



The Recusant

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



“The truly Catholic press is altogether Catholic, that is to say, it defends **Catholic doctrine** in all its principles and applications; it opposes **all false teaching** (known as such) always and entirely, *opposita per diametrum* [diametrically opposed], as St Ignatius says in that golden book of his exercises. Arrayed with unceasing vigilance against error, it places itself on the frontier, always face-to-face with the enemy. It never bivouacs with the hostile forces, as the compromising press loves to do. Its opposition is definite and determined; it is not simply opposed to certain undeniable manoeuvres of the foe, letting others escape its vigilance, but watches, guards, and resists at every point.”

- Liberalism is a Sin, p.140

FROM THE DESK OF THE EDITOR:

Dear Reader,

Well, it seems I was wrong. I will happily admit that I thought the SSPX would never quite summon up the nerve to go ahead and consecrate new bishops for the first time since 1988.

And yet, thirty-eight years later, they did just that. I suppose in hindsight it ought not to surprise any of us. Two of the four have died and the remaining two aren't young any more: almost four decades have gone by, after all. Had they the courage of Archbishop Lefebvre, the ceremony would have happened in 2008 or thereabouts: they left it as long as they dared and then in the final instance, acted out of self-preservation. Had they not done this, the SSPX would have gradually ceased to exist.

And yet it doesn't quite feel the same as 1988, does it? Anecdotally, we hear from people who went from England that the spirit was rather lacklustre and that it was really only the small group from our country that seemed to have any enthusiasm: that the vast majority of those, people from France and Switzerland, didn't seem especially enthusiastic and that the overall atmosphere felt nothing like 1988

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where spontaneous applause can be seen even on the video recording of the event. As I say, that is word of mouth and can be disputed by anyone. Make of it what you will. The consecrations do provide the world with a very useful yard stick, however, by which we may compare 1988 to today, Archbishop Lefebvre and the SSPX which he bequeathed to his successors with the SSPX which those successors have fashioned in the almost four decades which have passed since. And what better comparison than the sermon delivered at the ceremony? Fr. Pagliarani's sermon says lots of things which are true. And yet it is a bad sermon, because of what it *doesn't* say. One has only to compare it to the Archbishop's sermon in 1988 to see just how far things have slid. There is no attack, it is entirely defensive. It is longer than the Archbishop's sermon, but it says far less. The main thrust and tenor seems to be a plea, an appeal that "we" are really on the side of "the Church" and not the evil baddies which many make us out to be. And of course, there is no mention of Vatican II, the conciliar church, the New Mass, the fact that the current Roman authorities stand condemned by their own predecessors. And, of course, absolutely no hint of a global conspiracy, nor of various Catholic prophesies of a crisis in the Church (Quito, La Salette, Fatima...) And it does not quote Archbishop Lefebvre even once. Take a look at **page 11** to see for yourself.

So what about these new bishops then, what are the men like? I once met Fr. Goldade, albeit briefly, twenty-odd years ago. We were travelling over to France by minibus for the Chartres Pilgrimage and he hitched a lift. I don't think I heard him say two words together and wasn't left with much of an impression, favourable or unfavourable. Make of that what you will. But without knowing any of them personally, it is surely safe to assume that they were chosen for being loyal company men. The SSPX authorities would never in a million years risk having another bishop go "rogue," embarrass them, or worse, leave them and start doing his own thing. Here is something interesting, however. The four bishops chosen by Archbishop Lefebvre in 1988 were selected in part with a view to their international credentials, the languages they spoke, etc. This time that no longer seems to be the case. Two of them are Frenchmen, one a Swiss German speaker and one a native English speaker. No native Spanish speaker, curiously enough. Also, the ages are interesting. Marc Hanappier is 36, but in Fr. Schreiber they chose a man who was already 54 years old. Consider this: 1988 to 2026 is a gap of 38 years between consecrations. If another 38 years go by, Bishop Schreiber will be 92 years old if he is still alive. A curious choice, one would have thought. Lastly, one wonders why only four new bishops: they knew they would be getting into trouble and blotting their proverbial copybook with their 'new friends' in Rome - well, in that case it hardly matters how many new bishop they consecrate, does it? The SSPX has grown quite a bit in size since 1988 and one might as well be hanged for a sheep as for a lamb.

So what are we to make of it? More than once recently, well-meaning SSPX relatives and friends have asked whether we will be giving up the Resistance and returning to the SSPX because of these consecrations happening. Incredible though it may sound, this seems to be a genuine line of thinking on the part of people still going to the SSPX. Presumably the idea in their mind is that, by 'repeating 1988' as it were, the SSPX is now back to where it was in 1988. Facile though it may be, one can see a certain simplistic logic to the thing. Well, for the record, the reason why we stopped going to the SSPX was never 'because they still haven't yet consecrated new bishops' - would that matters were as simple as that! The reason we stopped supporting the SSPX was because the SSPX stopped opposing Vatican II, changed its doctrine officially with the April 2012 Doctrinal Declaration, and began a process of top-down (and outwards from within) liberalisation, accompanied by a self-centred navel gazing whereby, having given up their very *raison-d'être*, they began to see themselves as an end in its own right. The SSPX of 2026, alas, whilst it may have acted in self-preservation, is still a Society which teaches that the New Mass, while inferior to the Traditional Mass, is

nonetheless legitimate; that Vatican II can be interpreted in a traditional way; that the new conciliar Code of Canon Law is acceptable; that creation is billions of years old contrary to what Sacred Scripture and Our Lord Himself very clearly indicate; that parents shouldn't have "too many" children; and many more horrors besides. And of course, that the conciliar church *is* the Catholic Church. Yes, they may have a beautiful liturgy, yes they have valid orders, yes they may preach edifying sermons about the Saints. But they are a different organisation with a new purpose. The fight has gone and selfishness has taken its place.

The Spirit of 1988: Self-Sacrifice

If there is one thing which marks the spirit of 1988, as also the spirit of Archbishop Lefebvre in general, it is surely a spirit of self-sacrifice. The good shepherd lays down his life for his sheep. And if physical martyrdom is not the order of the day, then the laying down of one's "life" in other ways is what has to be done. Archbishop Lefebvre willingly laid down his life in ways which most of us will never be able fully to appreciate. He laid down his good name, his reputation, the good opinion of all his old friends and colleagues of decades past, all the credit and reward earned from a lifetime of service to the Church. His act of consecrating new bishops against the explicit wishes of Rome was without precedent and it was done not solely for the benefit of the SSPX but for the whole Church. If that sounds like an academic distinction, carefully consider what he says in his sermon (**page 6**) about *why* he is doing it. It is unmistakable that he was convinced (correctly, as it happens) that the SSPX was fulfilling a vital role in the survival of the Church, by combatting the conciliar church and safeguarding Tradition. Archbishop Lefebvre didn't perform his great act of heroic self-denial merely to further the interests of one measly little organisation called the Society of St Pius X, he had far more important goals in mind. For him, the SSPX was a means to an end, not an end in itself. He saw what was really at stake and acted accordingly.

By contrast, in 2026 the modern SSPX had for their episcopal consecrations a very clear precedent to lean on as well as a post-Francis Vatican which has lost even the remaining prestige which it had still had in the minds of many in the JPII era of the 1980s - and yet it still took them up until the last minute, as long as they dared wait, to go ahead and do it! More importantly, because the modern SSPX of 2026 has now become little better than yet one more Indult "TLM" group, like the FSSP, the Institute of Christ the King and all the others, they cannot be said to fill a unique and vital role. They therefore cannot claim that their act of consecrating new bishops for the SSPX is vital for the Church, for the survival of the Faith, in quite the same way. And it is interesting to note that, in fact, they don't claim that. Nowhere in Fr. Davide Pagliarani's sermon at the 2026 consecrations will you find this idea expressed. Why? Because, unlike in 1988, they are doing it purely for themselves, for the good of their own organisation, which they view as an end in itself.

This, I am convinced, is the heart of the matter. There is a more than just a profound problem with the modern SSPX: it is a *different organisation* to the one which used to exist. It trades on the same brand, it owns all the real estate of the old organisation, it even inherited many of the same personnel. But it despises what that old organisation stood for, even as it lives parasitically off its inherited capital. The conciliar church of the 1970s onwards was no different. We of the Resistance today are to the modern SSPX what the SSPX of the 1970s was to the average Catholic parish or diocese. They may have the buildings, but we have the Faith. If that seems too hard to explain to those around you, you might wish to show them a video made by the old SSPX and ask them to compare it to the recent "Traditio" videos made by the modern SSPX. Ask them to see if they can spot a different spirit, a different focus, between the two. Our article on **page 8** should be helpful in that regard.

A Correction

It is not often that this newsletter has to print corrections or retractions, but I am more than happy to do so now. In the last-but-one issue (64) we outlined the case of Fr. Urrutigoity and said that Bishop Williamson had made Fr. Urrutigoity his vice-rector. In the intervening months a priest who was at Winona at the time informs us that this is untrue: Fr. Urrutigoity was on the seminary staff, but he wasn't vice-rector.

Very well. I accept that. For the record, then: in 1989 Bishop Williamson *only* rehabilitated a homosexual expelled from seminary for harassing of other seminarians; ignored the pleas of the SSPX rector who had expelled him, even when he travelled across continents to beg him in person; ordained him to the priesthood and appointed him to the staff of the SSPX's North American seminary which enabled him to eventually split-off and found his own Indultist 'Society of St John' where he went on to molest teenage boys. I still don't see how that is significantly better, but for what it is worth there it is.

I notice, meanwhile, that nobody has tried correcting anything which has appeared in these pages concerning the three other homo-pederast protégés of Bishop Williamson: Fr. Abraham, Fr. Peignot and Fr. Moran. As you read this, Fr. Abraham is still travelling to London regularly to minister to the Fake Resistance, who for their part tell newcomers that there is no truth at all to any of the accusations. Let them say that in public if they dare.

- *The Editor*

"The See of Peter and the posts of authority in Rome being occupied by anti-Christ, the destruction of the Kingdom of Our Lord is being rapidly carried out even within His Mystical Body here below. ... God raised up the Priestly Society of St. Pius X for the maintenance and perpetuity of His glorious and expiatory sacrifice within the Church. ... This is what has brought down upon our heads persecution by the Rome of the anti-Christ. Since this Rome, Modernist and Liberal, is carrying on its work of destruction of the Kingdom of Our Lord, as Assisi and the confirmation of the liberal theses of Vatican II on Religious Liberty prove, I find myself constrained by Divine Providence to pass on the grace of the Catholic episcopacy which I received, in order that the Church and the Catholic priesthood continue to subsist for the glory of God and for the salvation of souls."

- *Archbishop Lefebvre, Letter to the future bishops, 29th August, 1987*

"We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly. ... [The faithful] have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism."

- *Open Letter to Cardinal Gantin by forty superiors of the SSPX, July 1988*

"It is because we love the Vicar of Christ that we no longer wish this humiliation for the Pope, a humiliation which falls upon the whole Church, treated on an equal footing with false religions. ... We speak the language of the Faith, the language of Tradition. And, before us, we are dealing with a language which operates at another level, which speaks of other things. It is the language of inclusion, of listening, of dialogue and of accompaniment."

- *Fr. Pagliarani, Episcopal Consecrations Sermon, 1st July 2026*

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,

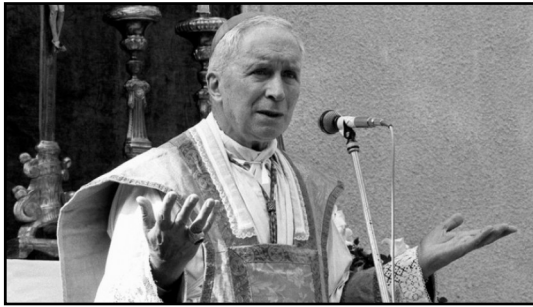
O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

Not the first time we have printed this sermon: but it is certainly worth revisiting. Compare it to the spirit of the modern SSPX and the sermon delivered recently at Écône.

Archbishop Marcel Lefebvre:



Episcopal Consecrations Sermon

Écône, 30th June 1988

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

Your Excellency, dear Bishop de Castro Mayer, my most dear friends, my dear brethren,

Behold, here we are gathered for a ceremony which is certainly historic. Let me, first of all, give you some information.

The first might surprise you a little, as it did me. Yesterday evening, a visitor came, sent from the Nunciature in Berne, with an envelope containing an appeal from our Holy Father the Pope, who was putting at my disposal a car which was supposed to take me to Rome yesterday evening, so that I would not be able to perform these consecrations today. I was told neither for what reason, nor where I had to go! I leave you to judge for yourselves the timeliness and wisdom of such a request.

I went to Rome for many, many days during the past year, even for weeks; the Holy Father did not invite me to come and see him. I would certainly have been glad to see him if some agreement would have been finalized. So here you have the information. I give it to you simply, as I myself came to know it, through the letter from the Nunciature.

Now, some indications concerning the ceremony and some relevant documents regarding its significance.

The future bishops have already sworn in my hands the oath which you find in the little booklet on the ceremony of consecration which some of you have. Thus, this oath has already been pronounced, plus the Anti-Modernist Oath, as it was formerly prescribed for the consecration of bishops, plus the Profession of Faith. They have already taken these oaths and this profession in my hands after the retreat which took place at Sierre during these last days. Do not, therefore, be surprised if the ceremony begins with the interrogations on the Faith, the Faith which the Church asks from those who are to be consecrated.

I also want to let you know that, after the ceremony, you will be able to ask the blessing of the bishops and kiss their rings. It is not the custom in the Church to kiss the hands of a bishop, as one kisses the hands of a newly-ordained priest, as you did yesterday. But the faithful may ask for their blessing and kiss their ring.

Lastly, you have at your disposal at the bookstall some books and flyers which contain all the elements necessary to help you better understand why this ceremony, which is apparently done against the will of Rome, is in no way a schism. We are not schismatics! If an excommunication was pronounced against the bishops of China, who separated themselves from Rome and put themselves under the Chinese government, one very easily understands why Pope Pius XII excommunicated them. There is no question of us separating ourselves from Rome, nor of putting ourselves under a foreign government, nor of establishing a sort of parallel church as the Bishops of Palmar de Troya have done in Spain. They have even elected a pope, formed a college of cardinals... It is out of the question for us to do such things. Far from us be this miserable thought of separating ourselves from Rome!

On the contrary, it is in order to manifest our attachment to Rome that we are performing this ceremony. It is in order to manifest our attachment to Eternal Rome, to the Pope, and to all those who have preceded these last Popes who, unfortunately since the Second Vatican Council, have thought it their duty to adhere to grievous errors which are demolishing the Church and the Catholic Priesthood.

Thus you will find among these flyers which are put at your disposal, an admirable study done by Professor Georg May, President of the Seminary of Canon Law in the University of Mainz in Germany, who marvellously explains why we are in a case of necessity: necessity to come and help your souls, to help you! Your applause a while ago was, I think, not a purely temporal manifestation; it was rather a spiritual manifestation, expressing your joy to have at last Catholic bishops and priests who are dedicated to the salvation of your souls, to giving to your souls the Life of Our Lord Jesus Christ, through good doctrine, through the Sacraments, through the Faith, through the Holy Sacrifice of the Mass. You need this Life of Our Lord Jesus Christ to go to heaven. This Life of Our Lord Jesus Christ is disappearing everywhere in the conciliar church. They are following roads which are not Catholic roads: they simply lead to apostasy.

This is why we do this ceremony. Far be it from me to set myself up as pope! I am simply a bishop of the Catholic Church who is continuing to transmit Catholic doctrine. I think, and this will certainly not be too far off, that you will be able to engrave on my tombstone these words of St. Paul: *tradidi quod et accepi* - "I have transmitted to you what I have received," nothing else. I am just the postman bringing you a letter. I did not write the letter, the message, this Word of God. God Himself wrote it; Our Lord Jesus Christ Himself gave it to us. As for us, we just handed it down, through these dear priests here present and through all those who have chosen to resist this wave of apostasy in the Church, by keeping the Eternal Faith and giving it to the faithful. We are just carriers of this Good News, of this Gospel which Our Lord Jesus Christ gave to us, as well as of the means of sanctification: the Holy Mass, the true Holy Mass, the true Sacraments which truly give the spiritual life.

It seems to me, my dear brethren, that I am hearing the voices of all these Popes since Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII, telling us: "Please, we beseech you, what are you going to do with our teachings, with our preaching, with the Catholic Faith? Are you going to abandon it? Are you going to let it disappear from this earth?"

Please, please, continue to keep this treasure which we have given you. Do not abandon the faithful, do not abandon the Church! Continue the Church! Indeed, since the Council, what we condemned in the past the present Roman authorities have embraced and are professing. How is it possible? We have condemned them: Liberalism, Communism, Socialism, Modernism, Sillonism. All the errors which we have condemned are now professed, adopted and supported by the authorities of the Church. Is it possible? Unless you do something to continue this Tradition of the Church which we have given to you, all of it shall disappear. Souls shall be lost."

Thus, we find ourselves in a case of necessity. We have done all we could, trying to help Rome to understand that they had to come back to the attitudes of the holy Pius XII and of all his predecessors. Bishop de Castro Mayer and myself have gone to Rome, we have spoken, we have sent letters, several times to Rome. We have tried by these talks, by all these means, to succeed in making Rome understand that, since the Council and since aggiornamento, this change which has occurred in the Church is not Catholic, is not in conformity to the doctrine of all times. This ecumenism and all these errors, this collegiality - all this is contrary to the Faith of the Church, and is in the process of destroying the Church.

This is why we are convinced that, by the act of these consecrations today, we are obeying the call of these Popes and as a consequence the call of God, since they represent Our Lord Jesus Christ in the Church.

'And why, Archbishop, have you stopped these discussions which seemed to have had a certain degree of success?' Well, precisely because, at the same time that I gave my signature to the Protocol, the envoy of Cardinal Ratzinger gave me a note in which I was asked to beg pardon for my errors. But if I am in error, if I teach error, it is clear that I must be brought back to the truth in the minds of those who sent me this note to sign. 'That I might recognize my errors' means that, if you recognize your errors we will help you to return to the truth. What is this truth for them if not the truth of Vatican II, the truth of the conciliar church? Consequently, it is clear that the only truth that exists today for the Vatican is the conciliar truth, the spirit of the Council, the spirit of Assisi. That is the truth of today. But we will have nothing to do with this for anything in the world! .

That is why, taking into account the strong will of the present Roman authorities to reduce Tradition to naught, to gather the world to the spirit of Vatican II and the spirit of Assisi, we have preferred to withdraw ourselves and to say that we could not continue. It was not possible. We would have evidently been under the authority of Cardinal Ratzinger, President of the Roman Commission, which would have directed us; we were putting ourselves into his hands, and consequently putting ourselves into the hands of those who wish to draw us into the spirit of the Council and the spirit of Assisi. This was simply not possible.

This is why I sent a letter to the Pope, saying to him very clearly:

'We simply cannot accept this spirit and proposals, despite all the desires which we have to be in full union with you. Given this new spirit which now rules in Rome and which you wish to communicate to us, we prefer to continue in Tradition; to keep Tradition while waiting for Tradition to regain its place at Rome, while waiting for Tradition to reassume its place in the Roman authorities, in their minds.'

This will last for as long as the Good Lord has foreseen. It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call 'Operation Survival,' operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we

had signed, and by putting them into practice, I would have performed 'Operation Suicide.' There was no choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church.

You well know, my dear brethren, that there can be no priests without bishops. When God calls me - no doubt this will be before long - from whom would these seminarians receive the Sacrament of Holy Orders? From conciliar bishops, who, due to their doubtful intentions, confer doubtful sacraments? This is not possible. Who are the bishops who have truly kept Tradition and the Sacraments such as the Church has conferred them for twenty centuries until Vatican II? They are Bishop de Castro Mayer and myself. I cannot change that. That is how it is. Hence, many seminarians have entrusted themselves to us, they sensed that here was the continuity of the Church, the continuity of Tradition. And they came to our seminaries, despite all the difficulties that they have encountered, in order to receive a true ordination to the priesthood, to say the true Sacrifice of Calvary, the true Sacrifice of the Mass, and to give you the true Sacraments, true doctrine, the true catechism. This is the goal of these seminaries.

So I cannot, in good conscience, leave these seminarians orphaned. Neither can I leave you orphans by dying without providing for the future. That is not possible. It would be contrary to my duty.

This is why we have chosen, with the grace of God, priests from our Society who have seemed to us to be the most apt, whilst being in circumstances and in functions which permit them more easily to fulfil their episcopal ministry, to give Confirmation to your children, and to be able to confer ordinations in our various seminaries. Thus I believe that - with the grace of God, we, Bishop de Castro Mayer and myself, by these consecrations, will have given to Tradition the means to continue, given the means to Catholics who desire to remain within the Church of their parents, their grandparents, of their ancestors. They built churches with beautiful altars, often destroyed and replaced by a table, thus manifesting the radical change which has come about since the Council regarding the Holy Sacrifice of the Mass which is the heart of the Church and the purpose of the priesthood. Thus we wish to thank you for having come in such numbers to support us in the accomplishment of this ceremony.

We turn to the Blessed Virgin Mary. You well know, my dear brethren, one must have told you of Leo XIII's prophetic vision revealing that one day 'the See of Peter would become the seat of iniquity.' He said it in one of his exorcisms, called 'The Exorcism of Leo XIII.' Has it come about today? Is it tomorrow? I do not know. But in any case it has been foretold. Iniquity may quite simply be error. Error is iniquity: to no longer profess the Faith of all time, the Catholic Faith, is a grave error. If ever there was an iniquity, it is this. And I really believe that there has never been a greater iniquity in the Church than Assisi, which is contrary to the First Commandment of God and the First Article of the Creed. It is incredible that something like that could have ever taken place in the Church, in the eyes of the whole Church - how humiliating! We have never undergone such a humiliation! You will be able to find all of this in [Daniel] Le Roux's booklet ['Peter Lovest-Thou Me?'] which has been especially published in order to give you information on the present situation in Rome.

It was not only the good Pope Leo XIII who said these things, but Our Lady prophesied them as well. Just recently, the priest who takes care of the Society's priory of Bogota, Colombia, brought me a book concerning the apparition of Our Lady of *Buon Suceso*, of 'Good Success,' to whom a large church in Quito, Ecuador, was dedicated. They were received by a

nun shortly after the Council of Trent, so you see, quite a few centuries ago. This apparition has been thoroughly recognized by Rome and the ecclesiastical authorities; a magnificent church was built for the Blessed Virgin Mary wherein the faithful of Ecuador venerate with great devotion a picture of Our Lady, whose face was made miraculously. The artist was in the process of painting it when he found the face of the Holy Virgin miraculously formed. And Our Lady prophesied for the twentieth century, saying explicitly that during the nineteenth century and most of the twentieth century, errors would become more and more widespread in Holy Church, placing the Church in a catastrophic situation. Morals would become corrupt and the Faith would disappear. It seems impossible not to see it happening today.

I excuse myself for continuing this account of the apparition but she speaks of a prelate who will absolutely oppose this wave of apostasy and impiety - saving the priesthood by forming good priests. I do not say that prophecy refers to me. You may draw your own conclusions. I was stupefied when reading these lines but I cannot deny them, since they are recorded and deposited in the archives of this apparition.

Of course, you well know the apparitions of Our Lady at La Salette, where she says that Rome will lose the Faith, that there will be an 'eclipse' at Rome; an eclipse, see what Our Lady means by this.

And finally, more recently, the secret of Fatima. Without a doubt, the Third Secret of Fatima must have made an allusion to this darkness which has invaded Rome, this darkness which has invaded the world since the Council. And surely it is because of this, without a doubt, that John XXIII judged it better not to publish the Secret: it would have been necessary to take measures, such steps as he possibly felt himself incapable of doing, for example completely changing the orientations which he was beginning to take in view of the Council, and for the Council. These are the facts upon which, I think, we can lean.

We place ourselves in God's providence. We are convinced that God knows what He is doing. Cardinal Gagnon visited us twelve years after the suspension: after twelve years of being spoken of as outside of the communion of Rome, as rebels and dissenters against the Pope, his visit took place. He himself recognized that what we have been doing is just what is necessary for the reconstruction of the Church. The Cardinal even assisted pontifically at the Mass which I celebrated on December 8, 1987, for the renewal of the promises of our seminarians. I was supposedly suspended and, yet, after twelve years, I was practically given a clean slate. They said we have done well. Thus we did well to resist! I am convinced that we are in the same circumstances today. We are performing an act which apparently - and unfortunately the media will not assist us in the good sense, the headlines will, of course, be "Schism!" "Excommunication!" to their heart's content - and, yet, we are convinced that all these accusations of which we are the object, all penalties of which we are the object, are null, absolutely null and void, and we will take no account of them. Just as I took no account of the suspension, and ended up by being congratulated by the Church and by progressive churchmen, so likewise in several years - I do not know how many, only the Good Lord knows how many years it will take for Tradition to find its rights in Rome - we will be embraced by the Roman authorities, who will thank us for having maintained the Faith in our seminaries, in our families, in civil societies, in our countries, and in our monasteries and our religious houses, for the greater glory of God and the salvation of souls.

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



Source: <https://fsspx.news/en/news/econe-2026-fr-pagliarani-sermon-episcopal-consecrations-59927>
and: <https://youtu.be/5EURjpGfKEA?>

An Analysis of Fr. Pagliarani's Consecrations Sermon *Écône - 1st July, 2026*



Because it is so long and uninspiring, we will forgo our usual habit of reproducing the entire text at length. I have read it thoroughly, more than once, so that you don't have to! The reader who wishes to read the whole thing for himself will find it without difficulty on several SSPX websites, including those linked above.

Fr. Pagliarani begins his sermon by posing a rhetorical question:

“What is the significance of this day, precisely? Why are we here? How are we to understand these consecrations? ... What does this mean for us?”

...to which he then goes on to provide his own answer. He provides a superficial three part answer whose structure is to talk about Faith, Hope and Charity. *“First of all, this ceremony must be a manifestation of [the] faith,”* he says. Good, that looks promising. *“We cannot modify, reinterpret, or reconsider it,”* he adds. This looks very promising. All he has to do now is point out where the attack on the Faith is coming from and the justification for the SSPX disobeying modern Rome will become almost self-evident.

1. Faith - no mention of the conciliar elephant in the room

Alas, that second shoe never drops. Fr. Pagliarani never gets around to saying why anyone might risk altering or modifying the Faith. Where is the pressure coming from to alter the Faith? Who has been modifying or reinterpreting the Faith in recent years? He does not say.

“The more the Faith is attacked, the more it disappears, the more this duty becomes urgent, because, without the Faith, it is impossible to please God, it is impossible to live well, it is impossible to be saved. And today we are taking exceptional measures, proportionate to this necessity.”

Attacked by whom, one wonders? Whence does this “necessity” arise?

“Now, some might consider that we are faced with a dilemma. We are choosing the integral Faith, but we are separating ourselves from the Church. We would be in the process of choosing between the Faith and the Church. In order to preserve the Faith, are we breaking with the Church? This is a false dilemma. We belong to the Church first of all through the Faith, through the integral profession of the Faith, through the

integral profession of the Faith of the Church. ... we belong to the Church because we profess the same Faith. It is therefore a false dilemma into which we cannot enter, because we cannot choose between the Faith and the Church; no one can choose. We want the Faith of the Church in order to remain in the Church. We want the Church through the Faith, in the Faith."

Wouldn't this be the ideal moment to remind people that the "church" which declared Archbishop Lefebvre schismatic is the conciliar church? But no, that distinction is never made. There is no mention, no hint of such a thing as the conciliar church, just "the Church" without any distinction. And yet that is the real reason for the "false dilemma" which he mentions: what is being asked, what was demanded of Archbishop Lefebvre back in the day, is to put the conciliar church before the Catholic Faith. But because Fr. Pagliarani doesn't say this, his point about a false dilemma remains rather unclear.

"It is very important to understand this, even if those facing us do not wish to understand it. All of this is not a matter of opinion, it is not a matter of personal sensibility, nor an option: it is a necessity."

Again, what is this "necessity" and what is its cause?

"We are accused of not loving the Pope, we are accused of not respecting him. But it is precisely because we love the Pope, sincerely, as the Vicar of Christ, as the head of the Church, that we no longer wish to see the Pope humiliated in the company of false shepherds, representatives of false religions. How many times have we seen this throughout all these years?"

So it's not that we're at war with a conciliar church which hates the Catholic Church and has tried to supplant it? It's that we just *love* the Pope so much ("Wuv, wuv, wuv!") and don't want to see him humiliated. Not that he himself is the instigator of his own humiliation? Not that his own humiliation is the least of the evils which he personally is inflicting on everyone else?

"It is because we love the Vicar of Christ that we no longer wish this humiliation for the Pope, a humiliation which falls upon the whole Church, treated on an equal footing with false religions."

Doesn't this make it sound as though the Pope (Leo, as it happens, but Francis before him, and the other conciliar Popes before him...) is somehow a passive victim of "this humiliation" and not its main instigator? And where does this being treated "on an equal footing with all [false] religions" come from, one wonders? Could it perhaps be that there was an event in the 1960s, say, a Council, for instance, at which a false doctrine was proclaimed, let's call it... oh, I don't know, Ecumenism? Could there be a more obvious elephant in the room?

He continues:

"But then, we have explained all of this many times. We have explained it in almost every language that exists on the face of the earth. Why are we not understood? Why, fundamentally, do we speak different languages? ... We speak the language of the Faith the language of Tradition. And, before us, we are dealing with a language which operates at another level, which speaks of other things. It is the language of inclusion, of listening, of dialogue and of accompaniment."

So the problem in the Church, the cause of the crisis, the justification for the "necessity" of these new consecrations, is that people (who, exactly?) are using "the language of inclusion, of listening, of dialogue"...? If you were a convert new to Tradition, or a potential convert, how

clear would you find this? Fr. Pagliarani is clearly avoiding naming the problem, the cause of the crisis in the Church: Vatican II. And whilst it is true that the SSPX, for the most part, does still “speak the language of Tradition,” what that means in practice is that it still uses lots of “Traditional Catholic” vocabulary. For the most part. But even that is beginning to fall by the wayside. And I still haven’t seen any mention of the conciliar church or even of Vatican II yet.

“We want the Faith. And then, in the Faith, we accompany people. We listen to people in the Faith, in order to bring them to the Faith and to convert them.”

How’s that for a new motto, a new mission statement for the modern, liberal SSPX? “We accompany people in the Faith”..!

After once again lamenting a vague and unspecified “difficulty in understanding one another” because, “we speak different languages,” Fr. Pagliarani moves on from Faith to Hope.

2. Hope! (and Joy!)

“We also live these consecrations in hope. We do not live them in controversy, nor in tension, nor in bitterness, nor in resentment. We live these consecrations in joy and in hope.”

Oh thank goodness! Don’t you just hate controversy and tension! And who doesn’t love joy and hope?

“In 1988, those who condemned the Society foresaw its dissolution. Providence had another plan. Why did Providence have another plan? Your presence here today demonstrates it. God has not abandoned us, and God will not abandon us.”

True. But you can abandon Him: surely that is the more relevant point. You may be the same SSPX in purely worldly, legal, corporate terms, but you are a long way from 1988 in spirit.

He then mentions the incarnation, concerning which he adds:

“Because the supreme law, the law of God, is the salvation of souls. This is why God has not abandoned us and will not abandon us; He will always provide us with means proportionate to our needs. If the work of the Redemption can encounter obstacles on the part of men, it will never encounter obstacles on the part of God. But the more we suffer, the more we struggle, the more we strive to be faithful to Him, the more He is with us, and He shows us this.”

Also true. But again, the question you should be asking is not whether God has whimsically decided to abandon you, but whether *you* have remained faithful to *Him*. And I mean institutionally faithful, not merely faithful on a level of personal sin (of which we are all guilty).

“If we continue to seek the will of God, the good of souls, whatever the cost, we shall never lack anything.”

Was it the will of God that SSPX faithful get the covid vaccines? Was that for the good of their souls? Is declaring that Vatican II “enlightens and deepens” Tradition an example of remaining faithful to him, or that the New Mass and new conciliar rites were “legitimately promulgated by Popes Paul VI and John Paul II”..? We could go on. Fine words do not a faithful servant make. Talk is cheap. Actions speak louder than words. Anyone can preach a sermon about how we need to remain faithful to Almighty God - practicing it is another matter.

3. "Charity"

Last of all comes charity.

"But above all, these consecrations must be understood and lived in a spirit of charity: charity towards souls, and charity above all towards the Church. The more souls are disoriented and confused, the more we must seek them, the more we must support them."

Charity towards which "church"? The Catholic Church, or the conciliar church? And just why is it that so many souls are confused and disoriented like never before? That elephant is still there!

"The more the Church is dishonoured, the more the splendour of her divinity is obscured, the more we must love her, we must serve her, and we must be ready to pay any price to serve the Church."

Dishonoured by whom, and why? What exactly is the problem, what is going on in the Church - is anyone any the wiser so far?

"The greatest of the sacrifices that God can ask of us is that of being treated as rebels, when we want to serve and love the Church as a Mother."

Doesn't it sound as though the "Church" which treats us as rebels is the exact same "Church" which we are trying "to serve and love"? To anyone new to the SSPX who is not familiar with Archbishop Lefebvre, this must be so confusing!

"We want to serve her as a Mother. A Mother in difficulty, overwhelmed, suffering; a Mother who is also sometimes betrayed; a Mother who needs, and deserves, that we help her, that we do something in the name of all that she has given us."

In difficulty with what? Overwhelmed by what, suffering from what? Betrayed by whom?

"Everything that we have received, we have received through the Church, in the Church. The Faith which we wish to bear witness to today and by which we wish to live comes to us from the Church. It is in the name of what we have received from her, and it is in the name of what she is - the Spouse of Christ, His Mystical Body - it is in the name of all this that we must do what is possible, as much as possible, to help and support her."

Help her and support her - it sounds like she's in serious difficulty! Do tell more...

"Could we remain indifferent, doing nothing? "It is not our problem"? That is not what is asked of us. Can the Society remain indifferent? No. That would be to betray the Church, that would be to lack charity; we cannot do this."

Indifferent to what, exactly? Are you getting the picture, dear reader? How very tedious this all is. If you feel frustrated reading it, just imagine how I feel reading it, analysing it and writing about it! The next few minutes of the sermon are standard stuff. The Precious Blood. Sin is evil, evil is sin, and so forth. Then things begin to get a bit more interesting.

The Exaltation of Man

"[There is] one particular sin to which I draw your attention. This sin is always the same, from the beginning of humanity until today: it is the exaltation of man. We are saturated, we are literally saturated everywhere with this exaltation of man. Man who is altogether wonderful, man who is perfect, man who is astonishing, man who

supposedly possesses infinite dignity. Well, in reality, all of this leads to pride. And, in the long term, it leads to contempt for God and to apostasy, to silent apostasy. That is where it comes from.

And the more man is exalted in a mad, fanatical way, the more, ultimately, he is distanced from God, and he is distanced from his perfection and his true good; it is a disaster. Man, full of rights, full of himself, incapable of turning towards God, incapable of recognising that he is wounded by sin and that he needs the Redemption. He needs Our Lord, he needs His Most Precious Blood. This is the great evil of today, of all history: the evil which encompasses all the others. This plague is a scourge, an obsessive idea which, it must be acknowledged, penetrates deeply even into the Church. This plague makes people blind; it paralyses souls. This is not what brings souls back to God."

This is the closest Fr. Pagliarani gets to naming the Council, the errors of Vatican II, the conciliar church and its false teaching, and all the rest. And of course, he doesn't name any of those things. As before, one is left wondering whether this "saturation" leading to "silent apostasy" has always been such a big problem, or whether it got worse recently (since the 1960s, for instance?). He does say that it is "the great evil of today" - but then he adds "of all history." So I guess there's nothing particularly bad about how things are today compared with a few hundred years ago, then? If it is such "plague" and "a scourge" then surely it would be worthwhile naming the sources of this plague, this scourge, especially if it has somehow penetrated "deeply even into the Church" (and how and when did that happen, one wonders?).

Then comes more about the Incarnation, the Redemption. Nothing wrong with it, but it is unremarkable in itself. The Precious Blood and the Blessed Virgin Mary and the cross. The new bishops will have a responsibility to preach those things, he says. "What an honour, and what a responsibility!" All very well and good, but nothing that one might not hear at the FSSP or certain conservative Novus Ordo parishes - and if ever there was a time to point out what is unique about the SSPX then surely these episcopal consecrations would be that moment. But that is what he studiously avoids doing.

The cross, he says, is "a stumbling block for the Jews and folly for the Gentiles. Folly, especially today, for an apostate world which cannot understand and does not want to understand." Aha, so is the world apostate in a way that it didn't used to be, is that what you're saying? If only he were able to elaborate!

"This wisdom of the Cross is the only antidote to this humanism which leads to indifference, to apostasy. You must always keep this humanism in your sights."

Humanism is an easy target, a low hanging fruit. What we all need to hear is who is pushing it and why, and how they have succeeded, and how we can most effectively fight against it. Imagine if Archbishop Lefebvre in 1988 had confined himself to preaching against a nameless, amorphous "humanism"! After this there follows more standard and frankly uninspiringly "normal" sermon-type stuff. Our Lord is a lamb, what a beautiful image, the new bishops are like lambs sent amongst wolves (*yawn*), and so forth. Then comes a lot of very fine talk which is the very worst type of hypocrisy.

Preaching what none of them practice

"This means that you must first preach through the innocence of your life; it is the innocence, the purity of your life, of your morals, which will give a moral authority to everything that you will preach."

Here is a timely reminder that the man preaching about purity of morals is the very same man who publicly endorsed the taking of covid vaccines less than five years ago. Every single Traditional Catholic who lost his job over those wretched “vaccines” was betrayed by Fr. Davide Pagliarani’s craven submission to government tyranny and the will of men such as Bill Gates. There was even a group of Novus Ordo bishops who said not to get those vaccines! But Fr. Pagliarani, knowing all that, not only put out articles in all the SSPX publications, he even went in person to the *Angelus* conference and told everyone that it was fine, we can go ahead and have them (see [here](#) and [here](#)). Worse, the SSPX openly cited as its justification for this the documents produced by the modernist Vatican whitewashing covid vaccines. What a lot of insincere hypocrisy. Clearly talk really is cheap, and actions really do speak louder than words.

“To be a lamb also means, and above all, perfect docility, perfect submission to the will of God. Just as Our Lord is constantly subject to the will of His Father, so you, by virtue of an even higher dignity from today onwards, must always seek His will.”

More empty, cheap, insincere and hypocritical talk. Let us not forget: when Bishop Fellay was the Superior General he openly admitted to changing the entire stance of the SSPX towards modernist Rome in the March 2012 *Cor Unum* and then on American TV and on youtube in various interviews. This was a monumental act of betrayal, of disobedience to the previous SSPX Chapter which he was bound in conscience to obey and about as far from “perfect docility, perfect submission” as one can imagine. The 2012 General Chapter which met a few weeks later, to its lasting shame, let him off the hook without so much as a slap on the wrist, largely at the instigation of - guess who? - that’s right! - Fr. Davide Pagliarani, who was at that point District Superior of Italy. It should be clear by now to anyone who has been paying attention, that in the modern, liberal SSPX of 2026, “perfect docility, perfect submission to the will of God” really means: “Obey your superiors without question at all times, even if they contradict the will of God, even if they contradict what even they themselves were saying not so long ago!”

“... Our Lord, just as He is perfectly docile to the will of the Father, so He never bends before the spirit of the world. In order to serve the Father perfectly, He necessarily comes into conflict with the spirit of the world, with the spirit of the prince of this world. And likewise the bishop: just as he is docile to the will of God, so he constantly asserts before the world the rights of Our Lord, and not the rights of man. And a lion never flees, a lion does not retreat and, above all, a lion does not bend. Never bend before this spirit of the world, do not move, do not retreat; the consecration will give you an irresistible strength. From today onwards, throughout the whole world, there are people who are watching you, listening to you. In thirty, forty years, they must be able to say: They did not bend. They did not bend the knee before this spirit of the world. They bent the knee only before Our Lord the King.”

The irony here, of course, is that that is a pretty good description of Archbishop Lefebvre. It is a laughable description of the inoffensive, politically correct SSPX of 2026, however. When was the last time a priest of the SSPX preached against the rainbow flag movement, or the evils of feminism, or the secret societies and their global conspiracy, or even the errors of the local diocese? Given that we are now most of the way through the sermon and there has still been no mention at all of Vatican II, the conciliar church, the New Mass, the new sacramental rites, or any of the errors of the modern conciliar churchmen even once, all this talk of not bending is just yet more cheap hypocrisy. This entire sermon is one giant act of bending! He has carefully crafted the sermon so as to make it look like he’s saying the right things to his own people whilst also saying as little as possible to which the modernists in Rome could object. Thirty-seven minutes of bending, and in the middle of it all he tells the new bishops not

to bend. Besides which, if they were the sort of men who refuse to bend then they wouldn't have been chosen in the first place! In fact, these days, one suspects, such men wouldn't even manage to get to the end of seminary and be ordained to the priesthood, let alone be selected to become bishops!

"They did not bend ... That is the most beautiful thing that could be said about you at your death, the most beautiful memory that you could leave."

Tradidi quod et accepi is a fitting motto for Archbishop Lefebvre's tomb. I would suggest as a motto for Fr. Pagliarani and his confreres when the time comes, a more fitting motto would perhaps be *Prodidimus quod accepimus et aliud tradidimus*. They really are no different to the conciliar bishops of the 1970s in that regard.

"Why must a bishop be like a serpent? It is in order to discern, grasp, and detect the duplicity, ambiguity, and cunning that exist in the world and among the enemies of the Cross. Your worst enemies will not attack you head-on; they will try to make you slide gradually into a perception of the Faith, of the Christian life, and of relations with the world that is a little more up to date. That must be understood."

Once again - oh the irony, the hypocrisy! Do we really have to point it out? There is a timeless truth here: the greatest danger is usually the most subtle. The greatest danger to the SSPX faithful is not the modernism of Pope Francis or Pope Leo, but the far more subtle modernism of the SSPX, of Bishop Fellay, Fr. Pagliarani et al. Just as the modernism of the SSPX was never as dangerous to the Resistance faithful and priests as the modernism of Bishop Williamson. The more subtle and the closer to home, the greater the danger. The evil modernists in Rome conquered and neutralised the SSPX, as Fr. Pagliarani says, not by attacking it head on, but by sweet words, tasty cashew nuts and flattering gestures. Hence the SSPX of today has indeed slid "into a perception of the Faith, of the Christian life, and of relations with the world that is a little more up to date." He stands condemned from his own mouth.

"This is what it means to be like a serpent: to grasp the duplicity, the ambiguity, and the cunning that exist in the world, and to speak, to preach like doves: simply, without duplicity and without fear, without equivocation, without ambiguity."

To preach simply, without duplicity or fear or equivocation or ambiguity? What would that look like in practice? It would mean attacking Vatican II, attacking the current modernist authorities, pointing out that their sacraments are doubtful and their intentions evil and not to be trusted. It would mean pointing out that the last seven Popes in a row stand condemned by their predecessors. Once again, this is an accurate description of Archbishop Lefebvre but has nothing in common with the man preaching these fine words in 2026 nor the priestly society of which he is the superior. He is preaching an ambiguous, equivocal and (in all likelihood) duplicitous and fearful sermon, and in the midst of it this is the advice he gives them.

"And what else does Jesus say, what does Our Lord say? 'The brother shall deliver up his brother, the father his child, and you shall be hated by all because of Me, because of My name. Do not fear all this, for there is nothing hidden that will not be revealed, nothing secret that will not be known.' 'Do not fear all this,' Our Lord tells us. 'Let Me act, let Me judge; I Myself will intervene when necessary.' He has only one concern. What is it? 'Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven.' Every man who will acknowledge My rights, My divinity, My Church, My Faith. 'Do not think that I came to send peace upon earth: I came not to send peace, but the sword.'

How about the priests expelled in 2012 and 2013 merely for repeating what Archbishop Lefebvre had said, the faithful denied communion and driven out of chapels which were their spiritual homes? How's that for 'brother against brother'..? And the others who heroically left before they could be expelled: why did they do that if not to confess Our Lord before men?

We are at the end of the sermon now, and at this point comes the one token, throw-away mention of a name which has been conspicuously absent so far: that's right, Archbishop Lefebvre. Have to get that tick in the box, can't have it said that he was *never* mentioned *at all*! Naturally, what he says about Archbishop Lefebvre is suitably vague and harmless.

"Another bishop, who is your model, closer to us, not yet canonised: Archbishop Lefebvre, certainly. Of him also one can say: *zelus fidei sollicitus et multa perpessus*. He had only one concern: it was the Faith itself, and, for this, he suffered greatly. This Faith, he saw clearly how it is summed up in the Holy Mass, in the defence of the Holy Mass, of the Most Precious Blood of Our Lord. What wisdom! How was he able, so many years ago, to grasp the causes of the crisis with such clarity, such insight, such strength?"

All of which is true, but notice that no details, no specifics are given. Fr. Pagliarani says that the Archbishop, "was able to grasp the cause of the crisis" but he himself still hasn't yet said what this alleged "crisis" is, let alone the cause of it! The closest he came was complaining about a "humanism" which has "penetrated even into the Church" - is that what Archbishop Lefebvre saw and grasped so clearly, or is there a bit more to it than that?

"It is the wisdom of the Cross; the Cross that he carried was the source of his wisdom. Today, more than ever, his spirit is among us, he encourages us, he prays for us, he prays for you in particular, he shows us the path to follow, guided by this wisdom of the Cross."

"The path." which Archbishop Lefebvre. "shows us to follow" is very simple and easy to understand (see **pp.29 - 32** for a few examples) and it is nowhere to be seen in this sermon, for the simple reason that Fr. Pagliarani is not following it. He is not following it because he doesn't believe in it. The Superior General of the modern, surrendered, compromised SSPX which has betrayed Archbishop Lefebvre is now telling his new bishops that Archbishop Lefebvre is showing them the way. Words fail me. I really can't take much more of this.

If this has been a slog and you need some refreshment, a 'palate cleanser' for your mind, or if on the other hand you are not entirely convinced and think that I may be exaggerating, then I invite you - no I *urge* you! - to read (or re-read) Archbishop Lefebvre's sermon from the 1988 consecrations. The difference could not be more stark, it is like chalk and cheese, like night and day. That is the example left to Fr. Pagliarani and his confreres which he totally ignores, the way shown by their founder which they departed from some time ago.

Archbishop Lefebvre preached clearly and fearlessly. By contrast, Fr. Pagliarani seems to preach equivocally, ambiguously, and with an overpowering fear of offending the modernist enemy which prevents him even from naming them. This is what comes of compromising the Faith, as Archbishop Lefebvre said so well about the Indultists of the late '80s. Surely his words apply equally well to the SSPX today?

"It is evident that by putting themselves in the hands of the current conciliar authorities, they are implicitly accepting the Council and the ensuing reforms, even if they have [the Traditional Mass] ... Their speech is paralyzed because of this acceptance."
(Archbishop Lefebvre, Letter to Fr. Couture, 18th March 1989)

Two Sermons: A Summary

Archbishop Lefebvre in 1988

“Since the Council, what we condemned in the past the present Roman authorities have embraced and are professing. How is it possible? We have condemned them: Liberalism, Communism, Socialism, Modernism, Sillonism. All the errors which we have condemned are now professed, adopted and supported by the authorities of the Church.”

“...from conciliar bishops, who, due to their doubtful intentions, confer doubtful sacraments?”

“...beautiful altars, often destroyed and replaced by a table, thus manifesting the radical change which has come about since the Council...”

“What is this truth for them if not the truth of Vatican II, the truth of the conciliar church?”

“Since the Council this change which has occurred in the Church is not Catholic, is not in conformity to the doctrine of all times. This ecumenism and all these errors, this collegiality - all this is contrary to the Faith of the Church, and is in the process of destroying the Church.”

“Our Lady prophesied for the twentieth century, saying explicitly that...errors would become more and more widespread in Holy Church, placing the Church in a catastrophic situation. Morals would become corrupt and the Faith would disappear.”

“This life of Our Lord Jesus Christ is disappearing everywhere in the conciliar church. They are following roads which are not Catholic: they simply lead to apostasy. This is why we do this ceremony.”

Verdict: A simple, clear, fearless and unambiguous sermon, which was probably inspired by the Holy Ghost.

Fr. Pagliarani in 2026

No mention of the Council, no criticism of the Roman authorities, even in the mildest terms. No mention of any of the errors listed by Archbishop Lefebvre. No hint of the contradiction between pre- and post- conciliar condemnations. Vague ‘humanism’ is complained about, but not explained.

No mention of the new sacraments or new rites, no criticism, let alone the idea that they are doubtful.

No mention at all of the New Mass, much less its various horrors.

No mention of the conciliar church.

No explanation of the crisis in the Church. No linking the crisis to the Council and no mention of a ‘change’ having taken place. No mention of ecumenism or collegiality or any of the errors of Vatican II. No talk of errors destroying the Church.

No mention of Our Lady of Good Success, Fatima, La Salette, or of any prophecies of crisis or catastrophe within the Church.

Why we are doing this ceremony remains rather vague throughout.

Verdict: uninspiring, inoffensive, ambiguous and does not quote from Archbishop Lefebvre even once.



**Feb. 2026 -
Fr. Hugo Ruiz
visits
London,
Dublin
and
Durham**





**August 2026 -
Pilgrimage from Ramsgate
to Canterbury**



**April 2026 - Fr. David Hewko
visits England and Ireland**



In 2026, modernist Rome really hasn't changed. They at least are consistent. The day after the SSPX consecrations they issued a decree that everyone is excommunicated and schismatic, just like they did in 1988. The following day Fr. Pagliarani sent an open letter to the Holy Father (see p.24) and the SSPX filed a canonical appeal. They don't want the label of 'schism' hung around their neck - but notice that it is, once again, self-preservation and once again purely defensive, without any attack against modernist Rome.

Below is how the SSPX responded to modernist Rome's fraudulent 'excommunication' back in 1988. Read it carefully, and try to imagine any SSPX superiors saying this sort of thing today. Then compare with the wishy-washy, toothless response of 2026. What a contrast!

Two Very Different Responses:

Part 1:

How the SSPX Responded to Bogus Excommunication in 1988

Source: <http://www.archbishoplefebvre.com/july-6-1988.html>

“An Open Letter to Cardinal Gantin, Prefect of the Congregation for Bishops”

July 6, 1988

Écône, July 6, 1988

Eminence,

Gathered around our Superior General, the Superiors of the Districts, Seminaries and autonomous houses of the Priestly Society of Saint Pius X think it good to respectfully express to you the following reflections.

You thought it good, by your letter of July 1st, to inform Their Excellencies Archbishop Marcel Lefebvre, Bishop Antonio de Castro Mayer, and the four Bishops whom they consecrated on June 30, at Écône, of the excommunication *latæ sententiæ*. We let you judge for yourself the value of such a declaration, coming from an authority who, in its exercise, breaks with all its predecessors down to Pope Pius XII, in worship, teaching and government of the Church.

As for us, we are in full communion with all the Popes and bishops before the Second Vatican Council, celebrating precisely the Mass which they codified and celebrated, teaching the Catechism which they drew up, standing up against the errors which they have many times condemned in their encyclicals and pastoral letters. We let you judge on which side the rupture is to be found. We are extremely saddened by the blindness of spirit and the hardening of heart of the Roman authorities.

On the other hand, we have never wished to belong to this system which calls itself the Conciliar Church, and defines itself with the *Novus Ordo Missæ*, an ecumenism which leads to

indifferentism and the secularisation of all society. Yes, we have no part, *nullam partem habemus*, with the pantheon of the religions of Assisi; our own excommunication by a decree of Your Eminence or of another Roman Congregation would only be the irrefutable proof of this. We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly. We believe in the One God, Our Lord Jesus Christ, with the Father and the Holy Ghost, and we will always remain faithful to His unique Spouse, the One Holy Catholic Apostolic and Roman Church.

To be publicly associated with this sanction which is inflicted upon the six Catholic Bishops, Defenders of the Faith in its integrity and wholeness, would be for us a mark of honour and a sign of orthodoxy before the faithful. They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit church, promoting evolution, pentecostalism and syncretism. In union with these faithful, we make ours the words of the Prophet: "*Præparate corda vestra Domino et servite Illi soli: et liberabit vos de manibus inimicorum vestrorum. Convertimini ad Eum in toto corde vestro, et auferte deos alienos de medio vestri* - Open your hearts to the Lord and serve Him only: and He will free you from the hands of your enemies. With all your heart return to Him, and take away from your midst any strange gods" (I Kings 7:3).

Confident in the protection of Her who has crushed all the heresies in the world, we assure Your Eminence of our dedication to Him Who is the only Way of salvation.

Fr. Franz Schmidberger, *Superior General*
 Fr. Paul Aulagnier, *District Superior, France*
 Fr. Franz-Josef Maessen, *District Superior, Germany*
 Fr. Edward Black, *District Superior, Great Britain*
 Fr. Anthony Esposito, *District Superior of Italy*
 Fr. François Laisney, *District Superior, United States*
 Fr. Jacques Emily, *District Superior of Canada*
 Fr. Jean Michel Faure, *District Superior of Mexico*
 Fr. Gerard Hogan, *District Superior of Australasia*
 Fr. Alain Lorans, *Superior, Seminary of Ecône*
 Fr. Jean Paul André, *Superior, Seminary of France*
 Fr. Paul Natterer, *Superior, Seminary of Germany*
 Fr. Andrés Morello, *Superior, Seminary of Argentina*
 Fr. William Welsh, *Superior, Seminary of Australia*
 Fr. Michel Simoulin, *Rector, St. Pius X University*
 Fr. Patrice Laroche, *Vice-Rector, Seminary of Ecône*
 Fr. Philippe François, *Superior, Belgium*
 Fr. Roland de Mérode, *Superior, Netherlands*
 Fr. Georg Pflüger, *Superior, Austria*
 Fr. Guillaume Devillers, *Superior, Spain*
 Fr. Philippe Pazat, *Superior, Portugal*
 Fr. Daniel Couture, *Superior, Ireland*
 Fr. Patrick Groche, *Superior, Gabon*
 Fr. Frank Peek, *Superior, Southern Africa*

Part 2:***How the SSPX Responds to Bogus Excommunication in 2026:***

Source: <https://fsspx.news/en/news/letter-holy-father-regarding-decree-dicastery-doctrine-faith-59956>

**“Letter to the Holy Father
Regarding the Decree
of the Dicastery for the Doctrine of the Faith”**

The Superior General
To His Holiness Pope Leo XIV

Écône, 3 July 2026

“Among yourselves, if a father is asked by his son for bread, will he give him a stone? Or for a fish, will he give him a snake instead of a fish? Or if he is asked for an egg, will he give him a scorpion? Why then, if you, evil as you are, know well enough how to give your children what is good for them, is not your Father much more ready to give, from heaven, his gracious Spirit to those who ask him?” (Lk XI, 11-13)

Most Holy Father,

The notification of the decision taken by the Holy See regarding the Society of Saint Pius X, signed by His Eminence Cardinal Fernández, has reached us and is now a matter of public knowledge.

It appears to us that this decision once more brings to light the profoundly tragic context in which the universal Church finds herself. What the Society of Saint Pius X has done, and will continue to do, is nothing other than an extraordinary initiative for the salvation of souls, amidst the doctrinal and moral confusion into which the Church is plunged. We in no way claim to substitute ourselves for the Church, and we have no ambition other than to remain faithful to her.

In conscience, we did not believe we could evade the moral duty we owe to souls, as we have already explained, both privately and publicly, to Your Holiness.

We had asked for bread, that is to say, a measure of understanding for a sincere case of conscience - an act of fatherhood directed not so much toward the Society of Saint Pius X as toward souls, promising You to form them into true sons of the Roman Church; unfortunately, we received a stone.

We had asked for a fish, that is to say, the possibility of temporarily obtaining the necessary means to continue forming good priests, so that they might pursue their mission of making Our Lord known to souls; unfortunately, we received a serpent.

We had asked for an egg, promising to return it as soon as possible. Indeed, the holy Tradition that we preserve within souls belongs to the Church, our Mother - and not to the Society of Saint Pius X - and we are certain that one day a Pope will wish to employ it for the good of the universal Church; unfortunately, we received a scorpion.

We had asked to be instructed and confirmed in the faith of all time; instead, we have been declared schismatic a second time.

Despite the sanctions levelled against us, the Society of Saint Pius X sincerely renews the promise it has already expressed to Your Holiness. Allow me, in this regard, to freely reiterate what I have previously stated:

"The Society promises You [...] to devote all its energies to preserving Tradition and placing it at the service of the Church. In doing so, the Society of Saint Pius X does not merely maintain ancient customs; it fosters and preserves priestly vocations, religious vocations, and large, deeply Christian families - in a word, everything that manifests the vitality of the Church, of grace, and of the Catholic faith. Our intention is not to offer the Church a museum of antiquities, but rather the entirety of Tradition: fruitful, a source of spiritual life, embodied and lived out within souls.

[...] I am certain that one day You yourself, or one of Your successors, will be able and willing to utilise this service, the offering of which, within the Church and for the Church, constitutes our sole reason for being."

(Personal letter addressed to His Holiness on 21 November 2025)

But above all, the Society of Saint Pius X promises You today that it will not receive these new sanctions - objectively unjust and invalid - with bitterness or revolt.

These recent condemnations, like those of the past, strike at what we hold most dear: our attachment to our Mother, the Roman Church. Yet, even in this trial, all things must work together for the good of souls and of the Church herself. Therefore, these condemnations compel us to love Holy Church even more, and to provide for her needs with all our strength, now more than ever. For this very reason, the Society of Saint Pius X willingly offers up the suffering caused by these new sanctions for the good of the universal Church and of Your Holiness.

We are certain that one day You yourself, or one of Your successors, will wish to adopt the program of Saint Pius X: "To restore all things in Christ," *Instaurare omnia in Christo*. On that day, the Holy Father will discover in the Society of Saint Pius X not a nest of serpents and scorpions, but a small army of loyal sons, ready to do anything to sustain Him in the restoration of all things in Our Lord, and to vindicate before all mankind the imprescriptible rights of Christ the King over all souls and over all nations.

On that day, the Holy Father will discover, with great joy and profound consolation, authentically Catholic souls whose bond with the Church was never founded upon the shifting sands of an ambiguous dialogue, but upon the rock of the faith of Peter.

We ask the Most Holy Virgin Mary to hasten the dawning of that day, and we pray, above all, that Your Holiness may experience this joy and consolation as soon as possible.

In the meantime, if You are able, despite Your recent decision, bless us as Your sons. For us, nothing has changed, and nothing ever will change.

Trusting in Divine Providence, from which nothing is hidden and which reads into the depths of every man's heart,

I remain, Most Holy Father, your most devoted son in the Lord.

Don Davide Pagliarani

Worlds Apart: Forty Years, Two SSPXs

In the late spring of 2026, in the run-up to the SSPX's episcopal consecrations, there appeared on one of the SSPX's youtube channels the first video of three, the second and third appearing during May and June at intervals of a few weeks. We will focus on the first one, entitled: *Traditio Part 1: Becoming a Priest*. It is clearly meant to be a sort of pro-SSPX propaganda effort aimed at outsiders, presenting in as sympathetic a light as possible the SSPX apostolate. As its title suggests, the first video focusses on seminarians and their journey to the priesthood, culminating in the day of their ordination.

The video as a whole is typical of what we have come to expect from the modern, toothless, inoffensive SSPX. And yet, although its defects are obvious to us, but there will no doubt be many who don't remember the old SSPX, for whom they are anything but obvious. In cases such as these, a direct comparison can often be a useful aid. Was the SSPX of yore really so very different to the SSPX of today? Well, as luck would have it, forty years earlier, back in 1986, the SSPX made exactly the same sort of video. It was filmed at the SSPX's USA seminary, in those days located at Ridgefield, Connecticut. The content of each of these two video presentations is superficially very similar: they each focus on seminary life, the seminarians themselves, what it means to become a priest, and so forth. But there the similarity ends. The contrast in both style and content, could not be more clear and the reader might just as well pause reading and watch the first five minutes of each video to see for himself:

The old SSPX:

<https://www.youtube.com/watch?v=6TtyDeSYB84&t=13s>

The new SSPX:

<https://www.youtube.com/watch?v=V9UQYkXffG0>

And what a contrast it is! Behold, the SSPX pre- and post- Archbishop Lefebvre. The most obvious difference between the two, the difference which immediately strikes the viewer, is of course the production quality. The 1986 film looks like it was shot on a primitive VHS camcorder; the sound is fuzzy and wobbly, so is the picture, the colours fade and return, the picture is occasionally unclear. A quality so poor it warms the cockles of the heart! The 2026 production value is, by contrast, like a modern Hollywood film. But that is by the by: perhaps forty years of technology is enough to explain it - what matters most is the content.



Every word in the 2026 video is there for reason. The speech of the various interviewees is careful and calculated, there is very obviously a script and there has clearly been a lot of careful editing. The 1986 video, by contrast, seems to have been shot on the hoof, somebody just pitched up with a camera, pointed it at any seminarians who were passing by and recorded whatever happened to come out of each man's mouth!

In the SSPX's 2026 presentation, everything *feels* holy, everything is aesthetically pleasing, everything looks comfortable and beautiful and impressive. The 1986 film is a lesson in what the SSPX used to look and feel like, however. Everything is poor, with a make-do-and-mend feel, where material wealth and impressive external appearances are clearly not a priority. For instance, the seminary chapel in Ridgefield has a low ceiling and the altar is almost round the corner from some of the pews: clearly a converted room and the best they could do at that time. The 2026 video is unable to show viewers the seminary chapel because, despite the new seminary having been built a decade or more ago, the chapel is the only part which is still not finished. The viewer is therefore given a view of the seminary buildings with the open fourth side of the cloister, and then later on a shot of the model showing what it will look like when finished.



Two different shots showing the chapel of the SSPX's USA seminary in 1986.



The new seminary in 2026, still without its chapel...

...and a model showing what it will look like.



And it is not just a question of architecture and nice buildings. The SSPX's 2026 film seems to focus a great deal on the beauty of the liturgy. The premise appears to be that the truth needs to be presented and the Church spoken about as though it were still the 1950s, and the condemnation of error is a mere optional extra. There are lots of shots of priests wearing beautiful vestments, inside beautiful churches. In the 1986 presentation by contrast, everything is a lot more rough-and-ready but the crisis in the Church, the errors of Vatican II and the apostasy of the conciliar modernists is placed front and centre from the very start and is presented as being the reason why the SSPX exists. To give just one very obvious and easy to understand example, let us take a look at the opening words in each video:

Opening Lines

2026 SSPX

"Modern man is bombarded constantly with new information..."

1986 SSPX

"The smoke of Satan has entered the bosom of the Church..."

Those opening lines provide a pretty good summary of each and the difference between the two. But just in case anyone is not convinced, let us look a little closer.

The Content: A New and Inoffensive SSPX

Both films have seminarians speaking to the camera right from the start and at regular intervals throughout, as well as interviews with priests and commentary from a narrator. That is where the similarity ends. What does each one say? Well, the 1986 SSPX video is exactly as it should be, it is what one used to expect. It says that there is a crisis in the Church, that Vatican II itself is to blame due to its errors, that the problem is not merely abuses or interpretations of Vatican II, that there is a war going on and that the SSPX is on the front line sending priests into battle against the evil modern world and its ally, the conciliar church.

The 2026 SSPX video is very different. Let us break it down. A brief “Introduction” section is followed by four segments each given the title of one of the SSPX’s seminaries (in order: “Écône Switzerland,” “Dillwyn USA,” “La Reja Argentina” and “Zaitzkofen Germany”) with footage from each of the respective seminaries in the background. The content of the last three is rather boring: “Dillwyn” talks about the seminary academic curriculum, “La Reja” talks about the daily timetable and “Zaitzkofen” talks about the minor and major



Amazing production quality, terrible content...



...mind-bogglingly poor quality, great content!

orders which lead to the priesthood. The main problem with these three segments (as with the video as a whole) is what they *don't* say, what they pointedly avoid saying, no matter how badly it needs to be said. It's all so inoffensive that it includes nothing that a Fraternity of St. Peter seminarian couldn't also say. There is no hint of a crisis in the Church, no mention of the New Mass, modernism, etc. The introduction segment is equally inoffensive, and contains this little gem from a seminarian about what led him to Écône:

[08:20] “...I had always been drawn by the liturgy. Even though I very much liked what I was doing, I felt that something was missing. And it was this love of the liturgy that which led me to knock at the door of the seminary.”

It is true that many people were initially drawn to Tradition through the liturgy. But usually they quickly discover that it is about more than just the liturgy. The speaker is about to be ordained after almost six years at Écône, yet he doesn't say anything (or if he did, it was edited out!) about modernism, the errors of Vatican II, or even the crisis in the Church, when explaining his decision to become an SSPX priest. This gives the impression that today's SSPX is not much different to the various “Indult”/“TLM” groups approved by Rome: it's all about the beauty of the liturgy, in other words. This is unfortunate, since it reinforces what many of us have been saying about the SSPX for a while. It would be nice to be proved wrong for once!

The problem of Archbishop Lefebvre...

The first segment following the introduction (“Écône, Switzerland”) is where they have front-loaded all of the “crisis in the Church” talk, because it is where they talk about Archbishop

Lefebvre. Therefore they have, it seems, killed two birds with one stone. They get to tick the box so that no one can claim that they haven't mentioned the crisis or Vatican II at all, and they also get to tie it all to their long-dead founder as though it is all a historical footnote and nothing more, almost a personal issue which he had and which died with him. Then, after spending all of twelve minutes talking mostly about what a nice, spiritual man he was, they can then move on and spend the remaining fifty-odd minutes (out of seventy-five) talking as though there is no crisis in the Church.

And what they manage to say about Archbishop Lefebvre is without doubt the most insidious and misleading part of entire video and is worth looking at more closely. What is wrong with it? Several things. So far as we can see,

1. By framing it as a historical footnote they mislead the unsuspecting viewer into thinking that this was 'then but not now' or possibly 'Archbishop Lefebvre but not us.' That was a '60s and '70s thing, in other words - there's no hint of the same problems being even worse today!
2. They completely misrepresent the Archbishop's attitude regarding modern Rome.
3. They ignore the many things Archbishop Lefebvre said which condemn their own behaviour today and which show just how unfaithful to him they have been.
4. They leave the viewer with an overall impression of the Archbishop which is totally misleading and as inoffensive as possible, a caricature in other words. He was just a smiling old man who sat in his rocking chair handing out Werther's Originals to his little grandchildren - not the hard-as-nails Traditionalist who really existed!

Let us take a look and you can see for yourself.

[14:45] "Many had realised in the 1960s and '70s that the Church was entering a period of profound crisis. But no one had, like Archbishop Lefebvre, this particular grace, this supernatural foresight to understand deeply what the causes were and above all, to offer appropriate remedies."

This is followed immediately by the figures "1969" flashed up on the screen in very large font, as though to signal that this is all a historical issue.

So the Church was entering a profound crisis in the late-'60s and 1970s? What happened next, did the crisis pass? What did he do in the 1980s? What was the solution which he bequeathed to the SSPX by the time he died in 1991? No mention. And it is all very well saying that the Archbishop knew the answer, etc. - what was or is that answer, exactly? Again, no further details are given. This is just a 60s and 70s thing, clearly.

[16:50] "There was never, absolutely never, any idea of separating from the Church."

This is so misleading and such a misrepresentation of Archbishop Lefebvre that we will allow him to refute it in his own words:

"Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the conciliar church, then we who have struggled against the Council for twenty years because we want the Catholic Church, 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.”

(‘One Yea After the Consecrations’ - *Fideliter*, July-Aug 1989)

Look at that! “The conciliar church” - when was the last time you heard that phrase from the SSPX? Here is the Archbishop again:

“Far from us be this miserable thought of separating ourselves from Rome! On the contrary, it is in order to manifest our attachment to Rome that we are performing this ceremony. It is in order to manifest our attachment to the Eternal Rome, to the Pope, and to all those who have preceded these last Popes who, unfortunately since the Second Vatican Council, have thought it their duty to adhere to grievous errors which are demolishing the Church and the Catholic Priesthood.”

(Consecrations Sermon, 30th June 1988)

Like the conciliar church, one no longer hears about ‘Eternal Rome’ - again this is because the 2026 SSPX no longer distinguishes. Indeed, even concerning Vatican II, we are told:

[17:00] “Most certainly there was a reaction, a reaction against modern ideas or rather against errors, errors already condemned by the Church, which were making their way in a little before the Council but which crystalised at the time of the Council and then especially afterwards, much more clearly, in the reforms made in the name of the Council.”

Got it? So there were these unspecified ‘errors,’ already there before the Council, which (coincidentally!) became worse during the very time when Vatican II took place and afterwards. Well, well! Might there be some sort of causal link? Don’t expect to find an answer to that question in this video! Secondly, why not say what the errors are (or were?) - why this coyness about naming them? Religious Liberty, Ecumenism, Collegiality, the New Mass. There, I just named the main ones - it’s not hard.

Lastly, notice how the errors got worse especially afterwards because of what was done “*in the name of the Council*.” What a loaded phrase that is: it clearly implies that Vatican II was used as an excuse by unscrupulous men who took its name in vain. It wasn’t really the Council’s fault, in other words. Which, come to think of it, is exactly what indultists and ‘conservatives’ have been claiming for years; Bishop Fellay too, in his infamous May 2012 CNS interview. One need hardly add that this is very much at odds with what Archbishop Lefebvre maintained, and the old SSPX too - as we shall soon see.

What about the impression of Archbishop Lefebvre which the viewer is left with? Judge for yourself:

[18:20] “I was ordained by Archbishop Lefebvre and had the great privilege of having had him throughout my seminary years and even having had him as a professor in the first year. The Archbishop taught us the acts of the Magisterium, so the encyclicals of the Popes, and made us love the Church.”

Again, “the Church” - no distinction. I’m pretty sure he would have taught you to hate the conciliar church every bit as much as he taught you to love the Catholic Church of Tradition!

[18:45] “He was very fatherlike in the seminary. ... [19:40] A man who was an ambassador to [sic] the Holy See, he never refused to go to Rome, even in all the difficulties which he undertook.”

That last remark, made by an elderly Fr. Hogan, is factually untrue and the video’s editors ought to have been more on the ball. Firstly, Archbishop Lefebvre was an ambassador *for* the

Holy See, not *to* the Holy See. More importantly, it is not true that, “he never refused to go to Rome, even in all the difficulties...” - as though he was at the beck and call of the modernists to the day he died. What a disservice this does to the memory of Archbishop Lefebvre!

The real Archbishop Lefebvre refutes his own caricature!

So what in fact was the Archbishop’s attitude towards Rome from 1988 onwards? Did he continue to dialogue with them right up to the end of his life? As before, he is so clear that unlike the modern SSPX we can afford to let him to speak for himself:

“It’s over. The talks between Rome and ourselves are over. The more one thinks about it, the more one realizes their intentions are not good. ... Rome wants everything to go Vatican II, while they leave us a little bit of Tradition. ... But there is no point in such meetings. It has all been talked out long ago.”

(Letter to the four bishops-elect, 12th June 1988)

“Yesterday evening, a visitor came, sent from the Nunciature in Berne, with an envelope containing an appeal from our Holy Father the Pope, who was putting at my disposal a car which was supposed to take me to Rome... I leave you to judge for yourselves the timeliness and wisdom of such a request.”

(Consecrations Sermon, 30th June 1988)

“We do not have the same outlook on a reconciliation. Cardinal Ratzinger sees it as reducing us, bringing us back to Vatican II. We see it as a return of Rome to Tradition. We don’t agree; it is a dialogue of the deaf. I can’t speak much of the future, mine is behind me, but if I live a little while, supposing that Rome calls for a renewed dialogue, then, I will put conditions. I shall not accept being in the position where I was put during the dialogue. No more. I will place the discussion at the doctrinal level. ... If you do not accept the doctrine of your predecessors, it is useless to talk!”

(*Fideliter* 66, Nov.-Dec. 1988)

“Humanly speaking, there is no chance of any agreement between Rome and ourselves at the moment. ... 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.”

(Conference to priests and seminarians, Écône, 6th Sept. 1990)

“Since the episcopal consecrations there has been no more contact with Rome ... It is absolutely impossible in the current climate of Rome which is becoming worse. We must not delude ourselves. The principles which now guide the conciliar church are more and more overtly contrary to Catholic doctrine. ... All the false ideas of the Council continue to develop, to be reaffirmed with ever greater clarity. They are hiding less and less. It is absolutely inconceivable that we can agree to work with such a hierarchy. ... We are dealing with people who have a different philosophy to ours, a different way of seeing, who are influenced by all modern subjectivist philosophers. For them there is no fixed truth, there is no dogma. Everything is evolving. That is a totally Masonic concept. This is really the destruction of the Faith.”

(*Fideliter* 79, Jan.-Feb. 1991)

That was after June 1988 - on the other hand, *prior to* June 1988, while communications were still open with Rome, what was the reason and the spirit in which he “went to Rome” (to use Fr. Hogan’s expression)? Once again, we will let him speak for himself:

“We have done all we could, trying to help Rome to understand that they had to come back to the attitudes of the holy Pius XII and of all his predecessors. Bishop de Castro Mayer and myself have gone to Rome, we have spoken, we have sent letters, several times to Rome. We have tried by these talks, by all these means, to succeed in making Rome understand that, since the Council and since *aggiornamento*, this change which has occurred in the Church is not Catholic, is not in conformity to the doctrine of all times. This ecumenism and all these errors, this collegiality - all this is contrary to the Faith of the Church and is in the process of destroying the Church... ‘And why Archbishop have you stopped these discussions which seemed to have had a certain degree of success?’ [Because] it is clear that the only truth that exists today for the Vatican is the conciliar truth, the spirit of the Council, the spirit of Assisi. That is the truth of today. But we will have nothing to do with this for anything in the world! That is why, taking into account the strong will of the present Roman authorities to reduce Tradition to naught, to gather the world to the spirit of Vatican II and the spirit of Assisi, we have preferred to withdraw ourselves and to say that we could not continue. It was not possible. [...] I think it is my duty to provide the means of doing that which I shall call ‘Operation Survival,’ operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed and putting them into practice, I would have performed ‘Operation Suicide.’ There was no choice, we must live!”
(Consecrations Sermon, 30th June 1988)

“‘For myself, personally,’ I said, ‘I have no confidence in them. For years and years I have been mixing with these people and for years I have been seeing the way in which they act. I have no further confidence in them. However, I do not wish people within the Society and Traditional circles to be able to say afterwards: You could easily have tried, it would have cost you nothing to enter into discussion and dialogue.’ That was the opinion of the Superior General and his assistants. They said, ‘You must take into consideration the offer which is being made and not neglect it. It’s still worthwhile to talk with them.’ ... Very soon, however, we realized that we were dealing with people who are not honest. ... I nevertheless went to Rome for the conversations, but without any confidence in their success. ... I wished to go as far as possible in order to show what good will we had.”
(‘One Year After the Consecrations’ *Fideliter*, July-Aug. 1989)

“For fifteen years we dialogued to try to put Tradition back in its place of honour, in that place in the Church which it has by right. We ran up against a continual refusal. ... Our true faithful, those who have understood the problem and who have precisely helped us to continue along the straight and firm path of Tradition and the Faith, were afraid of the approaches I made towards Rome. They told me it was dangerous and that I was wasting my time. Yes, of course, I hoped until the last minute that in Rome we would witness a little bit of loyalty. I cannot be blamed for not having done the maximum.”
(*Fideliter* 79, Jan.-Feb. 1991)

Other Evidence of Softening

There were some other clangers which we spotted - there may be more. For instance, whereas the SSPX used to be an implacable opponent of the evil modern world, the 2026 SSPX seems to treat it with kid gloves. The one and only time that this comes up is when the Superior General, Fr. Davide Pagliarani, says that the problem with the modern world is that it gives people too much information which distracts them.

[11:45] “Certainly for a young man of today it is more difficult to perceive this call [to the priesthood] because a young man today is a child of today’s society which has

immersed him in a world of continual information, stifling, at least in part, his capacity to take a step back, to distance himself and to reflect deeply...”

And then there is a subtle but telling bit about the formation of priests and what kind of a man the SSPX are looking for. At around 11 minutes (at the start of the “Écône, Switzerland” segment) the rector of Écône, Fr. Bernard de Lacoste, tells us that, in addition to virtue and good health, he considers ‘SSPX priest material’ to be a young man who has:

“...aptitudes which are of a psychological order: to be balanced, to have common sense, because the priest must enlighten people, give them good advice, show them the way to heaven.”

Now obviously there is a sense in which this is true: nobody wants a priest who is a raving lunatic or a paranoid schizophrenic! But “balanced” - really?! The whole world is going to hell in a handcart, the “balance” throughout the whole world is tipped so heavily in favour of Christ’s enemies that speaking the truth is progressively being made illegal, it is increasingly difficult for a good man to find and hold onto honest employment and it is almost impossible for parents to protect their children’s innocence and shield them from immorality, perversion and degeneracy of all kinds. And you’re worried about being “balanced”? Perhaps a little more of the crusader spirit is what’s needed, or the spirit of the martyrs (how “balanced” were they?!). Or is it perhaps just me? I leave you to make up your own mind.

When it comes to the curriculum, the 1986 video says that the seminarians spend two years of philosophy studying St Thomas Aquinas, “...whom St. Pius X called ‘the antidote for modernism’.” In the 2026 video, however, (then-) Fr. Goldade describes those two years as: “The study of psychology, cosmology, logic, metaphysics.” [27:30] Metaphysics is presumably their study of the *Summa*. Logic, OK, yes, but psychology? And the cosmology will almost certainly be Fr. Robinson’s view of how Genesis has misled everyone and creation is really billions of years old. One need hardly add that that too is a serious change since 1986.

No Longer resisting the Conciliar Church?

All this pales into insignificance, however, when compared to the fact that the conciliar church is no longer considered something distinct from the Catholic Church. And yet the Archbishop was consistent in his rejection of the conciliar church:

“I remark, first of all, that the expression ‘conciliar church’ comes not from me but from Mgr. Benelli who, in an official letter, asked that our priests and seminarians should submit themselves to the ‘conciliar church.’ ”

(Conference on 11th Jan., 1979)

“It is easy to think that whoever opposes the Council and its new Gospel would be considered as excommunicated, as outside communion with the Church. But one may well ask them: communion with what Church? They would answer, no doubt, with the conciliar church.”

(*I Accuse the Council*, p.xiii)

“This talk about the ‘visible Church’ on the part of Dom Gerard and Mr. Madiran is childish. It is incredible that anyone can talk of the ‘visible Church’ meaning the conciliar church as opposed to the Catholic Church which we are trying to represent and continue.”

(‘One Year After the Consecrations’ *Fideliter*, July-Aug. 1989)

In 1990 he wrote to Bishop de Castro Mayer that:

“...the conciliar church, having now reached everywhere, is spreading errors contrary to the Catholic Faith and, as a result of these errors, it has corrupted the sources of grace, which are the Holy Sacrifice of the Mass and the Sacraments. This false church is in an ever-deeper state of rupture with the Catholic Church.”

And in a similar vein, in the preface to his 1990 book *Spiritual Journey*, he declares that:

“It is the strict duty of every priest [*and layman!* - Ed.] wishing to remain Catholic to separate himself clearly from the conciliar church, for so long as it does not profess the tradition of the Church’s Magisterium and of the Catholic Faith.”

One can search the 2026 SSPX in vain for any hint of recognition that the conciliar church even exists. And how can they fight against what they no longer believe exists? They can’t.

And What About the SSPX of 1986?

We have quoted the man himself at some length - what about the old SSPX? After the 1988 consecrations, the leading SSPX priests wrote to Rome asking to be excommunicated too:

“We have never wished to belong to this system which calls itself the conciliar church, and defines itself with the *Novus Ordo Missae*, an ecumenism which leads to indifference and the secularisation of all society.” (see **p.22**)

What a difference to the modern SSPX! And yes, in case you were wondering, the 1986 video *A Sign of Hope* represents that old SSPX fairly accurately. Not only do they say several things which the modern SSPX wouldn’t be caught dead saying, but the overall focus is just different. You really need to watch the whole video to see exactly what I mean, but in the meantime here are a few choice extracts to try to illustrate the point:

[1:40] “The Curé of Ars showed us that it isn’t many priest that we need, but just a few good ones, a few faithful, devoted priests. He was told, the Curé of Ars, by the devil when he saw him one time that if there were two other priests like him, the whole world would fall out of the devil’s dominion. And there were just twelve Apostles to begin with.”

[3:45] “I came to see more and more that even in Rome the teaching of the Church really isn’t taught any more. ...well for example, about the Gospels, that the Gospels aren’t historical, that there are things there that were written just by the evangelists themselves, putting words into Our Lord’s mouth that He didn’t really say. ... I started to look at the other side of it and see that the real explanation for the confusion, for the crisis in the Church today, *is* Vatican II itself, it’s not abuses of Vatican II. [Narrator:] This is the reason for the founding of the Society of St Pius X ...”

[4:50] [Archbishop Lefebvre:] “We cannot accept this ecumenism, bad ecumenism, false ecumenism, with Jews, with all religions, with Protestants. That is a scandal, a great scandal for our faith, for the faith of the faithful. That is a great mystery, but we cannot accept that. We must remain true Catholics, faithful to Our Lord Jesus Christ.”

[7:20] “Bishop de Castro Mayer, bishop emeritus of Campos Brazil, is the only bishop who dared to speak out with Archbishop Lefebvre in opposition to the errors of Vatican II and its humanistic and ecumenical spirit.”

[11:45] “In the army they call it bootcamp. If you want to make a soldier, you’ve got to put him through some training. And the priest is a soldier of Christ so he’s got to be trained and trained properly. Otherwise he’s just not going to be able to take the heat of the action. He’s going to get out there at the front and the bullets are going to start flying...”

[14:50] “[The seminarians study] two years of philosophy...according to the principles of St. Thomas Aquinas, whom St. Pius X called ‘the antidote for modernism.’ ”

[16:00] “In the name of Ecumenism, Catholics will refuse to honour Our Lady because it’s not ecumenical, because it offends the Protestants. In the name of Ecumenism the Catholics will undo the sacrifice of the Mass because the Protestants don’t like the notion of a sacrificial Mass, etc, etc. So in the name of Ecumenism you undo everything that’s properly and distinctly Catholic and you reduce Catholicism down to the level of a common mish-mash. Which is exactly what all the other religions are doing, preparing the great one-world religion. As which Pope said in which encyclical? ... St. Pius X said in his document on the *Sillon*, that’s right.”

[22:30] “The American bishops are going the way of the modern church and the modern church is going the way of the world, it’s joined the world and it’s abandoned our Lord Jesus Christ. ... In the modern seminaries [the priest] is a kind of glorified social worker.”

[24:25] “Archbishop Lefebvre has said that he could not form priests with the New Mass and I can see exactly what he means because...in the New Mass there’s no notion really that it’s a sacrifice.”

[25:05] “Before I entered St. Thomas Aquinas seminary I spent a year in [a Novus Ordo] seminary, I stayed there for one year and the conduct of the priests and seminarians was totally different than here. Here everything’s composed in a Catholic manner. When I was in the seminary the priests mostly were called by their first names by the seminarians. ... In the day-to-day life there was no silence ... I was told to see a psychiatrist because my religious beliefs weren’t according to their standards. They felt we had to just go along with the modern world and the modern way of thinking. My rector told me he tried for a whole year to change my religious beliefs and was not able to ... I was like a Catholic going to a Protestant seminary.”

[31:25] “They may not deny it explicitly but in the teaching that you get [in a Novus Ordo seminary] you’re not taught that you’re offering sacrifice to God. That’s not taught at all, whereas here it is and that’s the difference. ... In Rome the new priests [often have] bitterness and cynicism because they don’t have the sacrifice of the Mass.”

[37:23] “[Families need] firstly to have many children. Large families are the normal seedbed of vocations because in large families the children are usually less selfish than in small families, they have to be. When the three boys are sleeping one on top of the other in bunks, you know, the bottom one can’t rock all three or the other two will jump on him ... pray the rosary in the home in the family every night. Mothers should pray for vocations and dedicate their children to the Mother of God when they’re born.”

[38:45] “[The conciliar church] is rotten, rotten to the core. ... They’re building their new church on sand and it’s falling already it’s falling severely. The Church is built on the rock, Christ is the rock and Christ gave us His Church which is Tradition. ... If it’s not built on that Tradition it’ll fall, and it’s falling. In America, in Australia, surely in the rest of the world, it’s falling.”

[40:25] “I wrote home to someone and said that Ridgefield is like a haven of holiness in a cesspool of sin. Because it’s dreadful outside, beyond those walls, those gates, it’s dreadful.”

Spot the Difference!

1986 SSPX

An ultra-low budget 'home movie' style video, with poor audio-visual quality.

Each interview seems authentic if rather 'ad hoc' - almost as though the cameraman found seminarians at random, pointed the camera at them and told them "Say a few words about why you're here..." etc.

Focusses more on the errors of Vatican II.

Constant an unending criticism of modern Rome and the conciliar bishops.

Attacks Vatican II, saying that the cause of the crisis in the Church "is Vatican II itself, not abuses of Vatican II"; also attacks "the errors of Vatican II" with specific examples in detail, such as ecumenism.

Attacks the New Mass: it gives "no notion of sacrifice" - it deforms even the priest saying it. Modern priests don't have the true sacrifice and are "glorified social workers".

Introduces Archbishop Lefebvre in the first five minutes when we get to hear him in his own voice, preaching a sermon about the need to resist the errors of Vatican II such as ecumenism. The video has footage of the Archbishop throughout including the last three full minutes.

Attacks the conciliar church and says that it is part of a Masonic plan to create a one-world religion.

The phrase "crisis in the Church" is used by the narrator in the opening statement, within the first 30 seconds of the film. It is spoken about as though the crisis in the Church is self-evident: Vatican II caused the crisis, it is current, it is ongoing, and it is the reason why the SSPX exists.

2026 SSPX

A slick, impressive, professional-looking film which clearly had a substantial budget.

All very clearly scripted: every interview, every sentence, every single word has been carefully chosen, vetted, edited. A lot of time and effort went into ensuring that the wrong thing doesn't accidentally slip out!

Focusses more on the beauty of the liturgy.

Carefully avoids attacking today's Rome or the modern diocesan bishops.

No mention of "the errors of Vatican II" or ecumenism etc; only that some unspecified "errors" from before the Council happened to become worse around that time and what was done after "in the name of" the Council.

No mention at all of the New Mass. Only one historical reference: that the liturgy was "disintegrating" in the late '60s - no details given and no link with how things are now.

Archbishop Lefebvre is absent for the first thirteen mins. Presented as inoffensively as possible: "he was fatherlike," "he taught us to love the Church," "he never refused to go to Rome, even in all the difficulties" etc. [which is untrue!]. There is no audio of him in his own words during the entire video.

Fails to even name the conciliar church and fails to make any mention of Freemasonry at all, nor any hint of a global conspiracy.

Fr. Daneels recalls: "We would always ask him [Abp. Lefebvre] about the crisis in the Church." - the only other time a crisis in the Church is mentioned it is spoken about as though it were merely a historical event of the 1960s and '70s and there is no real or obvious connection to how things are today.

The modern world is “a cesspool of sin, it’s dreadful.”

Seminary is “boot camp” because today the priest is “a soldier” going out into “a battle.” Seminarians must study St. Thomas, who is “the antidote to modernism.”

Shows an SSPX which seems to value quality of quantity. Approx. one minute in, a seminarian refers to the Curé of Ars and says: “It isn’t many priests we need, just a few good ones.”

Overall Message: the Church has been subverted by the enemy, modern society is going to hell in a handcart and Vatican II is to blame. We are convinced that we are right! Come and join us on the battlefield!

The problem with the modern world is that it gives people continual information.

A priest has to be “balanced”. The two years of philosophy also involve the study of psychology. There is no mention at all of modernism.

The idea of quality over quantity, or that many priests out there are no good, is absent. There is, however, perhaps a latent pride when the film ends with the boast that the SSPX: “...currently has 1400 members.”

Overall Message: We’re normal! Look at how normal we are, everyone! Look at how respectable we are! We’re not weird, we’re not extreme! We just love the beauty of the liturgy! Please don’t be mean to us!

What a difference! It is like seeing two distinctly different organisations with the same name. The new one living off the capital of its predecessor which it secretly despises, benefitting from what it inherited from the old organisation even as it spits on everything which that old organisation held dear. Not too different to the average Catholic parish or diocese pre- and post- Vatican II, come to think of it.

Please note - this wasn’t some super-secret internal memo. These words are not being quoted from *Cor Unum* of 1986. This was a video which the SSPX produced for outsiders, this was them presenting themselves to the world. This is us, this is who we are, here’s what we stand for, here’s why you need to support us. Can you begin to imagine the modern SSPX saying half of those things? The branding consultants (whom they no doubt pay handsomely) would have a fit!

Who talks like this today? Not the SSPX, that’s for sure. Not the late Bishop Williamson either, alas, or those who spent so much time and effort crawling to him. There are priests who still talk like this, not many, but they do exist. If you can’t guess who I mean then perhaps you need to subscribe to the youtube channel of Frs. Hewko and Ruiz (www.youtube.com/@SSPX-MarianCorps) and listen to a few of their sermons.

St. Pius X, ora pro nobis!

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SSPX Watch

Spot the Statues! - the picture is taken from a livestream of the Mass at St. Michael's School, here in England. With the arrival of Passiontide, when all the statues are veiled in purple, it was suddenly a lot easier to see just how few statues there are! I count a grand total of two... and what a vast expanse of whitewashed emptiness! No stained glass... and are those even altar rails? Just about, perhaps. Why does the word "sterile" come to mind?

When the church was blessed and began to be used, in late 2023, it's apparent emptiness might have been attributed to it being new, its decor unfinished. But this picture was taken two-and-a-half years later - is this really how it was meant to look all along?



In the Jan. 2024 district newsletter, the then- District Superior, Fr. Robert Brucciani, boasted about the building's "simple elegance." Could this be what he meant?

...and the diocese had a say in it? - On the topic of the new SSPX church at St. Michael's, the company who built it is a firm called "Evolution5". And yes I know, the irony; Fr. Paul Robinson would no doubt approve (one wonders what the digit "5" is supposed to represent?) What is more interesting, however, is that they have dedicated a page on their website to their successfully completed project (<https://evolution5.co.uk/project/st-michaels-church-burghclere-berkshire/>), where they say that they:

"...collaborated with the project architect, the school, and the diocese to undertake the construction of a new church adjacent to an operational school."

The diocese, indeed? Really!? Would that be the conciliar diocese of Portsmouth? And how exactly were they involved? Perhaps someone should ask around and find out...



Money, Money, Money!

This is what the St. Michael's page of the British District website looks like at present: one long list of fees for anyone unwise enough to want to get married, baptised or die at the SSPX in Burghclere. Just imagine: an elderly long-standing supporter of the SSPX, perhaps someone who supported the SSPX from its early days, ends up living in retirement near Burghclere and going to Mass there. When he finally goes to his reward the SSPX will express its gratitude for his decades of support by charging his living relatives £80 for a funeral fee, plus £20 Mass stipend for the priest, plus £150 for the choir, plus another £180 "church rental." If there are to be tea and sandwiches after Mass, then that's another £80 please! Weddings seem to be equally if not more expensive. Don't believe it? Think we're exaggerating? See for yourself here: <https://fsspx.uk/en/st-michael-archangel-43034>.



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Matrimony

Please approach the priests to register your request.

- Wedding Mass Stipend: £20 (payable to the priest-celebrant directly)
- Choir Fee : £40/singer, payable to the choirmaster directly.
(N.B. Three singers minimum are required to sing the Gregorian propers.)
- Organist Fee : £150 payable to the choirmaster directly.
(N.B. the use of the organ is strictly reserved to the organist and choirmaster).
- Church Rental: £180 payable to Burghclere Priory
- Wedding Honoraria*: £80 payable to Burghclere Priory

Account Name: Burghclere Priory
Sort Code: 16-26-18
Account Number: 10191331

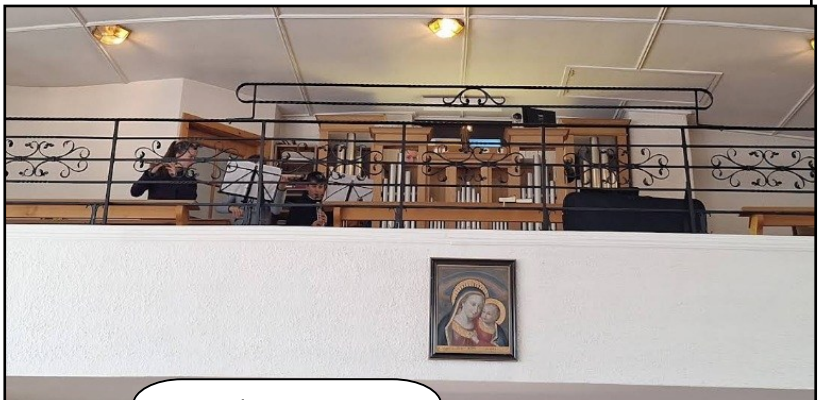
And yes, there's nothing wrong with the idea of giving the priest stipend *as such*, that's not the issue here. But to lay it all out like this in one long list? It does leave a bad taste in the mouth and smacks of a certain ...preoccupation.

"At least they still have the Traditional Liturgy..."

Well, yes. But how faithful are they even to that? The English speaking reader might be interested to hear the experience of one correspondent who was at Mass in Kolbermoor chapel in Bavaria, on a recent visit to Germany. 'It was a sung Mass, but there was no Gregorian chant for the propers, only the ordinary (Kyrie, etc.). Other than that, the music during Mass was provided by a harp and a flute. The rosary before Mass was led by a woman, even though plenty of men were present. And the sacristan was also a woman.'

A quick perusal of 'Google maps' provides some interesting evidence of this, in the form of a picture taken looking towards the choir loft at the back of the chapel, where flute, clarinet and violin appear to be the musical order of the day.

And no, in case you're wondering, Germany wasn't always like that. It might be true that historically things were always a bit more liberal over there. But it is also true that they have been getting worse recently.





“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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