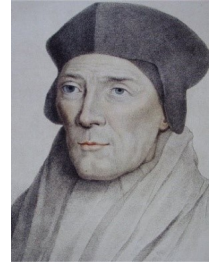




The Recusant

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



“Nor can I leave you orphaned by dying without providing for the future. That’s not possible. It would be contrary to my duty. ... Unfortunately the media are not on our side in this, because of course they’ll doubtless use headlines such as “Schism!”, “Excommunication!” to their heart’s content - and yet we are convinced that all these accusations and penalties levelled at us are absolutely null and void, which is why we will take absolutely no notice of them.”

- Archbishop Marcel Lefebvre, Écône, 30th June, 1988

FROM THE DESK OF THE EDITOR:

Dear Reader,

This issue was overdue six months ago. Once again, we plead better late than never. And before you ask, the website ought to be back up and running by now - the host was bought by a rival company, and to cut a long story short we have had to start from scratch. Again, it’s a

nuisance but better than nothing at all. Should that be our motto? “The Best is the Enemy of the Good,” or as G K Chesterton puts it: “If a thing’s worth doing, it’s worth doing badly!”

In this issue, among other things, we take another look at the phoney-baloney charge of excommunication and/or “schism” so often flung at Traditionalists who refuse to bow the knee to Novus Ordo Vatican II modernism. It is as old as the hills, but although the truth may be obvious to you, there are always newcomers and potential newcomers who could do with hearing it dealt with properly and who will be grateful if you can help them make sense of it all. And even we need to remind ourselves every once in a while. So, instead of the usual article from the pen of Archbishop

Inside:

- **Are we “excommunicated” or in “schism” from modern Rome?**
 - *Arguments from Canon Law*
 - *The Case of the “Hawaii Six”*
 - *Arguments from Common Sense*
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 - *Book Review: Ousset’s “Action”*
 - *LFSPN: A Call to Action!*
- **Preparing your Home for Mass**
- **Ten Years Ago - Part 3**

Lefebvre himself, this time we have a defence of the late Archbishop from this dishonest but still ubiquitous charge. One might have thought that with all the rapprochement and entente cordiale between Menzingers and Rome these past twelve years, the talk of “schism” might have become a thing of the past, but that is not so. And such talk is not confined to modernist LGBT-friendly Novus Ordo parish priests, either. There are Fraternity of St Peter priests in this country still going about telling people that the SSPX are “in schism” and that one mustn’t go near them for fear of becoming schismatic oneself. Incredible though it may sound, it is true. If the SSPX of Archbishop Lefebvre’s day didn’t deserve this label, the wimpy, modern, pusillanimous, navel-gazing (“Let’s talk about ourselves some more!”), vaccine-pushing, millions-of-years-old-earth promoting SSPX of our own day deserve it even less! The modernists approve their ordinations, officiate at their marriages, Pope Francis himself granted them ordinary jurisdiction for confessions... and the SSPX in turn has been awfully quiet. Where they used to condemn the local bishop for his modernism, they now prefer to invite him to tea and get him to lead the rosary in their schools, where they are not actually turning up to one of his parishes (see **SSPX Watch**, p.55).

To the battle-hardened Traditionalist of today, well aware of the modernist danger, this is going to seem obvious at a glance, but as mentioned we each need to be able to convince others, not least those who are new to all this. To many a well-meaning but naïve Novus Ordo Catholic, therefore, that will mean giving a bit of context.

“Schism” in the context of..?

The Modernists pretence of “excommunication” and “schism” was never anything more than a cynical ploy, as they themselves have shown time and again. They care nothing for Christ and His teaching, and even the superficial appearance of “obedience” to Rome is something they only care about in so far as it gives them the ability to try to gradually grind down Traditional Catholics and turn them modernist, bringing them by stages to the acceptance of the New Mass and the liberal, modernist teachings of Vatican II.

For proof of this, we need look no further than the lessons which can be learned from the various groups of priests and faithful who, having fought side-by-side with Archbishop Lefebvre, left the fight and made their “obedience” to the modernist hierarchy. In 2002, the Priestly Society of St John Vianney of Campos, Brazil, heirs to Archbishop Lefebvre’s great ally Bishop Antonio de Castro Mayer, did just this. Here is what one highly placed modernist in Rome had to say concerning the end of this made-up “schism”:

“Little by little we must expect other steps: for example, that they also participate in celebrations in the reformed rite. However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection.”

- Fr Georges Cottier, Pope John Paul II’s personal theologian

Far from being the delusional ramblings of one priest, these were prophetic words and very soon were proved right by events. Campos priests now say the New Mass as well as the Traditional Mass, and their leader, Bishop Rifan, successor of Bishop de Castro Mayer, concelebrates the Novus Ordo at meetings of the Brazilian bishops’ conference.

The way modern Rome treated the Priestly Fraternity of St Peter is equally revealing. They were originally formed from a handful of SSPX priests who abandoned Archbishop Lefebvre in 1988 and begged Rome to be “allowed” to remain Traditional without all the scary talk of schism. Rome appeared to allow this (a divide-and-conquer tactic, as John Paul II makes clear in *Ecclesia Dei Adflicta*). Their permission to be a society of priests who use exclusively the Tridentine rite lasted little more than a decade, however. In 1999 Rome interfered to make

them “bi-ritual” which is to say, that henceforth their priests would be able to say the New Mass and in particular would be able to concelebrate the New Mass with the local bishop and Novus Ordo clergy at the Maundy Thursday chrismal Mass. Priests and seminarians who had thought that they had been joining and exclusively Traditional Mass priestly Fraternity could hardly object to this bad faith move - after all, “obedience to Rome” was the main thing which distinguished them from the wicked, evil, schismatic SSPX.

And there are many more such examples. The Good Shepherd Institute, the Franciscans of the Immaculate, indeed not a single fraternity, society, religious order or parish which is “Traditional-with-permission” has remained unmolested by the modernist authorities or free from some underhand attempt to make them more novus-tolerant or modernism-friendly. You can have your Traditional Mass, but your sermons must be inoffensive, you can’t preach against Freemasons, Jews, Protestants or whoever. You can have your Traditional Mass, but you must give communion in the hand to whoever wants it. You can have your Traditional Mass but you need to tolerate modernist devotions such as the Luminous Mysteries, the Divine Mercy, and “Saint” Paul VI. You can have your Traditional Mass but the collection money has to go to the diocese and you can’t speak out against the LGBT outreach parish which the same diocese also runs. You can have your Traditional Mass, but only if you accept the doctrinal soundness of the New Mass, and never speak a word against it.

It is worth recalling that the “reformed rite” which Fr Cottier and co. want “schismatic” Lefebvrist priests to end up concelebrating, is a rite condemned unambiguously by the Church, both at the Council of Trent and again following the pseudo-synod of Pistoia more than two centuries later. The modernists who give their “permission” for you to have a little taste of Tradition are in reality playing a long game: they want you to end up as modernist and liberal as they are. They are the bad guys, the very ones about whom St Pius X and many others warned us. They are in schism from their own past and have been destroying the Church ever since they seized power. They act in bad faith and cannot be trusted.

Archbishop Lefebvre knew this and tried to warn everyone. His glory is that he was condemned by such men. He was not a martyr in the physical sense, he laid down everything but his life: his former friends and colleagues, his good name and all the credit he deserved for a lifetime of service in the missions. His crown in heaven is his excommunication, an excommunication which was phoney-baloney here on earth, but which, coming as it did from the destroyers of the Church, is now his glory in heaven. God send us another Archbishop Lefebvre; we didn’t deserve him, but we need him now more than ever.

- The Editor

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Five-day Ladies Ignatian Retreat

When: 1st - 7th April, 2024

Where: Scarborough, N. Yorks, England

Who: Fr. David Hewko

Cost: Whatever you can afford - financial help is available for those of limited means. Please get in touch if you wish to attend. Spaces are limited and the house is already almost full.

To show the ignorance or deceit of accusations of "schism" or "excommunication" levelled at Traditionalists, we reproduce here several articles the first of which is by Fr. Thomas Glover.

Some readers may remember Fr. Glover, an Oratorian priest who worked with the SSPX throughout the 1970s, 80s and early 90s, first as professor of Canon Law at Écône and then as a priest of the British District. From the mid-1980s to the mid-1990s he offered Sunday Mass at the Station Hotel in Newcastle-upon-Tyne (fore-runner of the SSPX church in Gateshead) and in the village of Sacriston, near Durham, where he lived.

Fr Glover held a doctorate in canon law and before working with Archbishop Lefebvre, he had been on the Roman rota. The following article was written in 1988, not long after the Écône episcopal consecrations and printed in 'The Northern Catholic,' his newsletter for Masses in Durham and Newcastle in those days.

Schism and Archbishop Lefebvre

By the Rev. T.C.G. Glover

Voices are heard saying that Mgr. Lefebvre and Mgr. de Castro Mayer, together with the four bishops they consecrated on 30th June 1988, have been excommunicated for schism. The same voices also say that all the priests of the Society of St Pius X, and all the laity who support them or attend their Masses, are automatically excommunicated for schism. Generally, they ignore the fact that there are plenty of traditional priests running Mass Centres who are not members of the Society of St Pius. X, and include these as schismatics and so excommunicated. The facts do not support them.

There is no dispute that the episcopal Consecrations took place without a Pontifical Mandate, it is, without the Pope's permission and indeed against his express wishes. Canon 1382 states that a bishop who consecrates another without a Pontifical Mandate incurs excommunication '*latae sententiae*', and the priest who allows himself to be consecrated a bishop incurs it likewise. Excommunication is of two types: '*latae sententiae*' and '*ferendae sententiae*'. The first type is often called automatic, as the delinquent incurs it simply by committing the offence specified in the law, whereas the second type requires the intervention of a judge or superior to impose the penalty.

On 1st July 1988, the Prefect of the Sacred Congregation of Bishops (the old Consistorial Congregation) issued a decree declaring that all six bishops were excommunicated. As the penalty is *latae sententiae*, this is not a condemnatory sentence imposing a penalty, but a declaratory sentence saying that the penalty has been incurred by the violation of the penal in question. To many, this will seem the end of the matter: the six bishops broke a law of whose existence all were aware, and which carries with it automatic excommunication. This is not so.

First, no penalty is ever incurred without grave moral imputability (Canon 1323.7). This means, in the moral theologian's terminology, subjective mortal sin. The Archbishop has made it clear many times that his primary purpose in consecrating successors is to ensure a future supply of additional priests to provide the laity with Mass and the Sacraments. He acted only after years of thought, and many months of protracted negotiations with the Holy See and a similar intention and careful consideration can be discerned in the other five bishops. Even if the final decision is judged a mistake, it cannot amount to subjective mortal sin.

Secondly, Canon 1323.4 states that even where an offence carrying a penalty has been committed, the penalty is not incurred if the act was performed out of necessity unless it be something intrinsically evil or damaging to souls. Again, it is clear that it was the necessity of providing for a future supply of traditional priests which caused the Archbishop and his co-consecrator to act as they did, after all hope for a 'reconciliation' with Rome had proved groundless.

There is a very old 'rule of law' (Reguluris 15) which gives the benefit of any doubt in cases of penal law: *Odia restringi, et favores convenit ampliari*. In other words, if there is a doubt whether a penalty has been incurred in a particular case, it means that it has not been incurred. It is not, therefore, necessary to prove that the Consecrations were morally innocent and done under necessity; it is enough to show sufficient serious arguments to establish that there is a doubt, so the six bishops are not excommunicated under Canon 1382.

But the decree of the Sacred Congregation for Bishops goes further by declaring the six bishops to be schismatics and so also automatically excommunicated under Canon 1364.1. It further warns the faithful that if they support "the schism of Mgr. Lefebvre, they too will be ipso facto excommunicated". This charge involves a large and unjustified mental leap. It is made by the Pope in his Apostolic letter '*Ecclesia Dei*' of 2nd July 1988. Speaking of the Consecrations, he writes:

"In itself, this act was one of disobedience to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the Church, such as is the ordination of bishops whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience - which implied in practice the rejection of the Roman primacy - constitutes a schismatic act."

It does nothing of the sort. Schism, defined in Canon 751, means refusal of subjection to the Supreme Pontiff or refusal of communion with other members of the Church. A mere act of disobedience to a superior does not imply denial that the superior holds office or has authority. The child who says, "I won't!" to his mother does not deny that she is his mother; the soldier ordered to polish his buttons by his officer, who instead smokes a cigarette, is not denying the validity of the Queen's Commission. Again, for the charge of 'Schism' to stick, it must be certain beyond all reasonable doubt. In a word, the six bishops have not incurred excommunication for schism so those who adhere to them cannot be excommunicated either. There is indeed more muddled thinking here.

The phrases 'followers of Mons. Lefebvre', 'Lefebvrist Mass Centres', 'Lefebvre priests' are frequently used. They imply that Mgr. Lefebvre is the head of the Society of St Pius X. He is not. Fr Schmidberger has been Superior-General for five years, and has District Superiors under him.

Even if the six bishops had been excommunicated for illegal consecrations and schism, it would not in itself affect the others. If a retired Benedictine bishop were to be excommunicated, it would not mean that Benedictines throughout the world, and those who hear Mass in Benedictine churches, were excommunicated. Excommunication is a penalty for those who commit certain crimes with full moral guilt, not a contagious disease!

The point may seem academic: to support a schismatic against the Pope and 'adhere' to him is to join in his schism; but we have shown that the charge of schism will not stick. Even if it did, it would not automatically involve the laity who attend Mass Centres in excommunication. Canon 844.2 allows the faithful to seek the Sacraments of Communion, Penance and Extreme

Unction even from non-Catholic ministers (provided their Orders are valid), if it is physically or morally impossible to go to a Catholic minister. This Canon has caused great scandal amongst traditional Catholics but it is, of course, accepted by the Pope! Even the old Code allowed access to an excommunicated priest in certain cases of necessity. And there is no doubt that it is often physically impossible to receive traditional Sacraments, except from a priest who supports the actions of Mgr. Lefebvre. This does lead to another point. Traditional Catholics have become used to defending their actions, justifying their attendance at Masses not authorised by the local bishop, and so on. This article is written in a similar strain, showing on the basis of Canon Law that the six bishops are not excommunicated either for illegal Consecrations or Schism, and in consequence, that other traditional priests and lay people are not excommunicated either. But it is a mistake to leave the question on this defensive note.

It is for the Pope and bishops to justify their actions. They have abandoned the traditional rites of Mass and the Sacraments, they have allowed heresy to be taught, and abuse to abound throughout the Church. Traditional Catholics have merely remained faithful to what the Church has always taught and done, and this fidelity to tradition is the sole cause of all their problems with authority. We now have the ludicrous episode of the Holy See condemning the six bishops in the Church who are clearly Catholics! There may be plenty of others, but their Catholicism is no longer manifest, and their attitude over the past 20 years puts it in doubt.

It is now for the Pope and those who claim to be 'faithful' to him to explain their actions, and to show that they are still Catholics. The six bishops involved in the events of 30th June [1988] have made their orthodoxy clear.



The Dispositions of Canon Law in a State of Emergency

The following extracts are from the 1984 study by Professor Georg May, President of the Canon Law Seminary at the University of Mainz, entitled: "Notwehr, Widerstand, Notsand" ("Self-defence, Resistance and Emergency").

The [1983] Code recognises emergency as a circumstance exempting Catholics from any penalty in case they have to violate the law (canon 1323, paragraph 4), provided that the action is not intrinsically evil or prejudicial to souls; in this latter case the emergency would merely attenuate the punishment. But no *latae sententiae* punishment can affect someone who has acted in an emergency situation (canon 1324, paragraph 5).

In the Church as in civil society there can be conceived a state of necessity, of emergency, or of urgency which cannot be overcome by observing the positive law. Such a situation exists in the Church when the continuation, order, or activity of the Church are threatened or harmed in an important way. This menace can bear mainly on teaching, liturgy, and ecclesiastical discipline.

A state of emergency justifies emergency law. The emergency law in the Church is the sum of juridical rules which apply where there is a threat against the perpetuity or activity of the Church.

This emergency law can be resorted to only when one has exhausted all possibilities of re-establishing the normal situation by relying on positive law. Emergency law includes also the positive authorisation to take the measures, to launch the initiatives, to create the organisms, necessary for the Church to be able to continue its mission of preaching the divine truth and of dispensing the grace of God.



“To safeguard the Catholic priesthood which perpetuates the Catholic Church and not an adulterous Church, we need Catholic bishops. So we find ourselves constrained, because of the spirit of modernism invading today's clergy, an invasion reaching even to the highest summits within the Church, to undertake the consecrating of bishops, the principle of this consecration having been accepted by the Pope, according to Cardinal Ratzinger's letter of May the 30th. These episcopal consecrations will not only be valid, but given the historical circumstances, most probably also licit. However, be they licit or not, it is sometimes necessary to abandon the letter of the law in order to observe the spirit of the law.”

- Archbishop Lefebvre, October 1983 (published in June 1988).

The Case of the “Hawaii Six”

This is a famous example from the days of the old SSPX. Even modern Rome, when put on the spot, was forced to as good as admit that there is no “schism” really.

“It is true that when Our Lady of Fatima chapel in Honolulu was founded in 1987 it was not a part of the Society of St. Pius X, and that it did invite in some other traditional priests, who were not members of the Society. However, as of 1990 it has been regularly and almost entirely serviced by the priests of the Society of St. Pius X. Consequently, the faithful whom Bishop Ferrario attempted to declare “excommunicated” on January 18, 1991 were so treated directly on account of their attachment to the Society of St. Pius X.

This is in fact confirmed by the Formal Canonical Warning itself. Of the three grounds listed in it by Bishop Ferrario, two directly concern the Society. The first does not, being the incorporation of a traditional chapel. The second concerns the radio program “aligning yourselves with the Pius X schismatic movement”. The third directly concerned the visit of Bishop Williamson, one of the Society bishops invited to Hawaii to administer the sacrament of Confirmation. This visit was supposed to have communicated, as if it were an infectious disease, the censure of excommunication:

‘Whereas on May 1987 [actually 1989] you performed a schismatic act not only by procuring the services of an excommunicated Lefebvre bishop, Richard Williamson, who performed *contra iure* illicit confirmation in your chapel, but also by the very association with the aforementioned bishop incurred *ipso facto* the grave censure of excommunication.’ ”

(Source: http://archives.sspcx.org/Catholic_FAQs/catholic_faqs_canonical.htm#hawaiisix)

Bishop Ferrario, the bishop of Honolulu diocese, served his Canonical Warning on the six faithful in 18th January 1991. On 1st May 1991, he formally declared them excommunicated.

The six faithful appealed to Rome and in June 1993 the Congregation for the Doctrine of the Faith responded by overturning the decree of the local bishop, declaring that the faithful were not guilty of schism and that Bishop Ferrario's decree of excommunication was null and void.

If laity who have had an actual decree of excommunication and schism passed on them by name by their local bishop are not excommunicated or in schism, even in the eyes of modernist Rome, *a fortiori* faithful who have never had such a decree passed on them are not schismatic or excommunicated.

The “Hawaii Six” were: Mrs Patricia Morley, Mr Christopher Morley, Mrs Shirley Cushnie, Mr John O'Connor, Mr Herber Carlos and Mrs Louis Santos.

Source: http://archives.sspx.org/district_news/2011/hawaii_six-in_memoriam/hawaii_six-in_memoriam.htm

Diocese of Honolulu

Chancery Office • 1184 Bishop St., Honolulu, Hawaii 96813-2858 • Phone: 533-1791 • FAX # 808-521-8428

FORMAL CANONICAL WARNING



TO: **PATRICIA MORLEY**

Office of the Bishop

Whereas on April 28, 1987, you and your accomplices established the chapel entitled, "Our Lady of Fatima" and incorporated it as a non-profit and tax exempt corporation (I.D. #6783D2) contrary to the prescriptions of Canons 205, 515.2, and 751 of the Code of Canon Law;

Whereas, in February 1987 you produced and hosted on Radio KNDI the program, "Catholicism in Crisis", and thereafter from April 1987 until the present, continue to host and produce the aforementioned program on Radio K-108 through which you have caused grave and serious harm, namely, confusion, scandal and heresy, impugning the lawfulness and doctrinal soundness of the Roman Missal (1970) and further aligning yourselves with the Pius X schismatic movement (August 7, 1990; August 14, 1990; January 1, 1991), and acting contrary to the exhortations and admonitions of the Papal Pro-Nuncio Archbishop Pio Laghi (March 10, 1988) as well as the canons 1341, 1364.1, 1369 and 1373 of the Code of Canon Law;

Whereas, on May 1987 you performed a schismatic act not only by procuring the services of an excommunicated Lefebvre bishop, Richard Williamson, who performed contra iure illicit confirmation in your chapel, but also by that very association with the aforementioned bishop incurred ipso facto the grave censure of excommunication as forewarned by the Office of the Congregation of Bishops at the Vatican to all the faithful (July 1, 1988);

Whereas, you did not heed the public, personal warning and admonitions of the diocesan bishop to cease and desist from your activities when he responded to you on your radio show on August 8, 1989.

Therefore, I send you this formal canonical warning wherein I confirm that if you persist any further in your schismatic activities, you will, by that very fact, be subject to and declared to have incurred the most serious censure of excommunication set forth in Canon 1364 in the Code of Canon Law.

I beseech and implore you, in the name of Christ Jesus, to cease from your pertinacious disobedience and contumacy. You have thirty (30) days to present yourself to the diocesan bishop to rectify and reconcile yourself according to the norms of Canon Law.

I pray that this extremely grave warning will, with the grace of the Holy Spirit, assist you in returning to the one, true, Catholic and Apostolic Church in the Diocese of Honolulu.

Sister Grace Dorothy Linn, M. A.
CHANCELLOR

Joseph A. Ferraro
BISHOP OF HONOLULU

GIVEN AT THE CHANCERY THIS 18TH DAY OF JANUARY 1991.

CONGREGATIO PRO DOCTRINA FIDEI

DECREE

On July 3, 1991, Mrs. **Patricia Morley** had recourse to this Congregation against the Decree of the Bishop of Honolulu issued on May 1, 1991.

His Excellency, the Most Reverend Joseph Anthony Ferrario, with aforesaid Decree declared Mrs. Morley excommunicated on the grounds that she had committed the crime of schism and thus had incurred the "latae sententiae" penalty as provided for in canon 1364, § 1 of the Code of Canon Law.

This Congregation has examined carefully all the available documentation and has ascertained that the activities engaged in by the Petitioner, though blameworthy on various accounts, are not sufficient to constitute the crime of schism.

Since Mrs. Morley did not, in fact, commit the crime of schism and thus did not incur the "latae sententiae" penalty, it is clear that the Decree of the Bishop lacks the precondition on which it is founded.

This Congregation, noting all of the above, is obliged to declare null and void the aforesaid Decree of the Ordinary of Honolulu.

+ Joseph Card. Ratzinger

Joseph Card. Ratzinger

Prefect

+ Alberto Bovone
+ Alberto Bovone

Secretary

Vatican City
June 4, 1993

The following extract is from a longer article which appeared in the summer 2002 issue of 'The Latin Mass', under the title "Rumbles from France" and can be found here: http://www.latinmassmagazine.com/articles/articles_2002_SU_Ferrara_1.html. We do not agree with everything contained in the article, but the first part, below, is worth reading. Some readers will be familiar with its author, Mr Christopher Ferrara. For those who are not, it is worth noting that he is a lawyer, and that he was not and is not a faithful of the SSPX.

The SSPX "Schism": a non-SSPX Lawyer's View

An article recently published in the French-language theological journal of the Priestly Fraternity of Saint Peter contends, in essence, that all the priests and bishops of the Society of Saint Pius X (SSPX) are non-Catholic ministers whose ministrations Catholics should avoid under pain of sin. This claim goes well beyond any official Vatican pronouncement on the status of SSPX clergy and lay adherents.

In assessing the impact of this development, some background is necessary. John Paul II's 1988 *motu proprio Ecclesia Dei* declared that the consecration of four bishops by Archbishop Marcel Lefebvre for the SSPX without a papal mandate:

"...implies in practice the rejection of the Roman primacy [and] constitutes a schismatic act. In performing such an act... Mons. Lefebvre and the priests Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson, and Alfonso de Galarreta, have incurred the grave penalty of excommunication envisaged by ecclesiastical law."

(It is significant that the co-consecrator of the four bishops, Bishop Castro de Mayer of Campos, was not even mentioned.) Thus, Mons. Lefebvre and the four priests he consecrated bishops, but only these five, were declared to have been excommunicated *latae sententiae* as envisioned in canon 1382 - that is, automatically by their own act, rather than by a sentence following a canonical process.* These five clerics - but, again, only they - were also declared to have committed the offense of schism as envisioned in canon 751, even though neither canon 1382 nor the canonical warning issued to Archbishop Lefebvre before the consecrations states that an illicit episcopal consecration constitutes a schismatic act.

Adhering strictly to the letter of the *motu proprio*, various detractors of the SSPX declare the case closed. But it has never been that simple. For one thing, the Church is not constrained by the letter of her own law when justice or charity would indicate a different course. Indeed, given that the Vatican has effectively ceased applying the term schismatic to the Orthodox or even to the one hundred illicitly consecrated bishops of the communist-controlled Catholic Patriotic Association (CPA) in China, it would hardly be commensurate with justice or charity to treat SSPX adherents as rank schismatics, cast into outer darkness, and leave it at that.

This is all the more so when one considers that the actions of Catholics with respect to Church law are not judged by the legal standards applicable to such civil matters as traffic tickets or insider trading. Unlike civil law, Church law explicitly recognizes an excuse from the operation of penalties where subjective culpability can be shown to be lacking, just as God Himself would excuse an objectively wrongful action absent subjective guilt. Even a penalty

* It is important to note that this canon actually originated in a papal decree of Pius XII aimed at the illicit consecration of bishops by the communist-controlled Catholic Patriotic Association in Red China, as to which (paradoxically enough) the current Vatican apparatus has assiduously avoided any declaration of formal schism, despite the CPA's illicit ordination of fully 100 bishops without a papal mandate.

of excommunication imposed in the external forum arguably does not operate where the offender has acted out of what he believed in conscience to be grave necessity or to avoid grave inconvenience. Cf. canons 1321, 1323.

Where schism is concerned, there must be a subjective intention to refuse communion with the Roman Pontiff, not merely a single act of disobedience to a particular command (in this case the command that a papal mandate is required for consecration of bishops).

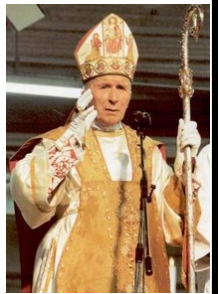
Moreover, there has never been any clear determination of the status of the priests and lay adherents of the SSPX who are not the subject of the penalties declared in the *motu proprio*. While the *motu proprio* speaks of “formal adherence to the schism” as grounds for incurring the same penalties as the five, the term “formal adherence” has never been defined in any universally binding pronouncement by a competent Vatican dicastery, which would appear to be either the Congregation for the Doctrine of the Faith or the Ecclesia Dei Commission.

[...] The recent Vatican approaches to the SSPX constitute a marked departure from the strange double standard which consigns the SSPX to oblivion while an earnest ecumenical courtship is pursued with militantly anti-Roman Orthodox bishops, and even communist-controlled CPA bishops handpicked by the bloody Jiang regime - which brutally persecutes the “underground” bishops, priests and laity who remain loyal to Rome.

[...] What does the Church gain from yet another denunciation of the SSPX at the same time both Protestants and Orthodox of every stripe are being treated as “brothers in the Lord” and invited to participate in joint liturgical ceremonies with Catholic prelates, including the Pope himself, without the least mention of the evil of schism or *communicatio in sacris* with non-Catholics?



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



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

- Archbishop Marcel Lefebvre, *Consecrations Sermon*, 30th June, 1988

Another example from the old SSPX. The following extract is taken from the book: 'Most Asked Questions About the Society of St Pius X' - also available here: archives.sspcx.org/sspxfaqg.htm

Question 11: Wasn't Archbishop Lefebvre excommunicated for consecrating bishops unlawfully?

June 29, 1987: Archbishop Lefebvre, experiencing failing health and seeing no other way of assuring the continued ordination of truly Catholic priests, decided to consecrate Bishops and announced that, if necessary, he will do so even without the Pope's permission.

June 17, 1988: Cardinal Gantin, Prefect of the Congregation for Bishops, officially warned the Archbishop that, in virtue of canon 1382 (1983 Code of Canon Law), he and the bishops consecrated by him would be excommunicated for proceeding without pontifical mandate and thereby infringing the laws of sacred discipline.

June 30, 1988: Archbishop Lefebvre, together with Bishop de Castro Mayer, consecrated four bishops.

July 1, 1988: Cardinal Gantin declared the threatened excommunication (according to canon 1382) to have been incurred. He also called the consecrations a schismatic act and declared the corresponding excommunication (canon 1364 §1), as well as threatening anyone supporting the consecrations with excommunication because of "schism."

July 2, 1988: In '*Ecclesia Dei Afflicta*,' the Pope repeated Cardinal Gantin's accusation of schismatic mentality and threatened generalised excommunications.

Now, the excommunication warned of on June 17, for abuse of episcopal powers (canon 1382), was not incurred because:

1) A person who violates a law out of necessity is not subject to a penalty (1983 Code of Canon Law, canon 1323, §4), even if there is no state of necessity:

- if one inculpably thought there was, he would not incur the penalty (canon 1323,70),
- and if one culpably thought there was, he would still incur no automatic penalties (canon 1324, §3; §1,80).

2) No penalty is ever incurred without committing a subjective mortal sin (canons 1321 §1, 1323 70). Now, Archbishop Lefebvre made it amply clear that he was bound in conscience to do what he could do to continue the Catholic priesthood and that he was obeying God in going ahead with the consecrations. Hence, even if he had been wrong, there would be no subjective sin.

3) Most importantly, positive law is at the service of the natural and eternal law and ecclesiastical law is at that of the divine law (Principle8). No "authority," can force a bishop to compromise in his teaching of Catholic faith or administering of Catholic sacraments. No "law," can force him to co-operate in the destruction of the Church. With Rome giving no guarantee of preserving Catholic Tradition, Archbishop Lefebvre had to do what he could with his God-given episcopal powers to guarantee its preservation. It was his duty as a bishop.

4) The Church's approving the Society of Saint Pius X allows it what it needs for its own preservation. This includes the service of bishops who will guarantee to maintain Catholic tradition.

Question 12: Isn't the Society of Saint Pius X schismatic?

Was Archbishop Lefebvre (along with his co-consecrator and the four bishops whom he consecrated) excommunicated also for having done a “schismatic act” as well as for consecrating without pontifical mandate, Question 11)?

No. A first argument is that already given (Question 11,1). What, moreover, constitutes a schismatic act? Not the mere deed of consecrating bishops without pontifical mandate. The 1983 Code of Canon Law itself lists this offence under Title 3 (abuse of ecclesiastical powers) and not under Title 1 (offences against religion and the unity of the Church) of its penal section (Book6).

Nor would it be a “schismatic act” to consecrate against the express wish of the Holy Father. That could amount to disobedience at most.* But disobedience does not amount to schism; Schism requires that one not recognise the authority of the pope to command; disobedience consists in not obeying a command, whilst still acknowledging the authority of the one commanding. “The child who says ‘I won’t!’ to his mother does not deny that she is his mother.” (Fr Glover)

Now, Archbishop Lefebvre always recognised the Pope’s authority (proved by his consultations with Rome for a solution to the current problems) and so does the Society of Saint Pius X. (See, for example, its support for Pope John Paul’s *Ordinatio Sacerdotalis* against women priests.)

Consecrating a bishop without pontifical mandate would be a schismatic act if one pretended to confer not just the fullness of the priesthood but also jurisdiction, a governing power over a particular flock. Only the Pope, who has universal jurisdiction over the whole Church, can appoint a pastor to a flock and empower him to govern it. But Archbishop Lefebvre never presumed to confer anything but the full priestly powers of holy orders, and in no way did he grant any jurisdiction (which he himself did not have personally to give).

As for the Faithful, threatened by Pope John Paul II himself with excommunication if they adhere formally to the schism (‘*Ecclesia Dei Afflicta*’, July 2, 1988), do they indeed incur any excommunication for going to Society of Saint Pius X priests for the sacraments?

Not at all. The Society of Saint Pius X priests are neither excommunicated nor schismatics. This being so, how could any of the faithful who approach them incur these penalties? Besides:

“Excommunication is a penalty for those who commit certain crimes with full moral guilt, not a contagious disease!” (Fr. Glover)

On May 1, 1991, Bishop Ferrario of Hawaii “excommunicated” certain Catholics of his diocese for attending Masses celebrated by priests of the Society of Saint Pius X, and receiving a bishop of the Society of Saint Pius X to confer the sacrament of Confirmation. Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, overturned this decision:

“From the examination of the case...it did not result that the facts referred to in the above-mentioned decree, are formal schismatic acts in the strict sense, as they do not constitute the offence of schism; and therefore the Congregation holds that the Decree of May 1,1991, lacks foundation and hence validity.” (June 28,1993).

* (But there is no disobedience, cf. ‘An Open Letter to Confused Catholics,’ pp. 129-136. cf. “The act of consecrating a bishop (without the pope’s permission) is not itself a schismatic act” - Cardinal Lara, President of the Pontifical Commission for the Authentic Interpretation of Canon Law, in *La Repubblica*, October 7, 1988)

...and then finally, legal arguments aside, there remain the:

Arguments From Common Sense

Legal arguments are important, but suppose you had no understanding of canon law and no one to explain it to you- would there be no way for you to know the truth? Not everyone can be expected to understand canon law, but they don't need to. We all can apply common sense.

1. Archbishop Lefebvre was supposedly excommunicated by people who clearly don't believe in excommunication.

How many priests and bishops since Vatican II have publicly promoted the foulest heresies and scandals? Freemasonic teachings such as a universal brotherhood of man, already condemned by the Church; Protestant teachings already condemned by the Council of Trent; the Dutch bishops with their blasphemous, heretical catechism? Jesuit priests leading communist guerilla militias in armed uprisings and carrying out terrorist attacks; we could go on. How many of them were said to be excommunicated, treated as outcasts? Not one. Today Fr James Martin is going around teaching other priests how to bless sodomitical “unions” but neither he nor they are said to be “in schism” and neither Rome nor the local bishops warn people not to get involved.

Even the notorious Hans Kung was never excommunicated and there was never any talk of “schism” - he was merely forbidden to teach at university, something which he circumvented whilst everyone turned a blind eye and let him carry on. Genuine schismatics such as the CCP-controlled ‘Chinese Patriotic Association’ are given every encouragement and treated as fellow Catholics by modern Rome. The Rome of Pius XII, before Vatican II, excommunicated the CPA and declared them in schism, just as it praised and promoted Archbishop Lefebvre.

Look at some of these recent so-called “movements” in the modern church. Some of them are openly heretical and cult-like. Opus Dei don't allow their lay members to confess to a non-Opus Dei priest. The Neo Catechumenal Way have only their own Masses which involve their own heretical, made-up “liturgy” and which are completely separate from whatever parish they are supposed to be in, behind closed doors, invitation only. Those are just two examples - there are many more. Can you imagine for one moment Archbishop Lefebvre or the SSPX being accused of such things? And yet these guys enjoy modernist Rome's official approval; they aren't called “schismatic” or “excommunicated” because they don't oppose the Vatican II revolution. Archbishop Lefebvre and the SSPX did, so they were.

Just like the modernist-infested hierarchy don't believe that you have to be in the Catholic Church to be saved, no, they're ecumenical and tolerant and welcoming, “What unites us is stronger than what divides us!” - but when it comes to Archbishop Lefebvre and the SSPX, they suddenly forget all that and become the most straight-laced, hard-line clericalist authoritarians of all time! In much the same way, they clearly don't believe in excommunication, anything goes... except they suddenly discovered that they did believe in it after all when it came to Archbishop Lefebvre and “the Lefebvrists”!

This just isn't something one can take seriously.

2. When push comes to shove, even the modernist Vatican never really believed in the “schism,” as they have shown repeatedly.

“Regarding your inquiry, I would point out at once that the Directory on Ecumenism is not concerned with the Society of St. Pius X. The situation of the members of this

Society is an internal matter of the Catholic Church. The Society is not another Church or Ecclesial Community in the meaning used in the Directory."

- Cardinal Edward Cassidy, replying to an enquiry about Rome's "ecumenism" in relation to the SSPX - May, 1994

"The act of consecrating a bishop (without the pope's permission) is not itself a schismatic act"

- Cardinal Castillo Lara, President of the Pontifical Commission for the Authentic Interpretation of Canon Law, in *La Repubblica*, October 1988

"From the examination of the case...it did not result that the facts referred to in the above-mentioned decree [i.e. founding a supposedly "schismatic" chapel against the wishes of the local bishop, inviting supposedly "schismatic" priests to say Mass there and having one's children confirmed by a supposedly "schismatic" and "excommunicated" bishop] are formal schismatic acts in the strict sense, as they do not constitute the offence of schism; and therefore the Congregation holds that the Decree of May 1, 1991 [i.e. the charge of excommunication], lacks foundation and hence validity."

- Cardinal Josef Ratzinger, President of the Congregation for the Doctrine of the Faith, June, 1993.

"We are not dealing with a case of heresy. One cannot say in correct and exact terms that there is a schism. There is, in the act of ordaining bishops without papal approval, a schismatic attitude. They are within the confines of the Church."

- Cardinal Dario Castrillon Hoyos, resident of the Pontifical Commission Ecclesia Dei, November 2005

These are the most obvious examples, there are doubtless many more. Should anyone object, let us agree that the statements above may well have been "mistakes" which slipped out and were instantly regretted. Let us also agree that there are many other statements where the modernists in Rome said the contrary ("Archbishop Lefebvre and the SSPX are schismatics! Don't go there, or you'll catch a dose of the schism and become a schismatic too!" ...or something similar!). Very well. What it *does* show, however, is that at the very least they weren't consistent. It also shows that there is a difference between what they said when they were consciously towing the party line before the world and what they let slip when they thought no one was paying attention. And high ranking men who publicly represent a prominent institution - government ministers from a political party, for instance, or (as in this case) Cardinals in Rome - will often have a party line which they are expected to trot out but which they occasionally contradict in an unguarded moment, proving that they didn't really believe it all along but were only saying it because that is what they felt expected to say. The quotations above are the equivalent of one of Mr Biden's cabinet admitting that, in fact, inflation is a problem and the economy isn't in such great shape.

Since there is undeniable evidence that even the highest representatives of modernist Rome didn't really believe in the fictitious schism, why should we?

3. Holiness and Catholicity. This is so obvious and so easy to spot that it often passes us by. Back in the day, before the SSPX went soft, every once in a while a Novus Ordo critic would warn people away from the "schismatic, excommunicated SSPX" by lecturing everyone in moralising tones about how "schism and heresies are proximate" or something like that, or how schism will always lead to a diminishing of holiness, virtue, piety and so forth.

All of which are true. But what they never seemed to spot was that their own argument could be turned back on them. If schism leads to heresy (which is true, it invariably does) where was there ever an example of heresy taught by Archbishop Lefebvre or his SSPX? Name just one example. Not only is there none to be found there, in virtually any country across the globe your local SSPX chapel was about the only place in the diocese where you *wouldn't* find heresies! The same goes for the argument about holiness. If the SSPX back then (and likewise the Resistance today) are so dangerous, “schismatic” and off limits to all good Catholics, why is there so much more piety and devotion and holiness apparent among priests and people there than in any of the supposedly “non-schismatic,” officially-approved priests and faithful and “communities”? Why so much worldliness where one ought to see holiness and why so much holiness where one ought to see worldliness?

The same is true of Catholicity, a word which really means that it transcends any human boundaries such as race, culture, language, social class and, importantly, time and era. Our ancestors in the Faith, if they were to be shown our own era, would they recognise Archbishop Lefebvre's SSPX and today's Resistance as believing and practicing what they believed and practiced? Would they look at a typical Novus Ordo layman and recognise him as being closer or further from what they think of as Catholic? Would a priest from past centuries, an Edmund Campion or a John Vianney, see himself more in the Novus Ordo priest of today, or in the “schismatic” “excommunicated,” “don't-go-to-them-they-aren't-in-good-standing” SSPX or Resistance priest? Which would they instantly recognise as a Catholic priest and which would they look on as an aberration belonging to another religion?

It just doesn't add up, does it? None of it makes sense. The only way it all makes sense is if it was never Archbishop Lefebvre and his SSPX who were “schismatic,” “disobedient,” “dangerous” etc. all along, but rather the Novus Ordo modernists. Which brings us to:

4. The onus is on them to prove that they are in good standing! Fr. Glover made this argument, and he was quite right to do so. In defending oneself from a particular charge, there is a danger of becoming self-obsessed when one's focus should really be on attacking the modern errors and those pushing them. But it's so obvious when you stop to think about it!

Not only John Paul II in 1988, but even continuing down to our own day, the very same churchmen who so cynically practiced upon the credulity of well-meaning Catholics, trying to make them think that Archbishop Lefebvre and the SSPX he founded were somehow “excommunicated,” “schismatic” or “not in good standing”, *are themselves* guilty of real errors and offences. They are the ones who ought to be forced to defend themselves and their actions. They are the ones who should have their ecumenism and religious indifferentism thrown at them as an accusation; along with their “religious liberty,” their brotherhood-of-man talk, their Judaising, their “synodality”, their Protestant ‘New Mass’ which offends Our Lord and which was condemned by the Council of Trent and by Popes such as Pius VI long before it ever even existed.

John Paul II, the Pope who brought out *Ecclesia Dei Adflicta* in July 1988 to inform the world that Marcel Lefebvre had excommunicated himself (he hadn't!) according to what the 1983 Code of Canon Law says (it doesn't!), is the same man who had no problem consorting with and encouraging all sorts of enemies of God and of mankind during his life. Pro-abortion politicians received communion at Mass during his various trips around the world, and it didn't end when he died: the godless mainstream media praised him to the skies and politicians such as the Blairs and the Clintons attended his funeral. Cherie Blair, nominally a Catholic, was by then well known as a pro-abortion feminist who had used her husband's

prominence to push causes such as “women’s ordination” in the mainstream media. She received communion at the funeral of John Paul II, as did Brother Roger of Taizé, a lifelong Protestant and the leader of an ecumenical sect (which John Paul II had praised while he was still alive), from the hands of soon-to-be Pope Benedict XVI. Poor old Archbishop Lefebvre. If only he had been an ecumenical Protestant, if only he had publicly promoted feminism, abortion and women’s ordination, he would have found himself “in good standing” and not “excommunicated”! Joe Biden, Nancy Pelosi... Even the infamous Robert Mugabe, a self-described Marxist who murdered legions of his own countrymen in Zimbabwe, was given communion at the Mass in St Peter’s where John Paul II was (supposedly) beatified. So he’s OK. Well, at least he wasn’t a Lefebvrist! Indeed, one is left with the impression that there is no crime too great, there is nothing anyone can do which will earn an excommunication from the post-Vatican II Popes, except the crime of supposedly being too Traditional (as though such a thing were even possible!). With all those people who feel duty bound to stay away from the “Lefebvre schism,” does it ever occur to them to wonder whether it wasn’t Archbishop Lefebvre who was the problem?

That is the reality, the horrifying truth. Forget about make-believe, trumped-up “schisms” One only has to look at the Popes and the hierarchy since Vatican II to sense a real schism - there really is no better word to describe it. But it is all on their side, they are the ones guilty of it. They forget that the Church exists not just throughout space, horizontally, but also through time, vertically (like a cross). Where is their unity with their predecessors? Previous Popes condemned ecumenical prayer gatherings even if it was only with Protestants; these recent Popes, Cardinals and bishops have all been taking part in ecumenical prayer gatherings with Muslims, Jews, pagans and (from Benedict XVI onwards) non-believers. Previous Popes taught that the state has a duty to be officially Catholic, whereas they have spent time and energy making sure that as many states are officially secular and pluralist as possible. Previous Popes condemned the globalists and masonic revolutionaries, whereas these modern Vatican II Popes have embraced them. We could go on. It is not Traditionalists who need to defend themselves. We are guilty of being unwilling to abandon the beliefs and



Early-2000s - Cherie Blair receives communion from Cardinal Murphy-O'Connor, Archbishop of Westminster. Well, at least she wasn't a Lefebvrist! Unlike Archbishop Lefebvre, she remains “in good standing” to this very day..!



Protestant sect leader “Brother” Roger of Taizé receives communion from Cardinal Ratzinger at John Paul II’s funeral (2005). But again, at least he wasn’t a Lefebvrist!



(2011) If only Archbishop Lefebvre had been a genocidal Marxist with the blood of tens-of-thousands on his hands!

practices of our Catholic forefathers, nothing more. The irony is that, in talking of there being a "schism" between themselves and us, the modernists are in fact condemning themselves, whether they realise it or not. They need to repent, they need to return to the Catholic Faith free from error and heresy, they need to return to Catholic practice, free of scandal and novelty and syncretism and paganism.

Archbishop Lefebvre famously said that it is the modern Popes who are disobedient to their predecessors, to all the Popes from nineteen centuries up to Vatican II, and who can doubt that he was and is right? He said "We are condemned by those who are themselves condemned." I also recall hearing somewhere that when asked one time by a journalist about "the schism," he replied simply "Schism from what?" That is about the neatest three-word summary one can imagine. Schism from what? From all your novus-bogus blasphemies? From your newfangled conciliar church, the church of the new advent, the church of the new springtime, the church of the global brotherhood of man, the church of religious pluralism and empty sentimentality, the church of B'nai B'rith -sponsored Religious Liberty? Fine. We never asked to be a part of that in the first place. But from the Catholic Church which Our Lord Himself founded? No, in that case it is the ones handing out condemnations who are in fact condemning themselves, since their talk of "schism" reveals a very real schism between themselves and their predecessors. It shouldn't worry us in one sense, but it should spur us to greater zeal and charity in trying to convert them from their errors.

Conclusion

Common sense is a wonderful thing, it cuts to the heart of the matter and leaves no room for scruples. In order to believe in and take seriously the "excommunication" of Archbishop Lefebvre and the "schism" of all the priests and faithful who agree with him, you first of all need to be convinced that:

1. There is nothing wrong in the modern church. It isn't carnage everywhere. Everything's basically fine and not much different from how it was before the Council.
2. Authority is something totally arbitrary. It has no purpose in particular and can be used by the one who wields it for whatever end he sees fit, no matter how arbitrary or perverse. It is the mere playing of whoever happens to be in office.
3. The Church's law is not something which applies equally to all Catholics. It can be totally ignored in 99.9% of cases, cases which are huge, stinking and indefensible and which richly deserve punishment, but then scrupulously and minutely applied with no benefit of the doubt whatever in one particular case. Straining at gnats and swallowing camels comes to mind.

Whereas, any Catholic with common sense can see that:

1. Things are about as far from "fine" and "normal" as one can imagine. We have gone from the crisis in the Church to the zombie apocalypse in the Church. There has never been a time in all human history where the Church has suffered as she is suffering now. It is just about possible to think that things are more or less "normal" in the Church, but only from a position of virtual ignorance. To see that all is not well, one has only to look; and the closer one looks, the worse things are.
2. No authority is arbitrary, even that of the Pope (*especially not* that of the Pope!) It exists for a reason, for a purpose and that purpose will be fulfilled or thwarted depending on how the authority is used. Does the Pope's authority exist to spread masonic ideas about brotherhood of man throughout the world, to spread the gospel of climate change, welfare state

socialism, “tolerance and diversity” and so on? (And if you think those things are unique to Pope Francis, think again! John Paul II was guilty as sin when it came to that stuff too!) Or does it exist for the glory of God and the salvation of souls, to convert the sinner, to help the Holy Souls in Purgatory, to encourage virtue and help extinguish vice, and so forth?

The father of a family does not have authority over his wife and children just so that he can amuse himself or live a life of ease - his authority serves the responsibility which he carries of getting his family to heaven. The high court judge may not pass whatever sentence he wishes however ridiculous, in order to amuse himself according to his own whim or fancy, but is himself bound to observe the law of the land, legal precedent, and so on. Likewise, a Pope does not have arbitrary authority, he only has authority in order to guard Christ’s flock and is himself bound by the law of God and Tradition, as the Papal Coronation Oath makes explicitly clear.

3. If all the Blairs, Bidens, Mugabes and “brother” Rogers (to name just four of literally hundreds) in the world, and all the Fr James Martins, Fr Pedro Arrupes and Hans Kungs (again: many, many more could be cited) are somehow not guilty, not worthy of excommunication, not worth warning people away from, but Archbishop Lefebvre is, along with Bishop de Castro Mayer and anyone who agrees with them; if the Neocatechumenal Way with their mystery religion -esque invitation only, Protestantised “Mass” (which is Protestant and liberal even by the standards of the New Mass!) are not off limits to unsuspecting Catholics, but the SSPX with their Tridentine Mass are... then the law has been turned on its head: subverted, to use the proper term. Worse, it is not only not being used for purpose for which it exists, it is being used deliberately to thwart that same purpose.

Archbishop Lefebvre was excommunicated by a Pope who clearly didn’t believe in excommunication. The SSPX was accused of being outside of the Catholic Church by men who clearly don’t believe in the Catholic Church. They were treated as somehow non-Catholic, by people who are busy trampling underfoot anything which is actually Catholic. SSPX and Resistance Masses are labelled “illicit” by people who themselves offer and assist at the New Mass. The Tridentine Mass requires permission from bishops who don’t believe in the need for permission when it comes to literally anything else, LGBT drag queen Masses come to mind, and other horrors. Who would want to be in good standing with people like that? Let the indult “extraordinary form” Mass goers take heed and think on it. Are you proud of being in the good books of such men? Why do you think they give you permission for your Traditional Mass when they hate Tradition so much, doesn’t that strike you as odd? Why might that be, do you think? It doesn’t take any great amount of intellectual book-learning to work out what is really going on; all that is really needed is a little bit of honesty.

A Final Word

The astute reader will notice that throughout all this we have been talking about the old SSPX, the SSPX of Archbishop Lefebvre, the one which ceaselessly warned about the errors of the Second Vatican Council and took to task the Pope, the Cardinals and the bishops for their errors and scandals, for leading the sheep astray.

By contrast, the new SSPX of recent years seem to be becoming less “in schism” from the modernist hierarchy by the day, and one need hardly add that is not a good thing! They appear to have become ashamed of what should be their pride and glory: “When the world [and the modernist hierarchy] hates you for my sake...”

St Pius X, ora pro nobis!

This should probably have been printed here years ago. Ah well. Better late than never...

How To Set Up Your Home For Mass

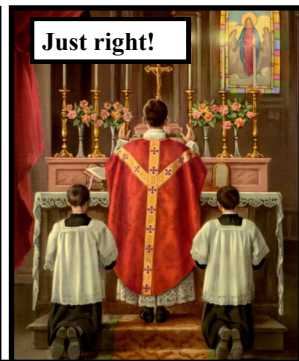
So you're about to have your first visit from a priest of the Resistance. Mass is scheduled to take place and you're hosting. What do you need to do to prepare? Here is an idea of what you may wish to do. These are just some thoughts, nothing comprehensive, but it ought to give you some ideas. Not everything will be possible, but at the same time it is our duty to make things as dignified and worthy as possible for Our Lord when He visits.

1. The Altar

Most of us don't have an altar, or even an altar stone, readily to hand, so you'll want to start off with a table. The priest will usually have a Greek corporal with him (you may want to check, however), which contains the relics of martyrs and which allows him to say Mass on a table which is not otherwise an altar. That's fine, but we owe it to Our Blessed Lord to make the setting for his holy Mass as dignified as possible - anything beyond our capabilities He will surely understand, this is about seeing what is possible and making improvements as and when we are able.

a. Shape: ideally you want a rectangular table, avoid a circular one if at all possible. Ideally you want eight feet in length (from left to right as you look at it) but six feet or even five will do just fine. I have seen smaller altars than that used, it can be done, it just isn't ideal. As for the depth, you can judge it by eye if you stand at the altar in the centre, where the priest will stand during most of the Mass and try to imagine the priest unfolding the corporal on the altar top. An unfolded corporal might take up sixteen inches or slightly less, meaning you'll want roughly that in depth: ten inches is a bit cramped, more than twenty-six inches is too much.

b. Height: in an ideal world your table-soon-to-be-altar would be exactly forty inches high and certainly you wouldn't want it much higher than that - most tables and desks are nowhere near that high. If yours isn't, don't worry too much: any attempt to make it higher will be appreciated by the priest who won't have to bend so low during Mass. Thirty-eight or even thirty-six inches will usually work well. Waist height or slightly above is what you're aiming for. Without a tape measure, you can judge it like this: stand in front and without bending down, see if you can place your hands on it. If you can't, or if you can only place your fingers on it but not the flat of your palm without bending forwards, then it's too low. If possible, take into account how tall the priest is, because if he's quite short, then you'll get away with the altar being a bit lower, but if he's 6'3, then you really won't!



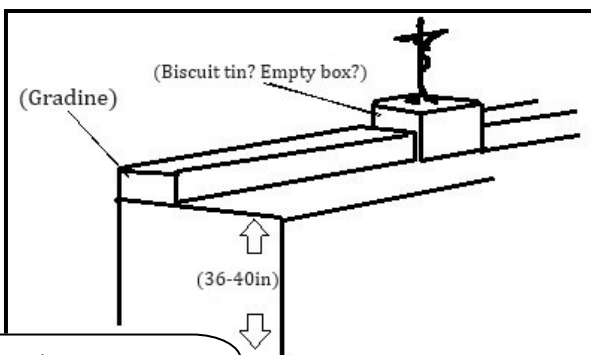
Some men who are hobby craftsmen and carpenters may wish to have a go at building a wooden frame to precise dimensions. For those so inclined, a copy of St Charles Borromeo's book on how to build churches, *Instructiones Fabricae et Supellectilis Ecclesiasticae* may come in useful. It was published in 1577 and, I gather, was in use right up to Vatican II. It will be out there somewhere on the internet, though you may have to track it down and buy it. (If you do, please drop us a line and let us know!)

For the rest of us lesser mortals who haven't the time, the patience, the tools, the skills or the real estate, you might want to find something to place under the table legs to raise its height a little. Anything that is stable: four bricks (or four piles of bricks, two or even three high, to achieve the right height!), four plastic stools, four books, very thick volumes of the same thickness, in the past we even used an ingenious contraption made out of drainpipes with a thick bolt inserted through it near the bottom. Whatever works. Once you think you've achieved what you're after, test it out to see how stable it is. It shouldn't be too wobbly or liable to collapse - and if for some reason you can't fully avoid that, then at the very least warn the priest, but while you still have the opportunity you should try to find a solution.

c. Covering & Decoration: a white sheet is something indispensable. A linen table cloth is far preferable to a bedsheet. There are supposed to be three altar cloths, so if you are going to have Mass regularly you should try to acquire these and (of course, as with everything) once they been used for Mass, if possible they should be set aside and not used for anything else. The white cloth should hang down on each side, either to the floor or to just above the floor. If the front of the table is also covered, this will hide the fact that it is a table and hide the books or bricks (or drainpipes!) under the legs. If you can find something of the right liturgical colour, something precious-looking (gold?) or what have you, to go under the cloths and hang down in front, like an altar frontal or antependium, so much the better. But failing that, a white sheet will do. Just bear in mind that if it is a single, thin sheet, it may end up looking a bit see-through depending on the lighting. In the long run it may be worth looking at a high-street fabric shop for something which looks nice enough to be used on the altar, damask for instance. Are there any Indian shops where you live? Why not take a look.

Whenever you think you've finished arranging this part, always take one last opportunity to double check that it isn't crooked before you start putting things onto the altar.

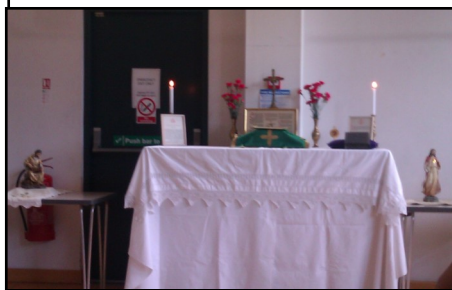
What needs to be placed on the altar? The first and most obvious thing is a crucifix. You can have a hanging-on-the-wall type of crucifix, (make sure it hangs above the centre of your altar) but more common is to have a stand-up crucifix placed on the altar. In that case, the danger is that it is not tall enough and can barely be seen. As a rule of thumb, any stand-up crucifix will need to be raised higher, what you're aiming for ideally is the top of the priest's head or slightly higher, but if it's not that high in the first instance, don't worry too much. But do try to find something for it to stand on, to raise it up a bit higher. As with altar legs, there are a number of solutions: an old biscuit tin, a Tupperware box, a solid block of wood or even a pile of books are some examples I've seen used at Resistance Masses, all of which worked and whose presence can be disguised by the altar cards.



The two candles and their candlesticks (for low Mass) can be placed on the altar at the extreme left and right, either side of the crucifix and will be useful as something to prop the altar cards against. Nice brass candlesticks, ideally, with proper candles in them, do try to avoid those awful tea lights. Two vases of flowers can also be placed on the altar during most of the year (flowers aren't allowed if it's Lent or Advent, with the exception of *Laetare* Sunday and *Gaudete* Sunday). Try to use two matching vases to keep things symmetrical, brass is preferable but glass will do *pro tem*. A church antiques shop or certain internet websites (etsy or ebay, for instance) will have brass vases for sale fairly cheaply - if they are old they may benefit from a thorough application of brasso. If you have them and there is enough space, then two statues of saints can go somewhere in between, one on either side. Again, in the interests of symmetry, you want your two statues to be of roughly the same height.



Very small, but still not bad for a first effort: vases, candles, a crucifix, with a white cloth on top and a nice fabric to cover the front. Notice, there are no altar cards and the piano behind may not be such a wise idea. Against the wall is more stable / less risky!



Another example of an altar from the early days of the Resistance. This was a chest of drawers, minus the drawers. No gradines yet, and only a white cloth to cover the front, but it works well enough. Statues either side but not on the altar.

All those three things, candles, vases and statues, will look even better if they, like the crucifix, are raised up slightly. To do that you will need something to serve as a gradine, the "step" on the back of the altar. Because these need to be long and flat and fairly stable it is difficult to know what to use, and it may be that you'll have to do without. I have seen these made by placing two fairly thick planks of wood, one either side of the crucifix. Upturned window box flower pots might work, but you'd want to cover them with some sort of fabric to disguise them and check that they don't wobble a lot. An identical pair of drawers removed from a cabinet and upturned is another thing I have seen. Or just do without for the meantime.

On the topic of altar cards, the now defunct website *resistere.org* used to carry pdf files of the altar cards which could be printed and laminated. They can still be found using the internet archive (archive.org) [here](http://archive.org). If you can stick the print-out onto a card backing before laminating, the effect is even better. Another option is to put them in picture frames (A4 for the centre card, and A5 for the two smaller ones, for instance). A high street picture shop will do this for a small fee, or you can do it yourself. The priest will usually have his own altar cards in his Mass kit anyway, but the more things you have of your own, the better. The priest's travel altar cards will likely be small and light to save space like everything else in his travel Mass kit, whereas your ones, if they are only every going to be kept at home and don't need to be packed for travel, can afford to be bigger and nicer-looking.

2. Location and Surroundings: obviously your table-turned-altar should be against the wall, this isn't the Novus Ordo! Stand and face the altar from roughly where you think people

assisting at Mass will find themselves. What can you see that might be a distraction? Pictures on the walls which aren't holy pictures, family photos and so on, can be taken down temporarily and put safely out of the way somewhere. Bookcases can be covered with a cloth, a blanket or similar. If you are unfortunate enough to have a television, you can throw it in the bin; but if, for whatever unhappy reason, you really feel you can't do that just yet, then at least cover it too. If there are windows in front or to the side, then closed curtains means less chance of distraction. If a telephone is located in the room or in the hall just outside, or if it rings especially loud, consider taking it off the hook just before Mass begins.

One other thing to check is that there is enough light: it may not be obvious to you, but the priest will have to read the text from the missal without having to strain his eyes. If the light is a little dim, do you have a lamp which can be placed somewhere nearby should he want it?

3. Besides the Altar: you will want to have a credence table, where the cruets (water and wine) will be. This ought normally to be to the right of the altar (the epistle side) and it can be a lot smaller and lower-to-the-ground than the altar. Even a coffee table or bedside cabinet will work. Cover it in a white cloth, if you have one. On it will be the cruets, bowl and finger towel, the bell, the communion plate and anything else.

You should also think about where the priest will vest before and after Mass. If there really is nowhere obvious, or the accommodation is cramped, then he can always vest and unvest at the altar. But if there is a table in another room, then that could serve as a sacristy. Often this will also double-up as the confessional, for which you will need two chairs and a crucifix.

For whoever is going to serve Mass, you should try to acquire your own cassock and cotta. If it's your first time, then you can be forgiven for serving in smart lay clothes, but if you know that this is going to be the first of several such occasions, then you should start looking. Finding them isn't too difficult, finding them cheaply may be another question, and may vary by country and region. You can always ask the priest if he knows somewhere, or someone.

4. Other Things Which Will Be Appreciated, but aren't essential. Presumably the priest is going to preach. A music stand makes a decent pulpit, if you have one. If not, don't worry. On a Sunday, he will want to read the Epistle and Gospel in English right before the sermon - do you have a layman's missal to hand to him at that moment, for him to read from?

If others are visiting you for Mass do you have holy water to offer them? If you don't, think about finding a large container and asking the priest to make you some holy water to last until the next visit. You can never have too much holy water! Are you going to sing a hymn before or after Mass, or both? Picking something everyone knows is the easy option, but it may be an idea to print out the words for people, if you are able. Cushions will be greatly appreciated by those with bad knees, especially on a hard wooden or stone floor.

In the Long Run, you will want to acquire a full set of everything if you are going to have regular visits from a priest. That way he won't need to worry, you will always have a spare, and you may one day end up welcoming a priest who doesn't have a travel Mass kit at all.

A list of what ought to be found in a Mass kit will be attached here. You won't always be able to acquire everything in one go, but if you keep an eye out you will find that it can be built up bit-by-bit as the months go by. With vestments, for instance, most of us won't be able to afford a full set of every colour, so I would start by getting a cheap, reversible purple/white set of travel vestments as your first purchase, and maybe a green/red reversible set as your second. After a few years you might find yourself looking at those rose vestments for

Gaudete or *Laetare* Sundays, just in case! And *cough* if the ladies step up to the mark, we ought eventually to be at the stage where we no longer need to purchase what can be made by our own skill and craft... But of course that is easier said than done, and in the meantime needs must and every little helps.

The most important thing is that you see Mass not just as an opportunity for you to benefit yourself (although it is that), but also as an opportunity to *give* something to Our Lord by way of service and self-sacrifice, in whatever way you are able, to contribute to making his worship that little bit more dignified and worthy. I am convinced that one of the reasons the English and Irish seem to prefer Low Mass is that we feel self-conscious singing, as though everyone were looking at us. Even the mortification of forcing oneself to sing the hymn at the end in a loud, clear voice when they really don't want to, can be a significant sacrifice for some people. If you are not hosting the Mass but only attending it, and you have something which you think might help improve things (some nice fabric, for instance, or a pair of statues roughly the same size), speak to the person hosting the priest and offer to bring them. Just remember, if the answer is yes, try not to turn up at the last minute or after Mass has begun!

Serving and Singing

If you are a young man and you don't yet know how to serve Mass, you should try to learn. Even if you think that you are not needed to serve right now, there is always going to be at least one occasion in your life where you will be the only person able to serve and the priest (and Our Lord Himself) will be grateful. There are books to teach you ("How to Serve Low Mass and Benediction" by Angelus Press has been a staple for many over the years) or better still, get someone to show you. If you are already the server, offer to teach the other men how to serve. Two servers at Mass, one who knows what he is doing and the other who is a beginner, is possibly the best way to learn: books can be a great help, but there is no substitute for monkey-see-monkey-do, as they say. Don't be afraid to step out of your comfort zone, and don't be overcome by thoughts of how unworthy you are either. We're all unworthy, including the priest, but we are also obliged to put ourselves at Our Lord's service as far as possible.

The same applies to singing. Why are there so many low Masses and so comparatively few sung Masses? If you have a singing voice and can sing in tune, and if you are familiar with the Traditional Mass and know your way around a layman's missal, you can start by looking up in your missal the *Introit* for your next Mass. A youtube search for the first three words in Latin will usually bring up several Gregorian chant videos with both music and text on the screen, which you can have a go at singing along to whilst trying your best to read the music. I understand why relatively few people ever do this: it isn't easy and if you have never done it before it will take time to rehearse it again and again until you feel you're getting it, but just remember that your efforts are for Our Lord Himself and just think of what He has already done for you. As a first-timer you can be forgiven if you only manage to sing the Introit this way and have to resort to singing a single tone for the other propers (the Gradual, the Alleluia or Tract, the Offertory and the Communion). A sung Mass done this way is still more worthy for Our Lord than a low Mass, especially on Sundays and feast days and many a Traditionalist layman who today can confidently sing Gregorian chant at sung Mass started out this way. Somebody has to do it and if Our Lord doesn't want that person to be you, ask yourself why He hasn't arranged for someone else to be doing it already? For the ordinary, use Kyrie 8 (the *Missa de Angelis*) which everyone seems to know, until you feel more confident.

One thing which you will find invaluable for singing at Mass is a *Liber Usualis*, a big fat book like a giant missal which contains all the chant you could ever possibly need. Any Catholic press which sells Traditional Missals will usually also sell these. To get you started though, or

if your budget is tight, the website *resistere.org* (now defunct, but you can access it via the internet archive at archive.org [here](#)) has a free, downloadable pdf of the 1962 *Liber*.

To return one last time to the chapel and its furnishings, let us finish by saying that there will be ways of making even more worthy for Mass, even if the room is permanently left as a chapel and you think you have the altar ideally set up. An altar rail enclosing the sanctuary, a raised platform under the altar extending out into a step on which the priest will stand, a baldacchino or similar above the altar with an image of the Holy Ghost... and many other small improvements. Perhaps one day you will reach that stage, but in the meantime any small steps we can make will be appreciated by Our Lord and will help increase the devotion of all who assist at that Mass.

Liturgical Fabric:

(for altar frontals, vestment making, etc.)

<https://www.ecclesiasticalsewing.com/products/lichfield>

<https://www.wattsandco.com/collections/liturgical-fabrics>

https://www.etsy.com/uk/market/liturgical_brocade

<https://www.catholicliturgical.com/index.php?>

[URL=productlist.htm&subcat_id=38&subcat_name=Fabrics](https://www.catholicliturgical.com/index.php?URL=productlist.htm&subcat_id=38&subcat_name=Fabrics)

<https://www.etsy.com/uk/shop/TopFabrics?ref=l2-about-shopname>

Altar Cards:

<https://web.archive.org/web/20140713112546/http://www.resistere.org/resources.html>

Priest's Vesting Prayers:

<https://web.archive.org/web/20141009015151/http://www.resistere.org/resources/ORATIONES.pdf>

Vestments:

<https://www.catholicliturgical.com/> ("Catholic Liurgicals" - Indian)

<https://vestment.co.uk/contact-eng.html> ("Ackermann Vestments" - Polish)

What a Mass Kit Should Contain:

Larger Altar Crucifix
Smaller (confessional) Crucifix
3 X White Altar Cloths
Altar Covering(s) / large sheets
Small White Cloth (credence)
Altar Missal
Missal Stand / Small Cushion
2 X Cruets
Bowl
Finger Towel
Bell
Communion Plate
Altar Cards
2 X Candles
2 X Candlesticks
Matches/lighter
Altar Wine
Large Hosts, Small Hosts

Vestments:
Chalice Veil
Burse
Maniple
Stole
Chasuble
Amice
Alb
Cincture
(At sung Mass: Cope)

Altar Linens:
Corporal
Pall
Purificator

Depending - ask your priest:

Patten
Chalice
Greek Corporal

Not necessary, but can be useful:

Square Box/Tin, Gradines
Statues/Holy Images
Copies of music/hymns
Printed: Prayers After Low Mass
Vases
Collection bag
Safety Pins, strong tape
Collapsible table
4 X Stools to raise the table
Chamois leather

<https://www.youtube.com/live/UNhscW1a8J8?feature=share>



Woking: Pentecost Sunday Mass



Adult Baptism

Woking: Men's Ignatian Retreat



<https://www.youtube.com/live/t9oUDzpXoU4?feature=share>



Wimbledon: Trinity Sunday Mass

**May/June 2023:
Fr. David Hewko visits England**





2nd-3rd June, 2023
Fr. Hewko visits Ireland



<https://www.youtube.com/live/WMXhHpFdb-0?feature=share>



Blessing of new crops

April 2023
VISIT OF
Fr. Hugo
Ruiz



All-night Adoration



Low Sunday, Wimbledon



**October 2023 -
Rosary Pilgrimage
to
York**



**November 2023
Fr Rafael Arizaga OSB
visits
London, Durham & Ireland**



Durham: adult baptism...



...abjuration of heresy...



...first communions...



...scapular investitures

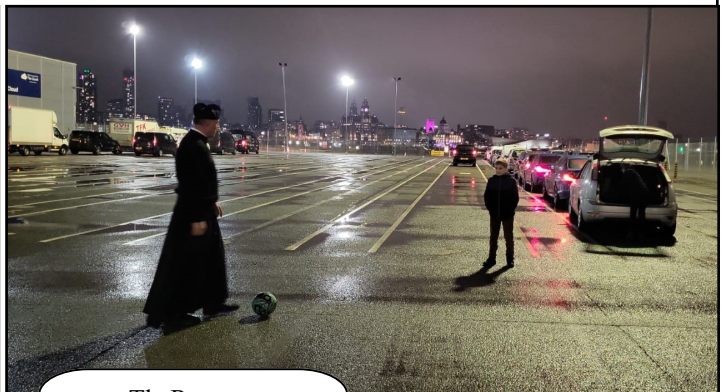




<https://www.youtube.com/watch?v=8LWIHG8lm5Y>



Jan./Feb. 2024
Fr Hewko
visits
London, Durham,
Peterborough & Ireland





Taken from "*Gebetbuch für Gemeinde ohne Seelsorger*" (A Prayerbook for Parishes Without a Priest) - Imprimatur: Mgr. Konrad Martin, Bishop of Paderborn, Germany, 1876

Prayer for a Parish Without a Priest

Leader: Let us pray: Almighty Father, eternal God, look down graciously upon your poor orphaned parish/faithful gathered here before you. We deserve your righteous wrath, since we were formerly so ungrateful to you in the abundance of graces. "We have sinned, we have committed wickedness, we have acted in a godless way, and we have departed from the Lord." But now we return to you in repentance, and out of the abyss of our misery we cry to the abyss of your mercy, that you may have mercy on us. Father! your children ask you for bread. We ask for the bread of the soul, for your grace!

All: Have mercy on us, O Lord, have mercy on us.

Leader: Holy God, holy strong God, holy immortal God!

All: Have mercy on us.

Leader: The altar is in mourning, the tabernacle is empty. We no longer have a priest to offer the sacrifice of atonement for us; we no longer have the Blessed Sacrament in our midst. Oh Jesus, dearest Jesus, why have you forsaken us? Forgive us the wrongs we have done to you in this sacrifice and sacrament, return to your penitent children and dwell with us again! But since we cannot yet enjoy your presence, bless us at least from the distance from those altars on which you sacrifice yourself today, for you have also healed the son of the centurion from afar. Let us receive some crumbs of the rich table of grace which you have prepared in the Catholic Church, for "for the whelps also eat of the crumbs that fall from the table of their masters." (Mat. 15:27), whereas we are your children!

All: Have mercy on us, o Lord, have mercy on us!

Leader: Holy God; holy, strong God; holy, immortal God!

All: Have mercy on us.

Leader: The confessional and pulpit are deserted. God, Holy Ghost, giver of grace, teacher of truth, whom we have so often despised, whose graces we have so shamefully embezzled, incline again to us who supplicate to you and take away from us our iniquities. Be our comforter, be our teacher, instruct us in your holy law, and give us strength to fulfil it.

All: Have mercy on us, o Lord, have mercy on us!

Leader: Holy God; holy, strong God; holy, immortal God!

All: Have mercy on us.

Sorrowful Heart of Mary SSPX-MC



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Advent 2023

Dear Friends of Those Who Seek Our Lord's Face, as the Shepherds and Magi did so eagerly,

Greetings and blessings in this holy Advent!

Once again, let us turn to Archbishop Marcel Lefebvre to clarify more ongoing drizzles of confusion.

1. Error: *"It's time to give a green (or yellow) light to the Thuc line."*

Truth: Here's Abp. Lefebvre's answer about priests seeking consecration from the Thuc line: ***"Archbishop Lefebvre totally condemned their actions and warned all Catholics to have nothing to do with them. 'They will bring ruination and scandal on the Church,' the Archbishop replied, when asked his opinion of the scandal-ridden 'consecrations'. Archbishop Lefebvre also stated the the actions of Ngo-Dinh-Thuc, the former Vietnamese Bishop who participated in the so-called 'consecrations' are quite questionable in view of the fact that he is the same individual responsible for the Palmar de Troya fiasco... Soon after the questionable ordinations, Bishop Ngo-Dinh-Thuc renounced his actions and published a letter saying that the 'orders' he had conferred were null and void because he had withheld his intention of conveying orders to the Palmar de Troya sect. Given his past performances, there is no reason to believe that his present fiasco is any more credible...Referring to Ngo-Dinh-Thuc, Archbishop Lefebvre said, 'He seems to have lost all reason'."*** (The Angelus, June, 1982. See also: thecatacombs.org).

2. Error: *"It's not 1988, so it's time for seeking a canonical solution, a personal prelature, or unilateral recognition from Modernist Rome and we approved this by signing six conditions for the agreement, in 2012."*

Truth: To this illusion, Abp. Lefebvre said: ***“We must not be under any illusions. We are in the thick of a great fight, a great fight! We are fighting a fight guaranteed by a whole line of Popes. Hence, we should have no hesitation or fear, hesitation such as, ‘Why should we be going on our own? After all, why not join Rome, why not join the Pope?’ Yes, if Rome and the Pope were in line with Tradition, if they were carrying on the work of all the Popes of the 19th and first half of the 20th century, of course! But they themselves admit that they have set out on a new path. They themselves admit that a new era began with Vatican II. They admit that it is a new stage in the Church’s life, wholly new, based on new principles. We need not argue the point, they say it themselves. It is clear, we must drive this point home with our people, in such a way that they realize their oneness with the Church’s whole history, going back well beyond the Revolution. Of course. It is the Fight of the City-of-Satan against the City-of-God! Clearly! So we do not have to worry. We must after all trust in the grace of God.”*** (Abp. Lefebvre, September 6, 1990 Conference in Ecône, Switzerland).

3. Error: “The New Mass gives grace. The New Mass can nourish your faith.”

Truth: Abp. Lefebvre answers in no uncertain terms: *“These New Masses are not only **incapable** of fulfilling our Sunday obligation, but are such that we may apply to them the canonical rules which the Church customarily applies to ‘communicatio in sacris’ with Orthodox and Protestant sects.”* (Conference, November 8, 1979). ***“It is all wasted because the holy Sacrifice of the Mass, desecrated as it is, no longer confers grace and no longer transmits it.”*** (Abp. Lefebvre, Open Letter to Confused Catholics, ch. 3).

4. Error: “We cannot reject the scientific evidence for the New Mass Eucharistic miracles.”

Truth: But Our Divine Lord Himself warns: *“For there will rise up false Christs and false prophets, and **they shall show signs and wonders, to seduce (if it were possible) even the elect.**”* (St. Mark 14:22). *“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.”* (Abp. Lefebvre, November 8, 1979).

5. Error: “This is not the time for seminaries. This is not the time for structure and organization.”

Truth: Abp. Lefebvre thought diametrically the opposite: *“Our Lord wants Catholic priests, such as He Himself made! The pope cannot **not** want Catholic priests! The Church cannot **not** want Catholic priests!...Hence, it is wholly untrue to say that we are in danger of becoming a sect or schismatics. It is far otherwise. It is we who are most nearly in union with our Holy Father the Pope and with the Catholic Church!”* (Sermon of Abp. Lefebvre, September 8, 1975 in Mariazell, Austria). *“It is our bounden duty, though all unworthy, to fight for the honor of God, the Catholic Faith, and priestly renewal as integral and as vital for Holy Church.”* (Abp. Lefebvre, Letter to Libre Belgique, August 21, 1975).

6. Error: “Batten down the hatches!”

Truth: *“As for me, I will not resign; I will not content myself with being present, my arms dangling, at the death-throes of my Mother the Church ... We have to fight more than ever for the Social Reign of Our Lord Jesus Christ! In this battle we are not alone: we have with us all the Popes up to Pius XII, inclusively. All of them combatted Liberalism in order to deliver the Church from it. God did not grant that they succeed, but this is no reason to lay down our weapons! We have to hold on. We have to build, while the others are demolishing. The crumbled citadels have to be rebuilt, the bastions of the Faith to be reconstructed: firstly, the holy Sacrifice of the Mass of all times, which forms saints; then, our chapels, which are our true parishes; our monasteries; our large families; our enterprises faithful to the social doctrine of the Church; our politicians determined to make the politics of Jesus Christ!”* (Abp. Lefebvre, They Have Uncrowned Him, ch. 34, p.250-251).

Abp. Lefebvre believed in the Catholic Resistance as a true movement of Catholics, faithful to Tradition and determined to rebuild from the ground up, relying totally on the grace of God and Our Lady of the Rosary! Despite the chaos of our times, we resist and fight in the line of all the great Popes, Bishops, priests and laymen who would not mix Liberalism with Catholicism!

“The Revolution is the legal negation of the Kingship of Christ on earth, it is the social destruction of the Church,” said Msgr. De Segura. The conniving of the enemies of Christ prevailed at the Second Vatican Council. It is the Revolution! The Catholic Resistance is chiefly to proclaim the Kingship of Christ, working for the re-construction of the Church at every level and tirelessly resist the Modernist errors destroying her! Fight on, little flock! Great will be your crown in Heaven!

“Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in Heaven!” (St. Matthew 5:11).

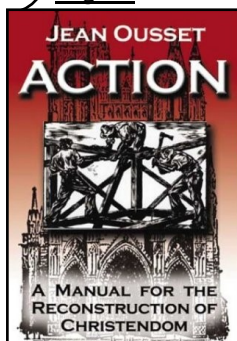
In Christ the King,

- 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





“Action”

By Jean Ousset

When Gandalf wished for the One Ring to be destroyed, he gave the ringbearer a fellowship to take him there. After all, one does not simply walk into Mordor. And without Gollum leading Frodo and Sam to Mt Doom, doubtless they couldn't have made it. Dante too, needed Virgil to lead him through the circles of hell. Virgil's Aeneas needed the Sibyl. To reach a place you need a map, or a guide to take you there.

We apply this principle in our spiritual life. There are the commandments of Our Lord to keep; the counsels of holy priests to follow; the example of the saints to imitate. What fool would say that he desires heaven, yet scorn the example of the saints, ignore the counsels of holy priests, and treat lightly the words of Our Lord? Moreover, the Catholic library overflows with intelligent tracts and treatises on the spiritual life, on prayer, fasting, mortification, love of God and of neighbour etc. Indeed, there are the Holy Scriptures, and commentaries explaining them. There are pocket catechisms, catechisms, and catechisms for catechisms. There are books on the virtues, books on each virtue, and books on the various virtues of the virtues in virtue of their virtue. In short, there is no shortage of words which expound dogma, explain doctrine, and elucidate definitions, differences, and distinctions.

In addition to that spiritual warfare in our soul, there is also a pressing war we are fighting against the enemies of Christ in society. These enemies are invisible, in Satan and his demons. They are organised, in Freemasonry and the Jewish nation. They are often disorganised, having been formed without the explicit intention to oppose Our Lord, but rather as a result of man's fall from grace.

How ought we to combat this? What ought our Catholic goals to be? What are the licit and acceptable means of achieving them? Which of these means will be most effective. How can you make these most effective in the political, educational, social, economic, financial, commercial, agricultural, and cultural sphere? Whom will these actions involve?

These actions will involve the young and old, is the answer of Jean Ousset. The rich and poor. Man and woman. Worker and intellectual. These actions will cover the least to the most challenging. They will occur consistently, and at all times. They will take place in the home, in the school, in the church, factory, farm, business, club, association, office and political party; with whatever resources (material, human, intellectual) are available. Wherever the orthodox Catholic structure and spirit does not currently reign, moral and effective action will have to take place! There is everything to do in all spheres. We must attack at all fronts!

The multi-headed monster of pantheism, naturalism, socialism, liberalism, communism, subjectivism, atheism, and modernism continues to rape, pillage, and plunder our society. Some, however, who used to serve this beast have converted to the faith. Their message? Catholic circles lack tactics, strategy & grand strategy. Training and analysis are non-existent, or at least, not accompanied with that attitude which breeds success. It is this very problem, which Monsieur Jean Ousset addressed when he wrote 'Action – A Manual for the Reconstruction of Christendom' in 1959.

It is my aim in this book review: firstly, to convince you of the need to defend, propagate, and implement the doctrines of the Faith in society, i.e. the restoration of the Social Kingship of Christ; secondly, that this is not a romantic battle, but a winnable war; and finally, since our mind seems to compete with itself in coming up with objections whenever something new is proposed, I will assuage any doubts you have in acting for the implementation of Catholic principles in society. Ultimately, I hope you purchase this book, read it, and love it as I have.

Now, let me emphasise what my aim is not. I do not wish to write an ‘interesting’ article, nor something which you vaguely understand, vaguely agree with, and are vaguely pleased to read. God forbid, that an article intended to convince the reader of the need to fight, and to read the book, which is the blueprint of that fighting, invites the reader to sink deeper into his comfy sofa, gently tickling his ears to sleep. No, there have been enough Catholic leaflets, magazines and publications in this last century which have achieved that end perfectly. They have drained much money, much manpower and many minutes to no visible advancement of the Catholic cause. I certainly do not wish for this humble review to be added to that ghastly mountain of idle ink. It is the time for action. Smart, effective, principled action. I have no doubt, that what Mr Ousset has achieved, is the Catholic Counter-Revolutionary’s vade mecum par excellence.

First of all, let me convince you of your duty for Catholic Social Action. My first witness is Our Lord himself. He taught us to pray thus: ‘Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven.... God created each angel different. Each (of those in heaven) fulfils His will and they do so in a hierarchy. With the higher angels giving knowledge to the lower angels. For us mortals on earth, His Will is that we know, love and serve Him. Heaven as a society also fulfils his will, with all her members being in perfect order with one another and ordered towards God. Does God not also wish that those societies on earth, the temporal as well as the spiritual, give the glory which is owed to him? Is the Lord meant to be King of our hearts only, but not of our societies? Is the family, the confraternity, the sports club, the city, the nation meant to be... atheist? ... impartial to God? That is not what Pope Pius IX, Pope Leo XIII and other popes taught. We pray that our country does our Father’s will. We believe that she must. If we believe, we must act.

The virtue of Patriotism too dictates that we have a duty for Catholic Action. Patriotism is a sub-virtue of Justice. Justice being one of the four cardinal virtues. We have a debt to our country because she provides us with security, government, laws etc. The correct fulfilment of this debt is called patriotism. Now, the end of government is that it obtains the common good of her people. Since our most important good is the salvation of our souls, it follows that laws which reject this reality will be disordered, and thus produce a disordered country. Ousset points out that countries will always be unhealthy if they do not recognise Christ as King for this very reason. One only has to look at the constant strikes, to observe that our country is, well, unwell. Since we have a duty to our country, and since the good of our country is bound to its participation in the will of God, it is our patriotic duty to bring about the Catholic Social Order in our respective nations.

Second of all, it is no good to agree to this in principle, if, due to the size of the forces against us, we cower and resign ourselves. No, we must not think it vain to speak of matters such as the reconversion of our nation to the one true faith. Again, I have God as my witness. Do the Holy Scriptures not recount the many times the Israelites were outnumbered by their pagan foes on the battlefield and yet overcame them? Perhaps the words of Grandpa Lenin will comfort you: “If in 1917 there had existed in Petrograd only some thousands of men who knew what they really wanted, we should never have been able to take over power in Russia”, or maybe the words of Uncle Joe “Of all the possible assets, the most precious, the most decisive is cadres, people”.

What he means here is not quantity, but quality. This is a point which Ousset makes time and time again: we do not need many numbers, but an indefatigable few. Numbers are deceiving. This is why the progress of our action ought not to be judged on the number of members to a group. Of the number of groups. Of the amount of money received by the groups and projects executed. Anyway, most people are sheep, and will go along with whatever (a point the editor often makes). I often wonder, if a civil war could kick off in England, since all the men are too effeminate to fight, and would rather watch tiktok. Sure, nowadays there are many lootings etc. but these are sporadic, unorganised, unsustainable and petulant.

My point is that we're more willing to die for what we believe than they are to live. We are prepared to fight everyday against something others think about once a year. Moreover, we have recourse to prayer, to the sacraments, to Our Lady. We have the Angels and Saints in heaven. How embarrassing is it, that our enemies who have pride and self-interest as their motives are more willing to fight and surer of victory than we, who have possession of the truth.

Ok, so there is a fight to be had and to be won. Now for the objections...

There are those who protest, that whilst this is a most noble pursuit, worthy of every endorsement and encouragement, they can't possibly do anything. It's not a lack of will, but simply the burdens of their duties of state in life which are prohibiting them. There is no time to read this book, and never mind acting on it. Au contraire good sir, it is your duty of state in life to fight for the Kingship of Christ. The societies you number, is not just that of your family, but also that of the Mystical Body of Christ and of the state.

Ah, how pitiable it is, that a Catholic man will think long and hard about the means to increase his personal prosperity and that of his family; but when it comes to the fate of society, even the brightest and most energetic are unconcerned. How long do people spend on trifles? Oh, I want to be an excellent husband, a reliable employee, a sociable parishioner. What of being a good citizen? The pagan Cicero thought that the life of politics was the highest and most noble, more than that of the philosopher, since its end was not just your good, but that of all your countrymen. Ousset notes, that whilst our inferior number is no obstacle to victory, if those in our ranks, especially the most capable, are sluggish and half-hearted, our cause is lost. At any other time than that of the Apostles, has the salvation of society depended on the efforts of so few people?

Now, before I comment on prayer, I do not wish to offend pious ears if it comes across that I'm playing down its importance. I am not. Ousset himself titles his conclusion "The need for prayer". But - and it's a big but - prayer is not a substitute for effort, nor an excuse for negligence. Have you ever been part of some sort of Catholic Action, which wasn't effective, and towards the end of the event, someone commented that God saw our efforts and we will be rewarded? ... or something like that. Whilst it's true God sees our efforts, it isn't a helpful attitude in terms of effective action. For since the Catholic Social Order is something to be achieved in the temporal sphere, we cannot then excuse a temporal failure for a spiritual one. Rather, we should evaluate what went wrong, what we can do better, etc.

Imagine a nun who is devoted to the care of the sick. Who, when accidentally poisoning a sick man by giving him the wrong medicine, simply says "but my good intention will merit heaven". I doubt anyone would want to be treated a nurse of that attitude. Rather, the right approach to prayer, is to pray as if our action were sure to be useless and to act as if our prayers could be of no avail. Or as St Joan of Arc puts it "The men at arms will give battle, and God will grant them victory" or perhaps St Thomas More's "The things I pray for, dear Lord give me the grace to work for" (that one sounds familiar... hmmm).

Nevertheless, there is a danger of relegating our interior life to the works of Catholic action. If we do not have a good interior life, then our active pursuits will be unfruitful, ineffective, and degenerative. For thoughts on the relationship of the inner life and catholic action a work such as 'The soul of the Apostolate' by Dom Jean-Baptiste Chautard, O.C.S.O (which was St. Pius X's bedtime book), is recommended. But, Ousset's focus is on action as such. And his point, that we must not say that defeat is victory, by excusing temporal failure with a spiritual excuse is important.

Perhaps you will plead a philosophical argument in objection to action. I am called to a higher life of contemplation, I cannot sully my soul with these worldly pursuits. After all, isn't the contemplative life, higher than the active life? Yes and no. Yes, since our Lord told Martha (representing the active life) that her sister Mary (representing the contemplative life) chose the

better path, and it will not be taken away from her. But no, as St Thomas Aquinas says: “The highest form of contemplation is that which superabounds in action”. By all means, strive to be contemplative and to love the inner life, but don’t think that action is opposed to your pursuit of holiness.

Or trying to be prudent, you reckon that a general re-conversion of society needs to take place before we can hope institutions to be guided by the Catholic Faith. Nuh-uh, retorts Ousset. It is the re-establishment of a Catholic Social Order which will bring about this mass-conversion.

You may even try to appeal to the piles of books you already intend to read, and have promised others that you would read. Truly, if you believe that reading those books will glorify God more than this, who am I to object? But, if it’s between a third reading of the Lord of the Rings, a study which compares the differences of the Venetian and Florentine Renaissance, or Jean Ousset’s *Action* ... (having quickly re-watch the extended editions of LOTR by way of compromise) go to Ousset.

I have shown to you our duty, both as members of the Mystical Body of Christ, and as loyal citizens, that we must act to bring about the Kingship of Christ. To attempt to do so without a guide would be foolish. Let this be the guide, let this be the rallying point which we can refer to. It’s time for us to escape from the all-too-common pusillanimity which plagues Catholic circles, but instead to gird our loins, unsheathe our swords, gain something of the Crusader spirit, and conquer for Our Lord!

It’s also worth saying (since I haven’t said much in way of review) that I thoroughly enjoyed reading this and was desperate afterwards to discuss with others the ideas contained. It certainly isn’t a drab, dull, dense dissertation dictating directives which I suffered to read out of a sense of duty. Rather, it’s witty, lively, avoids long metaphor, general ramblings and oversimplifications. It is principled and practical. It is the manual for the reconstruction of Christendom which deserves to be on all our bookshelves, on the tips of our tongues, and on the front of our mind.

To end with, here is how the publishers *IHS Press* introduce it.

“Action is a manual for the modern Catholic Crusader by one of the late 20th century’s most respected and knowledgeable Catholic laymen.

Jean Ousset, one of France’s foremost scholars of the Revolution, and a leader of the European anti-Marxist movement, founded *La Cité Catholique* in France in 1946 to spread the Social Reign of Christ. Action is one of his thorough and engaging -- yet practical -- manuals designed to inspire, motivate, and guide the modern Catholic layman in the understanding and performance of his duty to fight, with every available and lawful means, for the implementation of Catholic principles in society.

Of particular interest is Ousset’s thorough, well-documented, and balanced treatment of the relationship between the clergy and the laity in the struggle for the triumph of Catholic principles in the temporal order. Additionally, he makes a clear and commonsense case for when it is not only lawful but also imperative to collaborate with non-Catholics of good will for the implementation of the Church’s Social Doctrine for the salvation of temporal society.

No man of good will concerned about the state of modern society - Catholic or otherwise -- who proposes to take some action in defence of what remains of Christendom can afford to be without this book. May God grant that it become a truly useful tool in the re-fashioning of a fervently and solidly Christian society.”

- VCF, Sept. 2023

LFSPN: Catholic Social Action in England

Instaurare Omnia in Christo

If you were to ask me what the state of Catholic Social Action was in this country, I would be incapable of answering you. Not because I don't know the answer or because there isn't one, but because the question is nonsensical. To ask what the state of something is to ask for its quality or condition: but what is the state of nothing? I couldn't tell you the quality of Catholic Social Action because there is no Catholic Social Action. True, there is some Catholic Action, there is some Social Action, and there are certainly plenty of 'catholic social's'; but there is no group, no organisation which doesn't merely speak words, but truly acts; which doesn't merely want a tinkering, but a wholesale submission to the divine programme of Our Lord; which isn't interested in a 'Christian' spirit, but an integral Catholic reform according to the Church's never-changing dogmas. That is, if it wasn't for the LFSPN.

For its patron, the Legion has chosen the Apostle of Rome who, when that city was famous not so much for its lustre as for its vice, through tenacious perseverance, felicitous cheerfulness, and a deep spiritual life, brought back a godly way of living to the citizens of that place. For its motto, they have adopted that of the great modern anti-modernist Pope who, when the world was gripped by the intellectual disease of Naturalism, politically usurped by socialists, and spiritually seized with Agnosticism, unwaveringly resolved to restore all things in Christ. Their war-cry is the cry of the Cristeros who, when the Mexican government was usurped by the sons of the synagogue of Satan, took their hands off their ploughs and put their hand to the plough, did not run home to fetch their coat, but their rifle, and though they rode into the valley of death, would not fear, and would have overcome their overwhelming foes – if it weren't for the liberal bishops.

The *Legio Filiorum Sancti Philippi Neri* (Legion of the Sons of St Philip Neri) began, like all good things, in a pub. God in his wisdom draws good from evil, and from the crime that was lockdown, a band of brothers, fed up with this indefinite winter of discontent, this Brave New World, this Sodom and Gomorrah resolved to fight back. Not to make a tactical retreat, not to minimise our losses, but to go on the offensive, to regain territory, to strive for victory: it is better to receive a fatal wound to the front, than a cowardly scrape on your back.

Our plan of attack has three prongs: the physical, the spiritual and the intellectual. At the core of our *modus operandi* is the formation of solid, reliable *cadres*; of men willing to offer up their whole life in the service of Christ the King. We recognise, that different men will have different talents, proclivities, and amounts of free-time: we will accept help whencesoever it comes. In an army there are youthful front-line soldiers, as well as veterans, intelligence officers as well as messenger boys, professionals as well as reservists. However, if there is not a corps of men who know their doctrine thoroughly, know how to implement it and are willing to do so, our efforts will be ineffective and ultimately futile.

Dear recusants, remember the name, remember the logo, and when you recognise on Parliament Square a banner bearing that name and bearing that log, and when you see that logo on a pamphlet, and that name on a telegram chat, on the lips of political commentators, on the front-pages of newspapers – yes, even in court cases; when the revolution comes, when heads start to topple and this country begins to elect politicians who were formed in the ranks of the *legion*, remember: remember this article and that you did not join those blessed ranks, remember the cowardice when you preferred to watch the battle from the hill-top rather than,

like that great King Ferdinand, be soaked head-to-toe in blood, in the blood of your enemies; remember that you didn't pick up the standard of our Lord to your passion, but preferred to chat with the women-folk by the warm fire.

O ye young men, come! Join the fight! Put down the phone and pick up the sword. Put off the sluggishness of the old man and take on the life of the new. Organise your life for the Kingship of Christ the King, so that you can say: spent from your efforts of writing, studying, labouring, with many stripes and tribulations, imprisonments and derisions, so that you can say with the poet: *dulce et decorum est pro patria mori* - it is sweet and seemingly to die for your own country; that is, for the heavenly kingdom, heaven, whose command it is that we sanctify our earthly country, England; so that you might know that sweetness which accompanies toil, to know that peace in the midst of tribulation, to be able to say I have nothing, but I have God.

If you would like to join the effort for the reconversion of England and the re-establishment of Christendom, join our Telegram channel: LFSPN Media.

We thank the *Editor* of the Recusant, whose vigilant articles have warned the sheep of the wolves, in all the colours of clothing which they simulate, for allowing us to make our appeal in his pamphlet. We greatly desire, and confidently hope, that the directionless passions of the youth have been convinced of our course, and the embers of the old have been re-kindled in its pursuit.

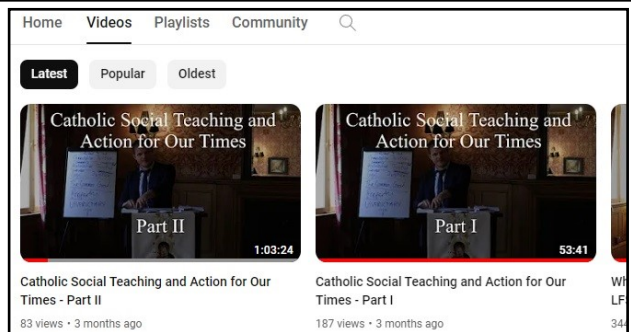
¡Viva Cristo Rey!



Available on
the "LFSPN"
youtube channel -

"Catholic Social Teaching and Action for Our Times"

by Paul Whitburn



Part 1 - <https://www.youtube.com/watch?v=tmRIo3iF8hg>

Part 2 - <https://www.youtube.com/watch?v=hJX9odyXSgo&t=3s>

Yes, OK, I know - we're now so late with this issue that it's now almost eleven years ago! Incidentally, many of you will no doubt recall that Fr Paul Morgan was our SSPX District Superior in 2013...

Ten Years Ago...

PART 3

7th March, 2013 - Menzingen tells the priests of the SSPX: ‘The Resistance are evil and will stop at nothing! They are even about to publish the Doctrinal Declaration! But don’t worry, we’re going to publish it ourselves first! (almost a whole year late!)’ *[NB. Translation is ours - original below.]*

Circular Letter No.2013-3,
To District Superiors,
Seminary Rectors and
Superiors of Autonomous Houses

Menzingen, 7th March 2013

To be shared with all members

Excellencies, Dear Superiors, Dear Confreres,

A subversive enterprise has begun at the heart of the Society. For several months, anonymous letters have been circulating on the internet and have been sent in the post to members of our Society, to discredit the authorities. The website “antimodernisme.info” and after it, the website “lasapiniere.info” claiming to be run by “priests of the SSPX” have been spreading documents around, and attacking several of our members.

On 28th February they sent what claims to be a “Letter from 37 priests of the French District.” In reality this is the work of a handful of priests who have decided to work to harm the Society, particularly by demanding the resignation of the Superior General and his two Assistants, resorting to calumny, detraction and various sorts of disinformation. Fr de Caqueray [the then- District Superior of France] has denounced these destructive actions among his priests.

In close collaboration with Bishop Williamson, Fr Olivier Rioult is the mastermind behind this work of insubordination, working together with Fr. Nicolas Pinaud and Fr. Matthieu Salenave. They have been receiving support from other priests, several of whom have recently been expelled from the Society for subversive actions, as well as help from laymen very experienced in using the internet and discussion forums for seditious purposes. These priests balk at nothing and say that they will not stop.

In order to completely unmask these agitators who have lost sight of their priestly vocation, it has been made clear to them that they have been forbidden from all ministry and that they have to report in person to one of the districts priories. They will then be put on trial before an ecclesiastical court, unless they prefer to wrap themselves in disobedience, in which case they will be expelled from the Society.

New attacks are already planned by these lost souls. In particular, they intend very soon to publish the Doctrinal Declaration of 15th April 2012 which Bishop Fellay sent to Cardinal Levada. Bishop Williamson has put them up to it. You need to know that you will find this text in the next *Cor Unum* with explanations and all the documents appended which will give you a complete understanding of the file which occupied us last year. As usual, these rebel priests intend to present this document as proof of treason and of Menzingen "rallying to" [making peace with/accepting] the modernists, the Mass of Paul VI and the errors of the Council... Each of you will know who to show the difference between information and the poisoning being organised in an anonymous fashion. The last *Cor Unum* began publishing the responses given by our Superior General in the winter of 2011-2012; this Easter *Cor Unum* will continue this work of clear and serene information.

In this period of Lent, but also in this period where we are preparing to consecrate the Society to St Joseph, patron of the Roman Catholic Church, I remain yours respectfully and faithfully in priestly devotion,

Fr Christian Thouvenot
[SSPX Secretary General]

FRATERNITÉ SACERDOTALE

SAINT-PIE X

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LE SECRÉTAIRE GÉNÉRAL

Lettre Circulaire n°2013-03 SP 2
aux Supérieurs de districts
séminaires
& maisons autonomes

+ Menzingen, le 7 mars 2013

Pour diffusion auprès de tous les membres

Excellences, Messieurs les Supérieurs et chers confrères,

Une entreprise de subversion vient d'être mise à jour au sein de la Fraternité. Depuis plusieurs mois, des lettres anonymes circulaient sur Internet et étaient adressées par la poste aux membres de notre société en vue de discréditer l'autorité. Le site « Antimodernisme.info » puis le site « La Sapinière.info » se réclamant du « patronage de prêtres de la Fraternité Saint-Pie X » diffusaient ces documents, ainsi que des attaques contre plusieurs membres.

Le 28 février a été diffusée une prétendue « Lettre de 37 prêtres du district de France ». En réalité c'est l'œuvre d'une poignée de prêtres décidés à faire éclater la Fraternité, spécialement en exigeant la démission du Supérieur général et de ses Assistants, en recourant à la calomnie, à la détraction, aux amalgames dont se sert la désinformation. M. l'abbé de Cacqueray a dénoncé ce procédé destructeur auprès de ses prêtres.

En étroite collaboration avec Mgr Williamson, M. l'abbé Olivier Rioult est le maître d'œuvre de cette entreprise d'insubordination, de concert avec M. l'abbé Nicolas Pinaud et M. l'abbé Matthieu Salenave. Ils bénéficient du soutien d'autres prêtres, dont plusieurs ont été récemment exclus de la Fraternité pour menées subversives, ainsi que de l'aide de laïques très expérimentés dans l'usage d'Internet et l'instrumentalisation des forums de discussion à des fins séditeuses. Ces prêtres ne reculent devant rien et se disent prêts à aller jusqu'au bout.

Afin de démasquer entièrement ces agitateurs qui perdent de vue les obligations de leur vocation sacerdotale, il leur a été signifié aujourd'hui qu'ils étaient relevés de tout ministère et qu'ils avaient à se rendre dans des prieurés distincts. Un procès ecclésiastique sera instruit contre eux, à moins qu'ils ne préfèrent s'enfermer dans leur désobéissance, auquel cas ils seront exclus de la société.

De nouvelles attaques sont d'ores et déjà planifiées par ces prêtres égarés.

En particulier, ils ont l'intention de publier très prochainement le document de la déclaration doctrinale du 15 avril 2012 que Mgr Fellay avait envoyé au cardinal Levada. Mgr Williamson vient de le leur faire parvenir à cet effet. Sachez que vous trouverez ce texte dans le prochain *Cor unum* avec les explications et tous les documents annexes qui vous donneront une connaissance complète du dossier qui nous a occupés l'année dernière. Comme d'habitude, ces prêtres révoltés entendent présenter ce document comme une preuve de la trahison et du « ralliement de Menzingen » au modernisme, à la messe de Paul VI et aux erreurs conciliaires... Chacun saura faire la différence entre l'information et l'intoxication organisée de façon anonyme. Le dernier *Cor unum* a commencé la publication des réponses données par notre Supérieur général durant l'hiver 2011-2012 ; celui de Pâques continuera ce travail d'information claire et sereine.

En cette période de carême, mais aussi de préparation à la consécration de la Fraternité à saint Joseph, patron de l'Eglise catholique romaine, je vous assure de mon respectueux et fidèle dévouement sacerdotal.

Christian Thouvenot
Abbé Christian Thouvenot

21st May 2013 - ‘A Letter of Entreaty to Fr. Morgan and the Clergy of the SSPX British District’

“21st May, 2013
St. Godric; Bl. John Haile

Dear Fr. Morgan, Dear Fathers,

We beg of you in the name of Our Lord Jesus Christ, high priest and lover of souls, in the name of his Blessed Mother, in the name of Archbishop Marcel Lefebvre, and in the name of all the wonderful, holy ideals which led you to answer the call to become a shepherd and a lover of souls – aid our souls now, in our moment of need.

The Subversion of the Society of St. Pius X

For some time now, we have felt betrayed by one portion of the SSPX and let down and abandoned by the lack of response from another portion. The leadership of the SSPX are wilfully pursuing a new direction and a new agenda, remaking the Society in their own image with reckless disregard for the souls which Divine Providence has placed in their care. Every month, sometimes it seems every week, some new, fresh piece of evidence emerges of the liberalism at the top which is being forced downwards upon the lower members and faithful of the Society. We have heard not one single convincing explanation, nothing to put our minds at rest, although it is not uncommon for Menzingen or DIC1 to issue “clarifications” or for Bishop Fellay to claim that his words have been misrepresented in some way.

What concerns us especially is that we see what amounts to a new direction officially enshrined in the SSPX. Recently we have seen proof of the liberalism of Bishop Fellay in the form of a modernistic “Doctrinal Declaration”, a declaration of his own doctrinal position, presented to Rome with his signature as supposedly representing us also. Amongst other things, we are now able to see that Bishop Fellay accepts the legitimacy of the New Mass which Archbishop Lefebvre and the SSPX always held to be illegitimate; he accepts the idea of collegiality which Archbishop Lefebvre fought against at the council since it undermines any previous notion of the Church's Magisterium, replacing it with a sort of 'teaching democracy' in the form of the modern Bishops; he accepts the 'hermeneutic of continuity' and the idea that Tradition and the revolution can be thought of as consistent with one another; he accepts all of the 1983 Code of Canon Law, which John-Paul II said was Vatican II translated into law, and which includes Canon 844 which provides for the giving of the sacraments to non Catholics; he states explicitly that diabolical modern ideas such as ecumenism and religious liberty are reconcilable with the true teaching of the Church and with Tradition; and finally he also explicitly states that Vatican II “enlightens and deepens... the life and doctrine of the Church.”

Father, you can see as clearly as we that this Doctrinal Statement is a serious insult to Almighty God, and a total betrayal of the mission of the Society founded by

Archbishop Lefebvre. It is also a personal betrayal of every soul who has reposed confidence in the SSPX and worked to build it up and strengthen it, and of course a personal insult to the Archbishop who, far from accepting the New Religion of the conciliar church, declared that it “begins in heresy and ends in heresy, even if not all of its acts are formally heretical.” Let me remind you, Father, that this document in question is not a throwaway remark, a bad translation, or an unfortunate choice of words made in the heat of the moment – it took months to prepare, and once handed over two months were waited to see whether it had been accepted or not. This document, furthermore, is a Doctrinal Declaration: its purpose is to declare doctrine. If one declares something, surely one declares it in public and not in secret? How can one have ‘secret doctrine’? Furthermore, since it is a declaration of doctrine, i.e. Bishop Fellay’s “Declaration of what I believe”, it is perfect nonsense for him to say that he has “withdrawn it” - in what meaningful sense can one possibly “withdraw” doctrine? If Bishop Fellay was prepared to believe those things recently, but claims to have “withdrawn” his secret document now that it has come to light, then we can take it that he as good as believes them still today. Since he has been caught betraying the Society, it would be “optimistic” to the point of reckless irresponsibility simply to pretend to ourselves that he is one of us once again. Neither he nor any of his allies can be trusted, and we think that if you are honest with yourselves you must admit that.

How are we to remain faithful to Tradition?

Taken together with all the other signs of the past year, and especially the General Chapter’s scandalous “three conditions” (and “three desirable conditions – which in effect amounts to “three things we are not prepared to fight for, and are thus quite happy to lose”) which took the revolution in the SSPX and the Superior General’s disobedience to the 2006 Chapter and legitimised it and made it the official position of the Society – what we now see is the revolution inside the SSPX fully established in power. Ideas not personalities are what concern us most. And in the persons of Bishop Fellay, Fr. Pfluger, and a large number of Superiors and members of the General Chapter we see new ideas which we abhor, and with which we wish nought to do. We do not wish to be underneath these clerics, whose ideas and doctrinal position are so much at variance with our own, and we do not wish there to be any risk or danger to the Faith by continuing under priests with whom we disagree. We cannot help but be reminded of the simple but insightful words of Archbishop Lefebvre: it is the superiors who form the subjects, not the subjects who form the superiors.

It is clear to us that the SSPX is now a sinking ship. The men who hold authority over it are the problem, and yet they cannot be removed from their positions (the only real opportunity to do so would have been at the last General Chapter). The very thing on account of which Almighty God blessed the SSPX, its faithful adherence to Tradition and its determination not to compromise with modernism, has been officially jettisoned and is now gone. Its absence is the one essential difference between the SSPX of yesterday and the SSPX of today. The good priests opposed to compromise who remain inside the SSPX are now good in spite of their being in the SSPX and not because of it. Since you cannot serve two masters, you must ask yourselves this: to which SSPX do you wish to remain loyal? Although you may have been left comparatively unmolested by Menzingen thus far, you cannot be unaware of what is happening all around the world in the Society. Which being the case, it is now only a

matter of time: sooner or later if you do not choose to remain traditional at the cost of SSPX membership, you will find that you chose to remain SSPX members at the cost of your fidelity to Tradition.

Fathers, please consider: at your judgement Almighty God will not judge you faithful servants on account of what you said or thought in secret, but rather what you spoke openly and what actions you did in public. We your faithful have waited now for a year since the liberalism became apparent. We did not wish to act rashly. We have been giving you an opportunity to lead us. If, however, you will not do so, then we must reluctantly part company. It is clear that the situation can only become worse, and in such circumstances we can see no alternative but to start again. We can be confident for the future, however, since the only thing being begun again would be the administrative structure. The Faith remains, and that is what matters. If we do the right thing, everything else will be taken care of: God helps those who help themselves, as the saying goes. We beg and implore you to come to our aid and not to abandon souls which need you, especially not on account of a false obedience to superiors who regard you as, at best, a problem and with whom you will have increasingly little in common.

God bless you and reward you for your years of work caring for our souls.

Gregory Taylor
Waltraud Taylor
Olivia Bevan
Jeremy Bevan
Susan Warren
Alun Rowland
Anna Thompson
Michael Morley
Paul Whitburn
Alex Williams
Albrecht Maria Bastian
Benedikt Maria Bastian
Caecilia Maria Bastian
Daniel Starck
Clare Starck
Antonio Vitiello
Peter Biosah
Mary Fryd
Peter Wimberley
David McNee
John Britten
Michael Rooney
Margaret Rooney
Monica Beckingham
Angela Straughair
Veronica Whitburn
Alexandra Robson

Jacinta Cooper
John Jensen
Francisca Alacar
Sokia Cotee
Janello Burns
John Gill
Lucky Nwachukwii
Patricia Finlay
Catherine Gaskin
Matthew Gaskin
Mervyn Gaskin
Charlotte Rogers
Brenda Bailey
Ciaran Dennehy
Mary Dennehy
Robert Lane
Juan Zapato
Maria Elizabeth Cacho
Elaine Wakeling
John Harmsen
Mary Codd
Alexandra Dew
Vincent Withams
Don Edwards
Bernadette Edwards
Valter Pasquali
John McAuley

27th May, 2013 - Fr Paul Morgan's notice in the district newsletter against the 'Letter of Entreaty'

“ ‘The Recusant’ presents itself as ‘an unofficial SSPX newsletter fighting a guerilla war for the soul of Tradition.’ This ‘guerilla war’ is now coming out into the open in that a signed ‘letter of entreaty’ has appeared on its website which attacks the Society in no uncertain terms. Addressed to Fr Morgan and the Clergy of the British District,’ the open letter, dated 21st May 2013, accuses the Society of having deviated from its essential mission of fidelity to Catholic Tradition and opposition to Modernism due to the betrayal of its liberal leadership!

Ignoring the fact that there has not been a false deal with modernist Rome, and in spite of Bishop Fellay's public withdrawal in Ireland of the questionable April 2012 ‘Doctrinal Declaration,’ the dialectical letter pretends there is no option for us now but to show true leadership and to follow its proponents in seceding from the Society!

In recent months, such as in his last Letter to Friends and Benefactors and his recent conferences in Ireland, Bishop Fellay has clarified that he does not accept the legitimacy of the New Mass nor the errors of Vatican II nor the ‘hermeneutic of continuity’ which pretends to reconcile them with Tradition.

With regard to the ‘Letter of Entreaty,’ Bishop Fellay has stated that “the paragraph which claims to prove everything, that is of ‘my April (2012) declaration,’ is wrong and false from the beginning to end; there is not one phrase which presents correctly what I have written...Poor people who are so misled by their mistrust.” Hence, rather than boycotting the Superior General’s forthcoming visit, I would urge the concerned individuals in particular to attend Bishop Fellay’s conferences and to consider carefully what he has to say.

Whilst acknowledging the serious issues surrounding the Society’s negotiations with the Roman authorities, it is excessive and indeed offensive to claim ‘that the SSPX is now a sinking ship’ which is beyond repair. Far from abandoning the legacy of Archbishop Lefebvre, we need staunch clergy and faithful to help keep the Society faithful to its providential mission, for the glory of God and the salvation of souls.

May the Blessed Virgin Mary, Queen of the Clergy, pray for us!

Saint Pius X, pray for us!

Father Paul Morgan”

21st June, 2013 - Canadian ‘Letter of Appeal to the Faithful of the Resistance’

“Dear Faithful of the Resistance,

It has been over a year now since a resistance movement started against the new direction of the SSPX leadership. We've witnessed this past year the infamous CNS interviews of Bishop Fellay, the postponing of ordinations of those within religious communities, the awful six conditions of the 2012 SSPX General Chapter, the expulsion from the SSPX of Bishop Williamson and priests faithful to Archbishop Lefebvre, the persecution of the faithful by denying them the sacraments, and most recently the publication of a betrayal of the Catholic Faith,

that is, the Doctrinal Declaration of Bishop Fellay dated April 15, 2012. And despite all this, what have we heard the SSPX priests who have been especially formed to combat Liberalism and Modernism? Next to nothing! All but one SSPX bishop (Bishop Williamson) and a handful of SSPX priests have had the fortitude to stick their necks out for the sake of souls - Frs. Pfeiffer, Chazal, Hewko, Ortiz, Girouard - to name a few. Some of the priests who did originally speak out were immediately silenced and have unfortunately remained silent.

In response to these outrages coming from the SSPX leadership, many of us had decided a while ago to leave the SSPX for good. Others made that decision more recently. However, we now firmly believe that enough has transpired for those supportive of the Resistance to make an exit from their SSPX chapels. It should be clear to us by now that the public fight for the Faith in the SSPX bishops and priests has dissipated. They are no longer doing what the Church has always done, that is, publicly condemn error no matter who is promoting it. We thought that this silence from the SSPX priests would not be possible given their formation, but the facts over the past year speak for themselves. We have painfully learned that it was easy for them to condemn error when those who were promoting it were at a distance and thereby have had very little impact on their daily lives. But valor is tested when one's own welfare is at stake. And it is sad to say that most SSPX priests have not shown the necessary fortitude when the fight for the Glory of God and salvation of souls presented itself in their own backyard.

Therefore, in the wake of this realization, we make an appeal to you to stop supporting, morally and financially, the neo-SSPX and its priests. This includes abandoning the SSPX chapels for Mass. We know it is a very difficult decision; we've had to go through the same. The lack of peace is the soul's great enemy, but we are now at peace because our actions are fully consonant with our beliefs. The Faith comes first; everything else follows. Remember that Joan of Arc was prohibited from receiving the sacraments; nonetheless, she persisted in her belief to the point of being burnt at the stake. Who after her death was proclaimed a saint? We ask, instead, that you place your full support behind those who now carry the torch of Archbishop Lefebvre and most importantly, Catholic Tradition. This may then encourage more priests to come and join the Resistance.

Yours in Jesus, Mary, and Joseph,

Stephen Camidge	Alicia Rusche
Alena Camidge	James Saul
Tony La Rosa	Christine Saul
Michal Leonczuk	Anthony Wahl
Marzena Leonczuk	Shawny Wahl "

29th June, 2013 - 25th Anniversary Declaration by Resistance Priests

"Vienna, VA, U.S.A. - June 29, 2013

Celebrating the 25th Anniversary of Archbishop Lefebvre's heroic decision in 1988 to consecrate truly Catholic bishops for the defense of the Catholic Faith and for the preservation of valid Sacraments from the devastation of the Church wrought by the disastrous Second Vatican Council, a group of priests express their alarm at the same devastation now being wrought upon the Archbishop's Society of St. Pius X, and they

resolve together to do what they can to protect the Church and Society against this newly developed peril.

For just as the churchmen of Rome have used the last 50 years to attempt to reconcile the Church with the world, and in particular by the religious liberty and ecumenism of Vatican II, so the Society's Superior General over the last 15 years has done everything he could to promote the wicked dream of reconciling Catholic Tradition with Conciliar Rome. For example, the Declaration of June 27, 2013 once more leaves the door open to reopening negotiations with Conciliar Rome. (cf. No. 11)

The result of this attempt to reconcile things irreconcilable within the Society of St Pius X has been the disabling of many good priests, the progressive undoing of the Archbishop's work and the endangering of the eternal salvation of souls without number. This is because the Society of St Pius X was for many years an anchor in the true Faith for the entire Church, and now that anchor has snapped. And so just as the authorities of Vatican II lost the confidence of many faithful Catholics by their ambiguities, duplicities, and lies, so now the liberal authorities of the Society of St Pius X are losing all trust of many Traditional Catholics by their betrayal of Tradition.

Now what can a small and scattered group of priests do to save the situation? God will save His Church by converting the Pope when His Mother obtains at last the consecration of Russia to her Immaculate Heart. Nevertheless, truth is not a question of numbers and so we set for ourselves the Archbishop's program:

"The Holy Virgin will have the victory. She will triumph over the great apostasy, the fruit of Liberalism. One more reason not to twiddle our thumbs! We have to fight more than ever for the social Reign of Our Lord Jesus Christ. In this battle, we are not alone; we have with us all the popes up through Pius XII inclusively. All of them combatted Liberalism in order to deliver the Church from it. God did not grant that they succeed, but this is not reason to lay down our weapons! We have to hold on. We have to build, while the others are demolishing. The crumbled citadels have to be rebuilt, the bastions of the Faith to be reconstructed: firstly the Holy Sacrifice of the Mass of all times, which forms saints; then our chapels, which are our true parishes; our monasteries; our large families, our enterprises faithful to the social doctrine of the Church; our politicians determined to make the politics of Jesus Christ – this a whole tissue of Christian social life, Christian customs, Christian reflexes, which we have to restore, on the scale that God wants, at the time God wills. All that I know, the Faith teaches us, it is that Our Lord Jesus Christ must reign here below, now, and not only at the end of the world, as the Liberals would have it!

While they are destroying, we have the contentment of rebuilding. A still greater happiness: generations of young priests are participating with zeal in this task of reconstruction of the Church for the salvation of souls." (They Have Uncrowned Him; chapter XXXIV)

H.E. Bp. Richard Williamson SSPX

Fr. Joseph Pfeiffer SSPX

Fr. Tomas de Aquino O.S.B.

Fr. Jahir FBMV

Fr. Jean-Michel Faure SSPX

Fr. Ronald Ringrose

Fr. Juan Carlos Ortiz SSPX

Fr. Hugo Ruiz SSPX

Fr. Ernesto Cardozo SSPX

Fr. Joaquim FBMV
Fr. Richard Voigt
Fr. David Hewko SSPX
Fr. François Chazal SSPX
Fr. Valan Rajakumar SSPX
Fr. Patrick Girouard SSPX
Fr. René Trincado SSPX
Fr. Olivier Rioult SSPX
Fr. Edgardo Suelo SSPX
Fr. Rafael OSB
Br. Placide OSB
Br. André OSB ”

21st September, 2013 - An Open Appeal to the SSPX Superiors, by Fr David Hewko

Your Excellency, Bishop Fellay and Society of St. Pius X Superiors,

In the face of a Pope in the Chair of St. Peter, wielding the sledge-hammer like a second Goliath, dismantling and smashing what is left of the Traditional Teachings of Christ and His Mass, your silence has become alarming and has become a cooperation in extinguishing the Catholic Religion and His True Adoration from the face of the earth.

The “children” of the Society of St. Pius X have cried out for 40 years in this last hour, led by the most child-like Archbishop Lefebvre, who loved and defended his Father’s honor. The time has come for the “stones” of the street; the most unworthy, unglamorous, despised and the “off-scouring of the world” to cry out. Those of the SSPX Resistance can no longer be silent in the face of the present leadership of the Society, shamefully silent at the most necessary hour! All our letters, appeals, filial rebukes have been returned with silences, monitions and expulsions.

All of us who were alive under our saintly Founder, Abp. Lefebvre, remember his letters to the priests and faithful, his sermons crying out against the abominations of the Ecumenical Assisi Meeting, the Pope’s scandals against the True Faith and Our Lord Jesus Christ, the True God! All of us remember hearing these, like a beacon of light in the darkness of the modern apostasy. A voice of the fearless Good Shepherd roaring out, like a second David or Samson, to protect the flock of Christ from the masked wolves inside. These wolves, tearing out the Faith of Tradition and ripping out the hearts of those consecrated to God, with the fatal blows of Religious Liberty, Ecumenism, Collegiality, the baneful New Mass and all the artful lies to seduce the handful of Traditional Communities into the Conciliar Church.

The catechism teaches there is a time when silence becomes gravely imprudent, reckless and even cooperates with sin and darkness. That time is now! From the SSPX pulpits, websites, magazines, articles, etc. comes a shameful silence. A silence that uses the “liberty of prudence” as a cloak for malice, a silence equivalent to those passively standing by, while their mother is defiled and violently ravaged by the very ones vowed and ordained to defend Mother Church!

The reason for this guilty silence is now known to all the world. It is expressed in the General Chapter Statement of July 14, 2012, which was the “Vatican II Revolution” within the last bastion of Catholic Tradition. In it, the Society binds itself to the six

Conditions for the canonical normalization. An agreement with whom? With the Conciliar Church! The Archbishop was never silent about the Pope's scandals and respectfully wrote to him, defied his ecumenism and sins against the Faith, before the whole world, and even resorted to drawings showing the Holy Father, Pope John Paul II being excluded from the gates of Heaven for leading the world to believe that the gods of the gentiles are not devils, as at Assisi!

Now, Pope Francis has surpassed his predecessors in scandals against the Faith by the ecumenical call for prayers for peace from all religions, celebrating the ecumenical rite in St. Peter's; by the unheard of scandals of World Youth Day in Brazil; with the shameful dancing of bishops who, like salt that has lost its savor, have become the laughing stock of the world, worthy to be stepped on for betraying the True God. His sweeping statements on atheists, the divorced, the Sodom and Gomorrhites, clerical celibacy, etc., etc., have misled millions of souls into error and, no doubt, sins. Sins that seem "not so bad," since according to him, even "atheists can go to Heaven," and "who am I to judge the gays?"

Since the new policies of the Society fit the new principles of compromise, now it has lent its hands to abolishing what is left of the True Faith and Adoration of God from the face of the earth, by its shameful silence!

It is useless to pretend that the seeking a "canonical normalization," an "agreement," "recognition," a "union" with Modernist Rome can be pleasing to God, before Rome's conversion to Tradition. The six Conditions themselves, betray the clear teaching of our Founder who insisted that we never have to ask permission to preach Jesus Christ, and Jesus Christ, Crucified! That we openly preach against Vatican II errors and prelates who attack the Faith, because Christ Himself gave that command to the first Pope and Bishops. Archbishop Lefebvre would shudder with horror at the thought of the Indifferentism subtly expressed in the six Conditions and would absolutely condemn the new policy of silence and expulsion of his priests who speak out, against a false union with the Conciliar Church that is aggressively wrecking the Faith and Mass of All Time.

Would he approve of your calling the New Mass "legitimate" or "legitimately promulgated" (which is the same thing)?

Would he approve of all the statements on the Council "not being the cause of errors," Religious Liberty being "limited," 95% of the Council acceptable, that the teachings of Vatican II "enlighten" and "deepen" Catholic Tradition?

Would the Founder approve of your signing the Doctrinal Declaration of April 15, 2012, which undermines everything he fought for to save the Faith?

Would he approve of the acceptance of the New Code of Canon Law without the clear distinctions he laid down?

Would he approve of the personal Prelature of the Society that submits to the present Roman authorities, who he called "dishonest men" seeking to remove Christ from society? Have his warnings been forgotten when he said: "With the See of Peter and posts of authority in Rome being occupied by anti-Christ, the destruction of the Kingdom of Our Lord is rapidly being carried out, even in His Mystical Body here below... That is what has brought down upon our heads persecution by the Rome of the anti-Christ. This Rome, Modern and Liberal, is carrying on its work of destruction of the Kingdom of Our Lord, as Assisi and the confirmation of the liberal theses of Vatican II

on Religious Liberty prove..." (Abp. Lefebvre, Letter to Future Bishops August 29, 1987).

Would Abp. Lefebvre even recognize his Society today when its leader says: "Vatican II is no longer in people's heads,...fewer and fewer believe it"? "We have observed a change of attitude in the Church...towards Tradition," or "Within the Society some (like Abp. Lefebvre himself!) are making the conciliar errors into 'super heresies'"...or "the present situation in April 2012 is quite different from that of 1988"? That, having said and signed all these ambiguous statements, compromises and decisions, none of them have yet been rejected or condemned? None of them, neither clearly nor publicly!

Would Abp. Lefebvre look favorably on the expulsion of a bishop that he himself sent as rector of the Seminary in the USA and being fully aware of his "unpopular views," chose him personally to be one of his bishops, as well?

Your Excellency, the grave dangers against the Faith which you have placed the priests and faithful into, by accepting what you yourself condemned 11 years ago, demand a response from your subjects. The Archbishop's words ring ever true: "It is not the subjects who form superiors, but the superiors who form the subjects." Now that your position is clearer, as you expressed to the Holy Father, Benedict XVI, "I committed myself,...and I do intend to continue to make every effort to pursue this path in order to arrive at the necessary clarifications, clarifications for the personal Prelature to be carried out," knowing, moreover, that Rome has not converted back to Tradition, demands the Resistance to your boldness.

Since Vatican Council II, the Popes had a right to our resistance and disobedience because of dangerous errors on the Faith, so more and more people are seeing that you force us to do the same because of your new direction, acceptance of the legitimacy of the New Mass, New Code, Vatican II in the light of Tradition, etc. This is unheard of in the history of the SSPX!

Since you are deaf to your sons' appeals, and fail to condemn your statements and persist to punish any who warn you or the faithful, you oblige the priests of the Resistance all over the world to pick up where you left off. You oblige us to continue the work of Abp. Lefebvre which is nothing other than the work of the Catholic Church, "without bitterness and without compromises." The words of Our Lady of Quito, Ecuador seem frightfully so true, that "the Church will be full of those who accept compromise," when we need to be the ones to cry out, fight, combat openly the evils of Conciliar Rome, leading many souls into apostasy and to Hell-fire. The glory of Christ the King demands it! The COMMON GOOD OF THE CHURCH demands it!

For the love of your soul, your Excellency, please hold an urgent General Chapter. Condemn the new policies and compromises with Vatican II and the New Mass. Return to the stand of Abp. Lefebvre on all the points listed above, resign yourself, and let there be a true son of Abp. Lefebvre to replace you, Fr. Faure, for instance. This alone could save the Society. Otherwise, the work of Tradition will peacefully continue, if it pleases God, in the SSPX Resistance, Marian Corps.

"If the children will not cry out, the very stones in the street will cry out!"

The Faith may be compromised and betrayed by men, but the True God does not die!

VIVA CRISTO REY!

Immaculate Heart of Mary, hasten Thine hour of Victory!

Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:

An Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

...and in the meantime, don't forget to pray for priests!

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

SSPX Watch!

More on Bishop Hounder - last Easter, novus ordo bishop Vitus Hounder consecrated the holy oils for the SSPX at Zaitzkofen seminary (Germany). What became of those oils, does anyone know for sure? And why were the SSPX so coy about this? So many pictures of the ceremony but in all of them bishop's face/identity were carefully hidden! See for yourself [here](#).

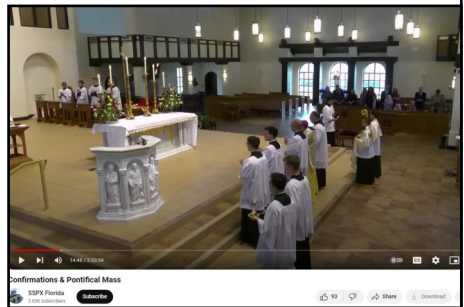


Who could it be...?



More recently, however, the German SSPX website has been far more open (<https://fsspx.news/de/news/weihe-der-kirche-st-karl-borromaeus-oberriet-40954>) with pictures of the new Church of St Charles Borromeo being consecrated, by...? You've guessed it! How long until this Novus Ordo bishop is allowed to do minor or even major ordinations at an SSPX seminary? Will that wake anyone up?

Bishop Tissier's Indult Ministry - never mind Hounder, what of the genuine Traditional bishops consecrated by Archbishop Lefebvre in 1988? Bishop Tissier, once thought to be one of the most uncompromising of the four, the man who used to refer to the modern church as "the conciliar sect," is now as Trad-ecumenist as the rest of the SSPX. Last October he visited the currently-functioning Novus Ordo parish of All Souls, in Florida, USA, for Mass and confirmations. The SSPX, who seem proud of this, produced a video of the event which can be seen [here](#). The video description makes clear that it was done with the agreement of both the local novus ordo bishop and the parish priest.



Also alarming is the presence, at that same Mass, of a layman conducting the congregation's singing, something which I have only ever seen in France and only at the Novus Ordo. If you saw this image without context, would you think you were looking at a Traditional Mass or a Novus Ordo?



Another Freestanding Altar?

Following on from our article in the last issue ('The SSPX and Freestanding Altars'), here is a picture from SSPX British District Newsletter, showing the sanctuary of the almost-finished St Michael the Archangel Church, Burghclere. Yes, the steps go all the way around. Will there be gradines and a tabernacle? Don't know and don't know, but probably. Is it just us, though, are we paranoid? Why is this particular style of architecture suddenly *de rigueur* for all newly-built SSPX churches? Is this just an example of yet another French obsession which every other SSPX district has to fall in line behind, or is something more sinister going on?



Modern SSPX = Conciliar Calendars? - Is the first day of January a Holy Day of Obligation? According to the SSPX British District, it is not. Nor is this day listed any longer as the Feast of the Circumcision.

It may come as a surprise to some to discover that this is something where the quiet but steady creep of compromise has been at work for some time.

In the 1990s, the SSPX British District newsletter used to list 1st Jan as "Circumcision, Holy Day of Obligation" - this was when Fr Edward Black was District Superior. This carried on for some time after, and the same thing can be found in the 2003 newsletter (page 27 - pictured right) when the District Superior was Fr Jacques Emily.

By January 2004 there was a new District Superior. The 2004 newsletter is somewhat ambiguous. It lists Jan. 1st as "Circumcision of Our Lord" but pointedly does not say that it is a Holy Day of Obligation.

The January 2005 newsletter is missing from the archive on the SSPX website. The following year's lists Jan. 1st 2006 as "Octave Day of the Nativity" (no longer is it the Circumcision) but does nevertheless still say that it is a Holy Day of Obligation, which is how it remains for January 2007 too. One year later the district newsletter was listing Jan. 1st 2008

as "Octave Day of the Nativity" and not a holy day of obligation, which is how it has stayed ever since. So in five years, between 2003 and 2008, 1st January went from the feast of the Circumcision and a Holy Day of Obligation to "Octave Day of the Nativity" and a non-obligatory first class feast. Who was the District Superior during those that time? Hmm.

Another SSPX "Extraordinary Form" Mass - from the United States comes news that Mgr. Douglas Lucia, bishop of Syracuse diocese (New York) has brought in the SSPX to offer regular Masses in one of the parishes of his diocese, St Mary of the Assumption, Oswego.

Syracuse diocese already has a "charismatic renewal" parish (Sacred Heart), a parish where the "remarried" do the readings and give out communion (St. Margaret's) and a BLM / LGBTQ "Diversity & Inclusivity" parish (All Saints). Now it will also add the SSPX to its pantheon of pluralism, for those who feel that their "charism" is more towards the Latin Mass. Can anyone not see the problem here? This is exactly the same criticism which the SSPX used to level at the FSSP/ Indult parishes, except that the SSPX are now no better. Go on, tell us again how nothing has changed!

2003

CHRISTMAS MASS TIMES

	Christmas Day	Circumcision 1 st January 2003 Holy Day of Obligation
Bristol	Midnight Mass 8.00 am Low Mass	10.00 am
Brighton	8.00 am	
Groombridge	11.30 am	
London St Joseph's	Midnight Mass 8.00 am	11.00 am
London St George's	08.00 am	11.00 am
Woking	Midnight Mass	11.00 am
St Michael's School	Midnight Mass 8.00 am	10.00 am
Portsmouth	11.00 am	11.00 am
Oxford	10.30 pm	
Taunton	11.00 am	11.00 am
Holnest	10.30 am	

Liturgical Calendar for January 2008

DAY	DATE	FEAST	CLASS
Tues	1 st	Octave Day of the Nativity W	I
Weds	2 nd	The Most Holy Name of Jesus W	II
Thurs	3 rd	Feria W	IV
Fri	4 th	First Friday / Feria W	IV
Sat	5 th	First Saturday/Our Lady on Saturday W (Comm. St. Telephorus P M R)	IV
Sun	6 th	THE EPIPHANY (HolyDay of Obligation) W	I
Mon	7 th	Feria W	IV
Tues	8 th	Feria W	IV
Weds	9 th	Feria W	IV
Thurs	10 th	Feria W	IV

All Saints Church
All are welcome





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

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

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