



The Recusant

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



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

- Bishop Williamson, 4th August, 2022

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FROM THE DESK OF THE EDITOR:

Dear Reader,

There can be little doubt that the old SSPX and Archbishop Lefebvre would have warned people to stay away from the present-day SSPX, and that they would have done so using the same language which they used to describe the Indult / *Ecclesia Dei* priests. They are traitors. They are betraying us. They are shaking hands with those who hold liberal and modernist ideas condemned by the Church. They are shaking hands with the ones who are destroying the Church. People say that we have to be kind to them, that we have to be charitable, after all they say the Traditional Mass, they aren’t as bad as all that, are they? But they’re doing the work of the devil! They are no longer working for the reign of Our Lord Jesus Christ and

the salvation of souls. One cannot shake hands with the modernists and at the same time try to defend Tradition. They have accepted the lawfulness and legitimacy of the New Mass and they constantly seek to ingratiate themselves with the modernist bishops and Pope Francis, praising them for the least sign of Catholic spirit. In attempting to restore the Traditional Mass without considering the historical context of the crisis of the Faith, in practice they have abandoned the fight against the new religion which is being installed. Availing ourselves of their Masses means putting ourselves in a state of contradiction. They are Conciliar Catholics, not Traditional Catholics, which is why we ought not to attend their Masses.

All of the above is what used to be said of the *Ecclesia Dei* / Indult Mass 'Traditionalists' (the Fraternity of St. Peter, Le Barroux monastery, et al.) by Archbishop Lefebvre and the old SSPX, and not so very long ago either. Today, the SSPX itself fits that description like a glove. Back then, the faithful were told by the SSPX that they shouldn't go to the Indult Mass. Today, is it such a stretch to say that we shouldn't go to the SSPX for Mass?

Furthermore, consider the following. In the years 1988 - 1991, when Archbishop Lefebvre condemned the Fraternity of St. Peter and Le Barroux as being "traitors," "shaking hands with the modernists" and "doing the work of the devil" he was talking about priests who confidently boasted that they were able to use the Tridentine Missal exclusively. Furthermore, there was no question of the validity of their holy orders: these original priests had been ordained by Archbishop Lefebvre himself. Even in the 1990s, when priests started appearing who had been ordained with the approval of modern Rome, it was usually by bishops who had themselves been consecrated before the changes, men such as Cardinal Palazzini or Cardinal Oddi. The same is true of the typical diocesan 'Indult' Mass of the period. In the late 1980s and early '90s many of the diocesan priests offering the Indult Mass had been trained and ordained prior to the changes.

More than thirty years have passed since then. Today, the Indult / *Motu Proprio* priest is a different creature altogether. He is a priest ordained by bishops who are themselves the product of the doubtful Novus Ordo rite of episcopal consecrations. His seminary formation was at best a mixture of Tradition and Vatican II. His 'permission' to use the Tridentine Missal exclusively has long been a thing of the past, and in all likelihood he is a priest who offers both, even if he prefers one over the other. Since the end Archbishop Lefebvre's life the 'Indult-sphere' has slid quite a bit further into conciliarism. For a rather alarming real-life example, take the unfortunate case of FSSP priest Fr James Mawdsley, who 'preaches' on youtube ([here](#)) that two thirds of humanity make it to heaven, aborted babies go to heaven and that Limbo is only "a theory" which you are free to believe in or reject as you wish (he clearly rejects it). This is what many people today regard as a "Traditional" priest. Terrifying.

And if the Indult priests have slid, who today occupies the space which they once occupied? Who are the modern equivalent of those 1988 "traitors" (certainly valid ordinations, exclusive Tridentine Mass, reluctance to condemn the current Pope, constantly trying to be friendly to the local Novus Ordo bishop and praise him for the least sign of anything Catholic)..? Is that not the modern SSPX? Surely then it is not unreasonable to apply the condemnations of Archbishop Lefebvre and the old SSPX to the present-day SSPX, who have more in common with the Fraternity of St. Peter of 30 years ago than they do with the SSPX of thirty years ago.

Growing Confusion

And yet you might be amazed how much difficulty some people seem to have in grasping this, however obvious it may seem to you or I. Not so very long ago, a former friend from the SSPX wrote to me concerning the Resistance as though we were some sort of bizarre cult, like the 'Church of Scientology' or the Moonies and accusing every one of us of living in a

perpetual state of mortal sin because we are “deliberately missing Mass on Sunday.” What’s more, the ‘approved’ Indult / *Motu Proprio* Masses are included among those which we are in sin for “deliberately missing.” This gentleman has been supporting the SSPX for some thirty-odd years and has sons who are now priests, so I don’t think we can put it down to the innocent naivety of someone who is new to Tradition and doesn’t quite get it yet.

Nor is this growth in muddled thinking confined to the SSPX. Over here in England, the worshippers of Bishop Williamson say the same thing to anyone who’ll listen - namely that we are living in sin because we don’t attend whatever Mass happens to be nearby (be it Fake Resistance, SSPX, Indult... Novus Ordo too, I gather?). Because, you see, it’s a mortal sin to miss Mass on Sunday, as any fule kno, chiz chiz. Among these poor confused people are, I gather, at least one or two who used to attend the Resistance holy hour, for a least a couple of years, back in 2013 and 2014, so they did used to understand. And yet now they don’t. And presumably that must mean that they now condemn the behaviour of their former selves, shrouded in darkness and ignorance as they once were, until along came Bishop Williamson like an angel of light to free them from the intellectual shackles and hypnotism placed on them by the wicked, scheming Pfeifferites, er, I mean Hewko-ites, dispelling the gloomy clouds of ignorance from their minds, and bestowing upon them the spiritual enlightenment that each Sunday, come what may, you should just go to whatever Mass happens to be nearby and that you ought not to trouble yourself too much about which one as long as it isn’t too far from where you live. Any old Mass will do, even one which offends Almighty God. Have I got that right? Hmm. Somehow that just doesn’t seem right to me...

In the SSPX and among the Williamson Worshipers, the signs are not encouraging. When people who once saw clearly now see less clearly; when those who once made sacrifices now claim they no longer need to and even make a virtue out of not doing so; when important distinctions which used to be clearly understood are now replaced by one big blanket statement about ‘mortal sin’; when the question of what is pleasing to God becomes the question of what is convenient for me... There’s a word for that. It is what one calls a *decline*. Things are going backwards, they are getting worse, they are sliding downhill. They can’t see it themselves, because they are the ones sliding; to those of us on the outside, it is quite plain.

But God has not changed. His teaching has not changed. And therefore the right way to act has not changed either. If in the 1990s it was wrong for us to attend the Indult Mass and right to stay away, even when there was no SSPX Mass nearby, then how has it become right to attend the Indult Mass in 2022 and “mortal sin” to stay away? How can it be right for Bishop Williamson to tell Traditional Catholics that they can get grace from going to the New Mass and recommend would-be Traditional Catholics to find whatever “decent” Novus Ordo priests lives near them, unless Archbishop Lefebvre was wrong to tell people to avoid it at all costs, even if it was the only Mass available in the whole country, and wrong to tell people to behave instead like the Catholics in the Amazon rainforest missions, saying the rosary and reading the missal on Sunday rather than risk having anything to do with the New Mass..? They can’t both be right. If one is right, the other has to be wrong.

It’s obvious. And yet fewer and fewer people can see what ought to be plain as the nose on your face. If it displeases God - no, if you even *think* it displeasing to God - then you don’t do it. If the end does not justify the means, if we cannot do evil that good may come of it, is it acceptable behaviour for Catholics to make compromises with the modernist enemy in order to gain access to the sacraments more often? Perhaps someone can enlighten me as to what it is I’m missing and where I’m going wrong?

In the meantime, we will keep praying and sacrificing for the restoration of the Church.

- The Editor

“Mass near me...”	Valid?	Pleasing to God?	Problem:
The New Mass	Possibly	No	Non-Catholic rite, reflects the errors of Vatican II
The Indult Mass in 1988	Yes	No	Compromise with Vat. II
The Indult Mass in our own time	Possibly	No	Novus Ordo holy orders & Compromise with Vat.II
The SSPX	Yes	No	Compromise with Vat. II
The Fake Resistance	Yes	No	Compromise with Vat. II
The Greek/Russian/Ukrainian or any other ‘Orthodox’	Yes	No	Formally outside of the Catholic Church
The ‘Chinese Patriotic Association’ pre-1980s	Yes	No	Formally outside of the Catholic Church
The ‘Chinese Patriotic Association’ post-1980s	Possibly	No	Novus Ordo Rites & formally outside Church
An ‘Old Catholic’ Tridentine Mass	No	No	(See Anglicans, below)
Virtually all Anglican ‘Tridentine Masses’	No	No	Invalid holy orders & formally outside the Church
Apostate SSPX-priest-turned-Anglican using Tridentine Missal (e.g. Fr. Peter Morgan post-c.1980)	Yes	No	Formally outside of the Catholic Church
The Mass of any priest ordained by “Bishop” Pfeiffer	No	No	Invalid holy orders & Compromise with Feeneyite sede/Palmar -line Thuc ‘bishop’



“And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings. But to Cain and his offerings he had no respect” (Gen. 4, 3-4)

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,

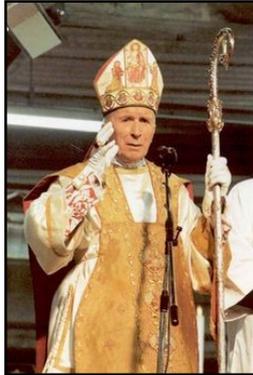
O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

Source: <https://fsspx.news/en/content/32569> see also: thecatacombs.org/showthread.php?tid=4382



Archbishop Marcel Lefebvre:

The New Rite Condemned by the Tradition of the Church

Extracts from “The Mass of All Time”

1. The judgement of Cardinals Ottaviani and Bacci

We are not judging the intention but the facts and the consequences of these facts, similar incidentally, to those of past centuries where these reforms had been introduced oblige us to acknowledge, along with Cardinals Ottaviani and Bacci (*Short Critical Study of the New Order of Mass*, sent to the Holy Father on September 3, 1969) that the “Novus Ordo Missae ... represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated at the Council of Trent.”¹

2. A new rite already condemned by several Popes and Councils

It is a conception more Protestant than Catholic which expresses everything which has been unduly exalted and everything which has been diminished.

Contrary to the teachings of the 22nd session of the Council of Trent, contrary to the encyclical *Mediator Dei* of Pius XII, the role of the faithful in the participation of the Mass has been exaggerated, and the role of the priest has been belittled to that of a mere president.

It has exaggerated the place given to the liturgy of the Word and lessened the place given to the propitiatory Sacrifice. It has exalted the communal meal and secularized it, at the expense of respect for and faith in the Real Presence effected by transubstantiation.

In suppressing the sacred language, it has pluralized the rites ad infinitum, profaning them by incorporating worldly or pagan elements, and it has spread false translations at the expense of the true faith and genuine piety of the faithful.

And yet the Councils of Florence² and Trent³ had both declared anathemas against all of these changes, while affirming that our Mass in its Canon dated back to Apostolic times.

1 - Archbishop Lefebvre, letter to Cardinal Seper, 26th February 1978

2 - cf. DS 1320 3 - cf. DS 1751, 1753, 1756, 1759

The popes St. Pius V and Clement VIII insisted on the necessity of avoiding changes and transformation and of preserving perpetually this Roman Rite hallowed by Tradition.

The desacralisation of the Mass and its secularisation lead to the laicisation of the priesthood, in the Protestant manner.⁴

How can this reform of the Mass be reconciled with the canons of the Council of Trent and the condemnations in the Bull *Auctorem Fidei* of Pius VI?

3. “It is Tradition which condemns them, not me”

I do not set myself up as a judge; I am nothing, I am merely an echo of a Magisterium which is clear, which is evident, which is in all of the books, the papal encyclicals, council documents, basically in all of the theological books prior to the Council. What is being said now does not at all conform with the Magisterium which has been professed for two thousand years. Therefore it is the Tradition of the Church, her Magisterium which condemns them. Not me!

4. The traditional judgments of the Church on the Eucharist are definitive

As for our attitude vis-à-vis the liturgical reform and the breviary, we must hold fast to the affirmations of the Council of Trent. It is hard to see how to reconcile it with the liturgical reform. Yet the Council of Trent is a dogmatic, definitive Council and once the Church has made a definitive pronouncement on certain matters, another council may not change these definitions. Without this no more truth is possible!

Faith is something which is unchangeable. When the Church has presented it with all of her authority, there is an obligation to believe it to be immutable. Now, if the Council of Trent went to the trouble of adding anathemas to all of the verities concerning the sacraments and the liturgy, it was not for nothing. How can they behave so casually, as if the Council of Trent no longer exists and say that Vatican II has the same authority and consequently can change everything? We might just as well change our Credo which dates from the Council of Nicea, which is much more ancient, because Vatican II has the same authority and is more important than the Council of Nicea...

It is our duty to be firm about these things, and this is the strongest response we can make to the liturgical reform: it goes against the absolutely definitive and dogmatic definitions of the Council of Trent.

5. An avowal by Paul VI

Here is an interesting little fact which illustrates what Paul VI thought of the changes in the Mass. (...) Jean Guittou asked him: “Why would you not accept that the priests at Écône continue to celebrate the Mass of St. Pius V? It was what was said before. I do not see why the seminary is refused the ancient Mass. Why not allow them to celebrate it?” The response given by Paul VI is very significant. He replied: “No, if we grant the Mass of St. Pius V to the Society of St. Pius X, all that we have gained through Vatican II will be lost.” (...) It is extraordinary that the pope could see the ruin of Vatican II in the return of the ancient Mass. It was an incredible revelation! This is why the liberals wanted so much for us to say this Mass which represents for them a totally different concept of the Church. The Mass of St. Pius V is not liberal, it is anti-liberal and anti-ecumenical. Therefore it cannot conform to the spirit of Vatican II.

4 - ‘Open Letter to the Pope’ 21st November 1983

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What did Archbishop Lefebvre say about Attending the New Mass?

1974:

“Is the New Mass really intrinsically bad? If the Mass were intrinsically bad, I would say, well, I would say you can’t do an intrinsically bad act, that’s always forbidden; but if the Mass is not intrinsically bad, but only bad due to the circumstances which surround it ... well since circumstances can change, can be changed...if there are seminarians who don’t have any other Mass, can they go to a Mass like that? I think so, what can you do! ... However, I also told you, I think at least twice, that it is possible that our attitude, our position regarding this problem might become firmer or somehow harder, so to speak...”

(Écône, 1974)

1975-1981:

“Little by little the Archbishop’s position hardened ... In 1975 he admitted that one could ‘assist occasionally at the New Mass when one feared going without Communion for a long time.’ [...] Soon, Archbishop Lefebvre would no longer tolerate participation at Masses celebrated in the new rite except passively, for example at funerals. ... He considered that it was bad in itself and not only because of the circumstances in which the rite was performed.”

(“Biography of Marcel Lefebvre,” p465 ff)

1976:

“The [new] rite of the Mass is a bastard rite, the sacraments are bastard sacraments – we no longer know if they are sacraments which give grace or which do not give grace.”

(Lille, 1976)

1978:

“What should be our attitude in general towards these New Masses, even if it would be difficult to be able to assist at a Mass of Saint Pius V? I believe that we must be more and more severe. little by little ... one no longer sees, one becomes blind. This is why I think we must avoid going to these Masses.”

(Écône, 1978)

1979:

“It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are free to assist at it. The Church has always forbidden the faithful to assist at the Masses of heretics and schismatics even when they are valid. It is clear that no one can assist at sacrilegious Masses or at Masses which endanger our faith. All these innovations are authorized. One can fairly say without exaggeration that most of these [new] Masses are sacrilegious acts which pervert the Faith by diminishing it.”

(November 1979)

1981:

“This Mass is not bad in a merely accidental or extrinsic way. There is something in it that is truly bad. ... Really, in conscience, I cannot advise anyone to attend this Mass, it is not possible.”

(Abp. Lefebvre, 1981 - cf. David Allen White, ‘The Horn of the Unicorn’, p.224 ff.)

1985:

“Your perplexity takes perhaps the following form: may I assist at a sacrilegious mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday obligation? The answer is simple: these masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and canon law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious.

The new Mass, even when said with piety and respect for the liturgical rules, is subject to the same reservations since it is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith. That being the case, the French Catholic of today finds himself in the conditions of religious practice which prevail in missionary countries. There, the inhabitants in some regions are only able to attend Mass three or four times a year. The faithful of our country should make the effort to attend one each month at the Mass of all time, the true source of grace and sanctification, in one of those places where it continues to be held in honour.” (*Open Letter to Confused Catholics*, 1985)

1990:

“And that’s why I will never celebrate the Mass according to the new rite, even under threat of ecclesiastical penalties and I will never advise anyone positively to participate actively in such a Mass. Because people are still asking us those questions: ‘I have not the Mass of St. Pius V on Sunday, and there is a mass said by a priest that I know well, a holy man, so, wouldn’t it be better to go to the mass of this priest, even if it is the new mass but said with piety, instead of abstaining?’ No! This is not true! This is not true, because this rite is bad! Is bad, is bad! And the reason why this rite is bad in itself, is because it is poisoned. It is a poisoned rite! Mr. Salleron says it very well, here: ‘It is not a choice between two rites that could be good. It is a choice between a Catholic Rite and a rite that is practically bordering on Protestantism,’ and thus, which attacks our faith, the Catholic Faith! So, it is out of question to encourage people to go to Mass in the new rite.

[...]

I’m a little surprised, you know. Sometimes, I receive a lot of requests for consultations from our priests who are in the priories and some are asking me: ‘What should one reply to a person who says he cannot have the Mass of St. Pius V and who believes that he is under the obligation to go to a mass of the new rite, said by a good priest, a serious priest who offers all the guarantees almost of holiness? etc.’ But, I do not understand how they cannot answer this by themselves! They don’t find the conclusion by themselves and they feel obliged to ask me such a thing. It’s incredible! So you see, there are still some who hesitate. This is unbelievable!”

(Fideliter, April 1990)

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Archbishop Lefebvre on the Indult / Ecclesia Dei Priests

“And we must not waver for one moment either in not being with those who are in the process of betraying us. Some people [say] ‘After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says’ - but they are betraying us - betraying us! They are shaking hands with the Church’s destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil’s work. Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, ‘So long as they grant us the old Mass, we can shake hands with Rome, no problem.’”

(*Two Years After the Consecrations*, Fideliter, 1990)



A Letter from Archbishop Lefebvre *Regarding* The Indult Mass

Saint-Michel en Brenne,
18 March 1989

Dear Father Couture,

I am responding immediately to your kind letter which I received yesterday at Saint-Michel, to tell you what I think about those priests who have received a “celebret” from the Roman Commission charged with dividing and destroying us.

It is evident that by putting themselves in the hands of the current conciliar authorities, they are implicitly accepting the Council and the ensuing reforms, even if they have received some privileges which remain exceptional and provisory.

Their speech is paralyzed because of this acceptance. The bishops are watching them! It is very regrettable that these priests are not aware of this reality. But we cannot fool the faithful.

The same may be said regarding these “Traditional Masses” organised by the dioceses. They are celebrated between two Conciliar Masses. The celebrating priest says the New as well as the Old. How, and by whom is Holy Communion distributed? What will the sermon be? etc.

These Masses are scams which lead the faithful to compromise their principles! Many have already abandoned them.

What must change is their Liberal and Modernist Doctrine. We must arm ourselves with patience and pray. God’s hour will come.

God’s blessings to you on this holy feast of Easter. Best regards to you in Christ and Mary.

+ *Marcel Lefebvre*

WHO “RED-LIGHTS” WHOM..?

According to...



A Novus Ordo Priest



Indult Priest



SSPX Priest



Bp. W et al.



Frs. Hewko, Rafael, et al.

“Can I go to...”

...the New Mass?



...an Indult Priest?



...the SSPX?



...the Fake Resistance?
(Bp. Williamson et al.)



...the Resistance?
(Fr. Hewko, et al.)



...pray at home so as to avoid compromise?



“...But, but, but...! What about an Amber Light?”



In most countries Amber means almost the same as go. Ignoring a red light and continuing to go forwards, sooner or later leads to serious injury and death; that is not the case with amber. In the case of the sacraments, amber would surely mean: Yes, albeit with grumbling. But ‘Yes, with grumbling’ still amounts to ‘Yes’ in the end.

“When I visited the Amazon where our Fathers had missions as well, some of these villages had only one visit every three years. Obviously it is not ideal, that is clear, but at least those people keep the Faith. They pray. On Sundays, they gather together: there is a catechist or a village chief, a president, who gathers them together ... So they pray; they sanctify Sunday. The priests give them prayers that they must recite, the Gospel that they read and recite. They get together, they pray, they sing, and they make a spiritual communion. So one can keep the Faith without going to Mass every Sunday.” - Archbishop Lefebvre

Remember the days when the SSPX used to tell people not to go to the Indult Mass? The following article originally appeared under the title: 'The Attendance at Today's Sunday Masses,' in the June 1994 issue of *The Angelus*. This version is from the old SSPX US District website here: http://archives.sspx.org/motu_proprio/attendance_at_the_indult_vanes.htm

The Indult Mass: Should One Attend At All?

BY
Fr. Marc Van Es

	The Indult attend it a	
	Fr. Marc Van Es	
	SSPX FAQs	Titled "The Attendance at featured in the June 1994
	DONATE	
	ARTICLES INDEX	
	APOLOGETIC MATERIALS	
FOR PRIESTS		After He had created in six days the universe and all it contains, God rested on the seventh day.[1] Thus to reserve for God a part
CHAPELS		
SCHOOLS		

After He had created in six days the universe and all it contains, God rested on the seventh day.[1] Thus, it was by this “divine repose” that the duty for man to reserve for God a part of his weekly time was fore-shadowed; a duty which is one of the elements of religion due and owed to the Creator by the creature. Meanwhile, this natural duty was not specified except by the Mosaic law,[2] which had fixed its observance on the last day of the week, the Sabbath and which had established its forms. However, the duty to sanctify the Sabbath was imposed only on the Jewish people. Then, under the New Law a change took place; in memory of the Resurrection of Christ and of the descent of the Holy Ghost on the Apostles, events which both happened on a Sunday, this duty became the Sunday precept as we know it today, characterized in particular by the duty of attendance at Mass.

But in our days we witness a multiplicity of Masses, all different one from the other, old or Tridentine, new or Conciliar, in traditional liturgical language or in the vernacular, for the young, for the handicapped, etc., etc.

In order to see a little more clearly on the subject of our Sunday duties today, let us first look at what the precept of Sunday Mass consists of, so as to examine subsequently the particular cases which are the attendance at the New Mass called that of “Pope Paul VI” and at the Mass called “with Indult.”

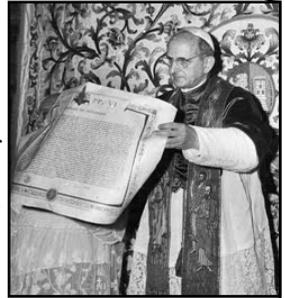
The Sunday precept in general

From the beginning of the Christian era, it was the norm to sanctify feast days by the attendance at Mass. Why was this? To show by a public worship that we acknowledge the sovereignty of God over all things and, in consequence, our total dependence on Him. Such a duty was, however, at first, of a customary character. It did not become obligatory until, the year 506 A.D. through a provision of the Council of Agde.[3] This decree of a particular council was later transformed by custom into a universal law. One satisfies the duty of attending Sunday Mass by a conscious participation[4] in the whole of the Sacrifice, it being understood that this same Mass is celebrated in the Catholic Rite. This precept binds *subgravi* (i.e. under pain of mortal sin) all those who have reached the age of reason, i.e., seven years old.[5] But one can be excused from attending Mass in the case of impossibility resulting from:

- illness,
- distance (estimated at about one hour's journey),
- from the fear of grave inconvenience (e.g., the shame of a pregnant girl out of wedlock),
- grave danger (e.g., traveling under dangerous conditions such as icy roads),
- or from charity towards one's neighbour (e.g. a mother looking after her children), etc.

The case of attending the New Mass called the “Conciliar Mass” or “of Paul VI”

Following the directives and the spirit of the Second Vatican Council, a new *Ordo Missae* was promulgated* by the Apostolic Constitution *Missale Romanum* on April 3, 1969. Composed with the help of Protestant ministers, it had as its aim “to do everything to facilitate our separated brethren (i.e., the Protestants and the Orthodox) on the way to union, by avoiding every stumbling block and displeasing thing.”[6] Composed so as to be acceptable to everyone, by this same deed all specifically Catholic marks disappeared. But very quickly the faithful, the clergy and some bishops resisted this reform by denouncing it as dangerous for the Faith. Cardinals Ottaviani and Bacci did not hesitate to write on this occasion, that “*the Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent.*”[7]



Now what do we note in this reform of the Missal? The Holy Sacrifice of the Mass, the non-bloody renewal of the Sacrifice on Calvary has become a meal around a table, serving as a memorial, more nor less a simple narrative of the Last Supper on Holy Thursday. The worship of the real Eucharistic Presence has been diminished and is no longer signified, by the suppression of genuflections, by the precious lining of the sacred vessels, by the placing aside of the tabernacle, by the placing of communion in the hand while standing, etc. Finally, the priest, sole minister and acting *in persona Christi*, has become president and brother of the people of God, barely distinct from them in the distribution of the Eucharist and in the readings. A series of facts which demonstrate the Protestantization of this New Mass, a Mass which can be used by the Protestants themselves because “*theologically this is possible.*”[8]

Now, what about attending these new Masses? First of all, they constitute a danger to the faith of the faithful:

“one can... without any exaggeration say that most of these Masses are sacrilegious and that they impoverish all Faith by diminishing it. The taking away of the sacredness is such that this Mass risks losing its supernatural character, ‘its mystery of faith’ to become no more than an act of natural religion.”[9]

This truth is confirmed by the evidence of numerous priests who have said this New Mass as well as by the attitude of the faithful in general who attend it, Even occasionally, in whom one notices unfortunately a lack of the spirit of prayer and recollection. The danger is likewise increased through the sermons heard, by the bad example seen and by becoming accustomed to the sacrileges committed.

The first consequence then is that attendance at such a Mass could become a sinful act for the Catholics warned of the danger.

In the second place, attendance at the New Mass signifies in some way one’s approval, particularly if one receives Communion. It is a point of Catholic doctrine, recognized moreover by other religions, that he who receives the offering made during a religious ceremony recognizes

* This is perhaps an unfortunate choice of words, and nothing more. It is true that Paul VI introduced the world to his New Missal by means of the document *Missale Romanum* in April 1969. And yet, as Fr. Paul Kramer pointed out (see [Recusant 36](#) p.58) so clearly in his conference in London in 2013, the document contains no formula of words which could be recognised as a promulgation. Hence its value is ‘colour of law,’ an impression created but with no real substance behind it. Thus, strictly speaking, the New Mass, though it was published, was never in fact “promulgated”. The reader will doubtless notice that the old-SSPX article ‘Is the New Mass Legit’ which we reproduce elsewhere in these pages, also makes the same point, thus: “Most of the document describes the novelties and the final part never declares clearly what the Pope commands, forbids, or concedes.” - *Editor*

in some implicit way, by his participation, this same religious cult. It is because of this that Saint Paul declared on the subject of food offered to idols, to take care not to become an occasion of scandal for those who surround us.

“Because if someone sees you, you who have knowledge, seated at a table in the idol’s temple” (today we would say at the table of the Conciliar supper), *“shall not his conscience, being weak, bring him”* to attend and to receive communion at the New Mass.

“And through thy knowledge shall the weak brother perish for whom Christ hath died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.”

That is why the attendance and communion at the New Mass leads others to do the same; this thus becomes an occasion of loss of faith for our neighbor, it would be better to stop forever from frequenting this New Mass.[10]

In the same way, St. Thomas Aquinas adds, that he

“who receives the Sacrament from a doubtful minister (suspended, demoted, we may nowadays add dubious as to his intentions) sins for his part and does not receive the effect of the sacrament, unless excused through ignorance.”[11]

“But whoever communicates with another who is in sin, becomes a sharer in his sin. Hence we read in II John that ‘He says unto him, God speed you, communicates with his wicked words.’[12]

Consequently, it is not lawful to receive communion from them, or to assist at their Mass.[13] Thus,

“by refusing to hear the Masses of such priests, or to receive communion from them, we are not shunning God’s sacraments; on the contrary, by so doing we are giving them honor.”[13]

What practical consequence can we draw from this?

“These new Masses, not only cannot be the object of the obligation of the Sunday precept but one should apply, in their regard, the rules of moral theology and of Canon Law, which are those of supernatural prudence with regard to the participation or attendance, as an act perilous to our Faith or eventual sacrilege.”[9]

This teaching demands on the part of the faithful an effort, sometimes very meritorious, of traveling long distances to come regularly or at least periodically to the Tridentine Mass. This also demands total abstinence from attending at the New Mass; a passive attendance is tolerated for a serious reason *“to render honour or for a polite obligation”* (as for example for the marriage or funeral of a relative or friend), *“as long as there is no peril of perversion and of scandal.”*[14]

In any case, no authority can oblige us to put our faith in danger. The children who attend so-called “Catholic” schools are particularly exposed by the fact of their lack of foundation and of discernment. It would be better to stay at home on Sunday, to say the family rosary, to read in your missal the Mass of the day or to read a spiritual book (Catechism, Lives of the Saints, etc.) rather than to expose oneself to the disquiet and to the imperceptible but certain alteration of our Catholic Faith, a treasure so rare in our days.

The case of attending the traditional Mass said under the “Indult”

Despite all the efforts of the official hierarchy since 1969, a few bishops, many priests, and a great number of the faithful have remained attached to the two-thousand-year old traditional

rite of Mass. Time passed but the problem remained. In order to resolve it, Pope John Paul II gave to the diocesan bishops the faculty of making use of an indult so as to allow priests to say and faithful to attend the Mass contained in the Roman Missal edited in 1962; the missal moreover used by the Society of St. Pius X. That was the indult promulgated by the Congregation for the Divine Worship on October 3, 1984,[15] an indult we shall see hereafter, made unacceptable through the intention of its legislators and by the conditions of its application. The consecrations of June 30, 1988, occurring, Pope John Paul II made use of this with regards to the traditionalists.

Now, what about attending a Tridentine Mass celebrated under the indult?

First of all, it constitutes a danger for the faith of the faithful, a danger which comes from the priests themselves who are celebrating it. Because to obtain this indult from the official hierarchy, these priests must fulfil the following conditions:

“That it should be very clear that these priests have nothing to do with those who place in doubt... the doctrinal soundness of the Roman Missal promulgated by Pope Paul VI, in 1970 and that their position should be without any ambiguity and publicly known.”[15]

Thus is it necessary that these priests prove publicly by their behaviour, their words and writings, shorn of ambiguities, that they admit “*the doctrinal soundness*” of the New Mass. No question in any way whatsoever of criticizing the Protestant and definitely non-Catholic look of Pope Paul VI’s New Mass.

Cardinal Mayer, former president of *Ecclesia Dei* placed in charge of re-integrating the Traditionalists in the Conciliar Church, added the following condition: these same priests “*can obtain*” this indult “*on the condition that they be in normal juridical standing with their bishops or religious superiors.*”[16] One remembers that dozens of priests have been unjustly put out of their churches or their religious houses for the simple fact of continuing to say without change the Tridentine Mass, except for a good number of those who were favoured by certain circumstances (age, distance etc.). May we ask these indult favoured priests at what cost or compromise with the integral Catholic Faith have they kept or obtained “*normal legal relations*” with the hierarchy? Compromise which, for example, could appear in the fact of giving hosts doubtfully consecrated during a previous conciliar Mass or even through the manner of celebrating the traditional Mass full of hesitations and mistakes, sometimes even cause of scandal.

Indeed, to obtain the indult of 1984, one must fulfil the following conditions:

“that it should be quite clear that those priests and those faithful have nothing to do with those who place in question the legitimacy of the Roman Missal promulgated by Pope Paul VI in 1970.”[15]

Furthermore “*this concession... should be utilized without prejudice to the observance of the liturgical reform* (of Pope Paul VI) *in the life of ecclesiastical communities*”[15] of the Conciliar Church.

Therefore no question of them advertising for the universal usage of the Traditional Mass. They must be made to recognize that this Tridentine Mass was validly, legally and legitimately abrogated or forbidden. No question either of calling the value, still relevant today, of the words of the Pope St. Pius V:

“by virtue of Our Apostolic authority We give and grant in perpetuity, that for the singing or the reading of Mass in any church whatsoever this Missal (that is to say, the

Tridentine Mass), may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used.”[19]

The third point to tackle is this: to attend the “indult” Mass is at least to approve implicitly and to encourage the work of the destruction of Catholic Tradition undertaken by the official hierarchy. To prove this assertion, let us look first of all at the intentions of some of those responsible, to see some precise facts.

In the first place the intention of Pope John Paul II himself, using this indult to favour the winning over of “traditional Catholics” to conciliar Rome:

“The Holy See has granted... the faculty of using the liturgical books in use in 1962... It is very evident that, far from seeking to put a brake on the application of the reform (of the New Mass) undertaken after the Council (by Pope Paul VI), this concession is destined to facilitate the ecclesial communion (that is to say their reinstatement in the Conciliar Church) of people who feel themselves attached to these liturgical forms.”[20]

What now of the intentions and hopes of Cardinal Mayer, former president of the *Ecclesia Dei* Commission? He said:

“There are grounds to hope that, with the concerted efforts on the part of all concerned a substantial number of priests and seminarians will find the strength to renounce a ‘state of mind’ which until now was full of prejudices, of accusations and of disinformation... We have good reason to believe that the charity with which the priests coming from Archbishop Lefebvre and returning into the Church will be received, will contribute greatly to the fulfilment of this hope that, following them, numerous faithful whom they had served up till then, would also return into the ecclesial communion (with the Conciliar Church) through their mediation. Sometimes a temporary solution may be necessary, such as allowing them the possibility of celebrating the Holy Mass (of Pope St. Pius V)”[21].

In the hands of the official hierarchy, the Tridentine Mass serves therefore as a temporary means and bait to attract the traditional priests and people and to destroy at the same time the work of Catholic restoration, started by Archbishop Lefebvre, Bishop de Castro Mayer and their priests. Means and bait to attract the traditional Catholics now considered as schismatics because they are no longer considered as “being in communion” with the present-day Rome, of liberal and modernist tendency. It is to be further noted that the *Ecclesia Dei* Commission could be generous for a time in the concessions granted to priests - a question of making them bite at the bait. But if through their “mediation” more or less conscious, their faithful do not return into the conciliar fold, it is to be anticipated that they will be judged as useless instruments and will find themselves either in the obligation to fulfil other conditions to keep that permission, or even to simply see the aforesaid permission withdrawn.

Let us now move on to some illustrating facts: having received the permission to celebrate the Tridentine Rite, the Fraternity of St. Peter now see themselves threatened to accept giving communion in the hand[22] and saying the Mass of 1965 [22], having already accepted by one of their superiors, “*all the documents of the Vatican II Council.*”[23] Hundreds of priests, seminarians and faithful have been lured with the Tridentine Rite and now are made to forcibly return to the ranks and the spirit of the Council. This work of destruction continues by the approval of Indult Masses close to our important Mass centres... A good method to empty the latter or at least to prevent them from developing.

“That is why, what can look like a concession is in reality merely a manoeuvre to separate from us the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far. We must absolutely convince our faithful that it is no more than a manoeuvre, that it is dangerous to put oneself into the hands of Conciliar bishops and modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the Conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors.”[18]

To attempt to restore the traditional Mass without considering the historical context of the crisis of the Faith is to become a blind instrument in the hands of the conciliar hierarchy.

What final conclusion can we draw from all this?

That the precept of attending Sunday Mass is obligatory for all Catholics who have reached the age of reason (seven years old) but that some may be excused particularly those who are only near Masses “of Pope Paul VI” or to traditional Masses said under the “Indult.” Why? Firstly, because of the danger for the faith coming either from the priests who celebrate or from the faithful who attend them; secondly, legitimization is given to the new liturgy and finally an approval more or less implicit of the work of destruction of the One, Holy, Catholic, Apostolic and Roman Tradition.

Footnotes

1 Gen. 2: 2-3.

2 Ex. 20 :8, Lev. 23 :3, Deut. 5 :15, Ex. 31 :14.

3 Gratian: Dist. I De cons. c.3.

4 Can. 1247 (1917 Code of Canon Law).

5 Can. 12 (1917 Code of Canon Law).

6 Fr. Annibale Bugnini: *L'Osservatore Romano* (Mar 19, 1965) in *Documentation Catholique*, Apr 4, 1965, No. 1445, p. 603.

7 *A Short Critical Study of the Novus Ordo Missae* (also commonly known as *The Ottaviani Intervention*), TAN Books and Publishers, 1992.

8 Declaration of the Protestant minister Max Thurian: *La Croix*, May 30, 1969; p. 10.

9 Position of Archbishop Lefebvre on the New Mass and the Pope (Nov 8, 1979), *Cor Unum*, No. 4, Nov 1979, pp 3-9.

10 This is strongly inspired by I Cor 8.

11 Summa Theologica, III, Q. 64, A. 9.

12 II John 11.

13 Summa Theologica, III, Q. 82, A. 9.

14 Can. 1258, 2 (CIC 1917).

15 Indult of the Sacred Congregation of Divine Worship of Oct 3, 1984 in *Fideliter*, No. 42, Nov-Dec 1984, pp 18-19.

16 *30 Days*, No. 6, June 1989, p. 48.

17 F. Roberti, P. Palazzini, *Dizionario di Theologia Morale*, Ed. Studium, Roma, 1955, article ‘Indulto’.

18 Interview with Archbishop Lefebvre, *Fideliter*, No. 70, July-August 1989, pp 13-14.

19 Bull *Quo Primum Tempore* of Pope Saint Pius V, July 14, 1570.

20 Audience of Sept. 28, 1990 to the Benedictine Monks of Le Barroux. *L'Osservatore Romano* (French edition), Oct 2, 1990, No. 40.

21 Letter of Cardinal Mayer to Msgr. May, *L'Homme Nouveau*, March 19, 1989.

22 *Controverses*, No. 42; Jan 1992, p. 3.

23 *Controverses*, No. 37; Oct 1991, p. 4.

...to anyone who has read the previous article carefully and understood it, one fairly obvious question suggests itself:

What About SSPX Masses today?

The old SSPX expressed, with great clarity, why one should not go to Indult Masses. What about the present day SSPX, ought we to go to Mass there? Not surprisingly, there does not exist an article by the SSPX explaining why one should avoid the SSPX. Instead therefore, let us try to apply what the old SSPX and Archbishop Lefebvre used to say and see how it applies to the SSPX in our time.

“To attend the ‘indult’ Mass is at least to approve implicitly and to encourage the work of the destruction of Catholic Tradition undertaken by the official hierarchy.”

(Fr. Van Es)

Likewise, to attend the modern SSPX Mass is at least to approve implicitly and to encourage the betrayal of Catholic Tradition and the slide into liberalism and compromise undertaken by the SSPX hierarchy.

It is also means, at least implicitly, approving the work of the modern conciliar hierarchy with whom the SSPX have been working ever more closely and whom they no longer condemn.

“[The Indult Mass is a] means and bait to attract the traditional Catholics now considered as schismatics because they are no longer considered as “being in communion” with the present-day Rome, of liberal and modernist tendency.”

(Fr. Van Es)

In our own time, the modernist infiltrators who are destroying the Church no longer consider the compromised SSPX as being “schismatic” or off-limits. Even the arch-modernist Pope Francis has decided to announce that he now provides jurisdiction for their confessions; their ordinations are also done with the approval of modernist Rome. Even SSPX marriages are performed by modernist Novus Ordo priests. SSPX leaders, for their part have said all sorts of flattering and obsequious things regarding the modernist authorities against whom the SSPX used to be fighting. To all intents and purposes, they can now be considered as being “in communion” once again by the present-day Rome of liberal and modernist tendencies, albeit still in a somewhat “canonically irregular” situation. That is how the modernist Romans consider them, and it is also how the outside world seems to see things. Small wonder then that they no longer talk about “neo-modernist” or “neo-Protestant” Rome or the “conciliar church” but rather speak about it as though it were one and the same as eternal Rome.

By the contrast, the Catholics who today are still considered as being “not in communion,” “schismatic,” “rebellious” and are the targets all the other epithets which used to be hurled at the SSPX, are undoubtedly those of what is called the Resistance. In our day, these are the Traditional Catholics who must not let themselves be baited or tempted with either Indult Masses or those of the SSPX.

“[The Indult Mass] constitutes a danger for the faith of the faithful, a danger which comes from the priests themselves who are celebrating it. Because to obtain this indult from the official hierarchy, these priests must fulfil the following conditions: ‘That it should be very clear that these priests have nothing to do with those who place in doubt... the doctrinal soundness of the Roman Missal promulgated by Pope Paul VI, in 1970 and that their position should be without any ambiguity and publicly known.’” (Fr. Van Es)

In our day, the SSPX Mass too constitutes a danger for the faith of the faithful, for the same reason. The SSPX's change of position, from rejecting the legitimacy of the New Mass to accepting it, is a real one. It may not be as "clear and unambiguous" as the acceptance required by the Indult and one might still encounter an SSPX priest who didn't get the memo or who is playing a game of pretending that he is still living in the year 2011. But the official corporate acceptance ("We declare that we accept...") of the New Mass as "legitimately promulgated" by Paul VI, can be found in the April 2012 Doctrinal Declaration. It was signed, sealed and handed over to modernist Rome and can be found in the March 2013 issue of the SSPX's own internal bulletin, *Cor Unum*. What cannot be found anywhere is a corresponding repudiation, retraction, denial or rephrasing of that acceptance by a Superior General on behalf of the whole SSPX. Therefore, as the official position of the SSPX, it stands.

"In the hands of the official hierarchy, the Tridentine Mass serves therefore as a temporary means and bait to attract the traditional priests and people and to destroy at the same time the work of Catholic restoration, started by Archbishop Lefebvre, Bishop de Castro Mayer and their priests." (Fr. Van Es)

In our own time, has not the compromised conciliar SSPX made great use of the Tridentine Mass to try to lure people away from the Resistance? How else does one explain the egregious articles and videos, noted in these pages and elsewhere, which play on the emotions of their audience, exhorting them to be grateful for their regular Tridentine Masses, etc.? Does not the unwillingness of the modern SSPX to spread itself thin, in the manner of the old SSPX, also play into this?

"Hundreds of priests, seminarians and faithful have been lured with the Tridentine Rite and now are made to forcibly return to the ranks and the spirit of the Council." (Fr. Van Es)

With priests, some far less subtle means have been employed to stop them leaving the SSPX and joining the Resistance: threats, transfers, isolation, psychological torture, expulsion, destitution as well as the constant playing on their anxiety towards the perceived material discomfort. What is clear to any impartial observer is that all, priests, seminarians and faithful are being made "to return to the spirit of the Council." That the SSPX can give its priests and faithful permission to take experimental "covid" injections or promote a Darwin-friendly cosmology which requires a wholly modernist interpretation of Sacred Scripture are two recent signs of this slide. That there is so little outcry or pushback visible from any SSPX priests or faithful in response to such things is itself another sign.

"This work of destruction continues by the approval of Indult Masses close to our important Mass centres... A good method to empty the latter or at least to prevent them from developing." (Fr. Van Es)

Since this article first appeared in English in 1994, the SSPX around the world has seen many chapels close and even one of its seminaries (Goulburn, Australia). And yet in recent years it has not been the modernist Romans who are responsible for this "work of destruction" but the SSPX authorities themselves. With the approval of the General House, the British District has lost perhaps 40% of its Mass centres since the late-1990s. The SSPX priests, including the District Superior, tell the faithful of those closed chapels that they should go to the Indult Mass instead. To the modern SSPX it didn't make sense for them to have a chapel in Portsmouth when the faithful could be sent instead to the Indult Mass said by the Franciscans in Gosport.

So the SSPX Masses and the Indult Masses are no longer the bitter rivals in competition with one another in the way they were when the Fr. Van Es article appeared; rather the SSPX see themselves as complementary, almost as another indult option to be added to the Fraternity of

St. Peter, the Institute of Christ the King and all the rest. The very small number of priests available to the Catholic Resistance prevents it from having anything like the impact that the SSPX used to have, and yet there is quite a bit of evidence that wherever the Resistance gains a foothold, both conciliar diocese and the SSPX react accordingly. Here is one example. When Resistance priests began making regular visits to a small group of faithful deep in rural Suffolk in 2016, the SSPX decided that after all they would be able to send a priest on regular trips up to that out-of-the-way part of the world, despite never having done so before, and despite the fact that it was not anywhere near any of their Mass circuits and the fact that they had just shut down their only Mass centre in the whole of East Anglia, in neighbouring Norfolk. As the years went by, the diocese likewise took more of an interest in the Traditional Mass and after a little while, the once-a-month Indult Mass was transformed into a dedicated Indult priory with daily Traditional Mass and two Masses on Sunday, located in a privately owned chapel in Suffolk. Coincidentally this very same chapel had not seen the Tridentine Mass once in all the years since the Council until the Resistance started using it in 2016. Rumour has it that the SSPX District Superior declined any interest in setting up a regular SSPX Mass there because it had already become “too closely associated with the Resistance.” Who knows if that is true, but if so it would be both very amusing and quite telling.

“To attempt to restore the Traditional Mass without considering the historical context of the crisis of the Faith is to become a blind instrument in the hands of the conciliar hierarchy.” (Fr. Van Es)

Is this not the point upon which the priests and faithful of the Resistance have been insisting since the Resistance began? Our fight is not merely about the Traditional Mass. It is about the whole crisis in the Church, it is about the Faith, and to place the Mass above the crisis of Faith in order of importance is tantamount to betrayal. Many faithful were given the grace of understanding the crisis in the Church and the SSPX’s fight against modernism. Many faithful were given the grace of perceiving the gravity of the SSPX’s betrayal of that fight in 2012 and 2013. And yet a significant number of those faithful, alas, chose not to openly oppose the SSPX. Their motive for acting thus, in most cases it seems, was access to the Traditional Mass. Correspondingly, many priests who could see what had happened, but who chose not to openly oppose their superiors, seem to have had as their motive access to the chapel and the faithful who attend it. To paraphrase Fr. Van Es one last time, have they not, in effect, become blind instruments in the hands of the conciliar church?

What Conclusion Can We Draw From All This?

That the precept of attending Sunday Mass is obligatory for all Catholics who have reached the age of reason but that some may be excused particularly those who are only near Masses “of Pope Paul VI” or traditional Masses said under the “Indult” or the Masses of the present-day SSPX. Why? Firstly, because of the danger for the faith coming from the priests who celebrate or from the faithful who attend them; secondly, legitimisation is given to the new liturgy and finally an approval more or less implicit of the work of destruction of the One, Holy, Catholic, Apostolic and Roman Tradition.

“When they affirm that they have not given up anything, it is false. They have given up the possibility of contradicting Rome. They cannot say anything now. They must remain silent because of the favours they have received, and it is now impossible for them to denounce the errors of the conciliar church. Very slowly they accept... From the point of view of ideas, they turn very gently and end up admitting the false ideas of the Second Vatican Council, because Rome has granted them some favours for Tradition. This is a very dangerous situation.” - Archbishop Marcel Lefebvre

What are we to think of the Society of St. Pius X?

(Based on 'What are we to think of the Fraternity of St. Peter?')

Source: http://archives.sspix.org/SSPX_FAQs/q13_fraternity_of_st_peter.htm

The Priestly Fraternity of St. Peter

In practice, the priests of the Fraternity, having recourse to a Novus Ordo bishop willing to permit the traditional rites and willing to ordain their candidates, they are forced to abandon the fight against the new religion which is being installed:

- they reject the Novus Ordo Missae only because it is not their "spirituality" and claim the traditional Latin Mass only in virtue of their "charism" acknowledged them by the pope,
- they seek to ingratiate themselves with the local bishops, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations (unless perhaps it is a question of a diocese where they have no hopes of starting up), even though by doing so they end up encouraging them along their wrong path, and

note, for example, the Fraternity's whole-hearted acceptance of the (New) Catechism of the Catholic Church (question 14), acceptance of Novus Ordo professors in their seminaries, and blanket acceptance of Vatican II's orthodoxy (question 6).

They are therefore Conciliar Catholics and not Traditional Catholics.

This being so, attending their Mass is:

- accepting the compromise on which they are based,
- accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and
- accepting, in particular, the lawfulness and doctrinal soundness of the Novus Ordo Missae and Vatican II.

That is why a Catholic ought not to attend their Masses.

Source: *Common Sense*.

The Priestly Society of St. Pius X

Although having their own auxiliary bishops thanks to the courage and foresight of their founder, their own desire for respectability in the eyes of the Novus Ordo bishops has led to them abandoning the fight against the new religion which is being installed:

- they reject the Novus Ordo Missae only because they see it as inferior to the Traditional Mass, not as something evil in itself, and they have admitted officially that it was "legitimately promulgated" by Paul VI,
- they seek to ingratiate themselves with the local bishops and Pope Francis, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations (articles on their websites support the less liberal bishops against the more liberal ones), even though by doing so they end up encouraging them along their wrong path, and

note, for example, the Society's promotion of Fr. Stanley Jaki's modernist scriptural exegesis repackaged by Fr. Paul Robinson, their acceptance of the bogus covid vaccines and of course, their official acceptance of Vatican II's teaching (Doctrinal Declaration, 2012)

Therefore they are Conciliar Catholics and not Traditional Catholics.

This being so, attending their Mass is:

- accepting the compromise on which they are based,
- accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and
- accepting, in particular, the lawfulness and doctrinal soundness of the Novus Ordo Missae and Vatican II.

That is why a Catholic ought not to attend their Masses.

This article, from the archive of the old SSPX US District website, originally appeared in 2011. Its opening words, which speak of Benedict XVI's "liberation of the Mass of All Time" and bemoan how disobedient the bishops' conferences had been to poor old Pope Benedict in the intervening four years, have not aged well. But since all that is a distraction, amusing though it may be, from the main point of the article, we have cut them out.

Source: http://archives.sspx.org/news/is_new_mass_legit/is_the_new_mass_legit.htm

Is the New Mass Legit?

[...] Archbishop Lefebvre always contested the legitimacy of the liturgical revolution of 1969. We will show this in three ways, of increasing importance: the legal aspect, the historical context, and the dogmatic context.

A. The legality of the New Mass

A law is legitimate only when it is duly promulgated by the lawfully constituted authority. But to this condition must be added another of supreme importance and essential to make it a law: it must be for the common good.[1] And precisely on this score, the *Novus Ordo Missae* is most defective as was attested at the time of its promulgation by no less than Cardinals Ottaviani and Bacci:

“It is clear that the Novus Ordo no longer intends to present the Faith as taught by the Council of Trent... It represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent. The “canons” of the rite definitively fixed at that time erected an insurmountable barrier against any heresy which might attack the integrity of the mystery.”[2]

The legal aspect here does not address so much the question of the suppression of the Old Mass, since its continuous existence was supported not only by the general norms of the new Code, (can. 20) but was openly admitted by Benedict XVI's *Summorum Pontificum*. Rather, the legal question we wish to study deals with the juridical validity of the promulgation of the NOM. Here, we are largely indebted to *Itinéraires*, the magazine of Jean Madiran, which was the French voice of Tradition years before the liturgical changes.

We need to look at the Apostolic Constitution *Missale Romanum* (April 3, 1969) which allegedly promulgated the *Novus Ordo Missae*. [3] Most of the document describes the novelties and the final part never declares clearly what the Pope commands, forbids, or concedes. As to the final Nonobstant”, it is too generic to pretend to abrogate the perfectly clear legislative act of St. Pius V who promulgated the Mass of All Time. It appears that Paul VI never wanted to render his missal mandatory, with a truly juridical obligation. Why?

- *Itinéraires* could say as early as 1970 that the future was already present: a constant process of mutation. Changed were the “original” edition of the *Institutio Generalis* (see below regarding the theological aspect), and the *editio typica* [typical edition.] of the Novus Ordo rite within months. The Apostolic Constitution in its second Latin edition was enriched with a new paragraph drawn from the French/Italian version, as we are to explain presently.[4]
- The original Constitution concluded rather innocently with: “From all that has been said so far regarding the New Roman Missal, in the end, we are now pleased to draw

a conclusion.”[5] But, sensing that something was missing, the French and Italian translators (not to speak of other versions) boldly modified the text making it say: “We want (*placet!*) to give force of law (*cogere et efficere!*) to everything (*quiddam!*) which we have exposed above regarding the new Roman Missal.”

- The same translators also completed the authentic Latin text of the Apostolic Constitution, adding: “*We order that the prescriptions of this Constitution become effective on November 30th of this year, the First Sunday of Advent.*”[6] Both these modifications and additions objectively constitute a forgery. This alone manifests the essential problem of a Constitution which some wish to be mandatory, but which, in its authentic tenure, is not.
- The question remains why Pope Paul VI seemed to substitute *in fact* another law to one which he did not abrogate *by right*. Worse is the other stunning question: why did he not say clearly that he did not want to abrogate the other? Why leave the minds of confused priests and laymen in the agonizing doubt that everything was taking place then as if the authors (which ones?) were imposing an obligation while letting you free to believe the opposite?

B. The Historical Context

Cardinal Gut, the Prefect who presided over the liturgical reform, gave a revealing insight into the pressure which led the Pope to promote the New Mass:

“We hope that, now, with the new dispositions, contained in the documents, this sickness of experimentation will come to a stop. Until now, the bishops had the right to authorize experiments but, sometimes, such limits have been trespassed and many priests simply did what they wanted. Then, what happened is that, sometimes, they imposed themselves. One could not, very often, stop these initiatives taken without authorization because they had gone too far. In his great goodness and in his wisdom the Holy Father yielded, often against his will.”[7]

As any decent legislator would do, Paul VI, in establishing his liturgical reform, elucidated the motives of such drastic changes. Here they are[8] :

- The reform is an act of fidelity to the “*demands*” of Vatican II.
- It is meant to revive the languid and awaken the sleepy.
- It wishes to supplant the “*opaque glass*” of the old Mass by another which will be a “*transparent crystal*” for “*the children, the youth, the workers, and businessmen.*”
- It wishes to be “a resolute gymnastic of Christian sociology.”

What about the “ecumenical” motive? As strange as it appears, Paul VI never invoked this motive. This omission rightly raised the eyebrows of Protestants and Catholics alike who, unanimously, recognized it on every page of the Ordo. Said an intimate friend of the Pope, Jean Guittou:

“There was with Pope Paul VI an ecumenical intention to remove, or at least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist service...”[9]

As to the motives given by the Holy Father, the most important would be the first, stating, in a democratic fashion, that this was the will of the conciliar bishops. He directs us to #50 of [Vatican II’s] liturgical decree *Sacrosanctum Concilium*. But was it really so? The said

paragraph recommends indeed in generic terms a certain revision of the Mass. Yet, when these 2,000 bishops signed this paragraph, did they wish the suppression of the Offertory? Did they wish the addition of *ad libitum* new Canons to compete with the Roman Canon from the 3rd century? Did they want such ambiguous Ordinary texts of the Mass that these would immediately seem agreeable to men who have no faith in transubstantiation, the sacrificial oblation, and the Catholic priesthood? No! Certainly, the Council never wanted such a revolution.*

In the same context of the end of that fatal year, 1969, we need to add a letter addressed to the Pope, utterly unnoticed by the press, signed by 6,000 Spanish priests.[10]

“...We shall not speak of the doctrinal Catholic reasons; we could not expose them better than the document *A Brief Critical Study of the New Order of Mass*, which Your Holiness has recently received, accompanied by a letter signed by Cardinals Ottaviani and Bacci, and which one would need to refute in details according to the doctrine of the Council of Trent if one wished to prove the orthodoxy of the *Novus Ordo*.

We shall not speak of this, but we shall bring up the Protestant reasons. Mr. Max Thurian affirms in *La Croix* of May 30, 1969 that, with the *Novus Ordo*. “*non Catholic communities will be able to celebrate the Last Supper with the same prayers as the Catholic Church. Theologically this is possible.*”

Thus, if the celebration by a Protestant is theologically possible, this means that the *Novus Ordo* expresses no dogma with which the Protestants are in disagreement. But the first of these dogmas is the Real Presence, essence and centre of the Mass of St. Pius V. Could a Protestant pastor celebrate the *Novus Ordo* if he was to perform the consecration in the intention used by the Catholic Church? “*Lex orandi, lex credendi*”: the liturgy is the highest expression of our faith. Where shall we go if, in the best of cases, the Mass silences the Catholic truths? If the good people, with no knowledge and against their will, are thrown into heresy, as long as they preserve the Christian morals (unfortunately, they do not), they will save their soul. But this will not be the case of those who will have pushed them into it. Most Holy Father, we do not want to endure this responsibility. This is why we boldly address this letter to you, after we begged of you in a previous one (November 5, 1969) to allow the universal Church to preserve the Mass of St. Pius V together with that of the *Novus Ordo*.”

In the name of the Pope, some Roman authority (which one?) demanded total submission and blind obedience from all these most devoted priests. The strangest thing is that none of them reacted and nothing was heard anymore of this tyrannical act.** Moreover, an Italian committee was gathering signatures to petition Paul VI to abrogate the New Mass. Behold the

* This rhetorical point has been made by several people down the years, including the late Michael Davies in more than one of his booklets. And whilst it is tempting to point to all the conservative passages in *Sacrosanctum Concilium* and claim that the new Mass is not sanctioned by Vatican II, the truth of the matter, alas, is that it very much is. Likewise, although many of the Council Fathers doubtless never intended to give birth to anything approaching Paul VI's New Mass, there were surely others who very much did. A careful reading of *Sacrosanctum Concilium* is very revealing on this point. The many “conservative-” or “Catholic-sounding” passages serve no other purpose than to deceive the more “conservative” Council Fathers into letting the document pass. Each of these passages is effectively nullified by another which is far more radical and which would later be exploited to bring about the liturgical revolution known to us today as the New Mass. A thorough yet easy-to-read expose of this very point can be found in “The Great Façade” by Ferrara & Woods (The Remnant Press, 2002). - *Editor*

** “The strangest thing” indeed! Catholics faithful to Abp. Lefebvre's fight, who oppose the SSPX betrayal, may not find it so strange. How many priests must have sent letters of protest to Menzingen in 2012? And yet today, what has become of them all? As a rule, people find it easier to be brave when they think that they are part of a group of like-minded comrades-in-arms; nobody likes the thought of finding himself all alone on the battlefield. Priests, being human, are no exception to this rule. History is made by the tiny number of heroic individuals who are brave enough to stand-out alone for what is right; the vast majority, who swim with the stream, are forgotten.

judgment proffered by Vatican Radio: “Do you wish to be sure of disobeying the Pope: sign!”[11] Hence, whoever dares to make a petition to the Pope is in the state of disobedience! This idiotic idolatry to the goddess of false obedience, unheard of during twenty centuries of the Church, raised no protest.

This cowardly servility reigns almost universally: it is the sentiment of most cardinals who dare neither speak to the Pope nor ask anything from him, not even to beg: they would be tagged disobedient to the Pope, and they accept this slavish tyranny. Is it not true that where truth and justice cease to be upheld, arbitrary despotism reigns, with no basis and no limits? Does not the statement of Louis Veuillot express aptly the mindset of many churchman: “there is no one more sectarian than a liberal.”

C. The Theological Context

We have already alluded to the underlying dogmatic truths which the New Mass has silenced or covered in ambiguous terms, so as to please heretical communities. These half-truths (and half-errors) were markedly expressed in what can only be called the definition of the New Mass: “*The Lord’s Supper, or Mass, is a sacred synaxis, or assembly of the people of God gathered together under the presidency of the priest to celebrate the memorial of the Lord.*”[12] This text was found so offensive and raised such a worldwide uproar that Rome had to come up with something less heterodox. They revised the definition into something less heretical, but did not touch anything in the rite itself, the perfect expression of the early definition. Yet, this definition and this rite omits or denies the three doctrines which are at very heart of the Mass: the priest who, by his sacerdotal character, is alone capable of consecrating the Eucharist; the propitiatory sacrifice of the Mass; and the real and substantial presence of the Victim of Calvary through transubstantiation.

The SSPX has presented a book to the attention of Rome, *The Problem of the Liturgical Reform*. It explains how the new Mass is the plain expression of underlying principles drawn from the theology of the Paschal Mystery [NB: this refers to the false interpretation of the Paschal Mystery as found in the New Mass, as opposed to the correct one expressed in all of the traditional liturgical rites - sspx.org]. Here are the book’s conclusions:[13]

- The propitiatory aspect of the Mass has been effaced from the new missal because the Paschal Mystery holds that there is no debt to be paid in order to satisfy divine justice offended by sin. But, by refusing to see that the Redemption includes the act by which Christ paid to God the entire debt of pain incurred by our sins (the doctrine of vicarious satisfaction), the theology of the Paschal Mystery sets itself in opposition to a truth of the Catholic Faith.
- The structure of the new missal is that of a memorial meal that celebrates and proclaims the divine Covenant and not that of a Sacrifice. But, by considering the Mass as a sacrifice only insofar as it is a memorial which contains “in mysterio” the sacrifice of the Cross, the theology of the Paschal Mystery weakens the visibility of the sacrifice as taught by the Church, and can no longer “vere et proprie”- truly and properly - designate the Mass as a sacrifice. This cannot do justice to a truth of Faith, and seems thereby to incur the condemnation pronounced by the Council of Trent as regards the “Nuda commemoratio” - mere commemoration.
- The New Mass has displaced Christ the Priest and Victim, and replaced it with the *Kyrios* who communicates Himself to the assembly, making the Eucharist no longer a visible sacrifice but rather a mysterious symbol of Christ’s death and resurrection.

Insofar as it rests upon philosophies of the symbolic type, this notion of sacrament cannot be reconciled with the Church's doctrine on the sacraments. Because this notion corrupts the branches of theology where it is introduced, it is dangerous for the Faith.

Now, even if one wanted to contest the heretical elements of the New Mass, the sole refusal to profess Catholic dogmas quintessential to the Mass renders the new liturgy deficient. It is like a captain who refuses to provide his shipmen with a proper diet. They soon become sick with scurvy due, not so much to direct poison, as from vitamin deficiency. Such is the new Mass. At best, it provides a deficient spiritual diet to the faithful. The correct definition of evil - lack of a due good - clearly shows that the New Mass is evil in and of itself regardless of the circumstances. It is not evil by positive profession of heresy. It is evil by lacking what Catholic dogma should profess: the True Sacrifice, the Real Presence, the ministerial priesthood. This deficiency had already been denounced by Cardinals Ottaviani and Bacci months before the New Mass was promulgated:

“The recent reforms have amply demonstrated that new changes in the liturgy could not be made without leading to complete bewilderment of the faithful, who already show an indubitable lessening of their faith. Among the best of the clergy, the result is an agonizing crisis of conscience, numberless instances of which come to our notice daily.”[14]

Footnotes

- 1 Michiels, *Normae generales Juris Canonici* (1929), p. 486, and in *The Problem of the Liturgical Reform*, Angelus Press (2001), p. 106.
- 2 The Ottaviani Intervention, p. 28, TAN Books (1992); cf. the PDF.
- 3 Itinéraires, #140, pp.39-2, February 1970.
- 4 Ibidem, p. 45.
- 5 “Ad extremum, ex iis quae hactenus de novo Missali Romano exposuimus, QUIDDAM nunc COGERE et EFFICERE placet.”
- 6 Our version for the French, published from *La salle de Presse du Saint Siège* (sic, in *Documentation Catholique*, n. 1541, June 1, 1969, col. 1 initio).
- 7 *Documentation Catholique* n.1551, Nov. 16 1969, p.1048. col. 2.
- 8 *L'Osservatore Romano* (Italian Ed.) of November 20-27.
- 9 December 19, 1993 in *Apropos* (17), p. 8ff. In *Most Asked Questions About the Society of St. Pius X* [online version [here](#)], Angelus Press (2011), p. 39.
- 10 December 11, 1969, Priestly Association of St. Anthony Mary Claret; see *Itinéraires*, #140, pp. 32 ff.
- 11 *La Croix*, Jan 6, 1969, quoted by J. Mardiran in *Itinéraires*, #141, p. 9.
- 12 *Institutio Generalis*, §7, 1969 version.
- 13 *The Problem of the Liturgical Reform*, Angelus Press (2001), pp.80-98 passim.
- 14 *The Ottaviani Intervention*, p. 28, Tan Books (1992).



Of Your Charity
Remember to Pray for the **Holy Souls in Purgatory.**

Please also remember especially those who have gone to their reward since this latest crisis began:

- | | |
|---------------------|-------------------|
| Fr. Hector Bolduc | Fr. Luigi Villa |
| Fr. Nicholas Gruner | Rosalie Chalmers |
| Rose Withams | Gertrude Kendrick |
| Brian Withams | Stephen Power |
| William Bandlow | Geoffrey Kelly |
| Miryam Gomez | Rose Taylor |
| Ronald Warwick | Susan Horton |
| Santiago Hernandez | Paula Haig |
| Douglas Wilmer | Sylvina Subdi |
| Henry Taylor | John Olnier |
| Logan Nally | Robert Woodall |
| Josephine Crosby | Mary Plume |
| Marion Smit | Michael Duffy |
| Zeno Mattiuzzo | Angela Straughair |
| Anthony Lehain | Philip Bec |
| Vincent Nussey | Helen Farrer |
| Sheila White | |

O God, Creator and Redeemer of all the Faithful,

Grant to the souls of Thy servants departed full remission of their sins; that through the help of pious supplications, they may obtain that rest of which they have always been desirous.

Who livests and reignest, world without end. Amen.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

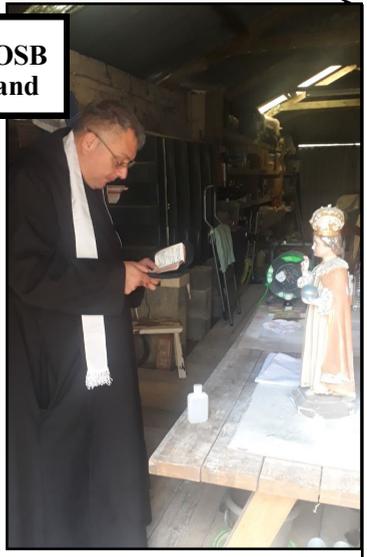
Amen.



July/August 2022:
Snapshots
 OF THE
Worldwide
Catholic
Resistance



**Fr Rafael Arizaga OSB
 in Gortnahoo, Ireland**



Baptism in Arizona (USA)



(Adult Baptisms)



Men's & Women's Ignatian Retreats (USA)



A baptism and a wedding, Wisconsin (USA)





October 2022:
Fr. David Hewko
visits
London, Durham,
Peterborough and
Ireland





Sorrowful Heart of Mary SSPX-MC

May 2022

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Dear Faithful battling in the Trenches!

April was absorbed in the magnificence of Holy Week and Paschaltide, and may the graces of this Easter time fill your souls with joy and hope in Christ the King, Who conquered death, Satan and the chains of sin! “The Good Shepherd, Who laid down His life for His sheep, has Risen again, Alleluia, alleluia, alleluia!” (Matins antiphon, Easter).

But April also marked a significant event that happened ten years ago in 2012, which cannot be overlooked; the Vatican II Revolution within the Society of St. Pius X! This Revolution was embodied in the General Chapter Statement of July, 2012, the horrendous Doctrinal Declaration of April 5, 2012, the Six Conditions for an Agreement with unconverted Rome and the Letter of Bishop Fellay in response to the three bishops in April 2012.

Since the Faith always comes first and we are obliged to believe and profess the Holy Catholic Faith “without which it is impossible to please God,” we are, consequently, obliged to publicly profess and defend the Faith when it is publicly compromised or attacked. The Truth must always be defended! This is what Our Lord did before Caiphias, this is what St. Sebastian did before Emperor Diocletian, this is what St. John Fisher did before the King, and this is what Abp. Marcel Lefebvre did before the Pope himself, in the wake of the Revolution of Vatican Council II!

After analyzing the Doctrinal Declaration, which has never been officially rejected, condemned or made void by the Society superiors, it is dumbfounding to observe that they, through this document, have officially accepted what Abp. Lefebvre and faithful Catholics have always fought against: the Second Vatican Council, the New Mass, and the New Code of Canon Law.

Here is a summary of the compromises of the Doctrinal Declaration:

In **paragraph I**, Bp. Fellay and leaders promise fidelity to “the Conciliar Church” and to the Pope, head of both the Catholic Church and Conciliar Church, at the same time.

In **paragraph II**, they accept submission to the teachings of the Conciliar and post-Conciliar “Magisterium”, according to the doctrine of no. 25 of *Lumen Gentium*.

In **paragraph III**, they accept all of the major points of controversy:

- the collegial authority of the Pope **and** the bishops (i.e. a “two-headed Church” by collegiality!);
- the authority of the present “magisterium” and the “Conciliar Church” with all their errors;
- the “progress” of Tradition according to the neo-modernists;
- the criteria for interpreting between Tradition and the texts of Vatican II, in general, i.e. the “hermeneutics of continuity” of Pope Benedict XVI; the “hermeneutics of continuity” used as the criteria for interpreting between Tradition and Vatican II, on Ecumenism and Religious Liberty;
- postponing the **doctrinal** discussions until later;
- accepting the “validity” and “**legitimacy**” of the New Mass and sacraments; and
- acceptance of the New Code of Canon Law (1983) with no distinctions.

By signing this Doctrinal Declaration, Bp. Fellay and the superiors approving it made serious doctrinal compromises, crumbling down the bastions of Tradition and caving in on every point that was opposed by Abp. Lefebvre! Bp. Fellay confirmed his “new attitude towards Rome” when he signed this as his “new position with respect to the official Church,” as he said in his own words in the *Cor Unum*, no. 101 of March 2012.

Let us zero in, this time, on the New Code of Canon Law. As Pope John Paul II admitted, when he signed the New Code in 1983, this New Code is the Second Vatican Council put into practice! It puts all the Conciliar errors into “legal” language. Would it not be a contradiction to claim that one rejects the Council and at the same time accepts the very “legislation” that put the Conciliar errors in place? In this sense, the New Code can be more dangerous than the Council itself!

Here is what Abp. Lefebvre said numerous times about the perversity of the New Code:

- “So what are we supposed to think about this? Well, it’s that this [New] Canon Law is unacceptable.” (Spiritual Conference given at Écône, 99B, March 14, 1983).
- “The New Code no longer asks a married Protestant/Catholic couple to sign a commitment to baptize the children Catholic. It is a serious violation of the Faith, a serious violation of the Faith!... In the New Code of Canon Law there are two supreme powers of the Church: there is the power of the Pope, who has the supreme power, and then the Pope with the bishops...that has never been seen in the Church...it is thus to limit the power of the Pope. So, the explanatory note [nota praevia] of the Council, practically, has no effect under the New Canon Law.” (Spiritual Conference given at Écône, 100A, May 20, 1983).
- “The Apostolic Constitution introducing the New Canon Law explicitly says on page 11 of the Vatican Edition: ‘The work, namely the Code, is in perfect accord with the nature of the Church, especially as been proposed by the Second Vatican Council. Moreover,

this New Code can be conceived as an effort to expose this doctrine, i.e., Conciliar Ecclesiology, in canonical language.’ ...It is the authority of the Pope and the Bishops that is going to suffer; the distinction between the clergy and the laity will also diminish; the absolute and necessary character of the Catholic Faith will also be extenuated to the profit of heresy and schism; and the fundamental realities of sin and grace will be worn down.” (Letter to Friends & Benefactors, no. 24, March 1983).

- “However, when one reads this New Code of Canon Law one discovers an entirely new concept of the Church...This is the definition of the Church (New Code canon 204): ‘The faithful are those who, inasmuch as they are incorporated into Christ by baptism are constituted as the people of God, and who for this reason, having been made partakers in their manner in the priestly, prophetic and royal functions of Christ, are called to exercise the mission that God entrusted to the Church to accomplish in the world.’...There is no longer any clergy. What, then, happens to the clergy?...It is consequently easy to understand that this is the ruin of the priesthood and the laicization of the Church!...This is precisely what Luther and the Protestants did, laicizing the priesthood. It is consequently very grave...you know that the New Code of Canon Law [Canon 844] permits a priest to give Communion to a Protestant. It is what they call ‘Eucharistic hospitality.’ These are [given to] Protestants who remain Protestant and do not convert! This is directly opposed to the Faith!” (Conference at Turin, Italy March 24, 1984).
- “We find this doctrine already suggested in the Council document *Lumen Gentium*, according to which, the college of Bishops, together with the Pope, exercise supreme power in the Church in a habitual and constant manner. This is not a change for the better; this doctrine of double supremacy is contrary to the teaching and Magisterium of the Church. It is contrary to the definitions of Vatican Council I and to Pope Leo XIII’s Encyclical *Satis Cognitum*.” (Open Letter to Confused Catholics, Angelus Press, 1985, ch.13, p.95).
- “Our cry of alarm was rendered more urgent by the errors in the New Code of Canon Law, not to say its heresies...” (*Open Letter to Confused Catholics*, Angelus Press, 1985, ch. 21, p. 150).

Therefore, by accepting the New Code of Canon Law as it is, with no distinctions as presented in the Doctrinal Declaration, the leaders of the Conciliar-SSPX implicitly accept all its errors and deviations concerning:

- a Protestant concept of the Church defined now as “the People of God”;
- two supreme universal powers in the Church (Christ established a monarchical structure for His Church, not democratic);
- the error of Collegiality at all levels;
- a laicization of the Church (i.e. more and more “active participation” of the laity);
- Ecumenical practices, such as giving Holy Communion to heretics, called “Eucharistic hospitality.”
- new causes for nullity of marriages;
- easy granting of annulments in Marriage Tribunals;

- new regulations in contracting marriages;
- suppression of the Major Order of Subdiaconate, minor orders (Porter, Lector, Exorcist and Acolyte) and tonsure;
- new “canonizations”;
- relaxing of disciplinary laws;
- etc., etc.

As it stands with the SSPX’s acceptance of the New Code of Canon Law as expressed in the Doctrinal Declaration of 2012, this is one of the greatest practical obstacles for the Society in defending Tradition and fighting Conciliar errors. How well Abp. Lefebvre understood the wily deceits of Modernist Rome! This last quote is the Archbishop speaking about the religious communities that had surrendered to Vatican II, sadly this would now include the Conciliar-SSPX:

“When they say they didn’t compromise, it’s not true. They abandon the possibility of opposing Rome. They can’t say anything anymore. They must be silent, given the favors they have been granted. It is now impossible for them to denounce the errors of the Conciliar Church. They are slowly adhering to them, if only by the Profession of Faith requested by Cardinal Ratzinger. I think Dom Gerard is about to publish a ‘little’ book written by one of his monks, trying to justify Religious Liberty [of the Council] (N.B: In fact, the book written by Fr. Basile of La Barroux took 2,960 pages to try to reconcile the irreconcilable!)...From the point of view of ideas, they change very slowly, and end up accepting the Council’s false ideas, because Rome had granted some favors for Tradition. This is a very dangerous situation. They have practically abandoned the fight for the Faith. They cannot attack Rome anymore!” (Abp. Marcel Lefebvre, *Fideliter*, 79, p. 5-6).

There is much talk that Fr. Pagliarani, the reigning Superior General, is steering things back to the old SSPX. His skirting the v*****#*#n question as being exclusively “a medical and political issue,” when they do, in fact, directly involve abortions which are violently performed while the children are still alive(!), is not a good sign. Let him condemn the Doctrinal Declaration of April 5, 2012 in no uncertain terms and then, maybe, we can hold hopes of the Conciliar-SSPX finally dropping the “Conciliar” in the Conciliar-SSPX!

Persevere in the Catholic Resistance! Great will be your crown in Heaven if we persevere, and greater still, the shining bruises and scars, earned in this Battle for the Holy Faith! ... Fight on, little flock!

In Christ the King,

Fr. David Hewko

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

- Pope St. Pius X



Sorrowful Heart of Mary SSPX-MC

September 2022

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Dear Faithful,

Cardinal Pie of Poitiers (d. 1886) used to say: “*The Catholic Church is **intolerant** when it comes to principles of the Faith, but **tolerant** and charitable in practice; while Liberals, on the contrary, are **tolerant** when it come to principles (e.g. “coexistence” of all beliefs), but **intolerant** in practice.*”

We can see this applied to Archbishop Marcel Lefebvre, when it came to upholding principles of the Faith he was **intolerant** of error and boldly accused the Second Vatican Council of introducing novel principles against the Faith (e.g. Ecumenism, Pluralism, Religious Liberty, etc.) and stood opposed to them. But when it came to people, he was gentle and **tolerant** with their shortcomings, his kindness stands out in the memory of all who knew him.

But with Liberals, as an example, we can just look at Pope Francis who is **tolerant** of pagan idols (e.g. Pachamama) in the name of Vatican II’s teaching on “inculturation;” he tolerates Protestantism, divorce, sodomy, Modernism and just about every evil under the sun! But with Traditional Catholic people he is absolutely **intolerant**, calling them “backward,” “obstacle to the progress of Vatican II,” “blind bats,” and his favorite, “rigid.” He shuts down “conservative” Novus Ordo religious houses and seminaries adopting the Latin Mass and punishes outspoken “conservative” Novus Ordo bishops. Pope Paul VI did the same by “**intolerantly**” levelling a phony suspension on Abp. Lefebvre, while at the same time “**tolerantly**” prostrating himself before a schismatic orthodox bishop. Then Pope John Paul II followed suit, by “**intolerantly**” punishing Abp. Lefebvre with an illegal excommunication while at the same time “**tolerantly**” receiving the pagan ritual-mark of Shiva on his forehead! Indeed, Liberals are **tolerant** with errors but **intolerant** when it comes to Truth and Catholics faithful to Tradition!

The same applies in civil society. Catholics and most honest men rooted in the Natural Law, defend the unborn and are **intolerant** of contraception and abortion; while, on the other hand, Liberals are **tolerant** of every error and vice under the label of “pro-choice”, but **intolerant** with unwanted babies, and resort to every sort of cruelty dripping with blood, in order to exterminate them by abortion! Indeed, LIBERALISM DRIPS WITH BLOOD!

FIRSTLY, UNITY IN THE FAITH!

This brings us to the absolute importance of the primacy of the **Faith**; the primacy of **Doctrine**! To survive this apostate age, the Catholic must be unshakably rooted in the Truth! We must never give any attention to those incorrectly calling traditional Catholics “schismatics,” in fact, after fifty-seven years since the Council, we should be used to it! Let us never forget that the profession of the Faith is always the first foundation for true unity! This bond of unity is built on the solid, unchanging principles of the Catholic Faith. All unity in the Catholic Church must first be founded on this rock on which Christ said to build. It is the rock on which St. Peter’s successors are commanded to stand and not build on the sands of Modernism!

Pope Leo XIII, in his Encyclical *Satis Cognitum*, speaks about the true unity of the Church, saying: “*Such great and such absolute concord among men must have as its necessary foundation, the union of understanding and agreement of intelligences; from which will naturally flow the harmony of men’s wills and agreement in action. This is why, according to the Divine Plan, Jesus wanted the **unity of the Faith** to exist in His Church; for Faith is the first of all bonds that unites men to God and it is due to this that we are called ‘faithful’.*”

Pope Pius XI repeated the same idea when he said in his Encyclical condemning false ecumenism, *Mortalium Animos*: “*Since charity is founded on an honest and sincere faith, it is the **unity of the Faith** which must be the principle bond uniting the disciples of Christ.*”

From this insistence of the traditional Magisterium, it is clear there is a much higher foundation for unity in the Church than just a nebulous “unity of communion” or “unity of love”: it is the **unity of Faith**! The foundation for all unity in the Catholic Church is firstly built on the Faith!

From this it is clear that Traditional Catholics are anything but “schismatics” or their own “marginalized church” because the first real schismatics are heretics. “*Heresy,*” says Cardinal Billot, “*is schism, for it directly opposes the unity of the Faith.*” So, one can go against the “unity of communion” without going against the unity of the Faith, but one cannot go against the unity of Faith without going against the “unity of communion,” since the former is the foundation for the latter. The unity of all members professing the Catholic Faith is the fundamental basis on which rests all other unity of the Pope, bishops, priests and laity.

THOSE WHO DEVIATE FROM THE FAITH MAKE THE SCHISM

Now, looking closely at the situation of the Church since the Second Vatican Council, we see all those in positions of authority are imbued with Liberalism and Modernism; extending from Abp. Annibale Bugnini and Cardinal Ratzinger to Pope John XXIII and Pope Francis. They have imposed reforms that destroy the Church because they oppose the Traditional Faith, Mass, and Sacraments. Thus, they have broken with the Tradition of many centuries which is, ultimately, **the unity of Faith**; and the “unity of communion” they are always trying to achieve is only a “pseudo-unity” because it has lost its true foundation.

The Modernist hierarchy, as Modernist, is heretical: it is opposed to the unity of Faith by the spreading of its errors and promotion of their pseudo-unity or “unity of communion.” In other words, as Abp. Lefebvre often repeated, it is the Conciliar Church that is truly schismatic, because it seeks a unity that is no longer a Catholic unity!

Abp. Lefebvre didn’t mince words when he said: “*The Conciliar Church is practically schismatic. [...] It’s a virtually excommunicated Church, because it’s a Modernist*”

Church” (Fideliter, 70, p. 8). Again, “*The Pope wants to make a unity outside the Faith. It’s a communion. A communion with whom? With what? How?... it’s not a unity anymore. This can only be done in the unity of Faith.*” (Fideliter, 79, p.8).

AND THE POPE?

As Cardinal Journet explains, in his pre-Vatican II work, *Church of the Incarnate Word* (vol. II, p. 839 sq.), the Pope himself can sin against the ecclesiastical communion by breaking the unity of leadership. This would happen if he did not fulfill his duty and denied the Church the direction she is entitled to expect from him in the name of Someone greater than himself, namely, Christ, Her founder and invisible Head. And this is, unfortunately, the painful situation in which we find ourselves ever since the Council ended, in 1965. If Abp. Lefebvre stayed away from any agreement with the Modernist hierarchy and the Conciliar Church, it was out of fidelity to Tradition, by refusing to join the real schism and breaking with **the unity of Faith**, as it has always been believed in the Church.

“The Church is not the Mystical Body ‘of the Pope’, but of Christ!” (Fr. Roger-Thomas Calmel, OP, *About The Church and the Pope*, in *Itinéraires* 173, May, 1973, p. 28). Fr. Calmel goes on to say that if it ever happens that the Pope is so deficient in his office as to promote heresy and schism, then it is better to obey Christ and remain faithful to the Church of all time, even if this means enduring the wrath of the current authorities. Abp. Lefebvre preferred to stay clear of this Modernist hierarchy with its false “unity of communion” saying: *“To leave, then, the official Church? To some extent, yes, of course! If the bishops are in heresy, it is necessary to leave this environment of the bishops if one does not want to lose his soul. If we move away from these people, it is absolutely the same as with people with AIDS. We don’t want to catch it. They now have ‘spiritual AIDS’, contagious diseases. If you want to stay healthy, we must not go with them.”* (Conference at Écône, September 9, 1988, cited in Fideliter, 66, p. 28).

CONCLUSION

So then, who are the real “schismatics”? It is not those who are attached to Tradition. Rather, in reality, it is those who distance themselves from it! If the traditionalists are not “in communion,” it’s only with the Conciliar Church with whom they are not in communion, and that is precisely, their badge of honor! True communion will be restored when Rome returns to Tradition and “re-crowns Our Lord Jesus Christ!” (Abp. Lefebvre). But to seek union with Rome BEFORE the authorities have returned to the unity of the Faith is to abandon our fight, it is - in a certain way - to betray the Truth, by mingling it in with the pluralist and indifferent system orchestrated by the unfaithful hierarchy in charge. This would be the triumph of the new ecclesiology of the Second Vatican Council, with its “subsistit in.” For us, it is not enough for Rome to declare: “the Church of Christ subsists in Tradition;” it must declare: “the true Church of Christ is Tradition.”

Finally, following in the line of Abp. Lefebvre, we never have, nor ever will have, any intention of forming some “parallel Church” or some “petite eglise” (“small church”), independent from the one Christ founded. And that is why we do not seek to establish a parallel hierarchy (a veritable danger with the Thuc line) or to live withdrawn in our own circles and closed to others. We simply desire to steadfastly continue in our duty of professing the Faith and Mass of all time!

Only compromise or contacts endangering the Faith must be avoided. Our chapels and missions are open to all the faithful, the priests’ Mass schedules, sermons and catechisms are

publicly available on-line and we are most willing to explain to anyone our position. We do not refuse to meet with others, with necessary prudence, in order to bring them back to Tradition, nor must we be shaken in the face of accusations, such as “being marginalized,” or being a “futile Resistance,” or “renegades” which are nothing but the result of our fidelity to the Faith of all time!

“We are neither schismatics nor excommunicated, we are not against the Pope. We are not against the Catholic Church. We do not have a parallel church. All this is absurd! We are what we have always been, Catholics who simply continue. That’s all! There’s no need to look for Noon when it’s 2:00 AM. We do not make a ‘small church!’” (Abp. Lefebvre, Fideliter, 70, p. 8).

ONE FINAL PRECISION

It must be added that, while speaking of the authorities of the Church as “heretical” or “schismatic,” it does not mean in the canonical sense or that they have necessarily broken from the Church. For this, it would be necessary that their heresy or schism be declared notorious by canon law, which seems almost impossible, since the authorities of the Church must do this.

Nevertheless, their heresy and schism are no less true, they are breaking with Tradition, destroying the Faith and the Mass of all time, and influencing the damnation of many souls. Their schism and heresies continue unchecked and are spreading everywhere without them being publicly declared as notorious by law, which makes it a far more dangerous situation, since they continue ravaging souls within the Church, who, blinded by false obedience, do not even suspect the least danger! We have to just stay away from this Conciliar Church and those who compromise with it, and we must continue to denounce their errors. This was the conduct of Abp. Lefebvre and we maintain that position.

One last, crowning quotation from the very theologian who assisted Abp. Lefebvre during the Second Vatican Council, Fr. Victor-Alain Berto, who died in 1968, who said: *“What is a Modernist? He is a man, who no longer has the Faith (since by definition, Modernism is a heresy), but he has his own way of no longer having it! [...] He retains all dogmatic expressions but radically changes their meanings or accompanies them with contradictions - he is not embarrassed by his contradictions. He does not feel the need to leave the Church, on the contrary, his own style of being heretical implies he remains there. A Modernist outside the Church is no longer a Modernist! He is a ‘Liberal’ or a ‘rationalistic Protestant’, he is an ‘unbelieving philosopher’, or an ‘unbelieving exegete’, or an ‘unbelieving historian’, anything but a ‘Modernist!’ The specific mark of Modernism is to be a heretic inside the Church. The plan of action of Modernism is to undermine dogma from within, as termites in a tree [...] The more Modernist he is, the more difficult it is to recognize him, and all the more he knows how to hide and keep up appearances”* (Document of Fr. Berto extracted from the personal archives of Abp. Lefebvre).

Let us turn with all our hearts to our Queen of the Most Holy Rosary! To Her has been entrusted our final life preserver in this catastrophe. At Fatima, She said “Only She can help you!” Let us generously fight on, **intolerant** with Error and **tolerant** with our neighbors’ faults, and always trusting in Her powerful assistance!

In Christ the King,

Fr. David Hewko

Source: <https://benedictinos.blog/2022/08/07/ix-sunday-after-pentecostes/>

“Red Light the Fake Resistance and the SSPX!”

An extract from a sermon by

Fr. Rafael Arizaga, OSB

Sunday 7th August, 2022



At any moment we can be defeated if we are moved by pride, or by any kind of movement of the passions. We easily commit mortal sin and we may not persevere to the end. That is why St. Paul's remarks are very timely: "He that thinketh himself to stand, let him take heed lest he fall!" That's why we have to be watchful always, fighting back against enemies, especially against sin, against worldly things and against the devil. Constantly. Constantly. That is why it is a great evil when we see unfaithfulness on the part of Traditionalist people. Because that unfaithfulness is not building up for Christ. It is destroying. And it is calling upon themselves a punishment, a chastisement, justice. And we don't want that, what we want to call upon ourselves is mercy, as it says in the collect of today. So we have to be in a watchful mode, in a penitential mode against ourselves. Watching our steps: we might fall! We might fall! To walk in the light of God, to walk in the light of our Faith. Because if we don't have light, we fall. If we walk in the midst of darkness, if we don't have light to guide us, we fall.

So, St. Paul said the following:

"Let no temptation take hold of you but such as is human. And God is faithful who will not suffer you to be tempted above that which you are able. [...]"

This is the joy of our battle in the midst of persecutions and trials. Our Lord's promises. So let's always have this great joy in the midst of darkness. Because Our Lord has promised. Also, if there is a crisis as never before in history, that means that the help of God will be greater than any other time in history. That's another cause to rejoice! God is going to help us in a great degree. Because we need a great degree of help. So it should be a cause of joy. [...]

That's why the Church has chosen for today the Gospel of St. Luke, of Our Lord Jesus Christ in the Garden of Olives, weeping over Jerusalem. Remember, in the Garden of Olives, Our Lord was weeping and sweating blood also for our sins, and now He's weeping over Jerusalem, for the unfaithfulness of Jerusalem. And remember that Jerusalem is called the city of peace. And look at what Our Lord said.

"If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes."

“The things that are for thy peace” - Jerusalem is the city of peace. Our Lord is offering us peace. Remember at the Resurrection, Our Lord says: “Peace be unto you.” It’s the motto of the Benedictines. “Peace” means precisely, order. The order of following the will of God, as we pray in the collect today. Peace is to be in [a state of] order with God. We put aside sin, we put aside our own will, we put aside worldly things, we put aside whatever makes us deviate from God, the pomps of the devil. And we work in order, towards the will of God which is our end.

So this is why there is this threat of Our Lord. If we don’t choose the peace of God, we never will have peace. That’s what we have to tell the world today. Even the other Traditional groups which are off track, tell them: You are never going to find peace in men, in compromises with men, in being unfaithful to God. Never will they have peace, never have graces available to them when there is unfaithfulness. So, Our Lord continues saying:

“The days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground.”

And remember that Our Lord, in St. Matthew, places a parallel between the destruction of Jerusalem and the end of the world, the last days of the world, when the apostasy will be all over upon the world. So basically Our Lord is reminding us, and the Church is reminding us, that if we are not at peace with God, the threat of punishment, of justice and destruction is upon us. Remember Our Lord said: Do not fear those who can take away the life of the body. So we are not fearing being persecuted or being put to death, no. Or health issues either. What we are fearing is precisely that, being unfaithful to God, He is going to put vengeance upon our mortal sins and destroy us forever in hell.

And this is what happened in Jerusalem in the year 70. The Romans came and they surrounded the city, they didn’t allow anyone to go out from the city. Six months before, God, through His own prophets, told His people to go out from Jerusalem. So many of the Catholics of those times left Jerusalem. But those who stayed in Jerusalem after the army of Titus surrounded the city, those who wanted to leave the city were crucified. And those who stayed inside the city starved to death. And the siege of the city was extremely horrible. And Our Lord placed a parallel between this event and the events that we are about to live, which is announced in Fatima and La Salette and the other prophecies. The destruction upon infidelity and apostasy.

And so after that speech, Our Lord entered the temple. Bear that in mind.

“And entering into the temple, he began to cast out them that sold therein, and them that bought. Saying to them: It is written: My house is the house of prayer.”

So it is most important for God, that the sacred things, the divine things, the Faith, revelation, Tradition, all that has been given to us by the Apostles, the Magisterium of the Church - that we keep a seal upon it. That we don’t allow thieves and robbers to enter into the temple of God, to steal things. This is what we have been doing, dear faithful in this Resistance movement, together with the Apostles, the Popes, the good Popes, and Archbishop Lefebvre. We even have to use the lash of the word of God, to punish those who have been involved in these errors and compromises, but we have to clean the temple of God from heresies, from errors. We have to clean up the temple of God from infidels, those who want to have the profane enter into the temple of God. The new religion, ecumenism, collegiality, the new “freedom” and “fraternity” and the Freemasons’ ideas. And this is a good reason: because Our Lord did it, and the Saints did it, the martyrs have done so. The English martyrs and the Cristeros, they have done so the whole time. We have to defend Our Lord Jesus Christ in public: if he’s threatened in public, we have to defend Him in public. There’s no way out of this situation.

We must confront it in public, no matter the consequences. That is why I want also to speak about something with you, something which has not been spoken about, but which is very important to speak about. You know that we follow the old Canon Law of 1917 which has the spirit of the Church. And of course we don't have the authority to apply the laws of God at this moment: we are waiting for the future for the Church to apply the laws with the authority of God, to punish and to reward. But in the meanwhile we have to go to the Tradition of the Church to live according to the spirit of the Church. So for example, in the Canon Law of 1917, Canon 2315 says the following:

"All those persons who are suspect of heresy, after being admonished, they have to be suspended a divinis."

So they have to be forbidden from administering holy things to the faithful. And Canon 2316 says the following.

"Suspect of heresy are those who knowingly help in any way in the propagation of heresy or who participate in divine things with heretics."

It's exactly what is happening with the SSPX, the Fake Resistance even, the St. Peter's Fraternity and the *Ecclesia Dei* societies. We can judge them in the spirit of the Church, but not in fact, because we don't have authority to condemn in fact, but we are obliged to follow the spirit of the Church of course. So we can treat them as being suspect of heresy. Why? Because they are knowingly in some way in the propagation of heresy and participating with heretics or heresies in divine things.

"And of course we don't have the authority to apply the laws of God at this moment: we are waiting for the future for the Church to apply the laws with the authority of God, to punish and to reward. But in the meanwhile we have to go to the Tradition of the Church to live according to the spirit of the Church."

For example, the SSPX works together with the diocesan priests and bishops, for example in matrimonial things, in things about matrimony: to preside together or to ask permission to have the both of them being in charge of marriages, not only in doctrine but also in the future, having custody of marriages, both of them, the diocesan bishops and the SSPX at the same time. So they are working together as a fact, in sacramental issues like matrimony. So they are participating with heresy in divine things. So they are suspect of heresy. So that would mean that they would not be allowed to administer the sacraments. So the faithful cannot avail themselves of sacraments from them. So these Traditional groups are illegitimately conferring sacraments and preaching. So they are illegal according to the spirit of the Church, they cannot give sacraments any more for being suspect of heresy. And the faithful cannot avail themselves of sacraments from them. That's what the law of the Church says for those who are suspect, under suspicion, of being in heresy. Because they participate: they help, at least by silence. Those who are in silence, who are seeing the Faith being threatened in public and are keeping silence, who are not speaking out to defend the Faith, they are also 'participating in any way in the propagation of heresy.' Of course, they fall under this canon. Yes of course.

That is why Pope Pius VI to those priests who took the oath of the French Revolution, keeping silent about the errors of the French Revolution in order to keep their sacramental activity amongst the faithful - that is why this Pope forbade Catholics from going to their Masses. He even forbade them from going to Benediction, Vespers, Lauds, even confession. Only in the

case of emergency in danger of death, extreme unction and viaticum. Because precisely when someone is suspect of heresy, it means that he's not reliable to give the sacraments, because everything is based upon doctrine. So if a priest is not based upon solid doctrine, is not faithful to God in doctrine, which is what unites us with Our Lord, through the Faith, therefore he is not capable of giving sacraments to us, of preaching the word of God. It's very important, the spirit of the Church.

This is why we are placing a red light on the Fake Resistance and the SSPX environment. Yes. And this is not understood, nowadays. We are placing a red light not only on the level of principle but also at the practical level. This is why we don't allow you, even once a year, to go to Mass with them. At least you follow the spirit of Canon law, which is for a funeral or matrimony and you have to go because your presence is very important for the family from a social point of view. OK, you may go, but in a passive way. You don't participate, you don't answer, you don't receive communion, you don't sing with them, we don't participate at all.

This is the spirit of the Church. It's very important for you to keep studying this question because many Traditionalists are relaxed on this point. Because they want to have pity upon themselves, they don't want to go higher in holiness, in the fight against sin, they see themselves weaker so they want to avail themselves and to continue availing themselves of sacraments with these Fraternities, these societies who are compromising with the Faith. Instead of going in holiness, in watchfulness against sin, they try to justify themselves going to these Masses, thinking that they need that. It's not true, they don't need that. What they need is repentance. What they need is conversion. What they need is perfect contrition, to go higher in their moral standards and habits and the practice of virtues. And to not compromise with the world, with the TV, with the internet, beyond necessity. There are many things that people have to change in order to keep up with the demands of God in this moment, with His will.

Remember what we are asking in the collect of today: to do the will of God. The will of God is that these groups are illegal, illegitimate. So we don't go to them. The will of God, made explicit through Canon law, is that we don't go to those groups for Mass, for Benediction, for Vespers, or even for confession. We don't go to them. This is the spirit of the Church, it is the will of God.

So, how are we going to do it?

This is where Our Lady of Solitude and the Fatima message enters into the picture. Remember that Sr. Lucy in the 1950s said that the last means God is giving to the world to be saved, she mentioned two things: the prayer of the most holy rosary and devotion to the Immaculate Heart of Mary. She didn't mention Mass, Communion, Sacraments, Confession, priests. No. So, in this darkness, in this situation, this crisis, where almost everybody is compromising in the Faith, in doctrine, where the Church is forbidding us to go to those priests, from where are we going to win graces? From the Immaculate Heart of Mary, the Sorrowful and Immaculate Heart of Mary. That is the answer. And that means, in order to be at Mary's side in the midst of darkness, we have to do like St. John the Evangelist. St. John the Evangelist was faithful because he was next to Mary during Good Friday and Holy Saturday. St. John didn't participate, didn't share in the crucifixion of Our Lord, he didn't keep silent: he was next to Mary in public, professing his Apostleship to the world, that he was protecting Mary and professing the Faith of Our Lord Jesus Christ. How did St. John abide that darkness of Good Friday and Holy Saturday? Being next to Mary.

Is the Resistance Justified?

[Every once in a while an otherwise well-meaning if misguided soul in the SSPX will attempt to defend Bishop Fellay and his 2012 Doctrinal Declaration. Here is one recent such attempt. The gentleman who wrote this document entitled it "Bishop Fellay Annotated" and the first part is simply the text of the Doctrinal Declaration with his own comments inserted (here in Italics, slightly indented) into that text. Since he had sent it to me inviting me to reply with my own thoughts, I inserted my own response into the text too (here, in bold italics, further indented). The second part, which he has entitled 'The Case for the Resistance' consists of him responding to a number of arguments which he imagines someone in the Resistance would make. Again, my own response is inserted throughout. We will refrain from further comment and allow the reader to make up his own mind. Enjoy. – Editor]

Bishop Fellay's Doctrinal Declaration

Presented to Rome

15th April, 2012

I

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

May 5th protocol: (We) promise always to be faithful to the Catholic Church and the Roman Pontiff, its Supreme Pastor, Vicar of Christ, Successor of Blessed Peter in his primacy as head of the body of bishops.

[Although the two documents differ more, the further into the text one goes, the May 5th Protocol is, in its opening paragraphs, very similar to the Doctrinal Declaration. Correct me if I am mistaken: you seem to think that both are fine; I think they're both bad. And yet, despite what you say elsewhere, Archbishop Lefebvre did in fact repudiate the May 5th Protocol. He even went on to blame himself for ever having signed it, saying that he had gone too far. So it would seem that he would not agree with you on this.]

II

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

May 5th Protocol: We declare our acceptance of the doctrine contained in §25 of the Dogmatic Constitution Lumen gentium of Vatican Council II on the ecclesiastical Magisterium and the adherence which is due to it.

[I notice that your version of the 2012 text is missing footnotes. That is a pity. Footnote 1, which appears at this point, makes it clear exactly what Bishop Fellay has in mind when he says this, i.e. what it is that is being accepted here. It refers to Cardinal Ratzinger's 1989 'Profession of Faith and the Oath of Fidelity' which Archbishop Lefebvre found so appalling that he dedicated an entire section of a

conference to attacking it when it when it first appeared. You should read what he says in that conference, it's quite good. He shows just what this Cardinal Ratzinger 'Oath of Fidelity' really means: in practice it means that you have to accept not only whatever the current Pope thinks or says but also whatever the local modernist bishop happens to think or say "with religious submission of the mind and will" even if it differs from what the bishop of a neighbouring diocese says or even what his own predecessor said. With the addition of that one footnote, this paragraph alone would have sunk the SSPX in practice and has rendered it unfaithful in principle.]

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

May 5th Protocol: Regarding certain points taught by Vatican Council II or concerning later reforms of the liturgy and law, and which do not appear to us easily reconcilable with Tradition, we pledge that we will have a positive attitude of study and communication with the Apostolic See, avoiding all polemics.

[You will notice that the May 5th Protocol says nothing about accepting Vatican II's teaching "regarding the college of bishops" – i.e. collegiality. We declare that we accept collegiality which is taught in Lumen Gentium (not surprisingly, 'Pastor Aeternus' has nothing to say about a fabled "college of bishops"). Nor does the May 5th Protocol begin this paragraph with the words "We declare that we accept..." It merely says that we will "have a positive attitude," whatever that means, and avoid polemics. Which, I agree, is bad enough, even if it is rather vague-sounding. But this 2012 version is noticeably much worse and far more explicit.]

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

[I notice you have skipped over this paragraph entirely. Well, fair enough. There's not a lot one can say, except to wonder exactly what is meant by the modernists when they talk of "the authority of the Magisterium" and to note that Cardinal Ratzinger made it very clear to Archbishop Lefebvre in 1988 that what he considers it to mean is, in reality, the whim of whatever the current Pope and modernist Curia happen to want. So this paragraph is dangerous in that sense, even if it is perhaps one of the least explicit, least offensive sections of this document.]

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

[Footnote 8, which again you haven't included, makes clear that the phrase "Tradition progresses in the Church" is lifted directly from Vatican II's Dei Verbum. Look it up and read it in its context. Dei Verbum says that this "progression" involves the laity coming to a better understanding through "contemplation and study" and through "the spiritual realities which they experience," whatever that means. It is straight-up modernism.]

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

[I am more than a little surprised to see that you have nothing to say about this clause. Tradition is how you understand Vatican II... and Vatican II is how you understand Tradition! Can you see a potential problem with this? I think I can... To say that Vatican II "enlightens and deepens" Tradition or the Faith or Catholic teaching, or indeed anything at all for that matter, is just unacceptable. Anyone who declares this needs to stop calling himself a Traditionalist. If there were no other problem in this whole document and every paragraph were fine except this one, that would still mean that the entire document needs to be thrown in the bin and the men who composed it severely disciplined.]

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

Only a person of ill-will would interpret the above clauses as 'acceptance' of Vatican II. In any case it is clarified by the next clause:

[You just skipped over the previous clause (III,4) entirely and yet you talk about ill will! Good will or ill will has nothing to do with it. And we'll get to the next clause in a moment. Nor does anyone need to 'interpret' this paragraph: just read what it says. It very clearly is an acceptance of Vatican II. It says that religious liberty, ecumenism and all the rest have to be understood as being in line with everything that came before - "in a manner coherent with the truths previously taught" - in other words, you aren't allowed to say that Religious Liberty isn't in line with Tradition. It goes on to say that you aren't allowed to see Religious Liberty (and the other stuff) as being in "opposition or rupture with Tradition". This is no different to Benedict XVI's own 'hermeneutic of continuity'.]

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

This was the clause which Rome absolutely rejected. They were behaving as though Vatican II was infallible and not to be questioned.

[This clause talks about the need for “study and explanations” of Vatican II and the “Magisterium which followed it” i.e. the teachings of the conciliar Popes. So according to this clause, whenever you come across a teaching of Vatican II or one of the conciliar Popes, and you think it sounds wrong, and you can't see how it can possibly be in line with what the Church taught prior to Vatican II... the answer is “discussion.” It might as well say “dialogue.” You will also notice that it is presented as being only a question of appearances: “in the case where they don't appear reconcilable...” – so if you can't see how the teaching of ‘Dignitatis Humanae’ can be squared with the teaching of ‘Quanta Cura’ and the Syllabus, then that's just your fault for not seeing things right! What you need is even more “explanations” and “study” and “discussions”! Modern Rome will dialogue you into submission!]

“7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.”

May 5th Protocol: Moreover, we declare that we recognize the validity of the Sacrifice of the Mass and the Sacraments celebrated with the intention of doing what the Church does, and according to the rites indicated in the typical editions of the Roman Missal and the Rituals of the Sacraments promulgated by Popes Paul VI and John Paul II.

NB: Both statements merely mean that the Society recognizes that Paul VI and John Paul II had the right to promulgate liturgical rites. Hence, it is not a judgment on the Novus Ordo itself. To claim that Bishop Fellay said that the Novus Ordo was legitimate amounts to calumny.

[N.B. – What is the difference between the two statements? The May 5th protocol talks about the “Roman Missal...promulgated by Pope Paul VI” whereas this new-and-improved 2012 version talks about the “Roman Missal...legitimately promulgated by Pope Paul VI.” Other than that both statements are word for word the same. The only difference is that one word. Do you think that one little word “legitimately” might be significant? Archbishop Lefebvre called it an illegitimate (or ‘bastard’) Mass. Here the SSPX declares that it is something which was “legitimately promulgated”.

As for your claim that this means nothing more than that Paul VI had the right to promulgate it, that is plainly not what the text says. It describes the new rites, all of them, as “legitimately promulgated.” Note the past participle, i.e. it's something that's already been done. If I were to describe you as “legitimately married” to your wife, that doesn't merely mean that you could have got married had you so wished! If the New Mass has been “legitimately promulgated” then its promulgation was legitimate. Hence this paragraph amounts to the SSPX declaring that the New Mass is legitimate and every honest person can see that.]

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

May 5th Protocol: Finally, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those contained in the Code of Canon Law promulgated by Pope John Paul II, without prejudice to the special discipline granted to the Society by particular law.

[Both versions of this clause are no good, but arguably the 2012 version is worse being a more detailed and explicit acceptance of something bad. “The guidelines laid out above” seems to refer to paragraphs 5 and 6, namely that one has to see Vatican II as being in continuity and not rupture with what came before and that where a rupture is apparent, the answer is “discussion” as a means of arriving at “explanations”.

Summary:

Archbishop Lefebvre condemned his own signing of the May 5th Protocol. This document is noticeably worse in a number of ways.

The May 5th Protocol does not “declare that we accept” Collegiality; it says nothing about Tradition “progressing in the Church” per Dei Verbum, nor does it declare that Vatican II “enlightens and deepens” Catholic teaching; it makes no suggestion about Vatican II’s teaching being “coherent with the truths previously taught” or that seeing conciliar teaching as a “rupture” is unacceptable. It does not sign anyone up to “discussions,” “study,” “explanations” and “formulations” as a means of explaining away every instance where Vatican II doesn’t “appear” to be “coherent” with Catholic teaching. It describes the New Mass and the other modernist rites as “promulgated by” and not “legitimately promulgated by” the modernist Popes.

The May 5th Protocol does not accept Cardinal Ratzinger’s Declaration of Faith and Oath of Fidelity, which only appeared one year later, the same Declaration of Faith and Oath of Fidelity which Archbishop Lefebvre explicitly condemned in the very strongest terms that same year, given which its inclusion in this Doctrinal Declaration is egregious. Finally, there is much in a name. The May 5th Protocol was a protocol. The Doctrinal Declaration is a declaration. Its purpose is to declare doctrine, according to the document’s own title. The doctrine that it declares is an acceptance of Benedict XVI’s so-called ‘hermeneutic of continuity’ and thereby a wholesale acceptance of Vatican II, not to mention the legitimacy of the New Mass.]

* * * * *

The Case for the Resistance

“Archbishop Lefebvre disowned the protocol and withdrew it. It is obvious that the doctrinal declaration is in substance the same as the May 5th Protocol and the Archbishop wasn’t happy with its clauses.”

This is not true, all the Archbishop did was to attempt to add a further clause committing Rome to agree to the consecration of a Bishop for the Society. This was his attempt to test Rome’s goodwill.

This is how the Archbishop described the Protocol afterwards: “Good in itself, it is acceptable. If it were not, I would not have even signed it in the first place, that is sure.” And even on the evening before the episcopal consecrations, he said that he would have postponed the consecrations until the date selected by Rome if permission for a consecration had arrived that day. (cf. Archbishop Lefebvre and the Vatican)

It is therefore logical that if the Archbishop had no problem with the May 5th Protocol then the Doctrinal Declaration cannot be criticised unless it is asserted that the Archbishop too was somehow straying from tradition.

[I would be very interested to see the source for that Archbishop Lefebvre quote of yours, and in particular, when he said it. In the meantime, nobody should have any difficulty in criticizing Archbishop Lefebvre for signing the May 5th Protocol because, after all, Archbishop Lefebvre would later criticize Archbishop Lefebvre for signing it. And whereas there were priests at the time who voiced their opinion about the May 5th Protocol and his signing of it, I don’t recall Archbishop Lefebvre throwing a single one of them into the street without a penny to his name. Furthermore, as we have shown above, the Doctrinal Declaration is significantly worse in a number of ways.]

“The Archbishop said that it was a pre-condition for talks with Rome that Rome should convert. Bishop Fellay has ignored this stricture and has accepted Modernism.”

This is admittedly true but his words must be seen in context. He was saying something which he, and many others believed to be true. It was not in any sense a ‘pre-condition’, a lawyer might term this opinion as ‘obiter dicta’. Besides, if Rome converted there would be no need for an agreement with the Society.

- *July 14, 1987 Archbishop Lefebvre to Cardinal Ratzinger: “eminence, even if you give us everything—a bishop, some autonomy from the bishops, the 1962 liturgy, allow us to continue our seminaries—we cannot work together because we are going in different directions. you are working to dechristianise society and the church, and we are working to christianise them.”*
- *Do not forget that he called the Vatican authorities antichrists before negotiating and signing the Protocol.*

[...and then what happened? You seem to be missing a few extra bullet points here - reading your words, one might be forgiven for thinking that Archbishop Lefebvre suddenly dropped dead on 6th May 1988! As for his words about Rome needing to convert being ‘obiter dicta,’ if that is so then surely his entire sermon on 30th June 1988 must be regarded as obiter dicta, as also his actions on that historic day. As indeed his words and actions from that moment until his death three years later. Absurd.]

“Bishop Fellay knew that the contents of the doctrinal agreement of 2012 were ‘dodgy’ which is why he kept it secret.”

But he had no reason to keep it secret apart from the usual one: no sensible religious or secular leader ever releases the contents of an agreement which has failed. To do so would cause divisions and over-speculation. This has been borne out by subsequent events.

[How interesting. The title of the document is “Doctrinal Declaration”. I am still trying to wrap my mind around this concept that one can declare something in secret. Or for that matter, that one can keep one’s doctrine a secret. “No sensible religious or secular leader” - if by “sensible” you mean conniving and dishonest, then I agree with you; and by “religious or secular leader” you perhaps mean Boris Johnson, Liz Truss, Rishi Sunak, Justin Welby...? That is the standard which we can now expect of the SSPX? I see. Also, you don’t appear to have noticed the irony in your own words: you say that Bishop Fellay kept his “Doctrinal Declaration” a secret for a year because otherwise it would have caused “divisions and over-speculation.” I seem to remember quite a bit of division and speculation during that time, so clearly this “sensible” tactic didn’t work, did it? It’s almost as though one ought instead to be open and honest about one’s doctrine and confess Christ publicly...]

“But the other 3 Bishops severely reprimanded Bishop Fellay in a letter to him which was leaked to the Internet.”

The Bishops were objecting to matters of procedure and tactics. They were certainly not objecting to doctrinal concessions. In any case they resolved their difficulties except for Bishop Williamson. Many things are said in private, good, questionable and downright bad. It is not for us to make assumptions on the basis of a private letter which lacks any context.

[“They certainly were not objecting to doctrinal concessions?” Are you saying that there were in fact doctrinal concessions? Or are you saying that they didn’t object to doctrinal concessions because there weren’t any to object to? In any case, their letter existed prior to the Doctrinal Declaration, so arguably there wasn’t any concrete evidence of doctrinal concession for them to object to yet at that stage.

What they very much did object to was the Superior General disobeying the one SSPX authority higher than him, namely the clear decision of the most recent General Chapter (2006), which I notice you seem to have forgotten about. And it wasn’t really a private letter: its contents dealt with the common good directly affecting every priest and faithful of the Society concerning matters which were being played out in public. Has it occurred to you, by the way, that there could have been no such letter had those three bishops been treated properly and at least kept in the loop? People don’t as a general rule go writing joint letters of protest to their superiors unless they feel that there is no other recourse. And I don’t know what you mean by saying that the letter “lacks context”. The context is as plain as the nose on your face.]

“Bishop Fellay dealt too harshly with dissenting priests and a bishop who tried to openly criticise the Doctrinal Declaration.”

We have only anecdotal evidence for this but in a few cases some of these priests had a history of ‘doing their own thing’ and defying those put in authority over them. Fr Joseph Pfeiffer, for example, ran his own private fiefdom in India and completely disregarded the authority of the district superior. The same was certainly true in the case of Bishop Williamson, who started all this trouble in the first place. It is quite obvious to anyone who knows the Bishop that his personal animosity for Bishop Fellay is plain to see. SSPX is no different to any other religious order in the Church and it requires obedience from its members. The exception, of course, is if the authorities were demanding sinful actions of their subordinates, patently not the case here. How could Bishop Fellay realistically hang on to Williamson when the latter was holding anti-Fellay seminars in St Saviours, Bristol? It is on Youtube! As is commonly recognised: ‘if you want to criticise the government you do it from the back benches.’

[I am no fan of Bishop Williamson, as I think you know, but you are being unfair to him here. I attended most if not all of those seminars and they weren’t all “anti-Fellay.” At the last one, the one which took place in 2012 and which I also attended - I think that is the one on youtube to which you refer - yes, the subject came up right from the start and was dealt with quite extensively. There was no way it wasn’t going to come up, everyone in the District seemed to be talking about it as were the secular media. Bishop Fellay by his words and actions had already ensured that. The other seminars I attended were, I seem to recall, in 2011 and 2010. Possibly even 2009, I forget now. I attended them and yet - you might also recall - I was regularly publicly defending Bishop Fellay on ‘Ignis Ardens’ and elsewhere roughly until a little way into 2012. In fact I felt then that some more solid evidence of his alleged betrayal was needed and that, like everyone, he deserved to be treated as innocent until proven guilty. That evidence first appeared in the March 2012 Cor Unum and kept appearing all the way through April, May and June 2012, in public interviews with the press, public sermons and the like. Given which, these “anti-Fellay” seminars must have been remarkably ineffectual. Whereas, in fact, they were seminars discussing all sorts of other topics. The misconception is not your fault: not having attended them yourself, you can’t be expected to have been aware of that.

So much for Bishop Williamson, with whom, as I say, I have very little in common. When it comes to the other priests who were thrown out, their treatment and the supposed “crimes” which led to it, were often a fact made public before the whole world. To take just one example, Fr. Hewko’s offending sermon is still on youtube. Listen in vain for any reference to Bishop Fellay, Benedict XVI, Rome or an agreement. He never mentioned it once. He also submitted the sermon to his superiors beforehand and obtained their explicit permission to preach it. But that still didn’t stop them from treating him little better than a child molester afterwards. To take another example, Fr. Patrick Girouard was punished for reading out loud some passages from the book “Catechism of the Crisis in the Church” by Fr. Gaudron, which was then on sale in the repository and on the Angelus website. Again, the offending sermon was recorded and put on the internet by the SSPX itself. With relatively little time and a little patience you could verify for yourself that what I say is true, instead of attempting to dismiss it in all as “anecdotal”. You then proceed

immediately to talk about these priests having “a history” of “doing their own thing” whatever that means, as though that isn’t anecdotal at all! They had it coming, your honour. I heard it from someone who heard it from someone that Fr. Pfeiffer had a little bit too much apostolic initiative and that he didn’t always get on with the District Superior. So there!]

“Bishop Fellay always wanted an agreement with Rome at any price.”

Then why did he send three of the most outspoken and hard-line theologians to carry out the doctrinal negotiations?

[This is a curious defence. The interesting thing about the doctrinal discussions is that they were subsequently ignored: Bishop Fellay proceeded immediately with the intention of reaching a formal, signed agreement with Rome in the spring of 2012, despite the result of the doctrinal discussions at the end of 2011 being a clear and unbridgeable gulf between Rome and the SSPX. That is what one District Superior, Fr. Paul Morgan, reported in the district newsletter before he was slapped down by Menzinger for talking out of turn and revealing too much information to the plebs. Bishop Fellay’s only justification for why he had gone ahead despite the failure of the doctrinal discussions was to say that although he personally “would have liked to wait,” “the Holy Father wants it to happen now.” Hence, given the way in which the doctrinal discussions were totally ignored in the aftermath and appear to have had no bearing whatever on the attempt to turn the SSPX into the latest iteration of the FSSP, I think it hardly matters which theologians were appointed. As for whether Bishop Fellay “always” wanted to do this, I honestly don’t know and I’ll leave speculating about that to you. What matters is that by the start of 2012 he very much wanted it.]

“The doctrinal declaration says that Bishop Fellay accepts all the errors of Vatican II such as religious liberty, ecumenism and collegiality.”

This is an outlandish and uncharitable statement which I have often heard. It is not only at odds with everything the bishop said during the negotiations it also contradicts clause 6 of the declaration which insists that the Society should be free to openly criticise Vatican II and the New Mass. A demand which was rejected out of hand by the Vatican.

[No, it may appear outlandish to some, but it is not in the least uncharitable and furthermore it is most certainly true.

“It is at odds with everything the bishop said during the negotiations...”

– See below for a very, very limited list of some of the things the bishop said during the negotiations. Very limited.

“...it also contradicts clause 6 of the declaration which insists that the Society should be free to openly criticise Vatican II and the New Mass.”

– I think you need to go back and re-read this clause: it doesn’t say what you think it says or want it to say. The words “free,” “openly” or “criticize” do not appear anywhere, nor do their synonyms. What it does talk about is discussions, appearances, formulations, and explanations. And in the same breath it mentions Vatican II and “the Magisterium which followed it” together with “the previous Magisterium” as though the two were of equivalent value or consistent with one another. Which is surely the whole point of that clause.

“Aha! What about the visit of Bishop Egan to St Michael’s school? Doesn’t that show that SSPX is embracing modernism?”

The Bishop asked for a visit and came in for a lot of hostile press coverage afterwards. I ask you, is having tea with the priests and joining the children for rosary really so evil? Again we cannot judge motives and are obliged to be generous.

[“They seek to ingratiate themselves with the local bishops, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations (unless perhaps it is a question of a diocese where they have no hopes of starting up), even though by doing so they end up encouraging them along their wrong path.”

– (‘What are we to think of the Fraternity of St. Peter,’

http://archives.sspcx.org/SSPX_FAQs/q13_fraternity_of_st_peter.htm]

“And what about the ‘concessions’ to SSPX regarding marriages and confessions?”

Much is made of the SSPX accepting permissions from Rome to hear confessions and perform marriages in conjunction with the local diocese. Other permissions may be in the pipeline – who knows?

Suppose a resistance fighter is languishing in a Gestapo cell and starving to death. One day a guard passes by and chucks a morsel of bread through the bars. When the prisoner gobbles up the bread, does that make him a Nazi sympathiser?

It is easy to point the finger at SSPX and perhaps mistakes have been made in the past. Rome has 2000 years of diplomatic expertise which it can use to further the interests of Holy Church. When such resources are now used to destroy the Church everybody must take care and try to see the bigger picture. The permissions granted by Rome regarding confessions and marriages were designed purely to make mischief and sow division in the ranks of the SSPX faithful. In that they were successful. SSPX never asked for these so-called concessions and it is only people of ill will who point the finger and accuse SSPX of doing a deal with Rome. As Bishop Fellay said; “if you can’t get permission from the local Bishop for a wedding, adopt plan B.”

[“As Bishop Fellay said; ‘if you can’t get permission from the local Bishop for a wedding, adopt plan B.’”

– Yes. I think that what a lot of people - rightly - have a problem with is the very idea of seeking permission in the first place: “getting permission” to be a Traditionalist, “getting permission” to use the Rites which have always been in use by Holy Mother Church and which are the birth right of all Catholics; worse than that, “getting permission” from the very people who are busily destroying the Church, who regularly profess all kinds of heresies and who can usually be found giving their “permission” for LGBT drag queen story time Mass or other such horrors.

To answer your question about the Resistance fighter, no, that doesn’t make him a Nazi sympathiser. However, your analogy is flawed. The SSPX surely is not in any kind of metaphorical prison, nor is modern Rome the jailer of the SSPX. Is the SSPX really at the mercy of modernist Rome in the way that your Resistance fighter is totally at the mercy of the jailer? What’s more, for your Resistance fighter to find himself in jail in the first place, he presumably would have to have been captured at some point. Which means that either he surrendered, or one of his superiors surrendered on his behalf. Is that really where we want to go with this analogy, that

the SSPX was surrendered to modern Rome and has been captured by it? I would say that that is true now. Whether it was already true back in 2011 or 2012, I'm not so sure, I think I'd have to answer 'no'. A more apt analogy might perhaps be to ask whether every single soldier in General Franco's army, for the duration of the Spanish Civil War, had to ask permission of the Republican government before every action: permission to draw their pay; permission to wear the nationalist uniform; permission to sing the Marcha Real; permission to open fire on the enemy. It's absurd. Are we at war with the modernists or are we not? Are they the enemy that we are trying to overcome, or are they not?

"It is easy to point the finger at the SSPX and perhaps mistakes have been made in the past...etc."

– My sentiments exactly. Nobody's perfect. Indeed, if anything, the historical mistakes made by the SSPX are what help to show that its growth was the work of the Holy Ghost, precisely because that growth happened in spite of the all-too-common human stupidity present in any organisation.

"The permissions granted by Rome regarding confessions and marriages were designed purely to make mischief and sow division in the ranks of the SSPX faithful."

– No doubt you are right, though the SSPX itself doesn't seem to agree with you there. Perhaps the SSPX shouldn't have welcomed these bogus "permissions" with quite such warm-hearted enthusiasm?

"The SSPX never asked for these so-called concessions..."

– As far as we know! But if it were to one day come out that they had asked for them... would you be so very surprised? If it turned out that the SSPX had, in fact, been the ones to ask for these things and had been keeping that fact a secret, would it not be another example of the "sensible approach" of "every religious and secular leader" which you mention above? And to return to your own analogy, I find it difficult to imagine the Nazis unilaterally granting concessions to a still-hostile, still-armed-and-dangerous French Resistance.

"...It is only people of ill will who point the finger and accuse SSPX of doing a deal with Rome."

– Speculation about whether this person or that is "of ill will" I will leave to you. What I, together with many others, accuse the SSPX of having done is something far worse than a mere "deal." The danger was always that practical agreement would lead inevitably to doctrinal agreement. What the SSPX has, er, accomplished is doctrinal agreement without first settling the practical details of what you call a "deal."]

* * * * *

CONCLUSIONS

1) The members of the Resistance take it as an objective truth that the Society of St Pius X has embraced modernism. This is why they cling to one or two Priests whom, they claim, are the only ones in the whole world who are truly Catholic. In this way they miss out on the sacraments including Holy Mass for weeks on end. If the SSPX was in heresy then the resistance members would be entirely justified. However they cannot prove this and have not, to my knowledge, attempted to.

So we are left with the doctrinal declaration of 2012 which, they claim, is now the official policy of the Society. They have confused principle with prudence. On no occasion did Bishop Fellay compromise on principles but only an apology and a recantation will satisfy the resistance now.

2) Knowing full well that an apology is neither necessary nor realistic they have batted down the hatches and are content to live in isolation, relying on each other for comfort and support. In doing so they are effectively a cult which feeds on its own circular arguments and thrives on anti-SSPX stories which are deliberately and laughably exaggerated for their delectation. I know from having met some of the members of the resistance that they loathe the Society of St Pius X and this is the real reason why they will never listen to reason and be humble enough to reconsider their position.

3) Membership of the resistance is completely self-serving and does nothing to alleviate the crisis in the Church. It represents a bomb shelter and, being a cult, cannot spread outside the 'cognoscenti' and certainly cannot be carried on by future generations. Nothing puts children off religion more than infrequent masses, few catholic friends, home-schooled teenagers and disrespectful comments about Catholic clergy. Children hate isolation.

JHCB Holy Week 2022

[CONCLUSIONS]

1) Despite introducing the question of “heresy” right at the very end of this document, in the conclusion – this is the first time that word has appeared, it doesn’t even get a mention up to that point – the question is not, nor has it ever been, whether the SSPX can be convicted of straight-up formal heresy.

The clear implication being made here is that in order for the Resistance faithful to be justified in avoiding the SSPX, the SSPX needs to be “in heresy.” Anything less than that simply won’t cut it. But in fact, that is raising the bar very high, suspiciously high some might even say, conveniently high! Far higher than the Church has ever required historically. The 1917 Code of Canon Law (Canons 2315 & 2316) regards even those who are suspect of heresy as being off-limits, to give just one example. And even that is not where the matter ends. In practice, the Church has always told her children to avoid compromise or even the mere appearance of compromise, when it comes to matters of doctrine, even at the expense of more frequent access to the sacraments.

If the Resistance have not attempted to prove that the SSPX is “in heresy” then that is perhaps because none of us regard it as necessary to do so. The old SSPX used to tell people to avoid the sacraments of the FSSP and other Indult / Ecclesia Dei priests, not primarily due to doubts surrounding the validity of their holy orders, or because of questions about the mixing of Novus Ordo hosts in the tabernacle, but because these priests were guilty of compromise in accepting the orthodoxy of Vatican II and the legitimacy of the New Mass:

“...Attending their Mass is:

- accepting the compromise on which they are based,*

- *accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and*
- *accepting, in particular, the lawfulness and doctrinal soundness of the Novus Ordo Missae and Vatican II.*

That is why a Catholic ought not to attend their Masses.”

(http://archives.sspcx.org/SSPX_FAQs/q13_fraternity_of_st_peter.htm)

Without wearing Bishop Fellay’s famous “pink spectacles,” anyone who reads the Doctrinal Declaration cannot help but see that same compromise made in the name of and on behalf of the post-2012 SSPX.

It is not necessary that the SSPX be “in heresy,” only that it have compromised on a doctrinal level with the modernists. The Doctrinal Declaration provides irrefutable evidence of this many times over. The continuing rapprochement between the SSPX and modern Rome, at a time when Rome, under the reign of Pope Francis, is far more modernist than it ever was in Archbishop Lefebvre’s day, does nothing to dispel this.

“So we are left with the doctrinal declaration of 2012 which, they claim, is now the official policy of the Society.”

- Thus far, nobody but the author of the quoted words has managed to conflate doctrine with policy. Policy is what you do, doctrine is what you believe and profess. A Society of priests and religious can survive changes in policy, even if it involves particularly bad policy. What it can never survive is the slightest change in doctrine.

“On no occasion did Bishop Fellay compromise on principles.”

– That is most reassuring to hear! But then, if it wasn’t Bishop Fellay, perhaps you can tell me who it was that said the following?

- *“Many people have an understanding of the Council which is a wrong understanding. And now we have Authorities in Rome who say it. We, I may say in the discussions, I think we see that many things which we would have condemned as being from the Council are in fact not from the Council but the common understanding of it.”*
- *“Religious Liberty is used in so many ways and looking closer, I really have the impression that not many know what really the Council said about it. The Council is presenting a Religious Liberty which is in fact a very, very limited one. Very limited.”*
- *“The question is not the Society vs Rome, I think if you see the whole thing like that it is a wrong understanding. I definitely don’t look at it this way.”*
- *“‘I would hope so,’ he said, when asked if Vatican II itself belongs to Catholic tradition.”*
- *“‘The pope says that the Council must be put within the great tradition of the church, must be understood in accordance with it. These are statements we fully agree with, totally, absolutely,’ the bishop said.”*

- *“It is still true - since it is Church law - that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties?”*
- *Question: If there is a canonical recognition, will you give some cardinals in the Curia or some bishops the opportunity to visit our chapels, to celebrate Mass, to administer Confirmation, perhaps even to ordain priests at your seminaries?*
“The bishops who are in favour of Tradition and the conservative cardinals will come closer. ... There is no doubt that people will come to visit us, but as for a more precise collaboration, such as the celebration of Mass or ordinations, that will depend on the circumstances.”
- *“It is true that our enemies may plan to use this offer as a trap, but the pope, who really wants this canonical recognition, is not proposing it to us as a trap.”*
- *“To His Holiness Pope Benedict XVI. Most Holy Father, ... I must admit to no longer knowing what to think. I had believed that you were disposed to leave till a later date the resolution of outstanding disagreements over certain points of the Council and liturgical reform...and I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption.”*

We could go on, but I'm sure you get the idea. And perhaps it would be best to try to keep this list very, very limited. Very limited.

2) How dare they rely on each other for support! And really, “a cult”..? Surely any fair-minded reader of this exchange will have had more than ample evidence by now to determine for himself which side “feeds on its own circular arguments” and likewise, which of the two sides: “will never listen to reason and be humble enough to reconsider their position.”

3) So to summarise: according to the author of these words, to claim that the Doctrinal Declaration accepts the teaching and fruits of Vatican II is “uncharitable,” but accusing your fellow Catholics of being “a cult” on the flimsiest anecdotal evidence is just fine. Got it. As to whether the Resistance will be “carried on by future generations” – time will surely tell!

GJXT October 2022 |

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

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