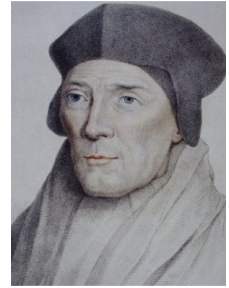


The Recusant

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



“There are situations in which a person is not only justified, but has a duty to stay away from Mass in order to take care of his bodily health [...] I guess some people, seeing this coronavirus situation, are [saying]: ‘Shouldn’t I just sacrifice my body for the sake of my soul? I should just go to Mass and contract the coronavirus and die like a man!’ ”

(Fr. Paul Robinson, “Questions with Father #27” - https://youtu.be/b_d8PaKP1M0)

Greetings once again, fellow extremists, radicals and gulag-dodgers!

World Communism is almost upon us. Each day that passes we seem to be getting one step closer to the World Government through which the ‘Lord of the World’ will one day rule. The stakes, though still hidden from many, are nonetheless extremely high. Bear that in mind the next time someone looks at you disapprovingly for not wearing a face-muzzle in public.

If only they knew. Bear in mind also, that Our Lord will, of course, have the last say.

Inside:

- **Archbishop Lefebvre: 1978 ‘Spotlight’ Interview**
- **DICI Interview with the SSPX Superior General (Analysis)**
- **Don’t Get the Vaccine!**
 - **Novus Ordo Bishops speak out against the vaccine**
 - **The Old SSPX spoke out against vaccines**
 - **The New SSPX gives green light to the new vaccine**
 - **Bishop Williamson changes his mind concerning the vaccine.**

As the nightmarish scenario unfolds, let us at least hope that lots of people who might otherwise never have woken up, will take note and remember that the SSPX for the most part helped enable this new state of affairs, and that certain of their priests (Fr. Paul Robinson, for instance) were as good as cheer-leaders for it. Not only are these men not opposing what is now emerging, they actually helped bring it about.

So what *is* emerging? Those of you who are already subscribed to the newsfeed provided by the Telegram channel “**gulag_2020**” (or who visit its website, gulag2020.com) may already have seen plenty of open talk of a “Great Reset.” Not so very long ago, we would have been chided, ignored and looked down upon for even mentioning this “crazy, far-right conspiracy

theory.” Now however, nobody has the right to say such a thing. Within recent weeks, the proponents of this “Great Reset” have been bragging openly about it. Take, for instance, the Prime Minister of Canada, Justin Trudeau’s address to the United Nations where he talks of the “pandemic” as a wonderful opportunity for a social and economic “reset.” “The last six months have laid bare fundamental gaps and inequalities within our societies,” he says, before talking about “climate change,” “government action” and something about the “G7 summit,” he goes on:



“This pandemic has provided an opportunity for a reset. This is our chance to accelerate our pre- pandemic efforts to reimagine economic systems that actually address global challenges like extreme poverty, inequality and climate change.”

(See: <https://youtu.be/n2fp0Jeyjvw>)

In case anyone wonders whether the context might alter the apparent meaning of these words, the rest of what he says appears to be mostly about increased government spending via “trusted partners on the ground” (and who might they be? The sinister ‘Bill & Melinda Gates Foundation,’ perhaps? Or maybe George Soros’s ‘Open Society Foundation’...?). The other context is that Trudeau was addressing his remarks directly to the United Nations, a body with a consistent history of Communist sympathy and support for Communist terrorism, particularly in Africa and other third world countries, and whose first ever Secretary General, Alger Hiss, was later found to have been a card-carrying Communist party member at the centre of a high-level Soviet spy network within the United States government (see, for instance, the account included in the fascinating but now largely forgotten book by former Times correspondent Douglas Reed, [‘The Controversy of Zion,’ p.380 ff](#)). Finally - and this too is surely important context - there is the fact that the man saying all this, as well as being the head of state of a western country, is also well known for being a man without principles, character or a single conviction of his own, an effeminate globalist mouthpiece who can be relied upon to grovel to the leftist media and whose speeches are an echo-chamber for whatever the trendy cause of the day might happen to be (climate change, gender theory, identity politics, and so forth).

In a similar vein a book was recently published by one Klaus Schwab, entitled...guess what? “COVID-19: The Great Reset”..! It can be purchased for only a tenner on Amazon.com..! And no, in case you were wondering, the book’s author is not a “far-right conspiracy nut” - quite the



Books By Professor Dr.-Ing. Klaus Schwab

contrary! According to the blurb on the book itself, this man is “the Founder and Executive Chairman of the World Economic Forum.” That would be none other than the same ‘World Economic Forum’ which meets at Davos every year to decide what should happen in the future and how global affairs are to be conducted, an elite clique of the obscenely wealthy, meeting to discuss how to rule the smelly, unwashed vulgar masses (us!). What could be sinister about that...?!

Books By Professor Dr.-Ing. Klaus Schwab

All Formats **Kindle Edition** Audible Audiobook Paperback Hardcover

COVID-19: The Great Reset Jul 13, 2020
by Klaus Schwab, Thierry Malleret

★★★★☆ (647)

\$4.99

“COVID-19: The Great Reset” is a guide for anyone needed to create a more inclusive, resilient and sustainable world. Klaus Schwab, founder of the World Economic Forum.

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Likewise, *Time Magazine* even featured the very same “Great Reset” and dedicated an entire issue to promoting it. Like Trudeau, *Time* is known for being a globalist mouthpiece for whatever new horrors “our masters” have in store - see for yourself by visiting their website: <https://time.com/collection/great-reset/>. Above a picture of Klaus Schwab, the caption reads:

“THE GREAT RESET

The COVID-19 pandemic has provided a unique opportunity to think about the kind of future we want. TIME partnered with the World Economic Forum to ask leading thinkers to share ideas for how to transform the way we live and work.”

But don’t worry, it’s all just a far-right conspiracy theory! Don’t pay any attention, there’s no evidence! Go back to sleep! Don’t be “extreme” like the sort of people who believe this! Aren’t we lucky to live in a liberal, democratic society..?! Equality! Tolerance! Democracy! Progress!

A further clue as to what might lie in store for us can be found in a video put out by the very same “World Economic Forum,” entitled “8 Predictions for 2030.” As the title suggests, this is our self-appointed rulers telling us how we will be living in future, whether we like it or not, by the year 2030 (now *there’s* a curious thing! Why does that year in particular keep cropping up?!). These are not so much “predictions” in the sense that you or I would make predictions - these are “predictions” made by people with the power to bring them about. They are “predictions” in the sense that a parent might predict what presents their own children will be receiving for Christmas (if you can imagine such a thing...). The word “prediction” here is euphemism for “goals” or “plans.” Be that as it may, the first of their “predictions” is:

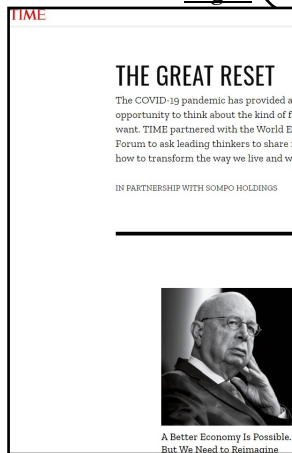
“You’ll own nothing - and you’ll be happy.”

Read: We’re going to abolish private property... ...for you, though not for us. And you won’t be happy, but we’ll only let you find that out for yourself when it’s too late.

“Whatever you want, you’ll rent. And it’ll be delivered by drone.”

No private property any more, means no more purchasing: that part makes sense. But... rented *from whom*, one wonders? Doesn’t property, whatever it might be, have to belong to someone in the first place for it to be rented? They don’t explain that bit. Delivered by drone simply means that someone somewhere can control the transaction and permit or forbid it and record it. Shades of China’s “social credit” scheme where if you criticise the party, you can’t buy things or travel. (No, I’m not kidding, that’s a real thing. Look it up.)

The other “predictions” are in a similar vein. They seem to hint strongly at compulsory organ donation (as though the state owns your body, as though the government or some mega-corporation had made you, and not God), at the deliberate and speeded-up merging of nations (“We’ll have to do a better job at welcoming and integrating refugees” - apparently because of “climate change,” or some other such nonsense). Fossil fuels becoming history means, in effect, energy becoming a luxury, a privilege of the elite. But then if there’s no more private property, then that presumably will include energy and whatever electricity you use will belong to someone else, which will in turn mean that they will be able to turn off the flow for any reason. Travelling to Mars and making contact with alien life is pure fiction, but a fiction



which must constantly be kept alive in the popular mind as a means of propping up the bogus evolution hoax and all the baggage that comes with it. Finally, the bit at the end about “Western Values” being tested to breaking point and “checks and balances” on democracy, all seems somewhat incoherent, not least because “Western Values” are largely fictional too - whenever one expects it to mean something vaguely Christian or residually Catholic, it invariably turns out to be the “values” of Freemasonry and the French Revolution (‘equality,’ ‘tolerance,’ ‘liberalism’ and so forth). And anyway, *what* “checks and balances”..? In the UK, our parliament voted in September to extend the unchecked power of the “Coronavirus Act” (and thus, in effect, to abolish itself) for another six months, with only 24 Members of Parliament voting against it. As a result, the country is now effectively ruled by ministerial decree. But then “democracy” was always the chant of Communists and other godless types.

For those who haven’t seen it already - the video used to be on the WEF’s own youtube channel, here: <https://www.youtube.com/watch?v=yvq4RXEmW0w> but appears to have now been taken down. Perhaps the backlash was too much and the video’s creators decided they didn’t want all the negative publicity? Who knows. In any case, various copies still exist elsewhere online where it can be seen (for instance [here](#), or [here](#).)

There is another video too which is still up on the WEF youtube channel (here: <https://www.youtube.com/watch?v=8rAiTDQ-NVY>) entitled - you’ve guessed it! - “The Great Reset” - which includes not only footage promoting the idea of a covid “pandemic,” as well scenes which have a general greeny/eco “climate change” feel, but also explicitly ties in Black Lies Matter (as though you couldn’t have guessed!). It ends with the words “Join Us” followed by the web address wef.ch/greatreset. It has to be seen to be believed. I challenge anyone to watch either video or visit that web address, and not see global communism writ large.

The WEF’s “Great Reset” webpage, listed above, uses identical rhetoric to what was heard coming out of the effeminate, mealy mouth of Mr. Justin Trudeau:

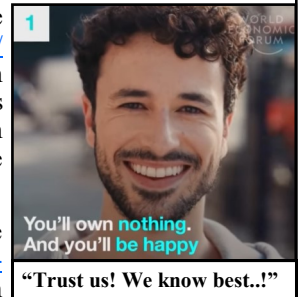
“The Covid-19 crisis” [which was bogus from the start and based on media lies] “and the political, economic and social disruptions it has caused” [it wasn’t covid which caused the disruption, you people caused it! The very same people now proposing your own ‘solution’ to the bogus ‘problem’ you yourselves created!] “is fundamentally changing the traditional context for decision-making.” [What?! What’s that supposed to mean? And anyway, the same shady, unelected mega-wealthy elitists seem to be making the decisions, so... has anything really changed?]

It goes on to claim that the world is entering “a historic crossroads” and “a unique window of opportunity” -

“...the Great Reset initiative has a set of dimensions to build a new social contract that honours the dignity of every human being.”

Exactly what that “new social contract” might mean - we can only guess, though doubtless we will find out to our own cost sooner or later! In the meantime, ask yourself this: what honest endeavour would choose to cloak itself in unclear metaphor and euphemism like this? Doesn’t it just sound sinister and dishonest? And if they were intending to impose world Communism on everyone without our consent, how would this sound any different?

And before any smart-alec demands to know exactly who “they” are (there’s always someone smug person!) - well... in this particular case, I’m not sure. It’s not clear on the “World



Economic Forum” website exactly who they are. There is a page entitled “Our Partners” which gives a long list of corporations and banks in alphabetical order. Bank of America, Barclays Bank, the Bill and Melinda Gates Foundation, Blackrock, Bloomberg, Boeing, BP... and that’s just a tiny fraction of the Bs! But if they are “Our Partners” who is the “us” in the equation? Whose partners are they? If that information is on the website, it is well hidden!

A year ago anyone predicting world Communism imposed on the masses from above by the mega-wealthy elites would have been accused of being a conspiracy-theory fantasist. Well - who’s crazy now? The conspiracy theorists are the ones still meeting up with their family members for Christmas. The “normal” people are the ones wearing masks inside their own “socially distanced” homes..! Yes, world Communism is coming. No, it isn’t a conspiracy theory. If you value the welfare of your neighbour at all, never mind actually loving him as yourself, then you will try to wake him up and get him to see this. Forewarned is forearmed. And if in the end he won’t listen, then at least you tried and there will be no doubt that it was due to any lack of effort on your part. The effort is what counts.

How do we prepare for what’s coming? Let me repeat what has been said here before. The best way to prepare is to be in a state of grace, to say your prayers, to do your duty of state and to try as hard as you can each day to become a Saint. Yes, there may be little things you can do, but then there may not, and in any case what happens to you will be what Almighty God permits and has intended from all eternity. So don’t worry about the little worldly details too much: worry about it only insofar as neglecting something would be a dereliction of your duty of state, but don’t go out of your way to prepare for Armageddon, especially if there is a risk of it becoming selfish and getting in the way of your duty to Our Lord. For all you know, being arrested and thrown in the gulag might be part of His plan: that might be how you convert some fellow inmates before dying a martyr. So don’t be too eager to save your own skin.

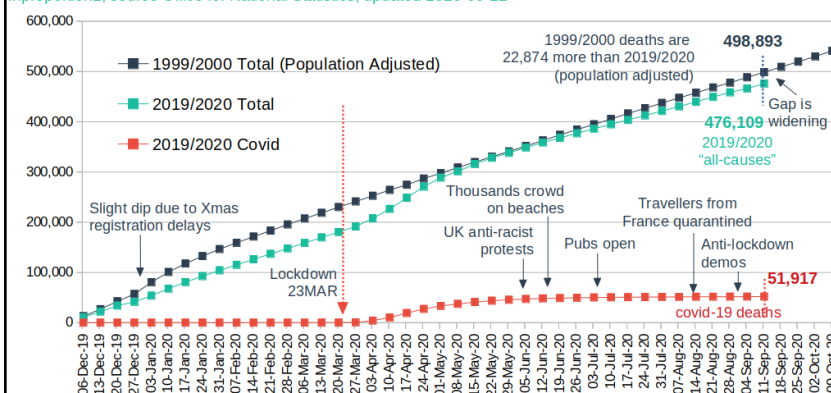
“Rulez is Rulez!”

On Saturday 31st October, vigil of All Saints, our glorious leader, “Prime Minister,” leading globalist puppet and unrepentant public adulterer Alexander (“Boris”) de Pfeffel (“Johnson”) announced a new set of government “rules” which we were all supposed to abide by, claiming that this was so as to combat a (by now) virtually non-existent virus, one which didn’t do that much harm anyway (are we now to witness a curious reduction in the flu virus at the same time as all these new “cases” of covid are being announced? Hmm...).

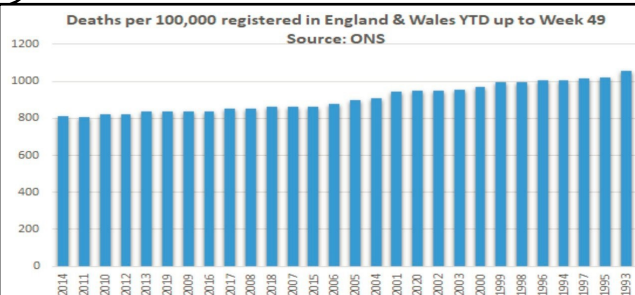
As 2020 drew to an end, the official figures were already showing that the total number of deaths for our country was almost exactly what it was in previous years, and if anything

Cumulative Deaths England & Wales 2019/2020 compared to previous years

Inproportion2, source Office for National Statistics, updated 2020-09-22



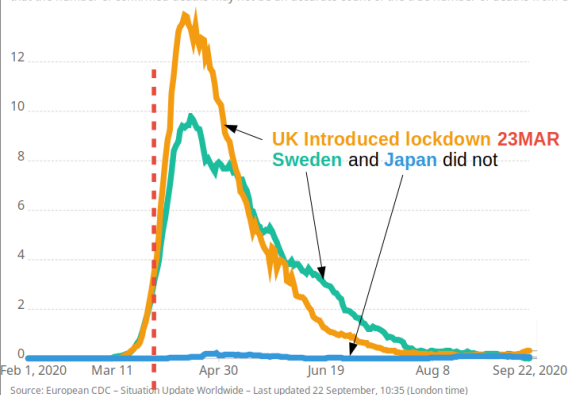
Source: inproportion2.talkigy.com ...oh look, UK deaths are pretty much the same as they were twenty years ago, or if anything, slightly fewer! And even the official number of “covid deaths” stayed the same no matter what was going on! It’s almost as if we’ve been lied to all along...!



(‘Office of National Statistics’ data) – spot ‘great plague year’ of 2020..!

Daily new confirmed COVID-19 deaths per million people

Shown is the rolling 7-day average. Limited testing and challenges in the attribution of the cause of death means that the number of confirmed deaths may not be an accurate count of the true number of deaths from COVID-19.



(Source: as above, using European CDC data) - and this is using their bogus “official” figures! ...so it all made no difference then..?

here in London, so the question for us was an academic one. But perhaps now might be the right time to remind the reader of a few important and timely truths. I am open to correction if I err, but here is my understanding:

The state has no authority to oppress the Church or to suppress the public worship of Almighty God, which is His right. Various Roman emperors as well as several English monarchs (Henry VIII, Elizabeth I...), as well as many Communist tyrannies, all tried to impose the power of the state upon the Church and to forbid by law the worship which is God’s right. They are all finding out their error right now, to their great dismay, and will be doing so for all eternity. The Church outlasted them all. This time, the Church’s official public worship is being forbidden on the grounds of a spurious, bogus health scare which even its main proponents know is nonsense. But the pretext given makes no difference: **all authority comes from God, and therefore any law which claims to take away God’s rights and the rights of His Church by banning public Mass is a law without any force, invalid, and one to which no Catholic is bound to obey.** A Catholic priest can and probably should be clever about how he circumvents these wicked, unjust rules; but he must get around them, he must break them. What he absolutely cannot do is to go along with them.

Earlier this year, in March and then again from the start of July, through August and the start of September and in late October too, thanks to Fr Rafael, Fr Hewko and Fr Vargas, the

slightly less - so this must have been a pandemic in which no one died! That is, no one died of the illness: plenty of people died of everything else, including those who died as a result of the ‘lockdown’ measures.

Be that as it may, new rules were imposed on us first in October, then were relaxed somewhat, before being reimposed just before Christmas. In October, amongst other things, “places of worship” (a term which includes Catholic churches and chapels) were allowed to be open for private prayer by individuals, but any “services” (which obviously would include Mass, Benediction, etc.) were forbidden. This had long been the case in other countries already. Before Christmas, this stricture was eased - now, at the start of January 2021, there is talk of “public worship” being forbidden once again.

When the first so-called covid “lockdown” happened last Spring, there was no Resistance priest



August 2020 - priest
& chauffeur ready to
hit the road again...

Resistance carried on regardless and many people came to Mass, including a few new faces. We would have done so during April, May and June too had a priest been available. And we will continue to do so in future, regardless of whatever phoney “rules” our government pretends to enact. The state cannot suppress the Church, it has no authority to do so, the very attempt to do so is evil and must be resisted and the Holy Ghost will come to the aid of any good Catholics who are not cowed by the threat of the law.

It may well be that Mass in private homes, as in days gone-by, will now be the order of the day, at least for the timebeing. So be it. We simply trust in Divine Providence: *adiutorium nostrum in nomine Domini*. But we will not give in. We may have to be clever to get away with it, but there will be no

disgraceful acceptance of a tyrannical abuse of power. Our illustrious ancestors have already set us a fine example to follow. Priests like St. Edmund Campion or St. Robert Southwell, and laity such as St. Nicholas Owen, St. Anne Line or St. Margaret Clitheroe, all show us the right attitude to have towards anti-Catholic laws which try to suppress the Mass. They all earned their glory by defying the corrupt, tyrannical Westminster government’s attempts to suppress the Mass and forbid Catholics from gathering. Even when arrested and tried, these Catholic heroes and heroines declared that they were not the least bit sorry and would do it again, and that they hoped their fellow Catholics would carry on defying the law in their absence!

The British District of the SSPX recently seem to have been beginning to rediscover a little bit of backbone and a measure of *sensus Fidei* in this regard and are no longer as docile towards our rulers as they perhaps might have been before. Let us hope that this is not a fleeting fad. Elsewhere, the SSPX has proven itself every bit as craven and cowardly as we feared, and has even been cheerleading the effort to imprison, restrict and vaccinate whole populations. Let the way in which the conciliar church, the indult, the SSPX, the sedevacantists and, for the most part, the Fake Resistance have all responded to government restrictions teach us all a valuable and edifying lesson.

One Step Closer...

With the arrival of Advent, two further events have brought us even closer to world Communism. Firstly, the non-results of the 2020 presidential election in the United States cannot but remind one of early 1930s Spain. A list of serious, credible evidence as long as my right arm exists of serious fraud and vote rigging in several key states, and includes video of poll observers being threatened, physically assaulted and then excluded from the count, secret drop-offs of vast numbers of fake ballots at counting centres in the dead of night after everyone was supposed to have gone home, proof (via public database) of dead people having voted, even something as simple as analysis of the raw data... all of which bespeaks massive fraud but which the “mainstream media” have uniformly refused even to report on, instead calling such accusations of fraud and rigging “baseless” and “without foundation” and even “conspiracy theories.” In places such as Philadelphia and Detroit, the presence of “Black Lies Matter” and “antifa” types and other violent agitators played a significant part in what went on. These people are the equivalent of the Red Guard who help Mao achieve power in China, or Robert Mugabe’s thugs who helped him to “win” the laughably corrupt [2002 Zimbabwe presidential](#) election. Despite fitting the definition of “terrorism” like a glove, these people hardly ever seem to be arrested and when one of them is, they are never charged. (District Attorneys elected with George Soros money are often responsible for that!) In the meantime, polls in December showed not only a majority of Republicans but even a sizeable minority of Democrats believed that the election had been stolen by the Democratic Party.

As mentioned before, one difference with 1930s Spain is that in 1930s Spain the left did not control all the media - they at least had some “right wing” newspapers, even though these tended to be attacked and burned down. In our own day, practically all of the TV networks, national daily newspapers and giant internet companies are in the hands of the far-left. Already in the months before this election, ‘Project Veritas’ and others uncovered undeniable proof of so-called “ballot harvesting” and other illegal practices. As usual, however, none of this was ever acknowledged by the “mainstream” media. Likewise, several press conferences given since election day were not properly reported on by the same media, despite containing specific details of fraud, including a lorry driver who came forward as a whistle-blower after he had been given the job of driving several *pallets* of fake votes (already filled-in, all for the same candidate!) across state lines from New York state to Pennsylvania. Those of us who remember the 2002 Zimbabwe election might recall the police car which crashed spilling tens of thousands of fake votes already filled-in for Mugabe! In this case, however, the poor man might as well have saved his breath for all the good it did - despite being willing to swear under oath, he was never allowed his day in court and was universally ignored by the media. And it was the same story with all the other evidence. The CCTV footage showing suitcases of ballot papers brought out from hiding in the dead of night after everyone had gone home and then counted in secret without witnesses, the secretly recorded audio of left-wing poll workers and civil servants, in the days and weeks before the election, laughing about what they were planning to do to defraud the electorate - all of it made not the slightest difference. The very same media, the same giant corporate TV and radio “news” networks and newspapers, ignoring all of this entirely, continued to repeat like a mantra that there was “no evidence” for claims of fraud or vote rigging, and the social media giants, the mega-corporations which effectively control the internet, played their part by censoring any attempts to share such information person-to-person.

And yet, if a fraction of what has so far been claimed is true (and who can doubt it?), then the United States is now seen to be no better than Zimbabwe, South Africa or any of the other Third World tin-pot tyrannies which still pretend to hold elections. Even Venezuela pretends to hold elections. The old Soviet Union and the other Eastern-bloc countries used to “hold elections” - they just carefully controlled who you could vote for and what the outcome would be. They didn’t mind who voted or even whom they voted for, as long as they were in control of counting the votes. If the enemy are now going all-in to finally control the USA and close what was already a fairly tight grip, we probably ought to ask ourselves why that might be. Perhaps none of us can yet be certain, but it does seem a remarkable coincidence. If “Agenda 21” and “Agenda 30” are real concerns, if the “Covid-19 Great Reset” is in earnest, if there really are wealthy and powerful individuals who wish to impose a form of world Communism on all of us, or to drastically reduce the world’s population (and they themselves have said so often enough!) then this must surely have been an important piece of the puzzle, another step towards that goal. The 45th President of the United States, Mr. Donald J Trump, despite his many failings, and despite agreeing with these evil elitists on some points and acquiescing to their agenda on others, was nonetheless perhaps too much of a wild card for them to allow him to continue in office. He therefore had to be removed by hook or by crook.

The second development of recent weeks is the appearance of the so-called “vaccine”. Lest anyone should be naïve enough to think that we are being too hard on Mr Trump, consider the fact that he has been pushing the “covid vaccine” as much as anyone and is more than happy to take credit for its appearance, openly admitting that it was brought out in record time because the normal regime of trials and testing had been significantly relaxed and what few safeguards there were had been effectively removed, as though that were something to be proud of or brag about! Perhaps he is naïve and ignorant and nothing more, who knows. Be that as it

may, the so-called “vaccine” is worth looking at a little more closely. If the baddies are so keen on you receiving it, all the more reason for you not to receive it! Why might they be so keen on everyone receiving it? No good reason, one suspects! The various public utterances from Bill Gates and others about the need to drastically reduce the world’s population are surely an important clue.

On pages 10-13 we provide several compelling reasons why a Catholic ought to refuse this “covid vaccine” completely. Once you are convinced, recall that you *are* your neighbour’s keeper and that you will only get to heaven due to Faith *and* works... and then resolve to do everything in your power to convince anyone who will listen - and even those whom you think won’t! - that they too must refuse it. Almighty God sees all hearts, and even the intention to do something good will count in the hereafter.

Finally, permit me to wish a Merry Christmas and a blessed New Year 2021 to all our readers, friend and foe alike!

- The Editor



How to Prepare for the ‘Great Reset’

- 1. Be in a state of Grace.** If you aren’t, get into it! And stay in it!
- 2. Offer each day and all its penances to Our Lord, through the Blessed Virgin Mary.** Do this in your morning prayers, first thing when you roll out of bed at the start of each new day. Renew this intention regularly throughout the day, whenever you think of it.
- 3. Make a point of ignoring any new government rules unless absolutely necessary.** Don’t wear a mask. Don’t “socially distance.” Don’t “stay home.” Attend an anti-lockdown rally if possible.
- 4. Absolutely don’t ever get the new vaccine!** It almost certainly involves the use of cells from murdered babies, it’s not even a ‘vaccine’ anyway, it hasn’t been properly tested yet, and is the closest thing to the mark of the beast we’ve yet seen! And if our evil rulers, the people inflicting this communist “lockdown” on us, are so keen for you to get it, all the more reason for you not to get it!
- 5. Spread the truth. Don’t be afraid.** If we’re going to lose our jobs, our homes and end up in a gulag, then it’ll happen sooner or later anyway. We might as well gain some exposure for the truth in return, before that day arrives!

Don't Get the Vaccine!

Every Catholic must refuse this new 'covid vaccine' no matter what. Here's why:

1. Murdered Babies

See, for instance: <https://cogforlife.org/wp-content/uploads/CovidCompareMoralImmoral.pdf>
All of these supposed "covid" shots, it seems, either contain cells from aborted babies or are made using those cells without actually containing them, or were developed by testing which used cells from aborted babies. Abortion is worse than murder: it is the murder of the innocent with no chance of baptism. To receive the product of such evil actions is to participate in the wickedness and to share in the guilt. This alone ought to be reason enough for any Catholic worthy of the name to refuse absolutely to have anything to do with it.

2. Negative Side Effects

Guidance on the new Pfizer vaccine [published](#) by the UK Department of Health and Social Care (10/12/2020), entitled "Reg 174 Information for UK Healthcare Professionals" admits openly that they have no idea what the harmful side-effects might be, that "studies have not been completed." Is it dangerous when taken with other vaccines or drugs? We have no idea, because that "has not been studied." What about it's effects on pregnancy and reproduction? "Animal reproductive toxicity studies have not been completed," therefore the vaccine, "is not recommended during pregnancy." Women who are pregnant as well as women who might want to become pregnant are advised not to take it. Breastfeeding mothers are also warned that, "a risk to newborns/infants cannot be excluded." Anyone who wishes to remain fertile might want to think twice too because, under the heading "Fertility," we are told that: "It is unknown whether [the vaccine] has an impact on fertility."

If that doesn't fill you with confidence, there are the very first trial results, released in late December. Of the roughly 112,000 people who had received the Pfizer vaccine by 18th December, more than 3,000 had experienced such severe side effects that they could not continue their normal daily life. In other words: 2.8% or 1 in 35.

(See: <https://www.cdc.gov/vaccines/acip/meetings/downloads/slides-2020-12/slides-12-19/05-COVID-CLARK.pdf>)

V-safe Active Surveillance for COVID-19 Vaccines

	Dec 14	Dec 15	Dec 16	Dec 17	Dec 18*
Registrants with recorded 1 st dose	679	6,090	27,823	67,963	112,807
Health Impact Events**	3	50	373	1,476	3,150
Pregnancies at time of vaccination	5	29	103	286	514

*Dec 18, 5:30 pm EST

**unable to perform normal daily activities, unable to work, required care from doctor or health care professional

All this should come as no surprise. The bar was already alarmingly low for testing and safety when it comes to vaccines, but with these so-called "covid vaccines" it has now been lowered further still if not removed altogether, in order to develop and produce them more quickly. By the time a proper picture of the short-, medium- and long-term side effects has emerged it will be too late. In the meantime, the power of media censorship which can be used to suppress any unfavourable information will likely mean that the truth will be even longer in emerging.

3. The Manufacturers are Indemnified!

Those unfortunate 2.8% of people harmed by the injection will have no recourse against the vaccine manufacturers: the government has already guaranteed in advance that they will shield those companies from any lawsuits. Take a moment to consider exactly what that means. Imagine if Boeing or Airbus were indemnified against the possibility of their planes

falling out of the sky, or if the company who made your car had been indemnified in advance by the government: if the brakes fail or the wheels fall off, the Department of Transport will take the blame in court, but the company who actually made the car will face no consequences. Imagine a food or drinks company being indemnified by the government against the possibility of people being poisoned by their products - would you think twice before consuming them? What's more, wouldn't any reasonable person expect there to be a far higher chance of something going wrong *precisely because* of there being no consequences for the company involved? Wouldn't such a car manufacturer be far more likely to make poor quality cars *precisely because* the government is covering for them and there are no consequences for them when the steering column fails at speed causing the car to crash and all the occupants to be killed? Amazingly, with companies who produce drugs or chemical/biological agents to be injected into your body, this is *precisely* what happens. The government guarantees in advance that there will be no adverse consequences for that company should you suffer serious ill-health, brain damage or even death as a result. This has long been the case in the USA thanks to the infamous 'National Childhood Vaccine Injury Act' of 1986, without which 'Big Pharma' vaccine manufactures would surely by now have been bankrupted by lawsuits, especially since the MMR shot came on the scene. With the advent of the new "covid vaccinations," other governments have now followed suit, including the United Kingdom and Australia, promising 'big pharma' manufacturers that they will answer in their place for any adverse effects. Think about that for a moment, then consider whether allowing yourself to be injected is really such a wise idea!

"A senior executive for pharmaceutical giant AstraZeneca has confirmed that his company cannot face legal action for any potential side effects caused by its Covid vaccine. Those affected will have no legal recourse."

AstraZeneca is one of 25 pharmaceutical companies worldwide already testing their Covid vaccines on humans, in preparation for injecting hundreds of millions of people. These are flush times for Britain's largest pharmaceutical company, worth something in the order of £70 million. They have just reported bumper profits of \$12.6 billion in the last six months alone."

("Bubble Indemnity: Big Pharma firms will NOT be held accountable for side effects of Covid vaccine" - <https://www.rt.com/news/496801-pharma-not-accountable-vaccine-effect/>)



Vaccine suppliers given indemnity for 'inevitable' side effects

For our free coronavirus pandemic coverage, [click here](#)

By [Dana McCloskey](#)
October 8, 2020 - 6:43pm

The Morrison government has given the suppliers of two COVID-19 vaccines indemnity against litigation for any side effects that emerge from their administration.

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Covid-19 vaccine: Who will get it, when and how?

Coronavirus vaccine: Pfizer given protection from legal action by UK government

Pfizer's UK boss refuses to explain why the business needs protection from legal action

"The National Childhood Vaccine Injury Act (NCVIA) of 1986 (42 U.S.C. §§ 300aa-1 to 300aa-34) was signed into law by United States President Ronald Reagan as part of a larger health bill on November 14, 1986. NCVIA's purpose was to eliminate the potential financial liability of vaccine manufacturers due to vaccine injury claims ..."
(See: https://en.wikipedia.org/wiki/National_Childhood_Vaccine_Injury_Act)

4. A Vaccine Isn't Necessary

Even if it were not a product of abortion, even if it were perfectly safe and even if the people behind it were entirely trustworthy, the very idea of a "vaccine" does not make sense even on its own terms. Listen to the retired chief scientific officer at Pfizer UK, Dr. Michael Yeadon:

"There is absolutely no need for vaccines to extinguish the pandemic. I've never heard such nonsense talked about vaccines. You do not vaccinate people who aren't at risk from a disease. You also don't set about planning to vaccinate millions of fit and healthy people with a vaccine that hasn't been extensively tested on human subjects."

(See: ["What Sage Has Got Wrong"](#) on [lockdownsceptics.org](#))

5. It Isn't Even a Vaccine!

We refer to the so-called “vaccine” because, strictly speaking, this is not a vaccine in the traditional sense: this is something new. Various authorities including manufacturers have admitted this. It involves the use of DNA or RNA. The highly sinister and dishonest ‘World Health Organisation’ says that this is something ‘radically new’ and untested (though that doesn’t stop them being very enthusiastic about it, which seems to suggest that all those getting the shot are going to be the human guinea pigs!) :

“Recently, a radically new approach to vaccination has been developed. It involves the direct introduction into appropriate tissues of a plasmid containing the DNA sequence encoding the antigen(s) against which an immune response is sought, and relies on the in situ production of the target antigen. This approach offers a number of potential advantages over traditional approaches...”

However, the value and advantages of DNA vaccines must be assessed on a case-by-case basis ... The field of DNA vaccination is developing rapidly. Vaccines currently being developed use not only DNA, but also include adjuncts that assist DNA to enter cells, target it towards specific cells, or that may act as adjuvants in stimulating or directing the immune response. Ultimately, the distinction between a sophisticated DNA vaccine and a simple viral vector may not be clear.”

(<https://www.who.int/teams/health-product-and-policy-standards/standards-and-specifications/vaccines-quality/dna>)

So we’re not really sure what we’re doing here, but we’re going to just go ahead and play around with your DNA and see what happens! We have already seen above that the UK government guidance for healthcare professionals admits that not a lot of testing has been done and that questions as serious as the vaccine’s interaction with other medicines or its effects on fertility remain unknown. This is all experimental stuff. All the more reason why it ought to have been tested properly instead of rushed out to “combat” a virus which is at worst as bad as ordinary flu, less so among most age groups.

6. Heed the old SSPX’s Warning Regarding Vaccines

See our article ‘The Old SSPX Against Vaccines’ on p.17. Bear in mind also that the *Angelus* article in question was talking about the rubella vaccine, and was being generous in assuming “good effect in this case...the immunization against the infectious disease.” That is obviously not the case with the covid shot, since covid is hardly an infectious disease and the deaths have been vastly exaggerated out of all proportion, as has been demonstrated in these pages before ([Issue 51](#) for instance). Therefore, *a fortiori*, what applied to the rubella jab in 2000, surely applies even more today with a “vaccine” developed for the bogus “covid pandemic.”

7. Even several modern Novus Ordo Bishops can see that there is a problem!

Of course, the vast majority of Novus Ordo bishops, especially the “bishops conferences” (a Vatican II concept borne of Vatican II’s error of ‘Collegiality’) and Pope Francis himself, have all said that vaccines are a jolly good thing and everyone should get them. But that is only what one would expect: the Novus Ordo is morally bankrupt. What is interesting is that there are several examples of Novus Ordo bishops raising objections (of somewhat variable quality, admittedly!) against the current vaccine drive. As the saying goes, even a broken clock is right twice a day...

“It must be clear that it is never morally justified to develop a vaccine through the use of the cell lines of aborted fetuses. The thought of the introduction of such a vaccine into one’s body is rightly abhorrent.”

- Cardinal Burke (See: <https://www.lifesitenews.com/news/cdl-burke-forced-vaccines-violate-integrity-of-citizens>)

“To argue that such vaccines can be morally licit if there is no alternative is in itself contradictory and cannot be acceptable for Catholics. [...] One who uses these vaccines must realize that his body is benefitting from the “fruits” (although steps removed through a series of chemical processes) of one of mankind’s greatest crimes. Any link to the abortion process, even the most remote and implicit, will cast a shadow over the Church’s duty to bear unwavering witness to the truth that abortion must be utterly rejected. The ends cannot justify the means.”

- **Cardinal Pujats, Archbishop Lenga, Bishops Lenga, Strickland & Schneider** (see p.14)

“Citing ethical concerns about the use of fetal cells in vaccine development, Bishop Joseph Brennan of the Diocese of Fresno is urging Catholics not to ‘jump on the COVID-19 vaccine bandwagon.’ In a video shared by the diocese this week, Brennan said that some of the researchers racing to produce a coronavirus vaccine have made use of cells derived from an aborted fetus, and perhaps other ‘morally objectionable’ materials. [...]”

‘I won’t be able to take a vaccine, brothers and sisters, and I encourage you not to, if it was developed with material from stem cells that were derived from a baby that was aborted, or material that was cast off from artificial insemination of a human embryo,’ he said. ‘That’s morally unacceptable for us.’ ”

- **Bishop Joseph Brennan** (See: <https://www.latimes.com/california/story/2020-11-19/fresno-bishop-urges-catholics-not-to-jump-on-the-covid-19-vaccine-bandwagon>)

“Kisii [in Kenya] Catholic Bishop Joseph Mairura says the Church is against Kenyans being given the Covid-19 vaccine and that priority should be in looking for a cure for the global pandemic. Mairura said the Church will have to be convinced as to why people should be given a vaccine for a virus that keeps mutating ‘and was created in a laboratory by people who intended to depopulate the world.’ ”

- **Bishop Joseph Maiura** (See: <https://www.standardmedia.co.ke/health/article/2001397412/were-against-covid-19-vaccine-bishop>)

“Australia’s most powerful Catholic Archbishop Anthony Fisher has sparked outrage after suggesting the COVID-19 vaccine could create an “ethical dilemma” for Catholics who may refuse to take it because it uses a cell line from an aborted foetus in the 1970s...”

- **Archbishop Anthony Fisher** (See: <https://www.news.com.au/world/coronavirus/australia/covid-19-vaccine-archbishop-anthony-fisher-condemns-oxford-vaccine/news-story/7b94e83a5491b6a76964d9bddfcb495d>)

8. The Mark of the Beast...

We know that one day, there *will* be a ‘mark of the beast’ without which, sacred scripture tells us, “no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name” (Apoc 13:16). We are entitled to wonder what form it will take and to be on our guard. With some governments saying that they won’t make the “vaccine” mandatory “for now”[!] and others (here in the UK, for instance) seriously discussing the idea of forbidding all travel from now on to the “unvaccinated” and issuing a certificate or “freedom pass” to those who have received it - surely this is the closest we have come so far to something resembling the ‘mark of the beast.’ Is it really so outlandish or unreasonable to be suspicious?

And if you don’t favour forcibly injecting people against their will, consider: it is always easier for a government to steamroller dissidents when the numbers are statistically tiny. If the number of refusers is greater, it is harder for them to get away with it.

Most people will take the “vaccine” because they are ignorant and don’t know any better. You now don’t have that excuse. What we present here is only a sample: do your own homework, find out for yourself. Then be brave, don’t be a sheep. Don’t get the vaccine!

...yes, this isn't perfect, yes they quote conciliar documents and Popes, yes they try to support their conclusion with reference to Vatican II, which feels rather like a martyr from the early Church appealing to the god Apollo! - these are, after all, Novus Ordo bishops, what would one expect? Nevertheless, credit where credit is due. And if even these bishops can see the problem, why can't the worldly, appeasnik SSPX? The letter's main point is spot on, namely that: "...to argue that such vaccines can be morally licit if there is no alternative is in itself contradictory and cannot be acceptable for Catholics." And yet that is precisely what the SSPX is now arguing. Compare this letter with the SSPX article referred to on p.18. Shame on them. (Source: www.gloriadei.io/on-the-moral-illicitness-of-the-use-of-vaccines-made-from-cells-derived-from-aborted-human-fetuses/)

On the moral illicitness of the use of vaccines made from cells derived from aborted human fetuses

In recent weeks, news agencies and various information sources have reported that, in response to the Covid-19 emergency, some countries have produced vaccines using cell lines from aborted human fetuses. In other countries, such vaccines are being planned.

A growing chorus of churchmen (bishops' conferences, individual bishops, and priests) [*and the SSPX too! See p.18 - Ed.*] has said that, in the event that no alternative vaccine using ethically licit substances is available, it would be morally permissible for Catholics to receive vaccines made from the cell lines of aborted babies. Supporters of this position invoke two documents of the Holy See: the first, from the Pontifical Academy for Life, is titled, "Moral reflections on vaccines prepared from cells derived from aborted human fetuses" and was issued on June 9, 2005; the second, an Instruction from the Congregation for the Doctrine of the Faith, is titled, "Dignitas Personae, on certain bioethical questions" and was issued on September 8, 2008. Both of these documents allow for the use of such vaccines in exceptional cases and for a limited time, on the basis of what in moral theology is called remote, passive, material co-operation with evil. The aforementioned documents assert that Catholics who use such vaccines at the same time have "the duty to make known their disagreement and to ask that their healthcare system make other types of vaccines available."

In the case of vaccines made from the cell lines of aborted human fetuses, we see a clear contradiction between the Catholic doctrine to categorically, and beyond the shadow of any doubt, reject abortion in all cases as a grave moral evil that cries out to heaven for vengeance (see Catechism of the Catholic Church n.2268, n.2270), and the practice of regarding vaccines derived from aborted fetal cell lines as morally acceptable in exceptional cases of "urgent need" — on the grounds of remote, passive, material cooperation. To argue that such vaccines can be morally licit if there is no alternative is in itself contradictory and cannot be acceptable for Catholics.

One ought to recall the following words of Pope John Paul II regarding the dignity of unborn human life: "The inviolability of the person which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights — for example, the right to health, to home, to work, to family, to culture — is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination." (*Christifideles Laici*, 38). Using vaccines made from the cells of murdered unborn children contradicts a "maximum determination" to defend unborn life.

The theological principle of material cooperation is certainly valid and may be applied to a whole host of cases (e.g. in paying taxes, the use of products made from slave labor, and so on). However, this principle can hardly be applied to the case of vaccines made from fetal cell lines, because those who knowingly and voluntarily receive such vaccines enter into a kind of concatenation, albeit very remote, with the process of the abortion industry. The crime of abortion is so monstrous that any kind of concatenation with this crime, even a very remote one, is immoral and cannot be accepted under any circumstances by a Catholic once he has become fully aware of it. One who uses these vaccines must realize that his body is benefiting from the “fruits” (although steps removed through a series of chemical processes) of one of mankind’s greatest crimes.

Any link to the abortion process, even the most remote and implicit, will cast a shadow over the Church’s duty to bear unwavering witness to the truth that abortion must be utterly rejected. The ends cannot justify the means. We are living through one of the worst genocides known to man. Millions upon millions of babies across the world have been slaughtered in their mother’s womb, and day after day this hidden genocide continues through the abortion industry, biomedical research and fetal technology, and a push by governments and international bodies to promote such vaccines as one of their goals. Now is not the time for Catholics to yield; to do so would be grossly irresponsible. The acceptance of these vaccines by Catholics, on the grounds that they involve only a “remote, passive and material cooperation” with evil, would play into the hands of the Church’s enemies and weaken her as the last stronghold against the evil of abortion.

What else can a vaccine derived from fetal cell lines be other than a violation of the God-given Order of Creation? For it is based on a serious violation of this Order through the murder of an unborn child. Had this child not been denied the right to life, had his cells (which have been further cultivated several times in the lab) not been made available for the production of a vaccine, they could not be marketed. We therefore have here a double violation of God’s holy Order: on the one hand, through the abortion itself, and on the other hand, through the heinous business of trafficking and marketing the remains of aborted children. Yet, this double disregard for the divine Order of Creation can never be justified, not even on the grounds of preserving the health of a person or society through such vaccines. Our society has created a substitute religion: health has been made the highest good, a substitute god to whom sacrifices must be offered — in this case, through a vaccine based on the death of another human life.

In examining the ethical questions surrounding vaccines, we have to ask ourselves: How and why did all of this become possible? Was there truly no alternative? Why did murder-based technology emerge in medicine, whose purpose is instead to bring life and health? Bio-medical research that exploits the innocent unborn and uses their bodies as “raw material” for the purpose of vaccines seems more akin to cannibalism than medicine. We also ought to consider that, for some in the bio-medical industry, the cell lines of unborn children are a “product,” the abortionist and vaccine manufacturer are the “supplier,” and the recipients of the vaccine are “consumers.” Technology based on murder is rooted in hopelessness and ends in despair. We must resist the myth that “there is no alternative.” On the contrary, we must proceed with the hope and conviction that alternatives exist, and that human ingenuity, with the help of God, can discover them. This is the only way to pass from darkness to light, and from death to life.

The Lord said that in the end times even the elect will be seduced (cf. Mk. 13:22). Today, the entire Church and all Catholic faithful must urgently seek to be strengthened in the doctrine

and practice of the faith. In confronting the evil of abortion, more than ever Catholics must “abstain from all appearance of evil” (1 Thess. 5:22). Bodily health is not an absolute value. Obedience to the law of God and the eternal salvation of the souls must be given primacy. Vaccines derived from the cells of cruelly murdered unborn children are clearly apocalyptic in character and may possibly foreshadow the mark of the beast (cf. Rev. 13:16).

Some churchmen in our day reassure the faithful by affirming that receiving a Covid-19 vaccine derived from the cell lines of an aborted child is morally licit if an alternative is not available. They justify their assertion on the basis of “material and remote cooperation” with evil. Such affirmations are extremely anti-pastoral and counterproductive, especially when one considers the increasingly apocalyptic character of the abortion industry, and the inhuman nature of some biomedical research and embryonic technology. Now more than ever, Catholics categorically cannot encourage and promote the sin of abortion, even in the slightest, by accepting these vaccines. Therefore, as Successors of the Apostles and Shepherds responsible for the eternal salvation of souls, we consider it impossible to be silent and maintain an ambiguous attitude regarding our duty to resist with “maximum of determination” (Pope John Paul II) against the “unspeakable crime” of abortion (Second Vatican Council, *Gaudium et Spes*, 51).

This statement was written at the advice and counsel of doctors and scientists from various countries. A substantial contribution also came from the laity: from grandmothers, grandfathers, fathers and mothers of families, and from young people. All of those consulted — independent of age, nationality and profession — unanimously and almost instinctively rejected the idea of a vaccine derived from the cell lines of aborted children. Furthermore, they considered the justification offered for using such vaccines (i.e., “material remote cooperation”) as weak and unsuitable. This is comforting and, at the same time, very revealing: their unanimous response is a further demonstration of the strength of reason and the *sensus fidei*.

More than ever, we need the spirit of the confessors and martyrs who avoided the slightest suspicion of collaboration with the evil of their own age. The Word of God says: “Be simple as children of God without reproach in the midst of a depraved and perverse generation, in which you must shine like lights in the world” (Phil. 2, 15).

December 12, 2020, Memorial of the Blessed Virgin Mary of Guadalupe

Cardinal Janis Pujats, Metropolitan archbishop emeritus of Riga

+ **Tomash Peta**, Metropolitan archbishop of the archdiocese of Saint Mary in Astana

+ **Jan Pawel Lenga**, Archbishop/bishop emeritus of Karaganda

+ **Joseph E. Strickland**, Bishop of Tyler (USA)

+ **Athanasius Schneider**, Auxiliary bishop of the archdiocese of Saint Mary in Astana



The Old SSPX Against Vaccines

(Taken from "Questions & Answers" by Fr Peter Scott, originally printed in *The Angelus*, June 2000)

"Is it licit to allow one's children to be vaccinated for rubella with [a] vaccine manufactured with the help of fetal cells from aborted babies?"

"There is no doubt that it is illicit to prepare vaccinations by the use of cell cultures from aborted babies. It certainly is a very troublesome situation if the only way of obtaining such necessary vaccines is from cultures prepared from the by-products of abortions.

The question here is whether or not it is permissible to use such vaccines if they are the only ones that are readily available. Can the principle of double effect be applied, that is when only a good effect is directly willed, and a bad effect is simply permitted, but not directly willed in itself? The good effect in this case is the immunization against the infectious disease. The bad effect is the abortion, the killing of the innocent. It is never permitted to do something evil in order that a good can come of it, that is, it is never permitted for the good effect to come from the bad effect. However it is possible to permit an evil that is not directly willed in itself, and this is called the indirect voluntary.

Here one could argue that the person who seeks the vaccination does not will the abortion but simply uses the cells that are obtained as a consequence. However, the vaccine is not just an indirect effect of the abortion. There is, in fact, a direct line of causality from the abortion to the available fetal cells, to the development of the vaccine, to the immunization. Therefore, the immunization is a direct consequence of the abortion, and not just an indirect effect. Consequently, it would be immoral to use a vaccine that one knew was developed in fetal cells no matter how great the advantage to be procured.

Moreover, even if it were to be admitted that the vaccination is not a direct consequence of the abortion, for the abortion is not performed directly in order obtain fetal cells, and those who use them might claim, as for themselves, that they do not directly will the abortion in itself, the Catholic sense tells the faithful that they can never use the by-products of abortions for any reason at all, for by so doing they promote the mass murder of the innocent which is destroying modern society and all sense of morality. There must always be a proportionate reason to use the indirect voluntary, that is, to permit something evil which is not directly willed. Here the reasonable gain obtained by the use of the double effect (if it truly were indirectly willed only, which it is not) would not in any way be proportionate to the horrible evil of abortion, and the scandal would be immense.

If a person is not aware of the fact that fetal cells are being used in the culture of the vaccines that they are giving to his/her children, then clearly there is no moral fault involved. However, if he/she is aware of this, then he/she is morally obliged to refuse such vaccinations on principle, until such time as they can be obtained from cultures which are morally licit. Furthermore, if civil law should make such vaccinations obligatory (e.g., for attendance at school) then the parent would be obliged to object in conscience to such immoral means of vaccinating their children.

Moreover, it is not permissible to remain in wilful ignorance on such a question. If there is a positive reason to suspect that fetal cells are indeed involved in the production of the vaccine, then a person is morally obliged to clarify the matter, and find out if this is indeed true or not."

& ANSWERS

PETER R. SCOTT

nating their children.

Moreover, it is not permissible to remain in wilful ignorance on such a question. If there is a positive reason to suspect that fetal cells are indeed involved in the production of the vaccine, then a person is morally obliged to clarify the matter, and find out if this is indeed true or not.

You think we're exaggerating..? Read it and see for yourself. Yet further proof - as though any were needed! - that the modern SSPX have totally sold-out, betrayed Our Lord and made their peace with the world...

The Modern SSPX Approves of Immoral Vaccines!

Can and ought one to receive a vaccine made with cells from aborted babies? The old SSPX of twenty years ago answered this question with a fairly unequivocal “No!” By contrast, the new wishy-washy SSPX, eager to please the modern world and prove how “normal” and “not extreme” they are, give a decidedly different answer.

In late November an article appeared on the US District website of the SSPX. It approved the use of vaccines generally, and the covid shot in particular. The name of the author was not given, but the article also accused those who had a problem or a qualm of conscience of being guilty of Protestantism in some way, which led many to wonder whether its author was really Fr Paul Robinson or one of his disciples. After a little while the article was taken down (it can still be found via the internet archive, [here](#)), and before long another article, in fact an English translation of an article in French by Fr. Arnaud Sélégny, was put up in its place. Entitled “Is it Morally Permissible to Use the Covid 19 Vaccine?” His answer to this question is: “Yes.”

“The doctor who vaccinates a patient, or the patient who is vaccinated, has only distant co-operation, for these acts only encourage and promote the sin of abortion in a very remote and very slight way. For sufficient health reasons, such acts could therefore be morally permitted.”

“Those [vaccines] that have used a morally illicit preparation should be avoided as much as possible. But what if, in a particular case, a person finds it necessary to be vaccinated and is unable to obtain a “licit” vaccine, having only an “illicit” vaccine [i.e. one which involves the use of aborted baby cells] available? ... As cooperation is only distant, and the reason given is serious enough, it is possible in these cases to use such a vaccine.”

(See: <https://sspx.org/en/news-events/news/it-morally-permissible-use-covid-19-vaccine-62290>)

That last sentence is in stark contrast to the old SSPX of twenty years ago. In the year 2000, Fr Peter Scott argued that a Catholic, “can never use the by-products of abortions for any reason at all, for by so doing they promote the mass murder of the innocent” (see p.17) whereas the modern SSPX of today says, in effect, that it’s fine because it’s “distant” - whatever that’s meant to mean. Likewise, Fr Scott stated clearly and unequivocally that, “the use of the double effect (if it truly were indirectly willed only, which it is not) would not in any way be proportionate to the horrible evil of abortion, and the scandal would be immense.” By contrast, the modern sell-out SSPX claims that the presence of that same evil, abortion, is “only very slight” in such vaccines and that therefore they are “morally permitted.”

Even liberal Novus Ordo bishops, Anglicans and others can see that that is not the case:

“The [Australian] deputy chief medical officer, Dr Nick Coatsworth, has downplayed concerns from prominent church figures in Australia that some Christians could refuse a Covid-19 vaccine on ethical grounds. Coatsworth’s defence of the University of Oxford vaccine follows a warning from Catholic archbishop of Sydney, Anthony Fisher, that Catholics would be presented with an “ethical dilemma” if the vaccine was proved successful as it relies on cell lines from an electively aborted fetus. [...]

The warning, contained in a letter to prime minister Scott Morrison, was also co-signed

by the Anglican archbishop of Sydney, Glenn Davies, and the Greek Orthodox archbishop of Australia, Makarios Griniezakis.

In the letter, the church leaders warn that ‘while some will have no ethical problem,’ others ‘will draw a straight line from the ending of a human life in abortion through the cultivation of the cell-line to the use for manufacturing this vaccine’.

‘Even if the cells have been propagated for years in a laboratory far removed from the abortion, that line of connection remains,’ the letter said.”

(See: <https://www.theguardian.com/australia-news/2020/aug/24/australias-deputy-chief-medical-officer-dismisses-church-objections-to-promising-covid-19-vaccine>)

Astounding. What can one say? Modern, liberal Novus Ordo bishops get it, even the Anglican so-called “Archbishop” gets it. But the SSPX say, in effect, “It’s fine! Don’t worry about it! It’s really not a big deal! You can take the vaccine! No worries!”

Accepting the Narrative

Having reassured everyone that they can take the vaccine, aborted babies and all, Fr. Sélégny cannot help but have a jab at Fr. Robinson’s favourite target.

“As for the considerations outside this question of the licitude according to the source and preparation of the vaccine, they are on the order of personal opinions. Like any opinions which cannot be absolutely proven, it is vain and impossible to want to impose them on everyone.”

The fact that something is an opinion does not mean that it is wrong, nor that it is not of the most pressing importance. And “cannot be absolutely proven”? An awful lot of it *can* in fact be proven; still more of it is virtually certain. The sinister billionaire who has been saying for years that he wants to vaccinate everyone also happens to be the man who has said that he wants to drastically reduce the world’s population (to 500 million it seems, which would be one fourteenth or approximately 7% its current level!). Had the Church not been infiltrated, her machinery and hierarchy taken over by the enemy, we would surely have heard some serious warnings by now. Who can doubt for one moment that a Pope Pius IX, a Pope St Pius X or a Pope Pius XII wouldn’t have had some pretty strong words to say about that? And who, then, would have dared to suggest that it is only a matter of “personal opinion”..?

“Everyone is free to have their opinion on the origin of Covid-19, on the way in which it has been managed in various places, on the vaccination policy of a particular country, on vaccination in general; but all these elements do not change the moral conclusion given here.”

Are we indeed? How generous! Forget about “the origin of Covid 19,” whether it was created in a lab - Fr Robinson likes to bring that chestnut up too! - who cares? That’s not what matters most and doesn’t change the fact that this whole thing is one massive psy-op, that we have been lied-to and manipulated from the start and that the people doing it to us have no good purpose in mind! Unless words have lost their meanings, there is no “pandemic.” Covid 19 is an illness which has at its worst (i.e. amongst the elderly and infirm) the same lethality as an ordinary flu season, and in most demographics is far less deadly. The statistics quoted in the mainstream media are misleading in the extreme: the total number of deaths in our country has been no higher than any other year. These are indisputable facts, they *are* “absolutely proven” and aren’t “personal opinions”. As to “vaccination policy,” it is equally a fact that the people pushing these policies (“lockdowns,” mass vaccination and all the rest) are personal friends of Bill Gates, or are believers in a eugenicist form of population reduction or own large numbers of shares in big pharma companies... or all of the above! Given all of which, “these elements” *do* very much affect “the moral conclusions” which one ought to draw!

Clutching at False Parallels

As though to reinforce just how morally bankrupt his line of thinking is, the author then suggests a number of supposed “moral dilemmas” to which the answer is, he supposes, “no.” These seem designed to make his vaccine acceptance look more ‘reasonable,’ and include:

“Should we stop paying taxes because part of the money is used to reimburse abortion or assisted reproduction?”

And:

“Should we agree to go to a department store or a bookstore that sells bad magazines? Should a cashier refuse to collect payment from a customer who is buying a bad DVD?”

This is all very childish, like arguing with an adolescent “atheist” who is determined to prove to you that “morality is all relative in the end anyway, innit!”

The answer to the first question, Father, is that one ought arguably to take any opportunity which presents itself to avoid paying taxes. It is perhaps also worth adding that if the USA’s more than 50 million Catholics had taken a stand in the 1970s when tax-funded abortion began (for example), if bishops and priests up and down the country had told the faithful with one voice that they were to refuse to pay their taxes until tax-funded abortion were taken off the table, then who knows how different history might have been? But they didn’t, and they wouldn’t, because Vatican II had already happened a decade or so earlier and the spirit of compromise and surrender to the world had already entered into the Church, the same spirit which is found throughout Fr Séléngny’s article. As things now stand, it would be virtually impossible for a Catholic, or even a group of Catholics, to do this, because they would be so isolated. Once a sizeable minority is whittled down to a tiny minority, it becomes far more difficult for them to stand strong. The same thing is arguably happening right now with the question of immoral vaccines: by getting as many “Traditional” (supposedly) Catholics as possible to accept these vaccines, the SSPX is only going to make it harder for those who are not deceived and still have enough moral stamina to refuse.

Should a cashier refuse to collect payment from a customer who is buying “a bad DVD”? That’s rather vague, isn’t it? Are we talking explicit footage of nude sodomy or merely some “bad music” in the background of an otherwise harmless film? Let’s make things a bit more precise. Let us suppose the customer is buying abortifacient pills, or explicit pornography, or something else unquestionably immoral, and let us say that there is no doubt at all about that. Surely it is safe to say that that cashier ought to be looking for another job at the very least, something where one can earn an honest day’s wage, as soon as he realises that he (or she) is helping to facilitate something immoral and being paid for it. That is assuming that we are talking about a supermarket where the “cashier” is just one more anonymous employee. What if it is a small corner-shop, a family owned business, and the “cashier” is in fact the owner? Then, without doubt, the shop ought not to stock such immoral products and there is surely no question that the man behind the till ought not to be selling them. “Ought not” meaning “must not,” “may not” - it’s immoral, no you can’t do it. Full stop, close the book. You don’t make money off moral degeneracy and mortal sin. If the cashier is not the actual owner, let’s say for example that the shop is owned by his uncle perhaps, then he probably ought to do everything in his power to get him to mend his ways, and if he still refuses to change, the “cashier” must walk away and never work for him again. Surely there can be no doubt that that is how any practicing Traditional Catholic who has the Faith would behave?

“Should we agree to get supplies from a pharmacist who sells illicit products: abortifacients, condoms, contraceptives? Wouldn’t that be a form of encouragement?”

To work at such a place, to be the one involved in the selling of such products, no (see above). To shop there? That's not quite the same thing, is it? Here's a counter question. Should we go to such a pharmacist to buy precisely those very "illicit products" mentioned above? What about going to a pharmacist to obtain products made with aborted fetuses? No? I thought not. But presumably the author doesn't mean that: he seems to mean "supplies" which are not in themselves immoral at all. As a parallel for accepting a vaccine made with "products" of the abortion industry, Fr Sélégny's parallel is therefore not a very accurate one, nor is it a particularly helpful one.

Then there is the question of how much of a choice one has. Right now, Catholics do at least have a choice as to whether they accept or refuse the vaccine. The same is not true regarding taxes - if one openly refuses to pay them, one risks losing everything and going to prison (another way in which the parallel fails). Nobody is yet - to my knowledge - being definitely threatened with imprisonment for refusing the 'covid vaccine.' It may become the case before long, but if it does it will be thanks in part to the cowardice and self-interested worldliness of the SSPX, encouraging people to lay down their arms and surrender. After all, the fewer the number of people who resist, the easier it is for an unscrupulous tyranny to steamroller them.

"It is clear that the list could go on and on," says Fr Sélégny after a few more such questions. Indeed - if the analogies given don't need to be true or even relevant, there's no limit to what one could come up with! But no matter how long such a spurious list might be, it would still prove very little. What it *does* prove is just how complacent and worldly the SSPX now is, desperately trying to defend the indefensible. Surely some of these priests must know that this is wrong? All the rhetorical fluff in the world can't possibly obscure that from all of them!

And before anyone raises his voice to point out that one might make an argument for accepting the vaccine under the threat of imprisonment, let me just point out firstly there is also quite a compelling argument for *not* accepting it even under such conditions; and secondly that that is irrelevant in any case, since that is not what Fr. Sélégny is saying here. Nowhere in the entire article does he talk about such a thing. His grounds for accepting the vaccine are that the abortion is "distant," together with the supposed medical necessity, about which he is also gravely mistaken (He puts the question thus: "But what if, in a particular case, a person finds it necessary to be vaccinated and is unable to obtain a 'licit' vaccine, having only an 'illicit' vaccine available?" - emphasis ours. How someone can suddenly "find it necessary" to accept the products of the abortion industry, he does not properly explain.) Catholics of good faith who are still nevertheless involved in the SSPX ought to ask themselves some serious questions, including whether Fr. Sélégny speaks for them. And if he does not, why is it that his voice is the one being put forth by the official machinery of the SSPX? What are the consequences? Serious questions deserve serious answers.

Handwringing and Crocodile Tears

Fr Sélégny's article closes with a vain hope, so wishy-washy as to be meaningless:

"However, we must not be content with this deplorable state of affairs and do nothing. Influential Catholics must use all their power to influence the pharmaceutical industry to develop their new vaccines on cellular carriers that do not pose any moral difficulty."

"We must not be content with this deplorable state of affairs" - oh really! - you've just told everyone in effect to accept it and not fight against it, to be content "to use such a vaccine." In what way is that not encouraging everyone to "be content"?! How exactly are Catholics supposed to use "all their power to influence the pharmaceutical industry" if the one small piece of leverage, namely the determination to refuse evil, immoral vaccines, is denied to

them? What are we meant to do, exactly? Write a strongly-worded letter to the big pharma companies? Good luck with that..! Refusing their vaccines is the only opportunity any of us are ever likely to have to influence this evil multi-billion-mammon “industry” and by undermining such resistance, the SSPX will effectively leave ordinary Catholics defenceless. All the vain talk, all the hand-wringing and crocodile tears won’t change that.

Just how “deplorable” does Fr. Sélégny *really* find this “state of affairs? Not deplorable enough, it seems. Not enough to caution Catholics against participating in a “crime...so monstrous” that any compromise or acceptance, “even a very remote one, is immoral and cannot be accepted under any circumstances,” to quote the letter of five Novus Ordo bishops. Those five have well and truly shamed the SSPX and have shown them up for the worldly, sell-out organisation they truly are. All that selfish navel-gazing has had some truly appalling consequences, where in moral questions of the first order of importance, we now see Novus Ordo bishops doing the SSPX’s job for them!

The truth is that Fr. Sélégny’s (and by extension, the SSPX’s) assertion that: “...it is possible in these cases to use such a vaccine” because the involvement of the abortion industry “is only distant,” had already been refuted by the time it appeared, by, amongst others, Cardinal Janis Pujats and four other Novus Ordo bishops, who say, with beautiful simplicity, that:

*“Any link to the abortion process, *even the most remote and implicit*, will cast a shadow over the Church’s duty to bear unwavering witness to the truth that abortion *must be utterly rejected*. The ends cannot justify the means.”* (See p.12 ff.)

Likewise, Cardinal Burke described the very thought of using such immoral vaccines, made with cell lines from aborted babies, as “abhorrent.” Bishop Joseph Brennan described such vaccines as “morally unacceptable” and added that he personally, “won’t be able to take” such a vaccine. But the SSPX says it’s fine, so that’s alright then!

“More than ever,” say Cardinal Pujats and his four co-signatories, “we need the spirit of the confessors and martyrs who avoided the slightest suspicion of collaboration with the evil of their own age.” Every SSPX-supporting Catholic needs to be asked this question: is that the spirit which we observe in the SSPX today? Is that the spirit found in Fr Sélégny’s article on the subject of vaccines made foetal cells? And by extension, is that the spirit of those who not only allowed, but promoted Fr. Sélégny’s article? To ask these questions is to answer them. Wake up! The time when the lay faithful could more or less rely on the SSPX to do their thinking for them on moral questions (if it ever truly existed at all) is surely long past!



Post Scriptum - We are happy to note that Mr Louie Verecchio (“akaCatholic.com”) has come out on the right side of this question (see [here](#), and [here](#)), and is rightfully critical of the SSPX (see [here](#)). We congratulate him for it. He concludes that, were Archbishop Lefebvre alive today, he would say of the modern SSPX: “They have uncrowned Him!” - Bravo! We couldn’t have put it better ourselves!

We still recall, however, his ill-conceived defence of the SSPX three years back, that, in effect, the SSPX was fine, stop worrying about it, it’s all unfounded rumours, etc. We recall likewise the ill-advised bravado with which he invited anyone to prove him wrong. We recall too that we took him up on his offer and took some trouble over showing him where the problems lay with the modern SSPX (See: [“Has Bishop Fellay Been Wronged?”](#), *Recusant* 40, p.20). Alas, more than three years later, we are still awaiting his response. Perhaps now would be an opportune moment for Mr Verecchio to admit that he got it wrong, and to attempt to put right any of his readers whom he might have unintentionally misled...

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.

Bishop Williamson on The Vaccine

Let us start with the good news. Initially this would have been another “Look at how wrong Bishop Williamson is!” article. Not that any more such articles are needed: if you haven’t grasped by now that something is not right with this delinquent son of Archbishop Lefebvre, then I don’t really know what more to tell you. The good news, therefore, is that we can (just about!) avoid reaching this conclusion this time. However all is still not well, as we shall see.



On the second Sunday of Advent (6th December), Bishop Williamson said:

“People are asking questions about the vaccinations. Because the enemies of God are working hard to stop souls getting to heaven. Should these covid vaccinations be taken? [...]”

After saying that it is not advisable to take the vaccine, that the vaccine will turn people into zombies and is the key to control of the world, that the people behind the “covid vaccines” are “badly motivated” and that the vaccines can be used for sterilisation, he then turns to the question of whether one *may* (as opposed to *should*) take the vaccine.

“If it’s been made necessary for travel, and I must travel in order to work in order to feed my family, for instance, that’s just an example, then I may in the circumstances need to take the vaccination.

But if the vaccination contains elements from an abortion? Well, that’s certainly a factor against accepting the vaccination against any circumstances. Although feeding my family is a pretty serious circumstance. So it’s - there comes a point where circumstances have to be weighed. And there a man must do what a man must do. And a man must take the decision according to his best lights, according to his best understanding.

He then talks about the original abortion being “distant” before ending:

[Shrug] These questions are, some of them, to a certain extent, open questions, to a certain extent, but the red flags absolutely surround these covid abortions and should normally makes us not accept any.”

(See: https://www.youtube.com/watch?v=bx7c_6tqeJ0 - 20:55 onwards)

Disappointing to say the very least. At best, flip-flopping; at worst he might have given the unsuspecting listener the impression that one can allow oneself to be vaccinated in order to carry on living a “normal” life, which is surely what will be the biggest temptation for many.

On the following Sunday, however, Bishop Williamson began his sermon with these words:

“I said last week that there could possibly be an exception to the rule that Catholics should have nothing to do with vaccines, including cell lines coming from an abortion. It seemed to be that there could be an exception. But there has since appeared a statement from a Cardinal and four bishops to the opposite effect: there can’t be an exception, they say. And I think they’re right. I’ve changed my mind and I think they’re right. Let me read to you or summarise for you, their statement. [...]”

(See: <https://www.youtube.com/watch?v=cKcucOMLhS4> - 01:05 onwards)

“Hats off” for having the moral courage to have changed his mind and for admitting to having done so, though it shouldn’t take some Novus Ordo bishops to show him the way! Still, “right answer, wrong reason” is better than the wrong answer. And let us hope that the small number of his followers were not in the end misled by his remarks in the previous week’s sermon.

Vaccines: Yes or No..?

Especially given the concern over aborted foetal cells, and bearing in mind other concerns too, can one, ought one, to accept the so-called “covid vaccine”..? Where does everyone stand? Here is our attempt at a summary.

The Conciliar Church / Pope Francis & Co.

Yes! Of course! Definitely! ...not only may, must!



The modern SSPX ¹

Yes, one may. And one probably should.



Bishop Williamson / the Fake Resistance ²

Yes, one may... oh, hold on... no, no, maybe not after all.



The Sedevacantists ³

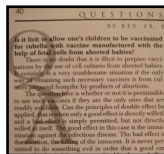
Er... perhaps not? (Silence, for the most part...)

The ‘Conservative’ Novus Ordo (Mgr. Schneider, Cardinal Burke etc.)

No.

The Old SSPX ⁴

No.



The Resistance (*The Recusant*, Frs. Hewko, Rafael, Vargus, Fuchs et al.)

No.



1. The SSPX US website, which arguably has the biggest reach in the Anglosphere, is sympathetic to the idea of receiving “covid vaccination.” As we go to press, Fr Robert Brucciani’s position in the less well-known British newsletter “Ite Missa Est” seems to be more or less: “not really, but perhaps.”
2. Since the Fake Resistance openly brag that Bishop Williamson is their guiding light, and will invariably ostracise and brutally assassinate the reputation of anyone who dares to disagree with the Great One, it is surely reasonable to take his utterances on this topic as ‘speaking for’ his Fake Resistance followers the more so since they were given in public sermons at Sunday Mass.
3. “The Sedevacantists” of course aren’t really one group, and there is precious little unity to be found there, sedevacantism alone being the main point on which they seem to agree... Therefore, surely some sedevacantist priests somewhere must be against the vaccines? With that in mind, we have tried to look at what the main leaders and talking heads in sede-land are saying as regards the morality of the vaccine and whether/why one should accept or refuse it. Perhaps we are missing something, but there doesn’t seem to be a lot. Nothing from Bishop Sanborn, from what we can see. Nothing from the CMRI. There *does* appear to be something from Stephen Heiner, but it is behind a paywall. In other words, if you pay up, we’ll warn you not to get the vaccine! What we were looking for was clear guidance given publicly to the sheep in the form of talks, sermons, articles or other publicly visible media. What we found was what appears to be an alarming hole.
4. Admittedly talking about MMR 20 years ago, in many ways less controversial than the “covid” shot.

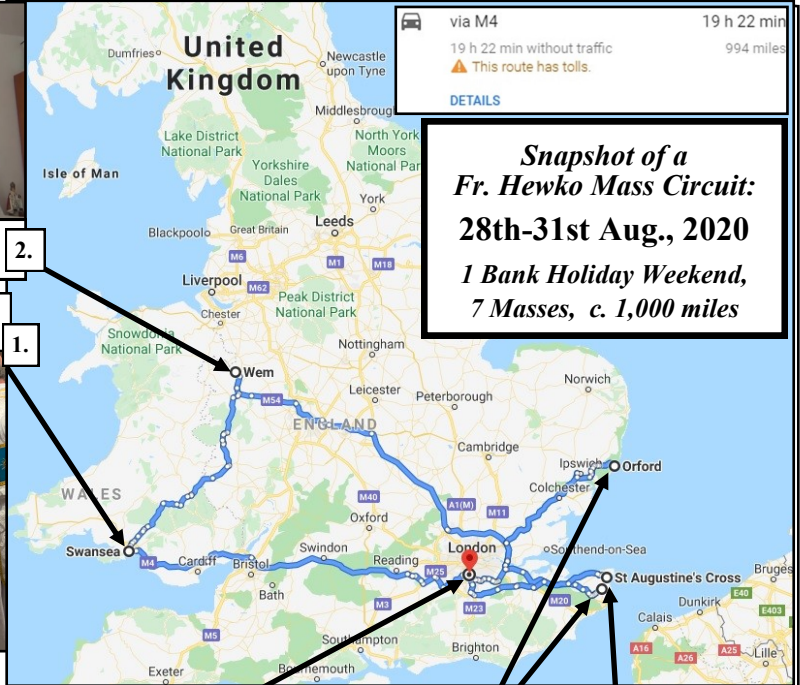


Saturday morning, 29th August: Wem, Shropshire

2.

Friday evening, 28th August: Swansea, South Wales

1.



*Snapshot of a
Fr. Hewko Mass Circuit:
28th-31st Aug., 2020
1 Bank Holiday Weekend,
7 Masses, c. 1,000 miles*



5.

Sunday 30th August (midday), S.W. London

6.

Sunday 30th August, (evening): Orford, Suffolk

3. & 4.

Saturday evening & Sunday midnight, 29th & 30th August: Eastry, Kent



7.

Monday, 31st August: St. Augustine's Cross, Kent





31st August: Mass at Saint Augustine's Cross (cont'd.)...



St Augustine's Cross, Ebbw Vale

This Celtic cross was erected in 1884 by the Second Earl of Granville, the Lord Warden of the Cinque Ports to commemorate the landing close by of St Augustine in AD 597.

The Latin inscription refers to the belief that St Augustine preached his first sermon on English soil to King Ethelbert near to this site, thus marking the re-introduction of Christianity to southern England. The cross, which was carved by

J. Roddis of Birmingham, depicts archbishops, angels and beasts.

For your safety

Please take care as historic sites can be hazardous. Children should be kept under close control. Wildlife damage to the monument is an offence. Unauthorised use of metal detectors is prohibited.

For more information on this site, and how to join English Heritage, please contact: 01753 277000

ENGLISH HERITAGE



**Sun. 6th Sept, 2020:
Wimbledon, London**

Impromptu organ practice after Mass...



**Total Consecration to the Blessed Virgin
Mary of Mr. Hamish Mitchell-Cotts (Orford)**



**Sat. 5th Sept, 2020
Grantham, Lincs.**



London: Mass during 'lockdown'



July/August 2020:
Visit of Fr. Rafael



Tipperary, Ireland



Grantham: Third
Order reception

Kent...



MEXICO: Funeral of Mr. José Guadalupe Arizaga





Fr. Vargas visits London...



...Peterborough...



...Suffolk...



...Wales...



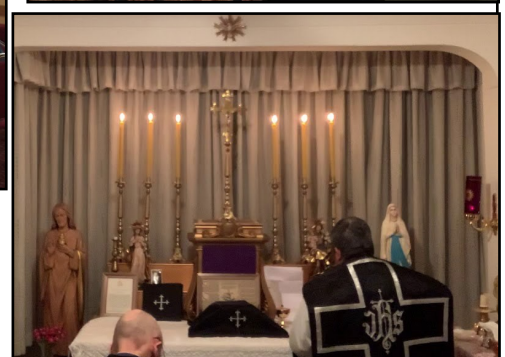
...Kent...



1st November: All Saints Day Mass



Oct./Nov. 2020
visit of
Fr. Arturo Vargas



2nd November: All Souls Requiem Mass
(full video here: <https://youtu.be/-6zoecs5xw>)

Remembering the English Martyrs

St. Cuthbert Mayne, Priest

Cuthbert Mayne was the first missionary priest in England who suffered for his religious beliefs. He was born in the parish of Yalston, three miles from Barnstaple in the county of Devon. He had an uncle who was a Protestant clergyman with a good benefice. Wishing to leave his benefice to Cuthbert Mayne, his uncle induced him to become a minister. He afterwards went to Oxford University to study for the Bachelor of Arts examination. Whilst at Oxford he was for a number of years the minister at St. John's College, his congregation becoming very attached to him on account of his gentle disposition. The Catholics of Oxford, however, were very sorry for him as Mr. Mayne readily realised that he was a heretic. Some of his friends, such as Mr. Gregory Martin and Mr. Edmund Campion, used to write letters to him asking him to leave the ministry and go to Douay College. One of these letters fell into the hands of the Bishop of London, who promptly sent pursuivants to arrest Cuthbert Mayne and some others in the city of Oxford. It so happened that at that time Mr. Cuthbert Mayne was away, but all the others were arrested and put into prison. When Mr. Mayne came to hear of the hunt for him, he took a boat from one of the Cornish ports and went over to Douay where, after studying for some time, he became a priest.

Wishing to make up for the years he had wasted as a minister, he returned to England as a missionary, arriving in 1576. He became chaplain to a Catholic gentleman named Mr. Tregian, who lived five miles from Truro in Cornwall. Mr. Mayne was known to all and sundry as Mr. Tregian's steward. In June 1577, Mr. Tregian's house was searched by the Sherriff and his party. The very first place in the house that they entered was Mr. Mayne's chamber. When they beat upon the door it was opened by Mr. Mayne himself who made no attempt to escape. On being searched by the Sherriff an Agnus Dei box was found hanging round his neck, whereupon the Sherriff called him a traitor and a rebel.

Mr. Mayne was then carried off to Launceston where he was imprisoned and his books and papers were examined. At Michaelmas he was brought before the Circuit Judges and accused under several heads:

1. That he had obtained from Rome a Bull absolving the Queen's subjects.
2. That he had published this Bull in the house of Mr. Tregian.
3. That he had denied the Queen's supremacy.
4. That he had brought into England an Agnus Dei.
5. That he had said Mass in Mr. Tregian's house

There were no proofs of any of these indictments, yet the judges directed the jury to bring in a verdict of guilty. The judges passed sentence in the form usual in cases of high treason, which sentence Mr. Mayne heard with a cheerful countenance. Lifting up his eyes to heaven he answered, "Deo Gratias." The Sherriff afterward went up to London to the Court where he was knighted for his services in apprehending a malefactor.

Three days before Mr. Mayne was put to death he was warned to prepare himself. On the day of his execution he was visited by many justices and gentlemen who brought with them two ministers to dispute with him. At the last moment Mr. Mayne's life was offered to him if he would renounce his religion. When he refused to do this they pressed him to at least acknowledge that the Queen was the head of the Church in England, assuring him of his life if

he would do this. If he refused to do so he must be hanged, drawn and quartered according to sentence. Upon hearing this, Mr. Mayne made the sign of the cross and said, "The Queen never was, nor is, nor ever shall be the head of the Church."

When the time came to put Mr. Mayne on the sledge, or hurdle, which was to drag him to the place of execution, some of the justices wanted his head so laid that it might be dashed against the stones as he was drawn along, and although Mr. Mayne offered himself for it, the Sherriff would not allow it. When Mr. Mayne came to the market place of Launceston, where they had erected the gibbet, he knelt down and prayed. When he was on the ladder and the rope was about his neck he wished to speak to the people, but was not allowed to do so. However, one of the justices said to him: "Now, villain and traitor, tell us whether Mr. Tregian and Sir John Arundel know of these things for which you are condemned, and also all you know about both of them." Mr. Mayne answered: "I know nothing of Mr. Tregian or Sir John Arundel but that they are good gentlemen, and as for the things for which I am condemned, they are known to me and no other."

Then he was pushed off the ladder and was left to hang until he was dead. His body was then cut into four pieces, one being sent to Bodmin, one to Tregny, one to Barnstaple, and the fourth remained at Launceston Castle. His head was set up on a pole at Wadebridge. In less than a month the hangman became mad and died soon afterwards. Mr. Tregian lost his estate on account of his religion and was imprisoned for life.

Mr. Mayne suffered on November 29th 1577.

Henry Walpole SJ, Priest

Henry Walpole was born in Norfolk. He was educated at Oxford and Cambridge, after which he went to London to study law at Gray's Inn. He was a great reader of books, by which he was not only confirmed in his religion, but was able to make many converts. By doing this he incurred the displeasure of the authorities. Being desirous of devoting his life to God, he went to the English College at Rheims, where he arrived on July 7th, 1582.

The following year Fr. Walpole was sent to Rome, where he entered the Society of Jesus. After some years spent in Italy, he was sent by his superiors to Lorraine and from thence to Flanders. Whilst travelling there he was set upon by a band of Calvinists and put into prison for a whole year. He was set at liberty only after being helped by one of his brothers. He was then sent to the English Seminaries at Seville and Valladolid in Spain, where he worked for some time. From Spain Fr. Walpole was sent back to Flanders with a commission from the King of Spain to the Council there regarding a Seminary for English youths at St. Omer. Having successfully discharged his commission he obtained permission from his Superiors to return to England, where he landed at Flamborough Head in Yorkshire on December 4th, 1593.

He had not been there twenty-four hours when he was arrested and taken as a prisoner to York. When questioned he admitted that he was a priest. He was kept in York Goal until February 25th and was then sent up to London and committed to the Tower. Besides other hardships, he suffered torture no less than fourteen times. Having refused all offers made to him by Protestant ministers, he was sent back to York to stand his trial.

He addressed the judges as follows:

"I find, my Lords, that I am accused of the following things:

1. That I am a priest ordained by the authority of the See of Rome.
2. That I am a Jesuit, or one of the Society of Jesus.

3. That I have returned to my country to exercise the ordinary acts of my calling. None of these things can be treason.”

One of the judges then said, “Merely being a priest or Jesuit is not treason, but what makes you a traitor is your returning to this kingdom against the law.”

“If to be a priest is no treason,” said Fr. Walpole, “the functions of a priest cannot be treason either.”

“But,” said the judge, “if a priest should conspire against the person of his prince, would that not be treason?”

“Yes,” replied Fr. Walpole, “but then neither his being a priest nor the following of his duties as a priest would make him a traitor.”

“Well,” said the judge, “you have been with the King of Spain and you have conversed with Parsons and Holt and other rebels, and you have returned to this country contrary to the laws, therefore you cannot deny you are a traitor.”

“Neither of my actions can be treated as treason,” replied the priest.

He was then asked if he was ready to make his submission to the Queen in matters of religion as required by the laws of England. Fr. Walpole replied that there was nothing to which he would not willingly submit provided it be not against God. As for the Queen, he prayed every day for Her Majesty.

So that people might not be impressed by the prisoner’s words and arguments, the judges thought fit to put an end to the trial, so the jury was directed to bring in a verdict of guilty.

Before the jury went out, Fr. Walpole addressed them as follows:

“Gentlemen of the Jury, I confess most willingly that I am a priest and that I am a Jesuit, and that I came over here in order to convert my country to the Catholic Faith. All this I will never deny.”

The jury then went out but returned very quickly with the verdict of guilty. This was on Thursday, April 3rd.

Fr. Walpole received sentence on the following Saturday, and was told to prepare himself for death on Monday the 7th of the same month. On that day he was drawn to the place of execution with Fr. Rawlins who was appointed to suffer first. When Fr. Rawlins had been hanged and his body was being quartered, they showed it to Fr. Walpole, offering him his life if he would but conform, which offer he rejected.

Being asked what he thought of the Queen’s spiritual supremacy, he declared he could not acknowledge it. His persecutors had not the patience to hear any more, so Fr. Walpole was turned off the ladder and the complete sentence was carried out upon him. The spectacle drew tears from the eyes of a great part of the beholders. This martyrdom took place at York on April 7th, 1595.

St. Edmund Arrowsmith SJ, Priest

Edmund Arrowsmith was born five miles from Warrington and seven miles from Wigan. Both his parents were Catholics who suffered greatly for their religion. In December 1605, Edmund went to Flanders and was received into the English College at Douay. On December 9th, 1612, he was made a priest and the following year he was sent on the English mission.

In England he worked very hard in his own county of Lancashire for about eleven years, and in 1624 entered the Society of Jesus. In 1622 he had been apprehended and imprisoned in Lancaster, but was afterwards pardoned and released.

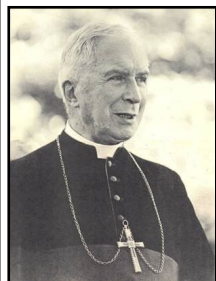
Just before the summer assizes of 1628, he was again apprehended and committed to the common jail for not taking the oaths and on suspicion of being a priest and a Jesuit. On August 26th he appeared before Sir Henry Yelverton for trial amongst felons and other malefactors. As soon as Judge Yelverton set eyes on Fr. Arrowsmith, he shouted, "Sirrah, are you a priest?" Making the sign of the cross upon himself he answered: "I would to God I were worthy." The judge repeated the question, and Fr. Arrowsmith made his second answer: "I would I were." Then the judge asked him: "Are you then no priest?" to which the prisoner remained silent. Addressing the jury the judge said, "You may plainly see he is a priest." Just then one of the Justices of the Peace, who was a minister, whispered in the judge's ear that if some steps were not soon taken, the prisoner would make half Lancashire papist. On hearing this the prisoner humbly moved that he might be allowed to defend his faith in disputation against any one who would oppose him. The judge immediately stifled this proposition and told him he must die. "And you, my Lord," said the prisoner, "must die too." At this the judge was much enraged and called the prisoner a dangerous seducer. Fr. Arrowsmith was then taken from the bar and kept in the darkest dungeon in Lancaster Castle.



St Edmund Arrowsmith's vestments and travelling Mass kit (Stonyhurst College, UK).

Whilst he was thus incarcerated, the judge drew up two indictments against him, one for being a "persuader in religion". The jury found Fr. Arrowsmith guilty of high treason and sentence was pronounced upon him in the usual form. When the prisoner heard the sentence he fell down on his knees and exclaimed *Deo Gratias*. The judge ordered that the prisoner should be loaded with the heaviest irons in the castle, and this was done. In spite of torture the prisoner sat in his dark dungeon making preparations for his passage to a better world.

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



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An Interview with Archbishop Marcel Lefebvre Given in the United States, 1978



[From the source above: "The following interview with the archbishop was to have been published in 1978 by a leading American Catholic publication. However, the U.S. Conference of Catholic Bishops threatened the publication's publisher with excommunication and decreed virtual extinction for the publication itself if the interview were run. In fact, the bishops ordered that no Catholic publication could run this interview with Archbishop Lefebvre. An edited version of the interview was finally published in The Spotlight, a weekly newspaper in Washington, D.C., in its issue of July 18, 1988. The complete and unedited interview is transcribed below."]

You have debated and taken part in the deliberations of the Second Vatican Council, have you not?

Yes.

Did you not sign and agree to the resolutions of this council?

No. First of all, I have not signed all the documents of Vatican II because of the last two acts. The first, concerned with "Religion and Freedom," I have not signed. The other one, that of "The Church in the Modern World," I also have not signed. This latter is in my opinion the most oriented toward modernism and liberalism.

Are you on record for not only not signing the documents but also on record to publicly oppose them?

Yes. In a book which I have published in France, I accuse the council of error on these resolutions, and I have given all the documents by which I attack the position of the council, principally the two resolutions concerning the issues of "Religion and Freedom," and "The Church in the Modern World".

Why were you against these decrees?

Because these two resolutions are inspired by liberal ideology which former popes described to us, that is to say, a religious licence as understood and promoted by the Freemasons, the humanists, the modernists and the liberals.

Why do you object to them?

This ideology says that all cultures are equal, all religions are equal, that there is not a one and only true faith. All this leads to the abuse and perversion of freedom of thought. All these perversions of freedom that were condemned throughout the centuries by all the popes have now been accepted by the council of Vatican II.

Who placed these particular resolutions on the agenda?

I believe there were a number of cardinals assisted by theological experts who were in agreement with liberal ideas.

Who, for example?

Cardinal [Joseph] Frings from Germany, Cardinal [Franz] Koenig [from Austria]. These personalities had already gathered and discussed these resolutions before the Council, and it was their precise aim to make a compromise with the secular world, to introduce Illuminist and Modernist ideas into the Church doctrines.

Were there any American Cardinals supporting these ideas and resolutions?

I do not recall their names at present, but there were some. However, a leading force in favour of these resolutions was Father John Courtney Murray.

What part has he played?

He has played a very active part during all the deliberations and drafting of these documents.

Did you let the Pope [Paul VI] know of your concern and disquiet regarding these resolutions?

I talked to the Pope. I talked to the Council. I made three public interventions, two of which I filed with the secretariat. Therefore, there were five interventions against these resolutions of Vatican II. In fact, the opposition led against these resolutions was such that the Pope attempted to establish a commission with the aim of reconciling the opposing parties within the Council. There were to be three members, of which I was one.

When the liberal cardinals learned that my name was on this commission, they went to see the Holy Father and told him bluntly that they would not accept this commission and that they would not accept my presence on this commission. The pressure on the Pope was such that he gave up the idea.

I have done everything I could to stop these resolutions which I judge contrary and destructive to the Catholic Faith.

The Council was convened legitimately, but it was for the purpose of putting all these ideas through.

Were there other Cardinals supporting you?

Yes. There was Cardinal [Ernesto] Ruffini [of Palermo], Cardinal [Giuseppe] Siri [of Genoa] and Cardinal [Antonio] Caggiano [of Buenos Aires].

Were there any bishops supporting you?

Yes. Many bishops supported my stand.

How many bishops?

There were in excess of 250 bishops. They had even formed themselves into a group for the purpose of defending the true Catholic Faith.

What happened to all of these supporters?

Some are dead; some are dispersed throughout the world; many still support me in their hearts but are frightened to lose the position which they feel may be useful at a later time.

Is anybody supporting you today [1978]?

Yes. For instance, Bishop Pintonello from Italy, Bishop de Castro Mayer from Brazil. Many other bishops and cardinals often contact me to express their support but wish at this date to remain anonymous.

What about those bishops who are not liberals but still oppose and criticise you?

Their opposition is based on an inaccurate understanding of obedience to the pope. It is, perhaps, a well-meant obedience that could be traced to the 'ultramontane' obedience of the last century which in those days was good because the popes were good. However, today, it is a blind obedience that has little to do with a practice and acceptance of true Catholic Faith.

At this stage, it is relevant to remind Catholics all over the world that obedience to the pope is not a primary virtue. The hierarchy of virtues starts with the three theological virtues of Faith, Hope and Charity, followed by the four cardinal virtues of Justice, Temperance, Prudence and Fortitude. Obedience is a derivative of the cardinal virtue of Justice. Therefore it is far from ranking first in the hierarchy of virtues.

Certain bishops do not wish to give the slightest impression that they are opposed to the Holy Father. I understand how they feel. It is evidently very unpleasant, if not very painful.

Do you suggest that the Holy Father accepts these particular ideas?

Yes. He does. But it is not only the Holy Father. It is a whole trend. I have mentioned to you some of the cardinals involved in these ideas. More than a century ago, secret societies, the Illuminati, humanists, modernists and others, of which we have now all the texts and proofs, were preparing for a Vatican Council in which they would infiltrate their own ideas for a humanist church.

Do you suggest that some cardinals could have been members of such secret societies?

This is not a very important matter at this stage whether they are or not. What is very important and grave is that for all intents and purposes, they act just as if they were agents or servants of humanist secret societies.

Do you suggest that these cardinals could have taken up such ideas deliberately or were they given the wrong information or were they duped or a combination of all?

I think that humanist and liberal ideas spread throughout the 19th and 20th centuries. These secular ideas were spread everywhere, in government and churches alike. These ideas have penetrated in the seminaries and throughout the Church, and today the Church wakes up finding itself in a liberal straitjacket.

This is why one meets liberal influence that has penetrated all strata of secular life during the last two centuries, right inside the Church. Vatican Council II was engineered by liberals; it was a liberal council; the Pope is a liberal and those who surround him are liberals.

Are you suggesting that the Pope is a liberal?

The Pope has never denied that he was a liberal.

When did the Pope indicate that he was a liberal?

The Pope stated on many occasions that he was in favour of modernist ideas, in favour of a compromise with the world. In his own words, it was necessary "to throw a bridge between the Church and the secular world."

The Pope said that it was necessary to accept humanist ideas, that it was necessary to discuss such ideas; that it was necessary to have dialogues.

At this stage, it is important to state that dialogues are contrary to the doctrines of the Catholic Faith. Dialogues presuppose the coming together of two equal and opposing sides; therefore, in no way could [dialogue] have anything to do with the Catholic Faith. We believe and accept our faith as the only true Faith in the world. All this confusion ends up in compromises which destroy the Church's doctrines, for the misfortune of mankind and the Church alike.

You have stated that you know the reason for the decline in church attendance and lack of interest in the Church today, which you reportedly attributed to the resolutions of Vatican II. Is that correct?

I would not say that Vatican II would have prevented what is happening in the Church today. Modernist ideas have penetrated everywhere for a long time and that has not been good for the Church. But the fact is that some members of the clergy have professed such ideas, that is to say the ideas of perverted freedom, in this case, licence.

The idea that all truths are equal, all religions are the same, consequently, all moralities are the same, that everybody's conscience is equal, that everybody can judge theologically what he can do, all these are really humanist ideas of total licence with no discipline of thought whatever, which leads to the position that anybody can do whatever he likes. All of this is absolutely contrary to our Catholic Faith.

You have said that most of these theological counsellors and experts only pretend that they are representing the majority of the people, that in fact the people are really not represented by these liberal theologians. Could you explain?

By "majority of the people," I mean all the people who honestly work for a living. I mean the people on the land, people of common sense in contact with the real world, the lasting world. These people are the majority of the people, who prefer traditions and order to chaos. There is a movement of all these people throughout the world, who are slowly coalescing in total opposition to all the changes that were made in their name, of their religion.

These people of good will have been so traumatised by these dramatic changes that they are now reluctant to attend church. When they go into a modernist church, they do not meet what is sacred, the mystical character of the Church, all that is really divine. What leads to God is divine and they no longer meet God in these churches. Why should they come to a place where God is absent?

People perceive this very well and the liberal cardinals and their advisers have seriously underestimated the loyalty of the majority to their true Faith. How [else] can you explain that as soon as we open a traditional chapel or church, everybody rushes in from everywhere? We have standing room only. The Masses go on all day to accommodate the faithful. Why? Because they find once again what they need: the sacred, the mystical, the respect for the sacred.

For instance, you would see at the airport different people who were not there to meet me coming to the priests who were there to meet me, shaking their hands, total strangers. Why? Because where people find a priest, a real priest, a priest that behaves like a priest, who dresses like a priest, they are attracted to him immediately and follow him. This happens here in the United States, it happens in Europe and everywhere in the world. People in the street coming to greet a priest; they come to congratulate him out of the blue and tell him how glad they are to see a real priest, to tell him how glad they are that there are still some priests.

Do you suggest that clothes and habit make a difference in the quality of the priest?

Habits and clothing are, of course, only a symbol, but it is to what this symbol represents that people are attracted, not, of course, the symbol itself.

Why do you appear to attach such importance to the rituals of the Tridentine Mass?

We certainly do not insist on rituals just for the sake of rituals but merely as symbol of our faith. In that context, we do believe they are important. However, it is the substance and not the rituals of the Tridentine Mass that has been removed.

Could you be more specific?

The new Offertory prayers do not express the Catholic notion of the sacrifice. They simply express the concept of a mere partaking of bread and wine. For instance, this Tridentine Mass addressed to God the prayer: "Accept O Holy Father, heavenly and eternal God, this Immaculate Victim, which your unworthy servant offers to you, my living and true God to atone for my numberless sins, offences and negligences." The New Mass says: "We offer this bread as the bread of life." There is no mention of sacrifice or victim. This text is vague and imprecise, lends itself to ambiguity and was meant to be acceptable to Protestants. It is, however, unacceptable to the true Catholic Faith and doctrine. The substance has been changed in favour of accommodation and compromise.

Why do you appear to attach such importance to the Latin Mass rather than the vernacular Mass approved by Vatican Council II?

First the question of the Latin Mass is a secondary question under certain circumstances. But under another aspect it is a very important question. It is important because it is a way to fix the word of our Faith, the Catholic dogma and doctrines. It is a way of not changing our Faith because in translations affecting these Latin words, one does not render exactly the truth of our Faith as it is expressed and embodied in Latin. It is indeed very dangerous because little by little one can lose the Faith itself. These translations do not reflect the exact words of the Consecration. These words are changed in the vernacular.

Could you give me an example?

Yes. For instance, in the vernacular, it is said that the Precious Blood is shed "for all", when in the Latin text (even the latest, revised Latin text), it says the Precious Blood is "for many" and not "for all." All is certainly different from many. This is only a minor example that illustrates the inaccuracies of current translations. (Several popes have explained the difference in doctrine: "for all" speaks of the sufficiency of Christ's Blood to save all, but at the Last Supper He chose with good reason to say "for many", to refer to the efficiency of His Precious Blood, which, through the Mass, will actually save many, not all. Cf. Catechism of the Council of Trent.)

Could you quote a translation that would actually contradict Catholic dogma?

Yes. For example, in the Latin text, the Virgin Mary is referred to as "Semper Virgo," "always virgin" [*more often rendered as "ever Virgin," which means the same - The Recusant*]. In all the modern translations, the word "always" has been deleted. This is very serious because there is a great difference between "virgin" and "always virgin." It is most dangerous to tamper with translations of this kind.

Latin is also important to keep the unity of the Church, because when one travels, and people travel more and more into foreign countries these days, it is important for them to find the same echoes that they have heard from a priest at home, whether in the United States, South America, Europe, or any other part of the world.

They are at home in any (Catholic) church. It is their Catholic Mass that is being celebrated. They have always heard the Latin words since childhood, their parents before them, and their grandparents before them. It is an identifying mark of their Faith. Now, when they go into a foreign church, they don't understand a word. Foreigners who come here don't understand a word. What is the good of going to a Mass in English, Italian or Spanish when no one can understand a word?

But wouldn't most of these people understand Latin even less? What is the difference?

The difference is that the Latin of the Catholic Mass has always been taught through religious instruction since childhood. There have been numerous books on the matter. It has been taught throughout the ages; it is not that difficult to remember.

Latin is an exact expression which has been familiar to generations of Catholics. Whenever Latin is found in a church, it immediately creates the proper atmosphere for the worship of God. It is the distinctive tongue of the Catholic faith which unites all the Catholics throughout the world regardless of their national tongue.

They are not disoriented or baffled. They say: "This is my Mass, it is the Mass of my parents, it is the Mass to follow, it is the Mass of our Lord Jesus Christ, the eternal and unchanging Mass." Therefore from the point of view of unity, it is a very important symbolic link; it is a mark of identity for all Catholics.

But it is far more serious than simply a change of tongue. Under the spirit of Ecumenism, it is an attempt to create a rapprochement with the Protestants.

What proof do you have of this?

It is quite evident because there were five Protestants [*in fact, six - The Recusant*] who assisted in the reform of our Liturgy. The Archbishop of Cincinnati, who was present during these deliberations, said that not only these five Protestants were present, but also they took a very active part in the debates and participated directly in the reform of our Liturgy.

Who were these Protestants?

They were Protestant ministers representing different Protestant denominations who were called by Rome to participate in the reform of our Liturgy which shows clearly that there was a purpose to all this. They were Dr. George, Canon Jasper, Dr. Sheperd, Dr. Smith, Dr. Koneth and Dr. Thurian. Msgr. Bugnini [*who was in charge of them, having been appointed by Paul VI to create the New Mass - The Recusant*] did not hide this purpose. He spelled it out very clearly. He said, "We are going to make an Ecumenical Mass as we have made an Ecumenical Bible."

All this is very dangerous because it is our Faith that is attacked. When a Protestant celebrates the same Mass as we do, he interprets the text in a different way because his faith is different. Therefore, it is an ambiguous Mass. It is an equivocal Mass. It is no longer a Catholic Mass.

What Ecumenical Bible are you referring to?

There is an Ecumenical Bible made two or three years ago which was recognised by many bishops. I do not know whether the Vatican publicly endorsed it, but it certainly did not suppress it because it is used in many dioceses. For instance, two weeks ago, the Bishop of Fribourg in Switzerland had Protestant pastors explaining this Ecumenical Bible to all the children of Catholic schools. These lessons were the same for Catholics and Protestants. What has this Ecumenical Bible to do with the Word of God? Since the Word of God cannot be changed, all this leads to more and more confusion. When I think that the Archbishop of Houston, Texas, will not allow Catholic children to be confirmed unless they go with their parents to follow a 15 day instruction course from the local rabbi and the local Protestant

minister. If the parents refuse to send their children to such instructions, they [the children] cannot get confirmed. They have to produce a signed certificate from the rabbi and the Protestant minister that both the parents and the children have duly attended the instruction, and only then can they (the children) be confirmed by the bishop. These are the absurdities with which we end up when we follow the liberal road. Not only this, but now we are even reaching the Buddhists and the Moslems. Many bishops were embarrassed when the representative of the pope was received in a shameful manner by the Moslems recently.

What happened?

I do not recall all the specific details, but this incident happened in Tripoli, Libya, where the representative of the pope wanted to pray with the Moslems. These Moslems refused and went about their separate ways and prayed in their fashion, leaving the representative high and dry, not knowing what to do. This illustrates the naivety of these liberal Catholics who feel that it is enough to go and talk to these Moslems, for them to accept immediately a compromise of their own religion.

The mere fact of wanting to have a close relationship with the Moslems for the purpose only attracts the contempt of the Moslems toward us. It is a well-known fact that Moslems will never change anything of their religion; it is absolutely out of the question.

If the Catholics come to equate our religion with theirs, it only leads to confusion and contempt which they take as an attempt to discredit their religion and not caring about our religion. They are far more respectful of anyone who says that "I am a Catholic; I cannot pray with you because we do not have the same convictions." This person is more respected by the Moslems than the one who says that all the religions are the same; that we all believe the same things; we all have the same faith. They feel this person is insulting them.

But doesn't the Koran display moving verses of praise toward Mary and Jesus?

Islam accepts Jesus as a prophet and has great respect for Mary, and this certainly places Islam nearer to our religion than say, for instance, Judaism, which is far more distant from us. Islam was born in the 7th century and it has benefited to some degree from the Christian teachings of those days.

Judaism, on the other hand, is the heir to the system that crucified our Lord, and the members of this religion, who have not converted to Christ, are those who are radically opposed to our Lord Jesus Christ. For them, there is no question whatever of recognising our Lord. They are in opposition to the very foundation and existence of the Catholic Faith on this subject.

However, we cannot both be right. Either Jesus Christ is the Son of God and the Lord and Saviour or he is not. This is one case where there can not be the slightest compromise without destroying the very foundation of Catholic Faith. This does not only apply to religions that are directly opposed to the divinity of Jesus Christ as the Son of God but also to religions that, without opposing Him, do not recognise Him as such.

Therefore you are very sure and dogmatic on this point?

Completely dogmatic. For example, the Moslems have a very different way to conceive God than we have. Their conception of God is very materialistic. It is not possible to say that their God is the same as our God.

But isn't God the same God for all the people of the world?

Yes. I believe that God is the same God for the whole universe according to the Faith of the Catholic Church. But the conception of God differs greatly from religion to religion. Our Catholic Faith is the one and only true Faith. If one does not believe in it absolutely, one cannot claim to be a Catholic. Our Faith is the one that in the world we cannot compromise in

any way. God as conceived by the Moslems says: 'When you go to paradise, you will be a hundred times richer than you are now on earth. This also applies to the number of wives that you have here on earth.' This conception of God is hardly what our Lord and Saviour is about.

Why do you attach more importance to Pope St. Pius V than to Pope Paul VI? After all, both are equally pope. Do you not accept the doctrine of papal infallibility? Do you feel that this doctrine applies more to one than the other?

I feel on the one hand that Pope St. Pius V wanted to engage his infallibility because he used all the terms that all the popes traditionally and generally used when they want[ed] to manifest their infallibility. On the other hand, Pope Paul VI said, himself, that he didn't want to use his infallibility.

When did he indicate that?

He indicated this by not pronouncing his infallibility on any matter of faith as other popes have done throughout history. None of the decrees of Vatican II were issued with the weight of infallibility. Further, he has never engaged his infallibility on the subject of the Mass. He has never employed terms that have been employed by Pope St. Pius V when he [Paul VI] decided to allow this new Mass to be foisted on the faithful. I cannot compare the two acts of promulgation because they are completely different.

Has Pope Paul VI ever said that he did not believe in papal infallibility?

No. He never actually said this categorically. But Pope Paul VI is a liberal and he does not believe in the fixity of dogmas. He does not believe that a dogma must remain unchanged forever. He is for some evolution according to the wishes of men. He is for changes that have originated in humanist and modernist sources, and this is why he has so much trouble in fixing a truth forever. In fact, he is loath to do so personally and he is very ill at ease whenever such cases have arisen. This attitude reflects the spirit on modernism. The Pope has never employed his infallibility in the matter of Faith and Morals to date. (Ed. i.e. this regards the solemn and extraordinary infallibility).

Has the Pope stated himself that he was a liberal or modernist?

Yes. The Pope has manifested this in the Council, which is not a dogmatic Council. He has also clearly stated so in his encyclical called "Ecclesiam Suam." He has stated that his encyclicals would not define matters but he wished that they would be accepted as advice and lead to a dialogue. In his Credo, (Ed. ie. the celebrated conservative profession of Faith Credo of the People of God, 1968), he said that he did not wish to employ his infallibility, which clearly shows where his leanings are.

Do you feel that this evolution toward dialogue is what allows you to be in disagreement with the Pope?

Yes. From the liberal standpoint they should allow this dialogue. When the Pope does not use his infallibility on the subject of Faith and Morals, one is very much freer to discuss his words and his acts. From my point of view, I am bound to oppose what has taken place because it subverts the infallible teachings of the popes over 2,000 years. I am, however, not in favour of such dialogues because one cannot seriously dialogue about the truth of the Catholic Faith. So really this is an inverted dialogue that is forced upon me.

What would happen if the Pope suddenly utilised his infallibility to order you to obey him? What would you do?

In the measure where the Pope would employ his infallibility as the successor of St. Peter in a solemn manner, I believe that the Holy Spirit would not allow the Pope to be in error at this very moment. Of course, I would heed the Pope then.

But if the Pope invoked his infallibility to back the changes you so strongly object to now, what would your attitude be then?

The question does not even arise, because, fortunately, the Holy Ghost is always there, and the Holy Ghost would make sure that the Pope would not use his infallibility for something that would be contrary to the doctrine of the Catholic Church. It is for this very reason that the Pope does not employ his infallibility because the Holy Ghost would not allow such changes to take place under the imprimatur of infallibility.

What if this should happen?

It is inconceivable, but if it did, the Church would cease to exist. That would mean there would be no God, because God would be contradicting Himself, which is impossible.

Isn't the fact that Pope Paul VI occupies the seat of St. Peter enough for you to heed whatever the pontiff as the Vicar of Christ on earth asks you to do, just as other Catholics do?

Unfortunately, this is an error. This is a misconception of papal infallibility, for since the Council of Vatican I, when the dogma of infallibility was proclaimed (1870), the pope was already infallible. This was not a sudden invention. Infallibility was then far better understood than it is now because it was well known then that the pope was not infallible on everything under the sun.

He was only infallible in very specific matters of faith and morals.

At that time, many enemies of the Church did all they could to ridicule this dogma and propagate misconceptions. For example, the enemies of the Church said to the unknowing and naïve that if the pope said that a dog was a cat, it was the duty of Catholics to blindly accept this position without any question.

Of course this was an absurd interpretation and the Catholics knew that. This time the same enemies of the Church, now that it serves their purpose, are working very hard to have whatever the pope says accepted, without question, as infallible, almost as if his words were uttered by our Lord Jesus Christ himself. This impression, although widely promoted, is nevertheless utterly false.

Infallibility is extremely limited and only bearing on very specific cases, which Vatican I has very well defined and detailed. It is not possible to say that whenever the pope speaks he is infallible. The fact is that this Pope is a liberal, that all this liberal trend has taken place at the Council of Vatican II, and created a direction for the destruction of the Church; a destruction which one expects to happen any day.

After all of these liberal ideas were infiltrated in the seminaries, the catechisms, and all the manifestations of the Church, I am now being asked to align myself with these liberal ideas. Because I have not aligned myself with these liberal ideas that would destroy the Church, there are attempts to suppress my seminaries. And it is for this reason that I am asked to stop ordaining priests.

Enormous pressure is being exerted on me to align myself and to accept this orientation of destruction of the Church, a path I cannot follow. I do not accept to be in contradiction with what the popes have asserted for 20 centuries. Either my supporters and I obey all the popes who have preceded us, or we obey the present Pope. If we do [obey the present Pope, i.e. Paul VI], we then disobey all the popes that have preceded us. Finally we end up disobeying the Catholic Faith and God.

But as the bishops [of old] obeyed the popes of their days, shouldn't you obey the pope of your day?

The bishops do not have to obey the humanist orders that contradict Catholic Faith and doctrine as established by Jesus Christ and all the various popes throughout the centuries.

So then are you deliberately choosing to disobey the present Pope?

It has been a soul-searching and painful choice because events have really made it a choice of whom you disobey rather than whom you obey. I am making this choice without doubt or hesitation. I have chosen to disobey the present Pope so that I could be in communion with 262 [former] popes.

Your independence has been attributed by several observers to a tradition of Gallicanism.

On the contrary, I'm completely Roman and not at all Gallican. I'm for the pope as successor of St. Peter in Rome. All we ask is that the Pope be, in fact, St. Peter's successor, not the successor of J.J. Rousseau, the Freemasons, the humanists, the modernists and [the] liberals.

Since you have said that these ideas have been widely spread and accepted throughout the world, including within the Church, do you not consider you are taking on too much? How do you expect the Society of St Pius X to counteract such a trend against what would appear overwhelming odds?

I trust Our Lord the Saviour. The priests of the Society of St. Pius X trust Our Lord and I have no doubt that God is inspiring us all. All those who fight for the true Faith have God's full support. Of course, compared to the liberal machine, we are very small. I could die tomorrow, but God is allowing me to live a little longer so that I can help others in fighting for the true Faith. It has happened before in the Church. True Catholics had to work for the survival of the Faith under general opprobrium and persecution from those who pretended to be Catholics. It is a small price to pay for being on the side of Jesus Christ.

When did this happen?

It happened with the very first Pope! St. Peter was leading the faithful into error by his bad example of following Mosaic Laws. St. Paul refused to obey this error and led the opposition to it. St. Paul was humbly listened to, and St. Peter rescinded his error (Galations II).

In the fourth century, St. Athanasius refused to obey Pope Liberius's orders. At that time, the Church had been infiltrated by the ideas of the Arian heresy and the pope had been pressured to go along with them. St. Athanasius led the opposition against this departure from Church doctrine.

He was attacked mercilessly by the hierarchy. He was suspended. When he refused to submit, he was excommunicated. The opposition to the heresy finally built up momentum, and at the death of Pope Liberius, a new pope occupied St. Peter's seat. He recognised the Church's indebtedness to St. Athanasius. The excommunication was lifted, and the saint was recognised as a saviour of the Church and canonised.

In the seventh century, Pope Honorius I favoured the Monothelite heresy, with the proposition that Jesus Christ did not possess a human will and hence was not a true man. Many Catholics who knew the Church doctrines refused to accept this and did everything they could to stop the spread of this heresy.

The Council of Constantinople condemned Honorius I in 681 and anathematised him. There are many more examples of this nature when true Catholics stood up against apparent great odds, not to destroy or change the Church but to keep the true Faith.

I do not consider the odds overwhelming. One of the major aims of our Society is to ordain priests, real priests, so that the Sacrifice of the Mass will continue; so that the Catholic Faith will continue. Of course some bishops attack and criticise us. Some try to thwart our mission. But this is all only temporary because when all their seminaries will be empty, (they are almost empty now), what will the bishops do? Then there will be no more priests.

Why do you think there will be no more priests?

Because the seminaries of today are not teaching anything about the making of a priest; they teach liberal psychology, sociology, humanism, modernism and many other sciences and semi-sciences that are either contrary to Catholic doctrine or have nothing whatever to do with Church teachings or with what a priest should know. As for Catholic teachings, they are hardly being taught in today's seminaries.

What is being taught in the seminaries today?

For instance, in a New York seminary, theology professors are teaching seminarians that, "Jesus did not necessarily see what the result of His death of the Cross would be"; that: "No-one is so thoroughly consistent that he does not say something that disagrees with what he said in the past. This even applies to Jesus"; that, "Joseph may have been the natural father of Christ"; and another professor teaches that: "One psychiatrist recommends extra-marital sexual relations as a cure for impotence, I am open in this area and not closed to possibilities."

Are these statements documented and on record?

Yes.

Have they been brought to the attention of the hierarchy?

On numerous occasions.

Has the hierarchy made any attempt to stop such and similar teachings?

Not to my knowledge.

Do you ever feel alone and isolated?

How can I feel alone when I am in communion with 262 popes and the whole of the Catholic Faith? If you mean alone among other bishops, the answer is no. Hardly a day goes by that I [do not] receive some communication from some bishops, some priests, some laymen from different parts of the world expressing support and encouragement.

Why do they not come out publicly and support you?

As I have mentioned previously, many (bishops) feel that they want to keep their positions so they can be in a position to do something about it should the occasion arise.

Does your stand separate you further from other Christian denominations?

Not at all. Only five days ago, some Orthodox heads came to see me to express their support for our stand.

Why should they express support when in fact you say that you are right and they are wrong?

It is precisely because my stand is unequivocal that they support me. Many other Christian denominations have always looked at Rome as something of a stabilising anchor in a tumultuous world. Whatever happened, they felt, Rome was always there, eternal, unchanging. This presence gave them comfort and confidence.

Even more surprising are the Islamic leaders who have warmly congratulated me on my stand even though they fully know that I do not accept their religion.

Would not Christian charity try to avoid solidifying differences and divisions that could be healed?

Differences and divisions are part of this world. The unity of the Church can only be gained by example and unswerving commitment to our Catholic Faith. Charity starts with loyalty to one's Faith.

What makes you believe that significant numbers of Orthodox, Protestants or Moslems support you?

Apart from direct, frequent contact these people have made with me, there was, for example, an extensive survey conducted by a reputable newspaper in Paris, and they have surveyed members of these various denominations. The result was that far from finding our faith offensive or threatening to them, they admired the unequivocal stand we are taking.

On the other hand, they show utter contempt for all those liberal Catholics who were trying to make a mishmash of our Catholic Faith as well as their religion.

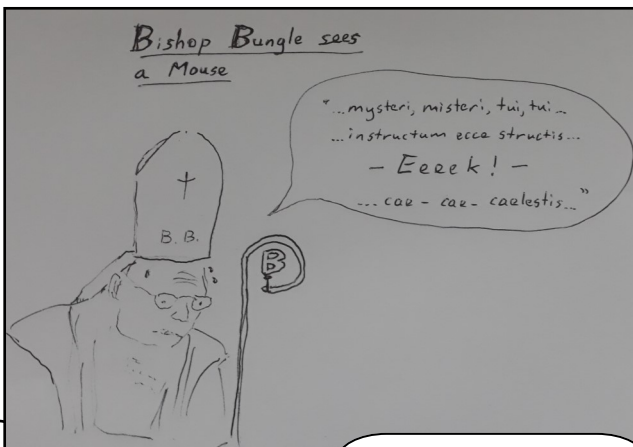
Has not the Pope invited you to be reconciled? Have you accepted this invitation?

I requested to see the Pope last August. The Pope refused unless I signed a statement accepting unconditionally all the resolutions of Vatican II. (He was even asked to accept all the post-conciliar "orientations" - *Spotlight*). I would very much like to see the Pope, but I cannot sign resolutions paving the way for the destruction of the Church.

How can you be loyal to the Church and disobedient to the Pope?

One must understand the meaning of obedience and must distinguish between blind obedience and the virtue of obedience. Indiscriminate obedience is actually a sin against the virtue of obedience.

So we disobey in order to practice the virtue of obedience rather than submit to unlawful commands contrary to Catholic moral teachings; all one has to do is to consult any Catholic theology books to realise we are not sinning against the virtue of obedience.



"...Greg Taylor of the Recusant claims there are at least seven errors in the 16 word form as pronounced by Bishop Webster. Mr. Taylor even takes the sound 'eek' and turns it into a Latin word 'hic' meaning 'this.' "

(Mr. Stephen Kaldawi, trying desperately [to defend](#) Bishop Bungle and Fr. Pfeiffer.)

No, the SSPX has not altered course for the better under a new Superior General. If very little has been heard from him during the past year or two, that is not necessarily a good sign: things are much the same as ever, rotten on the inside and dying. In case anyone wishes to make absolutely certain, however, and to see for himself, here is:

A little look at the SSPX's recent: “Interview with The Superior General”

Source: <https://fsspx.uk/en/news-events/news/interview-superior-general-61063>

Remember that the current Superior General is no longer Bishop Fellay, but Fr. Pagliarini. Father who? Exactly. When he was appointed in 2018, more than two years ago, cynics at the time said that he would be a figurehead only ‘Superior,’ and that the same people would hold power behind the scenes. Well? How are things looking now?

Still. Lest anyone say that we haven’t tried to give the man his fair say, here he is in his own words, in an interview published in October 2020.

“THE FIFTY YEARS OF THE SSPX

1. DIC1: What does the fiftieth anniversary of the SSPX represent for Tradition?

First of all, this jubilee is an opportunity for us to thank Divine Providence for all that it has granted us during these fifty years, because a work that was not from God would not have withstood the wear and tear of time. It is firstly to Him that we must attribute all this.

But also, and above all, this jubilee is an opportunity for us to reinvigorate our fidelity to what we have received. Indeed, after so many years, there can be an understandable weariness. It is therefore a question of rekindling our fervour in the battle to establish the reign of Christ the King. Firstly, may he reign in our souls, and then, secondly, around us. It is on this particular point that we must work, following the example of His Grace Archbishop Lefebvre.”

Talk is cheap. As we shall see throughout this interview, fine words are very easy to throw out, but how do the actions of the modern SSPX match up to them? How, for instance, are they “following the example of His Grace Archbishop Marcel Lefebvre?

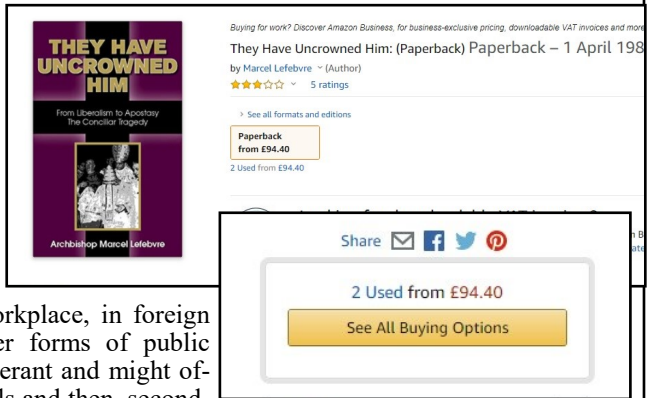
- During the last years of his life, Archbishop Lefebvre denounced the Second Vatican Council and all its rotten fruits in the strongest terms, in written interviews, in his sermons - at practically every opportunity, in fact. Does the SSPX do the same?
- Archbishop Lefebvre regarded the then– Cardinal Ratzinger as perhaps the most dangerous man in the Church, a man who might look conservative on the outside, but who is every bit a liberal on the inside; a man with a track record of destroying Traditional communities and making them modern and conciliar again; a quintessential modernist who could not be trusted. Does the SSPX regard (“Pope Emeritus”) Benedict XVI in the same way, or has it not rather spent most of the past decade singing his praises and trying to hide how dangerous he really is?
- Archbishop Lefebvre regarded the new rites, particularly of priestly ordination and episcopal consecration, as doubtful. Does the modern SSPX so regard them? Do they not rather regard them as all valid, and will conditionally ordain a priest from the conciliar church only if he insists, and only to keep one or two overscrupulous faithful quiet, not

because they entertain the slightest doubt about the validity of the new rites? (Remember, for instance, the case of Mgr. Charles “New Coke” Byrnes in Ridgefield, CT, who was appointed SSPX prior without ever having been conditionally ordained).

- Archbishop Lefebvre condemned the new 1983 Code of Canon Law, saying that it was a fruit of the Council, the Vatican II revolution translated into law; the SSPX now officially accept the new Code. Likewise Archbishop Lefebvre condemned in the strongest terms the modernist 1989 “Oath of Fidelity” - the SSPX officially accepted it in 2012 (See ‘Doctrinal Declaration,’ footnote 1 - an official acceptance which to this day has never been retracted).
- Archbishop Lefebvre had more than once publicly expressed his support for so-called ‘right wing regimes’ in Europe (Franco, Salazar...) as well as Latin America. He visited the grave of Marshal Phillipe Pétain on the Isle d’Yeu on the anniversary of that man’s death and wrote positively about what a good leader France had lost. He was prosecuted in court by the Judaeo-Masonic ‘LICRA’ (the equivalent of the ADL or SPLC) for his public warnings against Islamic immigration, and yet never once apologised or sought to appease his enemies. The modern SSPX, by contrast, has not ceased to apologise, to pander, to grovel and to seek to appease those same forces of political correctness and censorship.

As for the “reign of Christ the King” - we make the same criticism which we have made in these pages so many times before. Why is it not referred to as the “Social Reign of Christ the King”..? That one little word is important: in it lies the distinction between the Catholic Faith on the one hand, which is apostolic and which seeks to make whole nations and whole societies Catholic and on the other hand the liberal, pluralist idea long promoted by the Protestants and more recently favoured by the modernists, whereby Christ is allowed to reign in your heart, in your private home and even in your immediate circle of friends and relatives. But there is never any mention of Him reigning publicly in the constitution, in Parliament, in the law courts, in the economy, in the workplace, in foreign and domestic policy and in other forms of public life... after all, that would be intolerant and might offend someone! “Firstly...in our souls and then, secondly, around us” - does that sound like the former or the latter? How about, “thirdly, in the constitutions and public life of our countries”..? Did he forget that last bit, perhaps?

Let us ask ourselves again - which concept of Christ’s Kingship did Archbishop Lefebvre support and promote? The “me and my immediate circle of family and friends” version, or the “we need to conquer our countries for Christ and make them officially Catholic” version? And which one does the modern SSPX support and promote? Lest there be any doubt at all, let us give just one final little example. Archbishop Lefebvre wrote a book on this very subject, “They Have Uncrowned Him.” Just try obtaining a copy from the SSPX today, go down to your local SSPX chapel repository and see what they say. Not only is it not available, it’s not even in print! A quick look on the website *Amazon.com*, at the time of writing, reveals two



used copies going for nearly £100 each..! How can that be, if the SSPX were still “following the example of Archbishop Lefebvre”..? It can’t, and they aren’t. Talk is cheap. Actions speak louder than words. The SSPX betrayed Archbishop Lefebvre a while ago, as it betrayed Christ the King.

In light of the above, “Question 2” and its answer appear equally cynical and hypocritical. All the talk of how holy Archbishop Lefebvre was, of “his love of Our Blessed Lord, King” and how “throughout his life he had always worked only for the reign of Our Lord Jesus Christ,” is just so much insincere window dressing. How can it be sincerely meant when coming from the Superior who approves the tacit suppression of Archbishop Lefebvre’s writings and the backpedalling from and undoing of all that he stood for? It is tasteless in the extreme.

“3. DICI: On September 24th, at your request, the body of Archbishop Lefebvre was transferred to the crypt of the church of the Écône seminary. Despite the Coronavirus crisis, many priests, seminarians, religious and faithful participated in the ceremony. What were your feelings on that day?”

What were your *feelings*..? Seriously? Is the interviewer a woman? “Tell us all about your feelings!” Couldn’t anyone think of a more important question: why, for example? Alas, the answer is no less wishy-washy. “I think he [Archbishop Lefebvre] deserves our veneration...” - not enough to actually follow his example, though, clearly! Talk is, it seems, extremely cheap! And all the other emotional fluff, the “expressions of the gratitude,” the event being “particularly poignant,” and priests being “moved to tears,” cannot hide the fact that the modern SSPX has nevertheless turned its back on everything Archbishop Lefebvre stood for. Praising the memory of the man whilst simultaneously undoing his legacy - can it get any more cynical than this?

“5. DICI: After two years at the head of the Society, what is your assessment of the development of the SSPX?”

The SSPX has long been present throughout the world. I don’t think that, at the present time, Divine Providence is asking us to open new houses and to expand further, which would perhaps be a lack of prudence on our part. Rather, I think that the SSPX must establish deeper roots where it is already present, in order to have stronger communities.”

“Deeper roots” is a euphemism for managed decline, the ‘spreadsheet Brucciani’ approach, in other words. It is difficult to see how this approach is compatible with apostolic zeal. “Prudence” is always the defence of the cowardly, the idle and the worldly, perhaps because it is the most misunderstood of all the virtues. “Prudence” does not mean doing nothing, nor does it mean being slow to act. It is the virtue by which one takes a principle and applies it concretely in the circumstances in which one happens to find oneself. To be slow to act, to take a long time, to think and discuss a great deal before actually doing anything might conceivably be the prudent approach. Equally the prudent approach might be to act instantly and without a moment’s hesitation, depending on the circumstances (in an emergency, for instance). When it comes to the managed decline of the SSPX’s apostolate, true prudence would surely dictate a very different approach. Is it really so prudent to decide in advance that you are not going to open any new chapels or Mass centres, that you are going to close down any which you feel are too small or are a nuisance to get to? If the modern SSPX had a fraction the apostolic zeal of the old SSPX, they would be twice their current size and growing every day. But they aren’t, because forces at work inside the SSPX, including at the top, will make sure that they don’t, and a large number of its clergy will go along to get along, whether it be out of straightforward laziness or a desire not to ruin their priestly “career” with a black mark against their name. Either way, the one thing it is not is “prudence”!

DICI's readers ought to ask themselves this. If it were really true that "Divine Providence" didn't want Tradition to expand (and we no longer see the SSPX as being synonymous with Tradition, but the point is that *they still do*), what does that imply? Does it not mean in turn that Divine Providence doesn't want everyone - or rather, wants positively that many *not* have access to the Traditional Mass? All those people living without a Traditional chapel anywhere near them, all those people who are currently at the Novus Ordo and don't know any better and have never yet met a Traditionalist, much less a Traditional priest, does Divine Providence want them to remain in ignorance and keep going to the Novus Ordo? If the SSPX is capable still of producing good fruit where it is present (and again, they at any rate would say that it is), why would Divine Providence not want to see more of that good fruit or want more people to be able to have a share in it?



Fortunately the Resistance, it seems, has a different view of the virtue of prudence and seems to regard the desire expand everywhere and conquer the entire country, the entire world for Christ as the "prudent" approach. That, after all, is surely what the promotion of the Social Kingship of Christ looks like in practice. The SSPX approach of "prudent" refusal to go anywhere new, by contrast, looks a lot more like an armistice, a truce with the conciliar church and the world. Live and let live. We won't tread on your toes, as long as you allow us to exist. It all seems a lot less like the Social Kingship of Christ and far more akin to pluralism, religious liberty and all the other masonic, liberal ideas. Subsequent answers in the same interview seem to bear this out.

"7. DICI: What are your current and future projects?"

For the moment, the projects are mainly of a moral nature and are therefore not necessarily projects whose implementation can be seen externally. Basically, it is a question of continuing to work as much as possible to make the SSPX strong, united, truly anchored to God..."

Projects which are "mainly of a moral nature" and "not necessarily visible" - what on earth is that supposed to mean? So *nothing*, then? Notice also the astonishing admission by a Superior General that he now feels he has to "work to make" the SSPX united. In the past it simply *was* united, no work necessary. The same goes for working to make the SSPX more "anchored to [sic] God" - when did that become necessary, when did it stop being anchored in God...? Above and beyond that, it is also worth noting that the Superior General here as good as admits that the SSPX is working for the SSPX. That the object of the SSPX's projects and work is... itself. How's that for lack of apostolic zeal? We've been saying it here for years - now we see the Superior General admitting that we were right all along. Navel-gazing and blatant self-interest is the death of any organisation, even a secular one. Imagine a factory or business whose main or only goal was to keep its employees employed. Would you expect it to produce very poor quality goods and eventually have to fold? The same is true of the NHS having as its goal "save the NHS" - the moment the organisation begins to view *itself* as its own goal, it's all over. What is true even in the godless, secular world is surely even more true as regards the Catholic apostolate. The object of the SSPX's goals, aims and future projects ought to be souls and everything which leads to them being saved: converting more people to Tradition, making true Catholic doctrine known, even the 'unpopular' politically incorrect bits, fighting against the incessant drive towards a secular 'new world order,' forming laymen in Catholic Action to establish Catholic societies and ultimately the social reign of Christ the King... condemning all the modern errors, and the sources of modern errors, from evolutionism to liberalism and live-and-let-live pluralism, all the way down to the latest product and effect of such errors, the "lockdowns" the mask-wearing, the vaccines... Is that in fact what they are doing? We have already seen that they are not really interested in the Social Kingship of Christ and have in

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End of results

...another relic of a bygone era?

effect betrayed that cause. As with *They Have Uncrowned Him*, another classic Archbishop Lefebvre book, *I Accuse the Council*, is also conspicuous by its absence in the modern SSPX. It doesn't seem to be being promoted, or even to be in print any more. But don't worry, copies can still be obtained online, though there aren't many to be had and each one will set you back the wrong side of £100 each, in this country though "only" \$60 in the USA..!

To see how far things have come, one has only to compare the founder to his successors. Can anyone for one moment imagine Archbishop Lefebvre talking in such a way or giving a response of such a sort in an interview? Did he ever once express such, pusillanimous or self-interested sentiments?

Picture the scene. Écône, 1976, following the ordinations.

"Archbishop Lefebvre, you've just been suspended by Paul VI for not saying the New Mass and for ordaining these priests without permission. Tell us, why are you doing these things? Just what exactly are you trying to achieve?"

"Well... to make them more united and to become more anchored to God."

"And what are your plans for the future of your priestly society, Archbishop?"

"We're going to be doing some invisible stuff which has to do with looking after ourselves, but it won't be visible, so to you on the outside, it might look as though we're not actually doing anything..."

It is so ridiculous that one can only conclude that the SSPX in relation to Archbishop Lefebvre is pretty much in the same position as so many parishes and diocese in the conciliar church in relation to the Church before the Council: living off the capital acquired and built up by past generations even as they destroy and undermine the very thing which provided them with a platform and basis for their current existence. Like termites eating away at the house which they occupy, the structure will look on the outside as though it still stands for quite some time after it has gone rotten on the inside. But it cannot last forever.

Accepting the Council and the New Mass

There is more in this interview, but the reader ought by now to have a fairly accurate picture of how things really stand. Most of the rest of the interview is just so much hot air, cheap talk, easy-to-utter platitudes. We continue following Archbishop Lefebvre. Are you, though? It is not just that Fr. Pagliarani really is a bland non-personality; after all, many have noticed and commented on that since he became Superior General more than two years ago. It's almost as

though it was a token appointment was to an empty, pointless office and the real power lies elsewhere... but that would be “conspiracy theory talk, so it can’t be true! No, what we see here is something more than just that. There is a way of covering-up ones own betrayal by talking as though it had never happened. Talking about how you’ll never do...the very thing which you already have done! If one talks a good fight, plenty of people will be perfectly satisfied, even though the actions belie such fine talk. Hence, we witness Fr. Pagliarani saying, apparently in all seriousness, that:

“in 2017, when the Congregation for the Doctrine of the Faith wanted to oblige the SSPX to accept the teachings of the Second Vatican Council and to recognise the legitimacy of the New Mass, if the SSPX had accepted those conditions...”

But hold on, *you already have* accepted them! The Society accepted those very things in the infamous 2012 Doctrinal Declaration! How can you talk about “if we were” to do something which you’ve in fact already done..?! Oh - so sorry Father, didn’t mean to interrupt you! Please, continue. You were about to tell us why accepting the teaching of Vatican II and the legitimacy of the New Mass are a bad thing:

“...it [the SSPX] would have simply denied everything it stands for and everything it values and holds to, from the depths of its heart.”

Strike out the “would have” and you have a true statement, albeit one which took place in 2012, not 2017. By the by, it (“would also have”) denied Our Lord, which is arguably even more important than “the depths of its heart” (more selfish navel-gazing). Notice however, that this comes very close to an implicit admission that the Resistance were right. For years the faithful were told that such an attitude was misplaced, that we were reading too much into things, that it did not concern us in any case... Bishop Fellay characterised it as a question “wearing dark glasses” as opposed to “wearing rose-tinted glasses,” as though if anyone had a problem with the acceptance of Vatican II contained in the Doctrinal Declaration, then that could only be because they were deliberately trying to see evil where it did not exist.

I defy anyone to re-read what the 2012 Doctrinal Declaration has to say concerning the New Mass and not see it as an acceptance. And yet, according to the current Superior General of the SSPX, such an acceptance amounted to “a denial” of what the SSPX stood for (which in the end, ought to be “the Faith,” surely?).

In like manner, the interview ends with these fine sounding words:

“...Divine Providence has always guided the SSPX and has always protected it in the midst of a thousand difficulties. Divine Providence is always faithful to its promises; it is always vigilant and generous. Therefore, it cannot abandon us in the future [...]”

Will somebody kindly point out to Fr Pagliarani that “has always” is not the same as “*will* always.” Our Lord’s divine guarantee of indefectibility was given to the Church, not to the SSPX. Likewise, “Divine Providence ... cannot abandon us” - true, but *you* can abandon *it*..! “...God cannot change. He always remains the same” - true, but man can and does change. After all, the human heart “is perverse above all things, and unsearchable, who can know it?” (Jer.17:9) Methinks this confidence is misplaced. Time will of course tell, and is already telling. But we take no satisfaction whatever in saying “I told you so” - rather we must continue to try to wake up as many as possible whilst there still is time. Archbishop Lefebvre’s words and actions are as valuable a guide to us today as ever they were, perhaps more so. Thanks be to God that not everyone has abandoned him, even if the SSPX has.





“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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