the people later when they were in ecstasy, ‘Dig here and you will find a Virgin.’

Conchita took it for a joke, and continuing in the same line of jesting, she spoke of some magic powders that had the power to suspend whoever took them up in the air ... The three girls then tried the marvellous powders, which were nothing more than dentifrice. [i.e. toothpaste - Ed.] Only Loli, perhaps because of the mixture of the marvellous and ingenuousness in which she had been involved for the preceding year and a half, seemed to take the thing seriously, and tried the powders with the hope of seeing herself suspended in the air. Conchita assured me that her involvement in this incident was no more than this: a practical joke.”

(See: “[She Went in Haste to the Mountain](#)” III, p.107)

Also revealing is a letter from Conchita to a friend that same month, February 1963, admitting:

“You know what has happened ... Well there’s trouble here now. Some of those who believed in the apparitions now believe nothing, due to the problems there have been

lately. And furthermore, do you know the cause of this mess? Because of some tooth-powder that I gave Loli and Jacinta, telling them it would raise them up in the air..."

(Ibid.)

'Practical joke' or not, the villagers and other devotees had been promised a miracle by two of the 'seers' which would take place within a specific time, before the end of the year. When the year ended and still nothing had happened, the crowds had begun to get angry with them or stop believing altogether. In desperation those 'seers' had then resorted to trickery and deception but had been caught. That is not what a harmless 'practical joke' looks like.

14. The suspiciously large number of apparitions.

With the apparitions we know to be genuine, Our Lady appeared only a relatively small number of times. With bogus apparitions such as Medjugorje, it is a huge number of times. That is no doubt because bogus 'seers' need to stay relevant and keep their followers from getting bored and wondering off in search of fresh sensational novelties. In a genuine apparition, the Mother of God has a simple message and does not waste time or words in delivering it. These apparitions happened in more than one location and as many as 2,000 times according to some estimations. Conchita's mother said that she was aware of "hundreds of them" (["Garabandal: The Village Speaks"](#) p.185). Not very helpfully, Conchita Gonzalez herself was unable to say, when asked by an Irish TV host, how many times the Blessed Mother appeared, replying merely: "I don't remember, but a lot of times." Too many to remember, in other words! (See: https://youtu.be/_5CISXVm1vE 3:16 - 3:27)



Conchita Gonzalez appearing on 'The Late, Late Show' with Gay Byrne, Irish TV, 1970s

What had started off as apparitions every other day or every few days, quickly became every day and before long several times a day:

"The visions of the children of Garabandal could not be counted by days. Beginning from July [1961] they began to increase so that they frequently occurred several times each day. The time of the ecstasies varied greatly. Sometimes they occurred at the first ray of dawn, sometimes after dinner. For a long period the usual time for the ecstasies to take place was between seven and nine in the evening. Later they began to occur during the night, ending at times at five o'clock in the morning.

(See: "[She Went in Haste to the Mountain](#)" I, Ch.5 p.59).

Some of these "apparitions" only lasted a couple of minutes, so that the 'Blessed Virgin Mary' could deliver some tiny message about some relatively trivial day-to-day detail, including when she was going to appear next (so... apparitions about apparitions?); some of the longer ones even had intermissions so that they could rest!

"There also was much variation in the duration of the ecstasies. Sometimes they lasted only a short time, from two to five minutes. This occurred on few occasions, and always with the purpose of some advice or information with regard to the visions themselves, as: Today I will not come, since they are singing so much, or I will come to see you at such an hour. But ordinarily they lasted a half hour or more. Sometimes (recalling the time when Loli was in ecstasy from nine at night until five in the morning) the ecstasies were interrupted for a time, as a pause for resting between visions. And the duration of these

interludes varied, as in the case just mentioned, when there were two intermissions lasting about an hour and a half.”

(Ibid.)

The ‘apparitions’ would happen in all sorts of different places, too: in the house, at the pines, in the church, in the streets, at the cemetery. (See: “[Garabandal: The Village Speaks](#)” p.187).

15. The apparitions are remarkably chatty. From the evidence of the main “seer” herself, it seems as though the “Virgin Mary” indulged in idle chit-chat and small talk and took a while to finally get to the point. From the same television interview:

“Interviewer: What did you talk about to her?”

Conchita: The first time we talked about a lot of things.”

(https://youtu.be/_5CISXVm1vE)

She told the same story about a chatty Virgin Mary to the housemistress at her boarding school only a couple of years later:

“We talked to her about everything, even about our cows . . . She laughed very much. We also played together.”

(Interview with Sr. Maria Nieves, 29th October, 1966)

And from Conchita’s diary, July 1961:

“That day we talked much with the Virgin, And she talked with us. We told her everything. We told her that we walked to the pastures, that we were tanned, that we took the hay to the barns. And she laughed. We told her about so many things!”

(Quoted in “[She Went in Haste to the Mountain](#)” I, Ch.3 p.65)

Are we to believe that the Blessed Virgin Mary came from heaven with an urgent message for all humanity and then spent hours chatting to the girls about their suntan or the local farm economy?

In a similar way, even the supposed “Archangel Michael” chats to the girls. As one of them put it, “the Angel was in a mood to speak without restriction too.” (Ibid.) At one point he even compliments them on the whiteness of their teeth!

16. The ‘seers’ themselves admitted that they faked ecstasies. They did, of course, maintain that some of their ‘ecstasies’ were real, they weren’t all fake! A priest who was himself a believer in the apparitions, Fr. Jose Ramon Garcia de la Riva, recounts how he caught them faking ecstasy and that when he confronted them about it, they turned red and admitted to him that this was not the only time when they had been pretending, but that they had: “only pretended when there were trusted people and residents of the village present.” Concerning this issue of fake ecstasies, Conchita’s diary says that: “We never faked the *entire* ecstasy.” So that’s alright then! (See: “[She Went in Haste to the Mountain](#)” II, Ch.2 p.59).

17. The visionaries retracted their claims more than once. For instance, in 1961 Conchita signed a sworn statement in the presence of the bishop, that she had not seen the Virgin Mary or received messages from her. She also promised that she would not have any more apparitions or even talk about what she had done. From that moment her ‘apparitions’ and ‘ecstasies,’ which up to that point had been happening multiple times a day and wherever she happened to be, including in one of the main city streets of Santander, suddenly stopped! Sadly, a little while later, once she returned to Garabandal and the three other girls, she spectacularly went back on her word. (“[She Went in Haste to the Mountain](#)” I, Ch.6, p.146 ff.). In 1966 she again signed a statement denying that any of it had really taken place. The other ‘seers’ also retracted their claims, but none of them ever kept to their word for very long.

The girls even went to confession and confessed to having lied and made up the apparitions, although Conchita would later claim that she had been lying in the confessional. One cannot really see a way out of this one: either they lied and made up the apparitions, or they lied in their written sworn statements and in the confessional.

“During the month of 1963 ... we even denied that we had seen the Virgin. We even went one day to confess it. When we went to confession, it was without thinking about it, without believing that it was a sin. We went because the parish priest told us that we should go to confession. And we, I don't know how it was, well . . . We doubted a little, but a doubt of a type that seems from the devil, who wants us to deny the Virgin. ... In my heart, I was surprised to say these things. But my conscience was completely calm about having seen the Most Holy Virgin. ”

(Conchita's diary, quoted in: “[She Went in Haste to the Mountain](#)” III, p.110)

18. All four ‘seers’ physically abandoned Garabandal. According to the “message” which they conveyed to the world, everyone in the world will have to make his own way to Garabandal so as to be physically present there when the time comes. And yet not one of the four ‘seers’ remained in that place herself. Surely the fact that three of the four went to live in the United States wouldn't make a lot of sense if their message were true? Conchita has her main home in Long Island and is said to own another house in Fatima (By the by, how many of us have the financial means to own a second home in Fatima?! How the other half lives...).

19. There is a suspicious lack of suffering. This is at first difficult to pinpoint, but it is nonetheless there throughout. Both psychological and physical suffering of the prolonged type one sees in the lives of St. Bernadette or the three children of Fatima are rather conspicuous by their absence. We have already seen how the four girls went on to marry and lead what appear to be comfortable, middle-class lives.

Even psychological suffering caused by the disbelief and ridicule of those around them in their immediate circle, which one might reasonably expect to have happened, is not really evident. Indeed, it is remarkable how quickly and easily the girls' story was accepted and how little opposition it appears to have encountered. There is some talk of an initial scepticism, but it never reached anything like the violent pitch which the children of Fatima experienced, nor was it anything like as prolonged. On the contrary, almost from the very start everyone around them believes their story and treats them with special consideration as a result. As early as 3rd July 1961, a mere two weeks in, we are told for instance, that not only their own parents but all the other children at school and even their teacher treated them virtually as though they were living Saints:

“And then we went to the school. At the class we met our schoolmistress Serafina Gómez. She began crying and kissed us saying, ‘How lucky you are,’ etc. When we left the classroom everybody was talking about the same thing. All were very impressed and happy. And they believed very much. And our family felt the same way. As for Loli's family, her father Ceferino said, There's never been anything like this. It was the same also with her mother Julia. And Maria the mother of Jacinta, believed very much too, and her father Simón even more. If we performed some practical joke, Jacinta's father would say that the apostles had done the same. And he would begin to explain the things we did; to him it appeared that everything we did was good.”

(Conchita's diary, quoted in: “[She Went in Haste to the Mountain](#)” I, Ch.4 p.70)

Doesn't it sound as though their “visions” and “experiences” had gained the girls a privileged life and even a free pass for bad behaviour in the eyes of their parents? And yet, is it not the

case that the friends of God can expect to suffer the more and that a life free of suffering is generally regarded by the Saints as not auguring well for eternity? Does this special treatment not also provide a ready-made motive for fraud, dishonesty and sensationalism? As usual, it is instructive to compare this with the experience of St Bernadette of Lourdes or with the three children of Fatima.

20. Reliance of Garabandal's proponents on half-truths, lies and deceptions.

There are too many to list them all here, but here is just one example. It was claimed that Padre Pio had written a letter to Conchita endorsing her fantastical tales. But Padre Pio was given a clear order by his superiors in 1924 not to write to anyone, an order which he obeyed to the day he died, meaning that this claim cannot possibly be true:

“Letters supposed to have been written by him after 1924 are AUTOMATICALLY SPURIOUS by the very fact that Padre Pio scrupulously and reverently obeyed his superiors who forbade him to write after that year.”

(Rev. Fr. Charles Mortimer Carty, “Padre Pio: The Stigmatist”, TAN, 1973)

The point is not merely that the supporters of Garabandal put out this kind of misleading propaganda. The point is *why* they feel the need to do so. Surely a genuine apparition would never need to rely on such trickery?

* * * * *

We could go on and fill pages with such examples. Any one of these things might be explained away on its own, but taken as a whole can they all be explained away? One is left with the impression that there is always a clever answer on hand to wriggle out of it. Joey Lomangino now has heavenly vision, you know, in heaven. This or that failed prophecy wasn't part of the official message of Garabandal, it was only what the children said. And so on and so forth. Very well. Ask yourself this: can you imagine any of these convoluted word games in relation to Fatima? With regard to Lourdes? ‘Oh yes, the Blessed Virgin said there'd be water there, and it turns out there isn't any water, but maybe it's somehow just *heavenly* water which we can't see...” It is ludicrous. What is the point in prophecies or messages if they require so much effort to explain why they didn't really fail? Doesn't that rather defeat the object?

It is also perhaps worth noting in passing that almost all the sources used here are, as far as possible, from the supporters and proponents of Garabandal. Let nobody claim that we have only sought out evidence from the apparitions opponents. “The Village Speaks” contains the words of villagers in the late '60s or early '70s who believed in the apparitions. “She Went in Haste to the Mountain” is a big three-volume work by a priest who believed in the apparitions and whose sole object is to promote Garabandal. One website which carries the entire book as a pdf describes it as: “the Bible of Garabandal.” Most of the idiocies, contradictions and other crazy things which we have already noted were found there. Indeed, there are so many insane, crazy, idiotic things in those pages that no critic would ever need to lie about Garabandal!

So what is the verdict? Lies and fakery, or something more sinister from the devil? Who knows. I think one can afford to leave that question open: after all one can often detect that one is being lied to without knowing what the truth of the matter is. And besides, those two options aren't mutually exclusive - why couldn't it be both? Why wouldn't the devil make full use of lies and fakery on that scale? Is it reasonable to expect the average person to dig through all of this and work it out on his own? No. That is why the Church decides, in the person of the local ordinary of the diocese. Let us return to this point and emphasise it one last time. Two successive diocesan bishops before Vatican II condemned this and forbade people from having anything to do with it, two more during the mid-1960s and every bishop since then has repeated

the condemnation. In the sixty-one years since this began, there hasn't been a bishop of Santander who hasn't condemned in some way or other. That surely is as far as anyone need go. It is a fake apparition which has been condemned by the Church. Case closed.

And yet Bishop Williamson actively promotes it among his followers. The reader will look in vain for any mention of the Church's condemnation in *Eleison Comments* - it doesn't even get a passing mention. Why might that be? To ask such a question is to answer it.

“[God] offers an extraordinary event, freeing them from all confusion, before they have to answer at death for how they will have spent their lives. What a grace! And it will be confirmed by the great Miracle, due to take place in Garabandal itself, and exceeding the miracle of the sun spinning, in 1917, at Fatima.”

And that surely is another important point: notice that Fatima is almost, as it were, superseded, pushed into the background by the sensationalism of Garabandal. It is no longer current, no longer relevant. Genuine apparitions, genuine messages from heaven are always the main losers wherever false ones appear the winners. How many of us have known otherwise well-meaning Novus Ordo Catholics who have ended up going to places like Medjugorje or Garabandal instead of going to, say, Lourdes or Fatima? False apparitions will always make gains at the expense of genuine ones. That is one reason why the devil has always trafficked in them. For Bishop Williamson to believe in this nonsense himself is bad enough. For him to continue to promote it publicly is truly delinquent.

* * * * *

“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, 2nd May 1976)

“It is to my sorrow that I see you overly preoccupied with extraordinary visions. The Holy Father [Pius IX] does not put his trust in the imaginations of women; do likewise. Have confidence in God and live the Faith without becoming passionately fond of revelations. What is more worthy than all the prophecies is the certitude that the Faith gives us, that we are in the hands of God, and that not one hair will fall from our head without His permission. Bearing this always in mind, we remain in peace in the midst of all worldly tribulations.”

(Fr. A. V. Jandel OP, Superior General of the Dominicans)

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...*Even More Delinquency:*

Bishop Williamson Continues to Recommend the Novus Ordo and the Conciliar Church

Think we're exaggerating? Read on. See what you can make of this. In August 2022, just as we thought this issue of *The Recusant* was finished, there appeared an online interview (here: <https://youtu.be/casxXTtQFPs>) with Bishop Williamson on the youtube channel calling itself 'Friends of Aquinas.'

Just as we were beginning to think he'd been awfully quiet of late regarding this particular delinquency - perhaps he'd got bored of it? - comes the following. The entire video is two hours long. The first hour features both Bishop Williamson and the wonderfully eccentric Dr E Michael Jones side-by-side, both being interviewed concurrently in a sort of debate. About an hour in, E Michael Jones has to go and thereafter Bishop Williamson alone is left to talk to the interviewer. And that is where the real nonsense begins.

The interviewer begins by presenting his negative view of the conciliar church and of many other so-called Traditionalists, and asks Bishop Williamson what he thinks he ought to do:

"Interviewer: I'm just a young Catholic who wants to live a Catholic life and how am I supposed to do that when there are such glaring contradictions here? ... You have Vatican II and suddenly now the Jews did not kill Christ, suddenly now 'There is no mission to convert the Jews'... then there is this modernism thing, you talked about the abandonment of Thomism. It is a whole new religion, is it not? And how am I as a young Catholic who sees this - I can't go to the Novus Ordo and I can't really go to these offshoot Traditionalist priests because half of them are heretics anyway because they believe that outside the Church there is salvation, which I think is the most ridiculous thing anyone has ever said; but, so they believe in the Vatican II -style [idea that] the Catholic Church subsists within the Church of God but [that] outside the Church of God somehow there is some salvific nature, which I completely reject. And so, how am I, as a Traditionally-minded Catholic, to deal with this situation?"



What an encouraging start! This young man, whoever he is, clearly has been given the grace to see through the imposture of the conciliar Church. He is right, it is "a whole new religion." He is also quite right about there being no salvation outside the Church (see [Recusant 43](#) which deals with this question... in passing, we note that Bishop Williamson says not one word in response to this particular point. Could it be that he too believes there *is* salvation outside the Church? He has suggested as much in the past, see for instance [Recusant 41](#) p.42 ff.).

Bishop Williamson's answer ought to surprise no one by now, least of all regular readers of these pages and those who have had the misfortune of being acquainted personally with him; nevertheless it remains scandalous. After recommending fifteen mysteries of the rosary every day, he quickly moves onto a familiar theme:

“Black is not white, white is not black. But all around us in real life are mixtures all the time of white with black and black with white. Now the mixture does not mean that black is white or white is black, but it does mean that in this life, in this poor vale of tears, evil and good are mixed all over the place. So you’ve got, in my opinion, in the Novus Ordo a measure of evil, a measure of black and a measure of white. There are a number of decent priests still operating as decent priests inside the Novus Ordo. And many of my colleagues would disagree with that, they’d be saying I’m too kind to the Novus Ordo.

Interviewer: I would say that as well, for what that’s worth.

Bishop Williamson: OK, fair enough, fair enough. Because you can have had some very nasty experiences, you’ve been dragged through a thorn hedge once and you don’t want to be dragged through it a second time. I completely understand.”

This talk of ‘real life isn’t black and white’ as a way of justifying attendance at the Novus Ordo and involvement with the conciliar church is as unconvincing as it is spurious. Here’s the problem:

- Contrary to his claim, “in real life” things often *are* black and white;
- For the analogy to work, ‘white’ must equal good and ‘black’ evil; very well. Because only good is good just as only white is white, white with any amount of black mixed-in will no longer be white, just as good with any amount of evil mixed-in is no longer good but becomes evil.
- In the same way, either a religion is the true religion or it is not. Either it is the only ark of salvation, or it is not. Any similarities which a false religion may have to the true religion are irrelevant and do not change the fact that it is false. Thus to point out that there is “some good” or “some truth” in the Novus Ordo or the conciliar religion is utterly irrelevant. It is the same as pointing out that there is some good and some truth in any one of the protestant sects, or any other false religion for that matter.

It is equally true but irrelevant that there are ‘decent priests’ inside the Novus Ordo. True, but so what? I’m sure my local Anglican church has a decent vicar. Who knows, maybe the local imam is also decent. So what? Do they represent the true religion or a false one?

As for his “colleagues” disagreeing with him, we know what happens to a priest dependent on Bishop Williamson who dares to express the slightest disagreement. The sacraments will be refused, both to the priest himself and to the faithful who go to his Mass; his name will be dragged through the dirt both in private and on the internet; he will even risk losing the roof over his head, his bank account, his Mass stipends. By the way, notice that is not “*all* my colleagues” or even “*most* of my colleagues,” it is just “*many*,” implying that there is a sizable number who do not disagree with him. Included in those who don’t disagree with him must surely be Bishops Faure, Tomas Aquinas and Zendejas, all three of whom are on record defending the grace-in-the-new-Mass thesis and all three of whom have played a part in persecuting any Resistance priest not on board with it. And they aren’t alone: the rot is spreading.

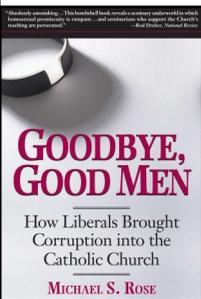
We note with a certain degree of satisfaction that the interviewer says he also agrees with these nameless ‘colleagues,’ although what Bishop Williamson is guilty of is not being “too kind” strictly speaking, but of being too much a respecter of persons, of not loving the truth enough and of misleading innocent souls.

“But, you know, that doesn’t mean that everything in the Novus Ordo is black. So when you say, ‘What am I going to do?’ and here again many of my colleagues could say I’m being far too soft on the Novus Ordo. OK, OK, OK, I deny nobody’s right to disagree with what I say.”

Yes you do. You absolutely do. But remember, the question was: “What should I *do*..?” This was all the build-up - after a few minutes comes the explicit answer:

“I think that for a Catholic like yourself who is looking for the truth, if you look for - I don’t know where you’re living, if you’re living in a big town or a big city - but if you look somewhere in your area, within reach of your car’s petrol tank, your gasoline tank, you will find, somewhere, you will find a decent Novus Ordo priest who is just waiting to hear properly a young man’s confession in order to give him back the state of grace. Which is his business as a priest. And he knows it. And I don’t believe that there are no priests in the Novus Ordo, in the Novus Ordo church who understand this. I believe there are some who do understand it and who still want to practice as good priests. Now, they’re forced to celebrate the New Mass. But I think if you look around you enough and long enough and carefully enough, you will even find young Novus Ordo priests saying the old Mass. More and more of them are being tempted by the old Mass, which is why [Pope] Francis is trying to stamp it out; it’s too late, he can’t do it.”

So in summary, what is Bishop Williamson’s advice to a youngster who can see through the Novus Ordo and the conciliar church and who wants to be a Traditional Catholic? Find yourself a “decent” Novus Ordo priest somewhere nearby, even if it is one who is “forced to say the New Mass.” If this particular chap is lucky, he “might *even* find” a Novus Ordo priest who says the Traditional Mass as well as the New Mass.



Plenty of our readers will have met such “decent” Novus Ordo priests, even the sort who say the Traditional Mass as well as the New Mass. To ask them about their formation in a Novus Ordo seminary is a real eye-opener. Often they are quite open about how bad it was and fulsome in their condemnation of it, and will openly tell you that they were badly formed or had virtually no formation to speak of and spent six years simply trying to keep their heads down and survive. Anyone not familiar with just how bad Novus Ordo seminaries are and have been for decades will find plenty of truly harrowing first-hand accounts in the book “Goodbye Good Men” by Michael S Rose. With such poor formation, how can anyone trust such a priest? Especially when he has not had the courage to break with his

more outrageously modernist colleagues in the conciliar church, and when he himself is still imbibing a daily dose of liberalism by continuing to say Mass according to a schismatic non-Catholic missal which turns people into Protestants? What sort of advice is such a “decent” priest going to give in the confessional? And if a young Catholic were to start going regularly to the church of such a priest in order to go to confession, is it really such a stretch to imagine him eventually staying for Mass? Remember what Archbishop Lefebvre and the old SSPX used to say about the danger of putting your little finger into the machinery of the conciliar church... Who knows how many young would-be Trads (who happened not to live near Earlsfield or Broadstairs) have asked this delinquent conciliar-friendly bishop for advice and have never been heard from again. The mind palls.

These Novus Ordo priests “want to practice as good priests” but in the conciliar church and under modernist superiors and a modernist bishop; they don’t want “to practice as good priests” in the Resistance apostolate with all the uncertainty which that brings with it, not to mention the disreputable appearance in the eyes of the world; nor do they even “want to practice as good priests” in the comparative respectability and financial security of the modern SSPX. There was a time when a trickle of such priests used to make its way over to the SSPX. They would be given at least some remedial formation and a conditional ordination. Even in the late-1990s and early 2000s it still used to happen, but now those days are long gone. And

who can wonder, when even Bishop Williamson, the man whom such priests might naively imagine to be even more ‘hard-line’ than the SSPX seems to think that they’re doing good work where they are and tells people to go to them?

As far back as 2014 we witnessed Bishop Williamson telling former Novus Ordo priests who wanted to be Traditional, who wanted conditional ordination, who wanted to join the Resistance: go back to the Novus Ordo, they’re good people in the Novus Ordo, they need you! I have lost track of the number of people who simply refused to believe that he had done or said such a thing. Perhaps now more people will start to believe it.

But perhaps no one is paying attention. Like the time Bishop Williamson told some Catholics of the Fake Resistance that their grandchildren would keep the Faith by going to the New Mass - there should have been uproar then, but there wasn’t. His cult followers don’t really care what he says, and though they will never honestly and openly admit it, deep down they will follow him wherever he leads, even back to the Novus Ordo.

The final point which we will note in closing is something which is totally absent from Bishop Williamson’s answer. Not once does he refer to Archbishop Lefebvre, or even mention him in passing. Small wonder, when one considers how different the Archbishop’s advice was on exactly the same question. It goes without saying that Archbishop Lefebvre never went about telling people to search out a “decent” Novus Ordo priest nearby, and we must remember that in his day there were still quite a few Novus Ordo priests who had at least received good training in seminary before the Council: now, there are none, they are all dead and gone. Here is what Archbishop Lefebvre actually had to say on this question. Spot the difference.

“So in such cases [i.e. conservative priests saying the Novus Ordo], it is possible that these Masses are valid. But this is not a reason, and it is very serious to put oneself in this danger, to risk little by little the faith in the Sacrifice of the Mass, and in any case, to make their faithful lose it also. It is unacceptable for a priest, when he realizes this. But little by little, it is a question of habit. One forms one’s conscience and one no longer sees; one becomes blind. This is why I think we must avoid going to these Masses. And even if we must be without Masses for a month, we are without Masses for a month. Parents are explaining to their children why they do not go to Mass and if they make a long journey to go to Mass once a month ... You know, in our missions we visited our faithful once every three months. Most of our faithful had Mass once every three months. In South America ... [as Superior General of the Holy Ghost Fathers] ... in those countries, when I arrived in Lima, they were visited once a year. And when I visited the Amazon where our Fathers had missions as well, some of these villages have only one visit every three years. Obviously it is not ideal, that is clear, but at least those people keep the Faith. They pray. On Sundays, they gather together: there is a catechist or a village chief, a president, who gathers them together ... They get together, they pray, they sing, and they make a spiritual communion. They think of the Masses which are celebrated far away from them, but which are celebrated in the world. [...]

So one can keep the Faith without going to Mass every Sunday, rather than going to a Mass which is more or less poisoned, which makes one risk losing the Faith. But I think, however, since I do not believe, once again, that all these Masses are invalid, that on certain occasions, for the death of a close relative – in such a case, one does not go for the Mass, but one goes by filial piety, for example for one’s parents, one’s father, one’s mother, one’s brother, one’s sister ... like one can possibly go to an Orthodox burial, like an Orthodox can come to assist also at our ceremonies, for extraordinary events.”

- Archbishop Marcel Lefebvre, 21st March 1978

Sorrowful Heart of Mary SSPX-MC



+

February/March 2022

Dear Faithful, Soldiers of the Church Militant,

The Holy Ghost warns us not to be deceived by vain words but to stand firm in the profession and practice of the Holy Catholic Faith!

The Masonic Revolution, both in politics and the Conciliar Church, loves to swim in ambiguous terms and seemingly harmless-sounding phrases that tickle the ears and deceive many souls. A handful of examples are:

“Pro-choice” which means the cruel slaughtering of millions of babies, backed by the Supreme Court laws since 1973 in the USA.

“Comfort Care” which means injecting patients with numbing drugs that often hastens their death.

“Brain Death” which is a deliberately misleading term. The signs of death are the following: no breathing, no blood circulation and no reaction to pain or to light shined in the pupils. “Brain Death” was a term invented to justify the murder of patients who are still breathing, still have blood circulation and react to light and pain, but are often unconscious or in a coma. Under these conditions, the highly paid murderers extract the patients’ vital organs while they are still living... What? While still alive?... Yes! because as Dr. Paul Burns said, “No one can receive dead organs as an ‘organ donation’.”

“Family Planning” or **“Responsible Parenting”** are more deceitful phrases to justify the use of birth control, contraception, NFP and denying Almighty God the number of children that He wants and has grand plans for!

“End Terrorism” or **“Safety First”** are often slogans used to imperceptibly pass the gun control laws and abolish the Second Amendment.

“Liberty of Education” which really means the horrors of scandalizing the innocent by teaching explicit immorality, Evolution, Atheism, validity of other “faiths,” transgenderism, no absolute truths, etc., etc.

“Economic Prosperity” a term used by Joseph Stalin and the Pulitzer Prize Winner, Walter Duranty, who wrote in 1932 for the New York Times. Duranty hailed as “Economic Prosperity” the thousands of Gulag internment camps and the mass starvation of over fourteen million people in Ukraine and Russia. Over thirty million people were starved and executed under Mao Tse-Tung in China, all in the name of “Economic Prosperity!”

“Full Communion” is another buzzword marking those trying to reconcile Christ with Belial and Truth with Error, by accepting the Second Vatican Council, the Modernist Magisterium, the New Mass and sacraments as “legitimately promulgated” (cf. Doctrinal Declaration, April 2012). In other words, betraying Our Lord Jesus Christ and simultaneously being swallowed by the Conciliar Church!

“Recognition” or **“Justice For Tradition”** are phrases which the Conciliar-SSPX leaders have coined to rally support for the Agreement with Modernist Rome before Rome converts to Tradition, contrary to the warnings of Abp. Lefebvre!

“Establish a Climate of Trust, Mutual Respect and Dialogue” means not first to convert Modernist Rome back to the Catholic Faith, but rather, dilute the Truth in order to be acceptable into the New Pluralistic Conciliar Church! This “dialogue-fever” has succeeded to seduce “many Traditional groups to abandon their rigid positions” (Pope Benedict XVI) and accept compromise by shaking hands with Modernists! This is why Pope Francis could say, about Bishop Fellay: “Now that’s a man we can dialogue with!”

(No wonder Abp. Lefebvre insisted: *“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! They are now saying: ‘As long as they grant us the Old Mass, we can shake hands with Rome, no problem.’ But we see how it works out! They are in an impossible situation! Impossible! One cannot both shake hands with Modernists and keep following Tradition! Not possible! Not possible!”* (Abp. Lefebvre, Address To His Priests, Ecône, September 6, 1990 - just six months before his death).

Words are the new tools for Revolution. Words are meant to express Truth, but the Father of Lies uses them to trip-up and deceive souls. Let us examine briefly some of the words recently being used by the SSPX to make the agreement with Modernist Rome look more favorable. Firstly, the word **“Agreement”** which comes from “con-cordia” meaning a “harmony of hearts.” It means to have the same opinion, same view or the same intention while sharing the same common cause and walking united, as one person, in concord of thought or action. In an agreement each side makes accommodations for a perceived outcome. In the case of the Conciliar-SSPX with Modernist Rome, the concessions for the agreement (or rather, the thirty pieces of silver) were made in the Doctrinal Declaration of 2012, the “Six Conditions For An Agreement With Rome” and the “new attitude towards Rome” called for by Bp. Fellay among the members of the SSPX.

Since the Second Vatican Council, there has been a widening divergence between those faithful to Tradition and those adhering to the Council. Abp. Lefebvre saw that an agreement with

Modernist Rome was absolutely impossible until Rome re-crowns Christ the King and returns to Catholic Tradition. Until that doctrinal conversion happens, it is clear that Rome is determined to destroy Tradition. Therefore, no agreement is possible!

Secondly, the dangerous phrase “**canonical recognition**”, which is the conferring of a canonical structure by the ecclesiastical authority to an entity without it. This is now hailed by the Society leaders as the solution to our “abnormal situation.” In other words, “canonical recognition” means the Pope recognizes the legal existence of communities which already existed. This means the Holy See considered the SSPX as unlawful and illegal before, and now, after granting the “lifting” of the excommunications (which didn’t exist), the granting of jurisdiction for confessions, marriages, extreme unction and holy orders, it is now “canonically recognized,” even if partially.

The danger of this “canonical recognition” is that, implicitly, it is to disclaim the state of necessity which had justified our resistance to Modernist Rome and the auto-demolition of the Church. The focus is now shifted from the real state of emergency and the survival of the Catholic Faith to getting canonical recognition. It’s putting the cart before the horse. A victory for the Devil!

The consequence of this new “canonical recognition” for the Conciliar-SSPX is the inevitable cooperation and submission to the local Modernist bishops, which Archbishop Marcel Lefebvre warned was the greatest danger to the faithful! It necessitates canonical dependency on the Modernist bishops for the priestly apostolate, since the bishop is responsible for all the faithful of his territory. Already, it is a fact that the Society priests have to submit all marriages to them.

From this flows the **Personal Prelature** which Bp. Fellay had introduced to the faithful in 2011 and 2012. The idea of a Personal Prelature first appeared with the document *Ad Gentes*, in the Second Vatican Council. Personal Prelatures are defined as: “*jurisdictional entities established by the Holy See, as instruments of the pastoral hierarchy of the Church, for the realization of particular or missionary activities.*” Now, the snare hidden in all this is that the Personal Prelatures have to agree with the Episcopal Conferences before their erection and coordinate all their apostolates with the bishop’s approval (cf. New Code of Canon Law #294).

Since the Personal Prelature must have the prior consent of the local bishops to exercise their apostolate, it therefore becomes a mere “assistant” to the diocesan clergy and under the auspices of the Modernist bishops! Even if Bp. Fellay and the leaders of the SSPX try to defend it as having “freedom for apostolate,” nevertheless, it cannot be completely independent, since the Personal Prelature given to him is still subject to the diocesan bishops, who have canonical jurisdiction over their territories. In sum, the Personal Prelature of Bishop Fellay or the Superior General, will still be subject to the local bishops, who in turn, are subject to the Roman Congregation for the Bishops!

How well Abp. Lefebvre spotted this trap and sounded the alarm!

“We would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic? **That is a complete illusion!** It is not the subjects that make the superiors, but the superiors who make the subjects...Amongst the whole Roman Curia, amongst all the world’s bishops - who are progressives - I would have been completely swamped! I would have been able to do nothing! [As for the Pope appointing ‘conservative’ bishops] ...I don’t think it is a true return to Tradition. Just as in a fight, when the troops are going a little too far ahead, one holds them back - so they are slightly putting the brakes on the impulse of Vatican II, because the supporters of the Council are going too far...The supposedly ‘conservative bishops’ are

wholly supportive of the Council and of the post-Conciliar Reforms... **No! All of that is tactics**, which you have to use in any fight! You have to avoid excesses... [When asked about ‘signs of benevolence to Tradition’, he replies] There are plenty of signs showing us that what you are talking about is simply exceptional and temporary ... So I do not think it is opportune to try contacting Rome. I think we must still wait. Wait, unfortunately, for the situation to get still worse on their side. But, up till now, they do not want to recognize the fact ... **That is why what can look like a concession is, in reality, merely a manoeuvre** to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a manoeuvre, that it is dangerous to put oneself into the hands of Conciliar bishops and Modernist Rome! **It is the greatest danger threatening our people!** If we have struggled for twenty years [now, in 2022, fifty-three years!] to avoid the Conciliar errors, **it was not in order to, now, put ourselves in the hands of those professing those errors!**” (Abp. Lefebvre, Interview, Fideliter, July-August 1989).

So again, the Revolution always succeeds by avoiding clear expressions. The Conciliar Church abandoned clarity of words, definitions and language. This was one of the accusations made by Abp. Lefebvre at the Council. So we must not be deceived when the leadership of the Conciliar-SSPX speaks of “canonical recognition”, when it really means an Agreement with Modernists!

In 2003, when Bishop Rifan of Campos signed the agreement with Rome, he confused the faithful with vague words and led them to believe it was a victory for Tradition when in fact, it was the opposite. He led the whole Traditional movement in Campos, Brazil into compromise with the Conciliar Church, who, ever since, accepts Vatican II and the New Mass! When signing the agreement, Bp. Rifan tried to camouflage his betrayal by saying “It’s not an agreement, it’s a recognition.” He tried to imply that Rome at last recognized the importance of Tradition, when it is obvious Rome has been trying to crush Tradition!

We must not be deceived by the novelty of words and vagueness of language. Call it what it is, both for Bp. Rifan and Bp. Fellay, this betrayal by “canonical recognition in gradual steps” or “proceeding slowly” is already the agreement with Modernist Rome!

Bp. Fellay recently boasted (in a Spanish Interview) of his frequent meetings with Pope Francis who promised him he would not condemn the New-SSPX and to “take it slowly towards Rome.” Who could possibly doubt the Pope’s good will? His epithets for the Traditional Catholics show his true colors: “nostalgics,” “imbalanced,” “moralistic debaters,” “Christians like bats who prefer darkness to the presence of the Lord!” etc., etc.

How is it that Abp. Lefebvre warnings seem to have fallen on deaf ears?

Persevere, little flock of the Lord! Our Lady has the victory!!

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

Ten Years Ago...

PART 2

1st May, 2012 - SSPX First Assistant, Fr. Niklaus Pfluger, gives a public conference in Hattersmheim, Germany:

“[...] ‘No practical agreement without doctrinal agreement’ – that was the principle of the SSPX when it entered into discussions with the Holy See. But the negotiations of the past two years have made it clear that the different points of view regarding central matters of Church doctrine cannot be reconciled.

In recent weeks, however, it has become clear that Pope Benedict XVI is so interested in a canonical solution for the Society that he is ready to come to an agreement even if they do not recognise the controversial texts of the Second Vatican Council or the New Mass.

But if, under even these circumstances, the SSPX still refuses a reconciliation, it is certainly faced with the possibility of a renewed excommunication.

Under these circumstances, the Superior General, Bishop Bernard Fellay, does not see that it is possible to reject the offer of the Pope. It would be the equivalent of sliding into sedevacantism [...] The recognition of the SSPX is an official confirmation of the importance of Tradition, and as such will be extremely influential throughout the Church. And it will repair the injustice of the Society’s stigmatisation.”

(See: <https://www.therecusan.com/pfluger-hattersheim>)



May 2012 - Fr. Michel Simoulin, writing in SSPX newsletter ‘Le Seignadou’: Rome has changed for the better, we have to reject the attitude towards Rome which we had in 1988! The time has come for trust in the Church!

“It is not an exaggeration to say that Bishop Fellay has achieved more than what Archbishop Lefebvre asked for, without having the latter’s prestige or moral authority. Should we then be even more demanding than Archbishop Lefebvre or Bishop Fellay?

Whatever the state of Rome may be, of all that still remains that is disturbing in Rome, plain common sense and honesty should lead us to consider the current situation with different eyes than those of 1988! Recalling the saying of one of our bishops, we cannot be “eighty-eighters”! We are neither in 1975 with Paul VI nor in 1988 with John Paul II, but in 2012 with Benedict XVI. It can be said as much as one may wish that the state of the Church is still of great concern, that our Pope has a theology that is at times strange, etc... we have said it enough, it seems to me; but let it not be said that the state of things is the same as in 1988, or worse. ... The time is come for prayer, as Bp. Fellay has called us to do, and for trust in the Church.”

(See: <https://rorate-caeli.blogspot.com/2012/04/rome-sspx-we-cannot-be-88ers.html>)

9th May, 2012 - SSPX USA (sspx.org) publishes an article by SSPX seminary professor Fr. Juan-Carlos Iscara, saying that sometimes the “prudential” thing to do is to keep silence when faced with heresy.

“In the face of heresy: St. Basil’s ‘Economy of Silence’

“The example of St. Basil of Caesarea shows that, even in a doctrinal crisis of the Church, the steadfast profession and defense of the Faith is not incompatible with a prudential attitude, seeking an accommodation with those who are in error.”

(See: <https://www.therecusant.com/fr-iscara-economy-of-silence> And: archives.sspx.org/miscellaneous/st_basils_economy_of_silence_in_the_face_of_heresy.htm)

The image shows a screenshot of the SSPX USA website. On the left is a vertical navigation menu with the following items: DONATE, ARTICLES INDEX, APPOINTEMENTS, MATERIALS, FOR PRIESTS, CHURCH, SCHOOLS, CAMPS, RETIREES, AMBITIOUS, DIRECTOR, HEADQUARTERS, SEMINARS, THEOLOGICAL INFO, PUBLICATIONS, EQUIPMENT, SOUND BITE, and CONTACT US. On the right is an article preview for 'In the face of heresy: St. Basil's "economy of silence"' by Fr. Juan-Carlos Iscara, dated 5-9-2012. The preview includes a small icon of St. Basil and a short excerpt: 'The attitude of St. Basil of Caesarea in times of heresy: an explanation of the "economy" of silence. The example of St. Basil of Caesarea shows that, even in a doctrinal crisis of the Church, the steadfast profession and defense of the Faith is not incompatible with a prudential attitude, seeking an accommodation with those who are in error - a practical, realistic approach, aimed at bringing them back to orthodoxy, while preserving the soul entrusted to us.' At the bottom of the preview, it says 'Fr. Juan-Carlos Iscara is a professor of history at St. Thomas Aquinas Seminary in Winona, Minnesota.'

11th May, 2012 - Novus Ordo ‘Catholic News Service’ publish an article based on their interview with the SSPX Superior General, Bishop Bernard Fellay. The whole thing is worth reading.

Traditionalist leader says group could divide over unity with Rome

By Francis X. Rocca
Catholic News Service

MENZINGEN, Switzerland (CNS) -- The leader of a breakaway group of traditionalist Catholics spoke in unusually hopeful terms about a possible reconciliation with Rome, but acknowledged significant internal resistance to such a move, which he said might lead to the group splitting apart.

Bishop Bernard Fellay, superior general of the Society of St. Pius X, spoke to Catholic News Service May 11 at the society's headquarters in Switzerland about the latest events in more than two years of efforts at reconciliation with the Vatican.

The society effectively broke with Rome in 1988, when its founder, the late Archbishop Marcel Lefebvre, ordained four bishops without the permission of Blessed John Paul II in a protest against modernizing changes that followed the Second Vatican Council of 1962-65.

In April the society responded to a "doctrinal preamble" stipulating the group's assent to certain church teachings, presumably including elements of the teaching of Vatican II, as a prerequisite for reconciliation. The Vatican has yet to respond, but the director of the Vatican press office initially described the latest position as a “step forward.”

The society is hardly united behind its leader's position, however. In April, according to a letter which surfaced on the Internet May 10, the society's other three bishops warned Bishop Fellay that the Vatican's apparent offer to establish the group as a personal prelatiure -- a status currently held only by Opus Dei -- constituted a “trap,” and urged him to say no.

“There are some discrepancies in the society,” Bishop Fellay told CNS. “I cannot exclude that there might be a split.”

But the bishop defended his generally favourable stance toward the Vatican’s offer against the objections of his peers.

“I think that the move of the Holy Father - because it really comes from him - is genuine. There doesn't seem to be any trap,” he said. “So we have to look into it very closely and if possible move ahead.”

He cautioned, however, that the two sides still have not arrived at an agreement, and that unspecified guarantees from the Vatican are still pending. He said the guarantees are related to the society’s traditional liturgical practices and teachings, among other areas.

“The thing is not yet done,” the bishop said. “We need some reasonable understanding that the proposed structure and conditions are workable. We are not going to do suicide there, that's very clear.”

Bishop Fellay insisted the impetus for a resolution comes from Pope Benedict XVI.

“Personally, I would have wished to wait for some more time to see things clearer,” he said, “but once again it really appears that the Holy Father wants it to happen now.”

Bishop Fellay spoke appreciatively of what he characterized as the pope’s efforts to correct “progressive” deviations from Catholic teaching and tradition since Vatican II. “Very, very delicately -- he tries not to break things -- but tries also to put in some important corrections,” the bishop said.

Although he stopped short of endorsing Pope Benedict's interpretation of Vatican II as essentially in continuity with the church's tradition - a position which many in the society have vocally disputed - Bishop Fellay spoke about the idea in strikingly sympathetic terms.

“I would hope so,” he said, when asked if Vatican II itself belongs to Catholic tradition.

“The pope says that ... the council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely,” the bishop said. “The problem might be in the application, that is: is what happens really in coherence or in harmony with tradition?”

Insisting that “we don't want to be aggressive, we don't want to be provocative,” Bishop Fellay said the Society of St. Pius X has served as a “sign of contradiction” during a period of increasing progressive influence in the church. He also allowed for the possibility that the group would continue to play such a role even after reconciliation with Rome.

“People welcome us now, people will, and others won't,” he said. “If we see some discrepancies within the Society, definitely there are also (divisions) in the Catholic Church.”

“But we are not alone” in working to “defend the faith,” the bishop said. “It's the pope himself who does it; that's his job. And if we are called to help the Holy Father in that, so be it.”

(See: <https://www.therecusan.com/bishop-fellay-cns>)

15th May, 2012 - ‘Catholic News Service’ release the transcript of their interview with Bishop Fellay. (N.B. - The subtitles in bold are flashed on screen by CNS, all other words are Bishop Fellay speaking).

SSPX vs. Rome

“The question is not the Society vs Rome, I think if you see the whole thing like that it is a wrong understanding. I definitely don’t look at it this way. Since Paul VI, we may see it’s in the Council, so it is not new, we may see since the Council we have this apprehension that there is something wrong with the Church, a movement, strong movement, which is going, which is no longer, let’s say, giving the Catholic line, but from people who are in positions, and so who give the impression it is the Catholic Church. Many people have an understanding of the Council which is a wrong understanding. And now we have Authorities in Rome who say it. We, I may say in the discussions, I think we see that many things which we would have condemned as being from the Council are in fact not from the Council. But the common understanding of it.”

Religious Liberty

“The Religious liberty is used in so many ways and looking closer I really have the impression that not many know what really the Council said about it. The Council is presenting a religious liberty which is in fact a very, very limited one. Very limited. It would mean our talks with Rome, they clearly said that to mean that there would be a right to error or right to choose each religion, is false.”

Liberty in Practice

“Conflict situations are not from today. The church had to deal with them a long time ago already. What she requests from the States and so on is not new. And so, we have no problem with the act you see, requesting this freedom of the Church and so being in the Middle East or in the [United] States and so on, it is rather which principle is invoked to do it. We would argue that there might be another principle which would be more accurate to justify the action. Which was called before tolerance. We have to profess our Faith and we have to show it. We are not supposed to hide it. But in certain circumstances, just life tells us that we better bow down and if there is a time of persecution for example nobody is obliged to provoke the opponent or the persecutor.”

The Ideal State

“Just in itself, the best situation is when you have the whole society which is going in the same way. It also helps to unity, to peace to everything. And of course, religion is a major part in the human heart. And if you are one in the religion it helps to have this peace. And I may say well that is the commandment of our Lord to his Church. We have to go to all nations and teach them what our Lord said. Now when you are in a situation which is a mixed situation which is let’s say the reality, I would say, well, that is not the ideal but that is the situation in which you are. And that is let’s say where you have to do your job, your duty, as a Christian. So we have to give this witness to the others, you must try to help them. We want everybody to have that wonderful happiness of heaven and trying to bring them to this knowledge.”

The Church and the Jews

“If you think of what happened to them during WWII, they do consider let’s say the Christian position towards them, as the course of what happened to them. Which we claim that is wrong. That is not true. Hitler might have been baptised but his behaviour was absolutely anti-Catholic. It was not the Catholic behaviour which he followed, by doing what he did. And I think it is not fair to put the burden of what happened to them then on the Catholic Church. If you look what Pius XII did for them, talk about 7 hundred thousand of Jews would have been saved by the Church, by Pius XII. But when you see all the comments on the Jewish side about Catholicism you see this antagonism. Which does not come first from the Catholics. I don’t think so.”

The Work of Pope Benedict

“Personally, I would have wished to wait for some more time to see things clearer, but once again it really appears that the Holy Father wants it to happen now. The move of the Holy Father, because it really comes from him, is genuine. If this recognition happens it is thanks to him. Definitely and to him alone.”

(See: <https://www.youtube.com/watch?v=DdnJigNzTuY>)

3rd June, 2012 - Bishop Tissier de Mallerais openly contradicts Fr. Juan-Carlos Iscara and Fr. Michel Simoulin, in a sermon preached at St. Nicolas du Chardonnet, Paris.

“Anyway, St. Basil of Caesarea in Pontus arose and ... he fought against those who professed error. And in our situation when we're thinking of resolving the crisis after twenty or thirty years when the heretics are beginning to convert, St. Basil would say, the conciliarists are beginning to convert - but that’s simply not true, anywhere, neither in Rome nor in the dioceses, none of them are converting. ... St. Basil didn’t use ambiguous expressions with those who wanted to return to the Church. He demanded that they profess the entire Catholic Faith but using a nice way of saying it. He was prudent, very good, but in professing the true faith. He was not willing to sign ambiguous texts, dear faithful. That's what we must do today. Refuse ambiguous texts, not stop condemning error ... the crisis is in full swing, now we have to be firm and condemn the errors of the council, especially the denial of Christ the King, the refusal of Christ the King. That, dear faithful, is our plan of action. There’s no point in deceiving ourselves, there’s no way the crisis is almost over, the crisis is far from being over, the fight is going to last a long time and so we need to get organised, to last out and to continue to profess the whole Catholic Faith in full confidence in the power of Our Lord Jesus Christ.”

(See: <https://www.therecasant.com/tissier-refutes-iscara-3june>)

8th June, 2012 - Bishop Fellay gives an interview to the SSPX’s DIC1: ‘It is not a trap!’ ‘We are going to need the permission of the local bishops, but since when was life without difficulties?’

“I really think that the main concern among us is rather the question of trust in the Roman authorities, with the fear that what might happen would be a trap. Personally, I am convinced that that is not the case. In our Society we distrust Rome because we have experienced too many disappointments; that is why some think that this could be a trap. It

is true that our enemies may plan to use this offer as a trap, but the pope, who really wants this canonical recognition, is not proposing it to us as a trap. ... Yes, the pope is the one who wants it, and I have said it repeatedly. I have enough precise information in my possession to declare that what I say is true, although I have not had any direct dealings with the pope - rather, with his close collaborators.

[...]

There is a lot of confusion about this question, and it is caused mainly by a misunderstanding of the nature of a personal prelature, as well as by a misreading of the normal relation between the local ordinary and the prelature. Add to that the fact that the only example available today of a personal prelature is Opus Dei. However, and let us say this clearly, if a personal prelature were granted to us, our situation would not be the same. In order to understand better what would happen, we must reflect that our status would be much more similar to that of a military ordinariate, because we would have ordinary jurisdiction over the faithful. Thus we would be like a sort of diocese, the jurisdiction of which extends to all its faithful regardless of their territorial situation. All the chapels, churches, priories, schools, and works of the Society and of the affiliated religious Congregations would be recognized with a real autonomy for their ministry.

It is still true - since it is Church law - that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties?

[...]

DICI: Again, if there is a canonical recognition, will you give some cardinals in the Curia or some [novus ordo] bishops the opportunity to visit our chapels, to celebrate Mass, to administer Confirmation, perhaps even to ordain priests at your seminaries?

Bishop Fellay: The bishops who are in favour of Tradition and the conservative cardinals will come closer. ... There is no doubt that people will come to visit us, but as for a more precise collaboration, such as the celebration of Mass or ordinations, that will depend on the circumstances. Just as we hope that Tradition will develop, we hope to see Tradition develop among the bishops and the cardinals. One day everything will be harmoniously traditional, but how much time that will take, only God knows."

(See: <https://www.therecusant.com/fellayinterviewdici>)

13th June, 2012 - French magazine 'Rivarol' interviews Bishop Tissier, who openly contradicts Bishop Fellay and Fr. Pfluger: "We want no compromise with this new religion, not even any appearance of reconciliation."

Rivarol: Much is said of the imminent 'reintegration' of the Society of St. Pius X (SSPX) into the 'official Church'. What is that exactly?

Bishop Tissier de Mallerai: 'Reintegration' - the word is false. The Society of St. Pius X (SSPX) has never left the Church. It is at the heart of the Church. The Church is where there is the preaching of the true faith. The project of 'formalisation' of the SSPX leaves me cold. We do not need it and the Church does not need it. We are already on the pinnacle, as a sign of contradiction that attracts noble souls, which attracts many young priests despite our pariah status. We would have to put our light under a bushel by our integration into the conciliar sphere. [...]

Rivarol: So how do you solve this disagreement between the SSPX and Benedict XVI, considered scandalous by many?

Bishop Tissier: It is true that the SSPX is a ‘stumbling block’ for those who resist the truth (1 Peter 2: 8) and this is good for the Church. If we were ‘reintegrated,’ we would, by that act, cease being the thorn in the side of the conciliar church, cease being a living reproach to the loss of faith in Jesus Christ, in His divinity, in His kingship.

Rivarol: But, Sir, you with your two colleagues have written a letter to Bishop Fellay rejecting a purely practical agreement with Benedict XVI. What are the reasons for the refusal?

Bishop Tissier: The dissemination of our letter is due to an indiscretion of which we are not guilty. We reject a purely practical agreement because the doctrinal issues are paramount. Faith comes before legality. [...]

Rivarol: Some believe that the proposed status of a personal prelature would offer you a sufficient guarantee of any danger of abandoning the fight for the faith. How do you respond?

Bishop Tissier: This is incorrect. Under the proposed prelature, we would not be free to establish new priories without the permission of local bishops and furthermore, our recent foundations would need to be confirmed by those bishops. It would thus enslave us quite unnecessarily to an overall modernist episcopate.

[...]

[Vatican II is] the cult of the man who makes himself God, replacing the worship of God who became man (cf. Paul VI, Address at the close of the council, December 7, 1965). They made a new religion that is not the Catholic religion. We want no compromise with this religion, no risk of corruption, not even any appearance of reconciliation, and it is this appearance that we would give with our so-called ‘regularization.’ May the Heart of Mary, immaculate in her faith, keep us in the Catholic faith. ”

(See: <https://www.therecusant.com/bp-tissier-rivarol>)

17th June, 2012 - Bishop Fellay writes a personal letter to Benedict XVI: Your Cardinals have changed my own April 2012 ‘Doctrinal Declaration’, making it more obviously modernist: unfortunately, I just won’t be able to hoodwink my colleagues into accepting this new document. But still, despite the strong opposition and disruption it will cause the SSPX, I fully intend to continue trying to put the SSPX under your control.

“To His Holiness Pope Benedict XVI

Most Holy Father,

I am ever so sorry, at a time you are afflicted with such trying difficulties for which I assure you of my poor prayers, to present you with yet another problem rather than some consolation.

Indeed, Wednesday evening, 13th June, during a cordial meeting, Cardinal Levada presented me with a doctrinal declaration which I could not sign. Not heeding the request not to modify the proposition I had submitted, because of the consequences that would lead to,

the new text resumes almost all the points that caused difficulty in the September 2011 Preamble and which I had endeavoured to set aside.

Unfortunately, in the current context of the Society, the new declaration won't be accepted.

I must admit to no longer knowing what to think. I had believed that you were disposed to leave till a later date the resolution of outstanding disagreements over certain points of the Council and liturgical reform, rather like when the Council of Florence, in order to achieve union, overlooked the question of the Greeks allowing divorce following adultery, and I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption. And I fully intend to continue to do my best to pursue this path to reach the necessary clarifications.

It seems now that I was mistaken, and what is really asked of us is the total acceptance of the litigated points before proceeding further ... I regret it if any of my recent statements have added fresh difficulty, but it was for the sake of clarity.

Moreover, given the enormous opposition brewing up in certain circles of the Church determined to render impossible the activity of the new prelature, given the pressure even of certain countries, I wonder how in such circumstances the project could come to fruition.

I believe you alone can still change the course of events to come. Of course it is not for me to apply any kind of pressure, but simply set out the facts and find out if I mistook your intentions concerning our situation. If you judge it opportune, at this rather delicate moment, I dare ask of your goodness an audience (the most discreet possible) in order to hear from your own lips your appreciation of us.

May Your Holiness deign to believe my filial devotion and my dearest wish to serve the holy Church.

Menzingen, Sunday 17th June 2012

+ Bernard Fellay”

(See: <https://www.therecusant.com/fellay-bxviletterjun12>)

c.20th June, 2012 - Open Letter from British SSPX Faithful to Bishop Fellay.

Your Excellency,

We wish to approach you, in a spirit of charity, in order to bring before you certain concerns that we wish to address to you as the Superior General of the SSPX.

For some time now we have been hearing reports regarding a practical arrangement with Rome. We are concerned at the potential danger that this might pose to the integrity of the Faith, which is our Faith, and the Faith of our children and grandchildren.

Rome's intentions regarding an SSPX agreement

Several high-ranking SSPX clerics (Frs. Pfluger, Schmidberger and others) have stated that Rome is prepared to give the SSPX “carte blanche” - in other words, to accept the SSPX as it is, without compromise. However, in contradiction to that we have the published words of several high-ranking individuals in Rome, including the Vatican Press Spokesman, who make it clear that they view this as a question of the acceptance by SSPX of the “Vatican II” version of religion in order to achieve a ‘return to Rome’. At the same time, we are warned that we ought to pay no heed to ‘rumours’. Since there exists a contradiction

between the two reported versions of what is being offered to the SSPX, and since a Vatican press announcement is not a rumour, are we to conclude that we ought to pay no heed to the words of Fr. Pfluger, for example?

Your own position regarding the Second Vatican Council

We are also scandalized at your recent remarks, published across the world by CNS, that:

“[thanks to the doctrinal discussions with Rome] we see that many things which we would have condemned as being from the Council are in fact not from the Council, but is the common understanding of it”

...and that:

“The Pope says that the Council must be put within the great Tradition of the Church... these are statements we agree with, totally, absolutely.” (CNS, May 2012)

We, the signatories to this letter, wish to point out that when you say “we” you do not speak for us. Furthermore, we wonder how you can reconcile this idea that the Council was misinterpreted, with the words of Archbishop Lefebvre (in his books “They Have Uncrowned Him” and “I Accuse the Council!” for example), or even with your own statements from not so very long ago, such as:

“Ratzinger should prepare for a direct revision of the Council texts and not just denounce their incorrect hermeneutic (interpretation)”. (CNA, 30 October 2007)

From certain quarters we are being urged to show loyalty, obedience and unity. Leaving aside the awkward memory of how these very same words were used to silence opposition to conciliar teachings and the New Mass some 40 years ago, we feel compelled to ask: which Bishop Fellay are we expected to obey? The Bishop Fellay of 2007, who declared that Vatican II must be revised, or the Bishop Fellay of 2012 who thinks that Vatican II was merely misunderstood and can be accepted? Furthermore, which Bishop Fellay is more consistent with the example of Archbishop Lefebvre?

Your attitude towards Benedict XVI

We also must confess ourselves confused, to say the least, regarding your recent statements about Benedict XVI. It has been said that nobody in the SSPX has a right to refuse if the Pope insists on a canonical accommodation. You yourself have spoken of him in terms of his being our leader in the fight for Tradition:

“But we are not alone in working to defend the Faith ... It’s the Pope himself who does it; that’s his job. And if we are called to help the Holy Father, then so be it.” (CNS, May 2012)

May we remind you that this is the very same man (as Cardinal Ratzinger) whom Archbishop Lefebvre felt he could not trust in 1988? That this is the same man who has professed heresies that he has never retracted, as Bishop Tissier de Mallerai has pointed out on several occasions? That in the mind of this same Benedict XVI, the idea ‘defending the Faith’ appears to include speculating about the non-existence of Limbo, about the possible moral probity of contraception when used by the depraved, and that he appears to believe that conversion, baptism or the confession of Christ are not necessary for Jews to be saved?

Given that a person as prominent as yourself is not normally ignorant of these things, is it unreasonable for us to conclude that you are consciously and deliberately overlooking the heterodox teachings and leadership of Benedict XVI? The SSPX USA District website

currently carries an article purporting to show that, following the example of St. Basil of Caesarea, the correct attitude of Catholics when faced with heterodoxy and heresy in high places might often have to be one of silence in the face of apostasy, in order to accommodate themselves so as to continue to do good. We cannot for one minute imagine that Archbishop Lefebvre would have agreed that this should be the strategy of the Society at this particular time, nor that he would have tolerated for one moment such an idea being published in or by his SSPX in these circumstances. The reaction of your fellow Bishops of the Society would indicate that rapprochement (or more than that) with Rome at this present time is, to say the least, taking a hasty and overly perilous step.

We find that in remaining faithful to the legacy of the great Archbishop Lefebvre, remaining faithful to Catholic Tradition, we are placed at odds with you and your leadership. We neither desired this nor asked for it: the cause lies with you, therefore with you also lies the solution. We, the sheep adhering to Holy Tradition gladly gathered around the Society, because the Society spoke with the Voice of the Eternal Shepherd, and we recognized His Voice in what the Archbishop and his faithful followers proclaimed. Whatever the result of the present circumstances, we - the Flock faithful to Holy Tradition and to the Faith of the Eternal Church - we shall not be the ones to change. We will remain faithful to Tradition, whatever the consequences.

Rumours, Information, Openness and Honesty

Finally, we wish to express our very deep concern that amidst this turmoil, amidst what appears to be a huge upheaval affecting the SSPX - therefore all of us and, by implication, the future of Tradition and the whole Church - there appears to be a reticence on the part of the leadership of the SSPX, a reluctance to come forward with information in a spirit of honesty and openness.

We are told on the one hand that we ought to pay no attention to rumours or internet gossip, and only pay heed to information which comes to us from the official sources of the SSPX. On the other hand, when solid facts come to light (such as the letter of the three Bishops, or your recent interview with CNS, or the Vatican press release about the SSPX) we are supposed not to look at that either.

On the one hand, we are told that we should get our information solely from the official organs of the SSPX (dici, sspx.org, pius.info etc.). On the other hand, these same news organs have been demonstrably hiding from their readers any facts that do not help the cause that they are trying to advance (namely, the argument in favour of reaching a practical agreement with Rome). Nowhere on DICl.org, or on SSPX.org, or on pius.info will one find the May press statements from the Vatican, nor any reference to the fact that a majority of the Society's bishops, as well as a large proportion of the priests of the SSPX and of the faithful adhering to the SSPX - quite possibly the majority - would be against the idea of a practical agreement with Rome at this time.

We are castigated for reading what is termed "private correspondence", when our only desire is to put an end to rumour by making ourselves informed of the facts. The letter which the three SSPX Bishops sent to you last month did not contain any personal information, and treated only of public matters affecting the future of the SSPX, therefore it is surely somewhat disingenuous for it to be termed "private correspondence". What is more, it does appear that there is a double standard in allowing clerics who are in favour of reaching a practical arrangement to express their personal opinions from the pulpit, whilst at the same time requiring absolute silence from those who are against such an arrangement. We therefore feel that we are justified in both reading and circulating that

letter to other faithful Catholics who, like us, are concerned for the future of the SSPX, and who - except for seeing that letter - might feel themselves alone and confounded.

In short, if Your Excellency wishes the faithful to trust the leadership of the SSPX, if the faithful adhering to the SSPX are exhorted to pay no heed to rumours, then we feel you ought to take steps to dispel the current climate of fear and distrust, and allow all opinions on the matter to be stated openly, all information (regarding, for example, whether the Rome of today has converted from its modernism to any significant degree) to be circulated openly, and it is in a spirit of honesty and openness that we write this letter to you, in genuine concern for the future of Tradition throughout the world.

The Future of the SSPX and the Future of Tradition

When you became Superior General of the SSPX in 1994, you took your place at the head of a Society that was strongly united, fervent, devout and unworldly, which knew what it stood for and why, and which had a clear vision of where it was going. Our Lord entrusted this Society into your hands. Were He to ask you now to render an account of what you have done with that same Society, what would you be able to show Him? What sort of a Society will you bequeath to your successor?

It is abundantly clear to us that Rome has not converted, that Rome is as steeped in Modernism as ever it was. What is not clear to us is what the leadership of the SSPX is doing or why - i.e. your own attitude, beliefs or motives. Archbishop Lefebvre taught us admirably well, both through his writings and in the personal example that he gave to the world, that the duty of Catholics is not one of merely believing in a passive way. It is also apostolic, of converting the world, and of pointing out and denouncing error when one sees it. In his own day, Archbishop Lefebvre denounced the various errors spread by Church authorities, including the Pope. He founded the SSPX not as an end in itself, but as a means to an end: the end being the continuation of Tradition and the denouncing of error. He did not found the SSPX in order for it to "... not be provocative [or] aggressive," to use some more of your recent words. We are perplexed and dismayed that certain members of the SSPX appear to see a motive, an end, which outranks that of preaching the Truth and denouncing error in season and out of season, and are thus willing to fall silent in the face of the many errors and evils of our day.

It is our fervent hope that the future of the SSPX and the future of Tradition are, as in days past, one and the same thing. Whatever may be the case, however, we will do all within our power to believe and spread the Truth, to denounce error, and in so doing to remain faithful to Our Lord and His Church, to Tradition, and to the legacy of Archbishop Lefebvre - whatever the cost, and whether Your Excellency chooses to abandon us or remain with us.

St. Pius X, ora pro nobis!

Gregory Taylor
Waltraud Taylor
Michael Fishwick
Tomás Fishwick
Alun Rowland
John Harmsen
Anthony Flynn
Hannah Flynn
Robert Gomez
Miryam Cecilia Gomez
Robert Antonio Sebastian
Gomez
Andres Santiago Gomez

Maria Gabriela Gomez
Alejandro Gomez
Angela Maria Gomez
Renée Neuville
E. Marlies Parker
Alan Richard Aelfred
Fennelly
Geoffrey Godber
Charlotte Rogers
Michael M. Rhead
Michael Docherty
Alan Webber
Clare Webber

Maureen Brennan
Christine Kilgallon
Norma P. Boyle
Mary O'Sullivan
Teresa Glennon
John Dodsley
James Griffin
Michael Sellers
Maureen Day
Theresa Watt
Zoltan Szabo
Madeleine de Remusat
Maria Elena Orihuela

Maureen Sinclair
Antonio Vitellio
John Gill
Vera Wenninger
Cyril Holland
Maureen Holland
Teresa Halligan
Mike Tucker
Matilda Tucker
Wislaw Kaczmarek
Greg Sikora
Sylvia Sikora
Anna Thompson

Joan Ryan	John Wetherell	Susan Horton	Ina Mcenemy
William Young	Liz Wetherell	Stephen Wylie	Alice Gerard
David Seeber	Michael Morley	Brian Martelli	Liam Mooney
Olivia Bevan	Geoffrey Kelly	Peter Haversham	James Dolan
Jeremy Bevan	Paul Whitburn	Maria-Elena Orihuela	Denise Dolan
John Lowther	Veronica Whitburn	Oliver Ibbeamuchem	Timothy Duffy
David McNee	Hugh Batchelor	Jonas de Geer	Gerald Purves
Tamara Martinez (Miss)	Elaine Wakeling	Lisa de Geer	Richard Cullen
Tamara Martinez (Mrs)	Caroline Fenston	Paul Flynn	Angela Cullen
Daniel Starck	Mary Codd	Maureen Flynn	John Palmer
Clare Starck	Mary Kingston	Stephen Flynn	Stephen Palmer
Annabel Starck	Philip Cranshaw	Ombeline Flynn	Lynda Palmer
Matilda Starck	Veronika Cranshaw	Margaret McDermott	Patrick Walsh
Albert Starck	Vincent Withams	Catherine Reitzik	John Walsh
Louis Starck	Callum Withams	Jim Slowey	Mary Marshall
Marieke Oude Elferink	Ellis Withams	Tom Slowey	Maeve Eustace
Michael Frogley	Libby Withams	Mary Fryd	Dorothy Johnson
Nicola Frogley	Erin Withams	David Huball	Donatus Ihenagwe
Laura Boniface	Brian Withams	Anne Nott	Rite Ihenagwe
Emma Cosgrove	Rose Withams	John McAuley	Carmel Gill
Vicky Languuth	Christine Withams	Piers Hugill	Thomas Paul
Felicity Outrem	Stephanie Witham	Michael Howley	Miss L.L. Antoine
Kate Morris	John M. Jensen	John Britten	Tom Cullen
Alex Kennedy	Valter Pasquali	Anne Britten	Gemma Cullen
Zita Dew	Thomas Gjerulff	Stefan Colley	Evelyn Pelosi
Alexandra Dew	Ralf Karlsen	Anabella Karlsen	Thomas Doyle
James Dew	Alex Blatchford	Philippa Carvalho	Joan Doyle
Katarina Dew	Ivy Cheung	Marco Bellini	Peter Panton
Tamara Dew	Vincent McKimmey	Dennis Whiting	Maria Panton
Lara Sequeira	Kieran Trent	Michael Rooney	Martin Martinez
Carla Queen	Juko Prtenjaca	Margaret Rooney	Ted Atkinson
Gonzalo Martinez	Sofija Prtenjaca	Jane Morley	Anthony Cooper
Kristian Girling	Viinja Klaric	Adele Gray	Paul Cooper
Sab Gitany	Peter Coupe	Alexandra Robson	Gerard Rynn
Anni Hardess	Sue Warren	Jacinta Cooper	Celia Rynn
Joseph Easton	Cecilia Yates	Luise Mirfin	Joshua Turner
David Yates	Stephen Yates	Austin Seal	Catherine Rynn
Gemma Drury	Jonathan White	Peter McEnery	Matthew Rynn
Fiona Morant	Marie White	Daniel Aldington	Claire Conlon
Daniel Gaskin	Ronald Warwick	John Kirkpatrick	Katharine Kendrick-
Jennifer Gaskin	Celia Warwick	Aidan Richardson	Gonzalez
Peter Wimberley	John Hooley	Margaret Reynolds	Daniel Joyce
Vivienne Richardson	Patrick Brophy	Dan Mcenemy	Mark Maguire

(See: <https://www.therecusan.com/open-letter-british-faithful>)

25th June, 2012 - Internal Letter of Fr. Thouvenot, Secretary General of the SSPX, to Priests of the SSPX.

“Excellencies, and Superiors,

As you know, our Superior General responded to the letter of the 16th March from Cardinal Levada who tried to impose the doctrinal Preamble of the 14th September 2011. By this document, dated 15th April, he wished to break free from the impasse created by this Preamble. According to several concurring sources, the new text seemed to satisfy the Sovereign Pontiff.

On the 13th June, 2012, Cardinal Levada returned to our Superior General his text of April, but it was amended in such a way that it still took up, in substance, the propositions of September, 2011. Msgr. Fellay also made known to him that he could not sign this new document, which was clearly unacceptable. The coming General Chapter will permit the analysis of the entire dossier.

Moreover, I inform all the members of the Chapter, that in virtue of Canon 2331, Paragraph 1 and 2 (New Code 1373) the Superior General has deprived Mgr. Williamson of his office as member of the Chapter for taking a position calling for a rebellion, and for his continually repeated disobedience. He has equally forbidden him to come to Écône for the ordinations.

Finally, Mgr. Fellay has deferred the ordinations of the Dominicans of Avrillé and the Capuchins of Morgon, who were foreseen to have been ordained at Écône this coming 29th June. The putting off of orders was dictated simply by the wish of Bishop Fellay to be assured of the loyalty of these communities, before laying hands upon their candidates (cf. I Timothy 5:22).

Be assured Excellencies and Superiors of my respectful and faithful priestly wishes.

Fr. Christian Thouvenot.”

(See: <https://www.therecusant.com/fr-thouvenot-letter-jun2012>)

27th June, 2012 - Open Letter to Fr Thouvenot by Fr Matthew Clifton, SSPX.

“St George’s House, Wimbledon.

27th June 2012.

Dear Father,

On the eve of the 20th anniversary of my priestly ordination, whilst giving thanks to Almighty God and Our Blessed Lady for such a great grace and mercy shown to me, I feel compelled to make known my thoughts on the current sufferings which have come to afflict our dear Society.

Events in the Society over the last three months have led me first to sadness and anguish, and finally to despondency and anger. The terrible divisions which now undermine our Society are not the fruit of rebellion and disobedience, but clearly are the result of a seismic change of principle on the part of our Superiors in the relation to Rome. Abandoning the security and prudence of the position adopted by the Society at the last meeting of the General Chapter (2006), namely of refusing any practical agreement with the Roman authorities without there being any doctrinal resolution of the errors of the Second Vatican Council, has proved to be a disaster. Consequently, the Society which was always united and strong is now fractured and weakened – brother is turning against brother. No convincing argument has been presented as a justification for such a fundamental shift in position – the Holy Father has not altered in any way whatsoever his insistence upon the hermeneutic of continuity in relation to Tradition and the teachings of the last Council. And yet, we are simply meant to accept the contrary.

This approach could not but produce the profound malaise that now affects our Society. Additionally, the misuse of secrecy on such a grand scale by our current Superiors, accompanied by privileging a small group of trusted supporters of the new policy towards Rome, has served to exacerbate this painful situation even further.

Hence, it is abundantly clear to me that those who truly bear responsibility for the current storm are not those who have attempted to preserve our Society’s firmness and unambiguous profession of the Catholic Faith in relation to the Conciliar authorities but those who chose to abandon the wisdom of insisting upon a real conversion on the part of Modernist Rome before envisaging a practical agreement.

In light of this, the Superior General's decision to exclude one of his brother bishops (chosen, as himself, by His Grace Archbishop Lefebvre) from the Chapter Meeting in July together with this refusal to ordain candidates from religious communities who have always shared with us the same battle for Tradition "until their loyalty can be ensured" are profoundly disturbing and unjust. To simply have recourse to ever-increasing sanctions against those who oppose the novelty of the new policy – alluded to by Bishop Fellay for the first time in the March edition of *Cor Unum* – will only serve to create ever more division and do even more harm to the Society. On the contrary, it is my profound conviction that only a return to our former position of insisting upon a real doctrinal conversion on the part of Rome before any practical agreement, will be able to restore once again peace and unity to our priestly Society, ever loyal to the example and spirit of our beloved founder, Archbishop Marcel Lefebvre.

In Christo sacerdote et Maria Immaculata,

Fr. Matthew Clifton.”

(See: <https://www.therecusant.com/fr-clifton-open-letter>)

17th July, 2012 - The General Chapter sells out the SSPX: it does not reprimand Bishop Fellay for disobeying the 2006 Chapter, but instead gives its retrospective approval to his attempts to surrender to Rome.

“17th July, 2012

To the superiors of the SSPX:

Here are the final declarations which the General Chapter adopted before its conclusion and the visit to the grave of our beloved founder. This declaration will also be published on 'DICI', the official communication organ of the General House. Also, the initial conditions were better defined for a possible normalization of our relations with the official church.

‘Sine Qua Non’ Conditions - those which the SSPX enjoins and those which are sought from the Roman authorities, before seeking for a canonical recognition:

1. The freedom to preserve, share and teach the sound doctrine of the constant Magisterium of the Church and the unchanging truths of divine tradition, and the freedom to accuse and even to correct the promoters of the errors or the innovations of modernism, liberalism, and Vatican II and its aftermath;
2. The exclusive use of the Liturgy of 1962. The retention of the sacramental practice that we currently maintain (including: holy orders, confirmation, marriage);
3. The guarantee of at least one bishop.

Desirable conditions:

1. A separate ecclesiastical court of the first instance;
2. Exemption of the houses of the SSPX from the diocesan bishops;
3. A Pontifical Commission for Tradition in Rome, which depends directly on the Pope, with the majority of the members and the president in favour of Tradition.

Fr. Christian Thouvenot (SSPX Secretary General) ”

(See: <https://www.therecusant.com/2012chapter-six-conditions>)

19th July, 2012 - Official Statement of the SSPX General Chapter - 'We have recovered our profound unity - Archbishop Lefebvre is dead, we are united behind Bishop Fellay now.' 'Vatican II is only tainted with error.'

“At the conclusion of the General Chapter of the Society of St. Pius X, gathered together at the tomb of its venerated founder, Archbishop Marcel Lefebvre, and united with its Superior General, the participants, bishops, superiors, and most senior members of the Society elevate to Heaven our heartfelt thanksgiving, grateful for the 42 years of marvelous Divine protection over our work ...

We have recovered our profound unity in its essential mission: to preserve and defend the Catholic Faith, to form good priests, and to strive towards the restoration of Christendom. We have determined and approved the necessary conditions for an eventual canonical normalisation. [See above - Ed.] ...

The Society continues to uphold the declarations and the teachings of the constant Magisterium of the Church in regard to all the novelties of the Second Vatican Council which remain tainted with errors, and also in regard to the reforms issued from it. ...”

(See: http://archives.sspix.org/superior_generals_news/2012_general_chapter/2012_general_chapter_statement_7-19-2012.htm)



July 2012 - Fr. Paul Morgan and Fr. Jean-Michel Faure (circled) display their “profound unity” with the other members of the SSPX General Chapter. Both gave their consent to the infamous “Six Conditions,” neither of them refused to sign the betrayal. Both priests have since left the SSPX and both now belong to Bishop Williamson’s Fake Resistance.

24th June 2022, ten years later - more “profound unity”..?



Which *totally independent* priest is that with Bishop Williamson..?

SSPX-Watch!

SSPX GB - Two new priests, no new chapels. The District newsletter, *Ite Missa Est* lists twenty-one Mass centres, but two of them are once-a-month on a weekday. So that makes... seventeen priests saying Mass in nineteen places on Sunday. We've almost arrived at a ratio of one priest to one chapel. Worldwide, the SSPX now counts 700 priests. Always more priests, never any new chapels. This is what a lack of apostolicity looks like.

Novus Ordo priests serving SSPX chapels - Also here in England come alarming reports of Novus Ordo priests turning up to say Mass in the SSPX chapels at Herne and Groombridge with the permission of the District Superior, Fr. Robert Brucciani. This sort of thing has already been happening in the SSPX elsewhere in the world for the past few years. Well, now it happens here too. The priests in question, Fr. Bede Rowe and Fr. Anselm Redman, are Novus Ordo Benedictines from Glastonbury in Clifton diocese who say both the Traditional Mass and the New Mass.

At the end of July 2021, the bishop of Clifton, Mgr. Declan Lang (who is also the one who ordained them), withdrew their permission to say the Traditional Mass and since then, it would seem, they have been looking for a new home. A not-very-sympathetic blog described their situation at the time thus:

“It remains to be seen what their next move will be, but shorn of the extraordinary form that they so worship, its rumoured that they are already exploring throwing in their lot with the Lefebvrite’s [sic] who have a shrine in nearby Bristol.”

(<https://bishopatbuckley.blog/2021/07/24/lets-have-a-monks-day-today/>)

Could this have been an abortive attempt to join the SSPX? But why July 2022? And have they not been seen or heard from since? And have there been any conditional ordinations? Or a period of ‘deprogramming’ from Novus Ordo ideas and thinking? And in any case, with so many SSPX priests now resident in the British district, why would they even be needed?

Fr. Paul Robinson on the New Mass - Astonishing (for many, no doubt) but true. Fr. Paul Robinson is not as liberal or compromising as Bishop Williamson when it comes to the Novus Ordo. Here is what he said about going to the New Mass back in March this year:

“The problem is that because the Novus Ordo Mass errs so much by omission, it leaves so much out, and it’s no longer authentically representing the Catholic Faith, it is a serious danger to our Faith. We know, from the past fifty years, that if you go to the Novus Ordo Mass on a regular basis there is a grave danger of you losing your Faith. ... So we just can’t recommend that people go to it. Why go to that when you know why it was made, what a danger it is to your eternal salvation, when you have the Traditional Mass available to you...”

(<https://www.youtube.com/watch?v=0Yfo63OiNeo>)

This is true. It is a grave danger to your Faith and it has an impressive track record of turning Catholics into liberal Protestants in all but name without their even realising it. The other thing which perhaps ought to be mentioned is that it is a non-Catholic, illegitimate, schismatic rite which offends God. Hence it is not just regular attendance which should be avoided: you shouldn’t assist at it even just the odd time, now and then (on holiday, for example). Is it not curious, however that Fr. Paul Robinson, a typical liberal product of the modern SSPX, is nevertheless more reliable, more Traditional than Bishop Williamson on this question?



“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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