



The Recusant

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

“Recusant ('rekjuzənt)

NOUN

1. (in 16th to 18th century England) a Roman Catholic who did not attend the services of the Church of England, as was required by law
2. any person who refuses to submit to authority

ADJECTIVE

3. (formerly, of Catholics) refusing to attend services of the Church of England;
4. refusing to submit to authority ”

(www.collinsdictionary.com/dictionary/english/recusant)

Inside:

- **True and False Obedience (Abp. Lefebvre)**
- **“Then And Now” (Abp. Lefebvre vs. modern SSPX)**
- **English Martyrs (September & October)**
- **Is ‘Quo Primum’ Still in Force?**
- **“What are we to think of the Society of St Peter?” (old SSPX)**

SPECIAL:

What do “Traditionis Custodes” and “Summorum Pontificum” actually say? (Analysis) Pages 34-49

FROM THE DESK OF THE EDITOR:

Dear Reader,

You will, no doubt, have heard a great deal about ‘Traditionis Custodes,’ the document from Pope Francis restricting the use of the Traditional Roman missal. I am heartily sick of hearing people talking about it, and most of all I am tired of hearing people bewailing and bemoaning it and pining after the golden halcyon days of ‘Summorum Pontificum’ of Benedict XVI. Back in 2007 the SSPX welcomed “Summorum Pontificum” but today they are complaining about ‘Traditionis Custodes.’ The Resistance rejects both - in order to understand why, please pay careful attention to our study beginning on **p.30**.

Back in 2007 the SSPX’s response to *Summorum Pontificum* must have been alarming for anyone who was actually paying close attention. I confess that I was not,

along with pretty much everyone I knew, and it may have been that very few people indeed ever actually took the trouble to read *Summorum Pontificum* which would account for how Bishop Fellay got away with singing its praises without anyone reacting.

This is why it seemed wise to take a look at both and to compare the two. The reader may judge for himself, but everything that Archbishop Lefebvre said concerning the Society of St Peter and the Indult of 1988 seems to apply to both. The one represented a “liberalising” of a permission and the other a constricting of it. Both are based on a lie, because Rome cannot require “permission” to do what Catholics have always done, and nor for that matter is it right for Catholics to ask for such a “permission.” Furthermore, both documents place the evil and uncatholic New Mass on a pedestal where it does not belong, declaring it to be the “ordinary form” and the “only form,” respectively, of the Roman rite, neither of which was ever or could ever be true.

What has been the SSPX response?

Fr. Pagliarani’s recent letter has much to recommend it and makes many good points. He is right, for instance, to point out that this is not merely a question of which Mass one prefers, not a question only of the liturgy or aesthetics, but “a matter of Faith” which is “doctrinal, moral, spiritual, ecclesiological.” Likewise, he is right to say that:

“This battle that has been waged for the past fifty years, which has just seen a highly significant event on July 16th, is not a simple war between two rites: it is indeed a war between two different and opposing conceptions of the Catholic Church and of Christian life...”

And he also talks about the New Mass being the authentic expression of a Church at one with the world, although he stops short of naming it: the conciliar church. Nor does he actually say that the New Mass is a) illegitimate or b) poisonous and c) causes souls to lose the Faith.

It is when he begins to talk about the Traditional Mass that one begins to detect something of the recent attitude of SSPX superiors:

“Since Almighty God has allowed all this, it is certainly for a greater good. Firstly for ourselves, who have the undeserved good fortune of knowing the Tridentine Mass and who can benefit from it! We possess a treasure with a value we do not always appreciate. May this “shock”, provoked by the harshness of the official tests of July 16th, serve to renew, deepen and rediscover our attachment to the Tridentine Mass! This Mass - our Mass - must really be for us like the pearl of great price in the Gospel, for which we are ready to renounce everything, for which we are ready to sell everything.

This way of talking (“What a treasure we possess! Let us share this treasure with the rest of the Church!”) was begun by Bishop Fellay within the last ten years or so in an attempt to sell the idea of an agreement with modernist Rome. It is fairly easy to be taken in by it, because elements of it are true: the Tridentine Mass, the teaching of the Church etc are in a sense a great treasure, and yes, we do want everyone to have it. But it is extremely misleading to talk in this way. The problem with it is that one has to pretend that the Church has not been under assault by her enemies, that there has been no infiltration, that the modern churchmen are not teaching errors which in many cases were already explicitly condemned by the Church, that legions of souls aren’t losing the Faith, living lives of rank immorality and falling into hell. This kind of talk risks leaving the mistaken impression that somehow the Pope and bishops have been awfully forgetful, like an absent minded professor who can’t find his glasses: they’ve managed to mislay their tradition! Silly them! Here, let me help you, you’ve left it lying under that pile of papers!

What's more, the astute reader might detect more than a little hint of Fr Paul Robinson in there, especially when it comes to talking about "a treasure...we do not always appreciate." Again, there is a sense in which this is always going to be true, but Fr Robinson's recent attempt to sell the-pandemic-that-wasn't, the tyrannical lockdowns and The Great Reset as a *good* thing because people suddenly "appreciate Mass on a Tuesday" was less than honest and anything but helpful.

"Our Mass"

In a similar vein, it is potentially misleading to refer to the Tridentine Mass as "our Mass" - it is our Mass, but it is not only our Mass, it is everyone's Mass. The New Mass is nobody's Mass, because nobody has the right to it, it is something evil which has done incalculable harm. To call it "our Mass" sounds very much like the Fraternity of St Peter, the Institute of Christ the King and all the other one-foot-in-each-camp Ecclesia Dei / Indult Traditionalists: "our particular charism is to say the Tridentine Mass"...! You have your bongo and tambourines Mass, the Neocatechumenal Way have their weird, creepy, cultish "Mass," the Anglicans ordinariate have their "Anglican Mass" using the "Anglican Missal." The "Charismatic Renewal" have their "Pentecostal Mass" where they roll around on the floor and bark like dogs. There are even "gay rights" Masses in many major cities of the world, including London. The list of horrors could go on. But that's *their* charism, whereas *our* charism is to have the Tridentine Mass.

The problem with this attitude is two-fold. First of all, it clearly means in practice the acceptance of pluralism, of the horrifying Vatican II "diversity" which plagues the Church - you're OK, we're OK, you do your thing and we'll do ours. The real Traditionalist rejects such religious pluralism in principle and instead adopts the attitude of Archbishop Lefebvre. Yes, we use the Tridentine Missal. We have every right to and you can keep your silly permission, we don't need it. Anyway, never mind us, we're not the problem, we're the ones doing what the Church has always done - what about you, *you* should be using the Tridentine Missal *too*, you've no right *not* to! You've no right to use that evil, illegitimate, uncatholic New Mass! We won't rest until the New Mass is eradicated off the face of the earth and consigned to the dustbin of history! Any reader who cannot see what I mean here should re-read Fr. Pagliarani's words in the paragraph quoted above and ask himself which of the two attitudes he detects the more strongly. If there is still any doubt, let him read what the SSPX used to say about the Ecclesia Dei / Indult Catholics (see "What are we to think of the Fraternity of St Peter?" on p.50) and see if it sounds any different.

The second problem with this attitude ("our Mass") is that when one boils it down, it is essentially selfish because the main preoccupation is that *we* should be allowed to have *our own* little piece of "permitted" Traditionalism, and in return we'll be good and obedient and we won't disturb the Charismatics, Neocatechumenates, Anglicans or whoever else and make them feel bad, we'll leave everyone else alone just as long as we get to keep our Mass. The real Traditionalist is the opposite of selfish. For the good of *all* souls (not just the ones who belong to our apostolate or our charism) he insists that no quarter be given to uncatholic or anti-Catholic practices or teachings, and in the meantime he is quite prepared to be treated with contempt, given the cold-shoulder and called intolerant, disobedient, a schismatic, a trouble maker, an extremist and every other name under the sun because he knows that ultimately it is not really about him. This is typified by Archbishop Lefebvre. Once again, it is instructive to compare the modern-day SSPX: the selfishness is all pervasive. It's all about us, us, us, we this, we that... me, me, me. Where are the ringing condemnations of Pope Francis, of the local bishop? The priests of the modern SSPX are far more likely to be seen involving themselves in smiling, friendly visits with the local modernist bishop than saying

anything critical of him in public. And that is because they now care more for the interests of their own organisation than for the interests of the whole Church.

Ready to renounce everything for...? The Tridentine Mass?

This surely doesn't even need pointing out, but there is something fairly obviously wrong with equating the Pearl of Great Price with the Tridentine Mass, as Fr Pagliarani so unfortunately does. Think for one moment about what that would imply if it were true. Just how far are you prepared to go to justify attending the Tridentine Mass if you are a layman, or saying it if you are a priest? A little bit of glossing over of some of Vatican II's less-than-orthodox passages? An acceptance in some sense of Religious Liberty? Sure, it's basically heretical, and we used to condemn it in the most uncompromising terms, but the Tridentine Mass is what matters, we ought to be prepared to renounce everything for the Tridentine Mass, right? What about accepting the New Code of Canon law, or John Paul II's 1994 modernist tome, the very pretentiously titled "Catechism of the Catholic Church" with the various bits of dubious morality it contains? Suppose that is the price of "permission" for "our" Mass? Well, then, we should be prepared to renounce everything, shouldn't we?

This has essentially been the attitude of the Fraternity of St Peter, the Institute of Christ the King, Le Barroux monastery and the whole Indult / Ecclesia Dei movement in general. As long as we can have the Tridentine Mass, that's what matters most, and we'll be prepared to renounce anything else, including the fight for the Faith, including any uncompromising position which we used to hold. The result is that they now accept the legitimacy of the New Mass per se and will never be found attacking or criticising it, indeed their priests will often concelebrate the New Mass on Maundy Thursday. Within a few years of signing an agreement with Rome, Le Barroux produced a book written by one of their priests attempting to defend Vatican II's teaching on Religious Liberty. Devotions in their chapels are a mixture of traditional and modernist, the "Divine Mercy" abounds and the books they sell are likewise an unhappy mixture. The sermons and newsletters are all positive and no negative, all praise for the good and no warning to the faithful about the bad going on out there in the rest of the conciliar church; all carrot and no stick, in other words. Holy Mother Church historically has always used both, however, because She understands human nature and knows that error needs to be denounced and with it the people promoting error. These priests and faithful are no longer a threat to the conciliar authorities, they have been successfully side-lined. And yet they have the Tridentine Mass. Can it be then, that the Tridentine Mass is in any way equivalent to the Pearl of Great Price..?

Imagine that you were a Catholic living behind the Iron Curtain in the days of Communism. The infamous "pax priests" who had made a secret agreement with the Communist government were saying the Tridentine Mass - what would be wrong with going to their Mass, if it is the Tridentine Mass that is the pearl of great price? Shouldn't we be prepared to renounce everything, including our opposition to Communism? Cardinal Mindszenty ought to have tried harder to get along with the Communist authorities, clearly, because then more of the faithful might have had access to this "pearl of great price" the Tridentine Mass. Cardinal Kung likewise: the "Chinese Patriotic" fake church had the Tridentine Mass for many years. It's ludicrous. Any Catholic still possessed of a *sensus fidei* can see that there is something wrong here. It is the Catholic Faith that will get you to heaven, not the Tridentine-Mass-at-all-costs. That is why, if there should ever be a choice between putting the Faith at risk, even slightly, in order to have a Tridentine Mass on the one hand, and on the other going without Mass in order to keep the Faith, we must always choose the latter. Not many things matter more than the Mass, but the Faith is one thing which does.

Finally, let us add that this is not to downplay the extreme value of the Tridentine Mass. But calling it the pearl of great price which we should renounce everything in order to obtain, this is not true and it betrays a very dangerous attitude. And yet this is *precisely* what all the Ecclesia Dei / Indult Catholics have done from the start, as far back as 1988. Now, we seem to see the same attitude at the top of the SSPX - is this now the attitude of the Society of St Pius X too? There is one more indicator which may perhaps give some clue.

If one examines the list of locations and times of SSPX Masses throughout the country, and if one then compares it to a similar list from back in the 1990s, an interesting distinction becomes apparent. In the 1990s there were fewer priests but more Mass locations. Furthermore, whereas now most of the remaining SSPX chapels are every week, the average SSPX Mass in those days was once-a-month or twice-a-month, and only a minority had Mass every Sunday and Holyday. Also, for what it's worth, most, practically all, of the remaining SSPX Masses are in actual churches and chapels, sometimes fairly fancy, luxurious ones (take a look at what they plan to build at St. Michael's!), whereas back then the average SSPX Mass took place in very constrained accommodation, a conference room in a hotel, a village hall or community centre rented for the occasion, the ground floor main room of a private home, and so on.

Very well and good, but what does that tell us? What it ought to tell us is that the attitude of the SSPX was very different then to what it is now. If they used to provide many faithful with Mass less often than every Sunday (which they did), and if they used to tell people not to go to the New Mass or even to the Indult Mass (which they did, see **p.50**), then we will not be too surprised to learn that they encouraged the faithful to say the rosary, read the missal and make a holy hour while awaiting the next visit of a truly uncompromisingly Traditional priest (which they did), then there will have been a reason for that. The reason was precisely what we have discussed above. Such a model of organising the apostolate is entirely consistent with a "we're-right-and-everyone-else-is-wrong" attitude, an attitude of uncompromising fight for the Faith. It is entirely consistent with being at war with the conciliar modernists who are destroying the Church. As the SSPX has grown closer and closer to the conciliar church, they have softened their attitude towards the Ecclesia Dei / Indult Masses and now tell the faithful that they can go there instead. So what happens at a monthly or fortnightly SSPX Mass centre? On the 'off Sundays' the faithful will end up going to their local Indult Mass. And eventually they will stay there. Even if they don't, the modern SSPX priests, not possessed of the same amount of zeal as they once were, will then be happy to save themselves the unwanted effort of travelling all the way out to a Mass centre which is small and rare and whose faithful are most of the time to be found at the Indult Mass anyway. And truth be told they won't see the point of keeping it going. But they can never admit that, of course: they will always have to spin it as "efficiency," "cost-cutting," etc. as though such terms have any place in a Catholic apostolate.

If the modern SSPX now see the Indult Mass as a legitimate alternative to themselves, then it makes sense that they would want to have more weekly Masses, even if this means fewer Mass centres overall, because they see themselves (without ever admitting it) almost as just another Indult alternative. The old SSPX, convinced that they were right and everyone else wrong, would go to the effort of parking their tanks on the lawn of this or that modernist bishop, of increasing their footprint, of lengthening their reach and covering as much of the country as possible, even if it meant Mass once-a-month in the evening, in a shabby rented hall at which fifteen or so people were present. By contrast, it is because the SSPX is no longer on a crusade to convert the rest of the Church from its modernism that they now are happy to have a smaller footprint and shorter reach. Were the faithful of Portsmouth told to go to the Indult Mass said by the Franciscans in Gosport, does anyone know? Or the faithful who would have attended Tunstall, were they told to go to the Indult Mass in Birmingham Oratory, for example? What are the chances that they weren't even tacitly encouraged to do so?

(Continued on p.7 ...)



THE “LEFEBVRIST” POSITION:

The Catholic Faith Matters Most of All!



All other things, including the Tridentine Mass, are secondary.



We must therefore be prepared to give up and do without the Tridentine Mass so as to be sure of having the Catholic Faith.



In practice, this means that how often a Mass is available is not as important as whether it is said by an uncompromising priest who publicly represents the fight for the Faith...



...which looks like:

- Mass less often in each place, but...
- a greater number of Mass centres;
- The fight for the Faith being spread as widely as possible reaching out to as many souls as possible.

(The Old SSPX back then, the Resistance now.)



THE “INDULTARIAN” POSITION:

“Our” Tridentine Mass Matters Most of All!



All other things, including the fight against modernism, true doctrine, the Faith and our ability to profess it publicly, are of secondary importance.



We must therefore be prepared to give up and do without these other things so as to be sure of having the Tridentine Mass.



In practice, this means that the public stance of the priest and how far he is prepared to compromise the fight for the Faith does not matter as much as the fact that it is the Tridentine Mass which he says.



...which looks like:

- Mass more often in each place, but...
- fewer Mass centres overall;
- No need to spread ourselves out everywhere, as long as we have “our Mass” we’ll leave everyone else alone.

(The Ecclesia Dei / Indult priests back then, and also the modern SSPX now.)

(...Continued from p.5)

The rest of Fr. Pagliarani's letter is nothing to write home about, it is more or less what you would expect: "the Holy sacrifice of the Mass is the supreme expression of a doctrinal and moral universe." - True, but where's your conclusion based on that? What are the implications? Later on, it is true, he does talk about "choosing the Catholic faith in its entirety and through it, choosing Our Lord Jesus Christ, with His Cross, His Sacrifice, His universal kingship." But this is never elaborated upon. What does that actually mean, in practice? What is the link between the Faith and the Tridentine Mass, and what if the enemy tries to prevent us with a false choice of the one or the other? Fine sounding words, words which use all the traditional-sounding vocabulary but are in fact devoid of any real substance.

When he talks about the SSPX having a duty to offer all these other indultish priests "a sign of hope" which, says he, is that "the certitude that the Tridentine Mass can never disappear from the face of the earth" again, he does not elaborate. For instance: why might the Tridentine Mass be (or recently have been) in danger of disappearing? It's almost as though there'd been some big, disastrous event in the Church and one bishop who suffered all sorts of unjust penalties to keep it alive. But no, there is no mention of that. There is in fact, very little in this letter to which a *novus ordo* "conservative" could object; its sins of omission are various. As already noted above, both Vatican II and the New Mass get a passing mention, but the letter does not properly explain what is wrong with either. Furthermore, it makes no mention whatever of:

- Modernism;
- Pope Francis, or any of the conciliar Popes (by name or in general);
- The conciliar church (by name);
- Archbishop Lefebvre
- Archbishop Bugnini, or any of his collaborators;
- Protestantism;
- 'Quo Primum,' Pope St Pius V or the Council of Trent

Indeed, there is in fact no direct criticism of Pope Francis. The closest he comes is at the start when he says that there has been "an upheaval in the so-called Traditionalist movement" (of what nature? Why?) caused by "a wave of the sleeve" (whose sleeve?) and that "the era of the hermeneutics of continuity is radically over" (again, why? Is that a good or bad thing? Who's fault? etc.) before going on to say that it doesn't directly affect the SSPX anyway. Look in vain for an attack on Pope Francis, or even mild criticism of him by name: you won't find one here!

Imagine writing an entire two-and-a-half page letter about the Traditional Mass versus the New Mass and not mentioning Archbishop Lefebvre once, even in passing. That, let me venture to suggest, tells us all we need to know about the modern SSPX.

Well, for the reader who may wish to remind himself of exactly why no priest should ever say the New Mass and no faithful ever attend it (something which Fr Pagliarani doesn't say, even obliquely), the reason is because the New Mass is man-made, by a committee comprising six Protestants and chaired by an alleged Freemason, because it is a non-Catholic and schismatic rite which expresses a heretical theology and which was condemned already by the Council of Trent itself, by *Quo Primum* of St Pius V, and by *Auctorem Fidei* of Pope Pius VI; oh yes, and because it causes souls to lose the Faith. Furthermore, nobody needs "permission" for the Tridentine Mass, as *Quo Primum* makes abundantly clear, to say nothing of one's own common sense and the *sensus fidei* which every Catholic ought to possess. Once more, however, it seems, it is the Resistance who are left with the task of reminding everyone of these important truths, things which the SSPX don't seem to be saying any longer.

Vaccines

Yes. That. Every betrayal has its own bad fruit. There is no doubt at all now that there is an official policy to allow these so-called vaccines on the part of the SSPX. The fact that Fr Frey, District Superior of Austria, was made to retract his *Mitteilungsblatt* warning against the covid “vaccines” and replace it in the following month’s issue with something which very much resembles the Fr. Selegny piece circulated in France and the USA, allowing people to get the jab, surely proves that once and for all. And if this latest bad fruit won’t convince people that the SSPX hasn’t gone astray and betrayed it’s mission, betrayed Archbishop Lefebvre and betrayed Our Lord, then I don’t know what will.

Is this injection the “mark of the beast”..? As is often the case, I suspect the answer may lie somewhere between exaggeration and a certain justified paranoia. (As one amusing quotation in late and greatly missed Ronald Warwick’s book *The Living Flame* put it: “Paranoid? Of course we’re paranoid! We’d want our heads examining if we weren’t paranoid! They really are out to get us!”). I don’t know any more than any of you, and perhaps a little less in some cases, but here is what I think is really going on. The so-called “covid vaccines” aren’t the mark of the beast. They are being pushed by people who are behind calls for radical world population reduction. And they are dangerous and generally harmful to health. It may not be that everyone will die directly as a result of them, however. I rather fear that they are a trial run for the real goal. ‘Let’s see how easy or difficult it is to make everyone get these dangerous and harmful injections. Then in a few years, when we mandate the microchip under the skin, we’ll already have worked out how to squash any opposition and achieve maximum uptake.’ Something like that. Of course, I could be completely wrong. Either way, I think it is safe to say that the more one gives in to an evil, the faster it will grow. So continue to resist. One thing is for certain: when you die, whenever that moment arrives, you’ll wish you’d done more - so let’s do more now, while we’re still alive! The rest is in God’s hands.

- *The Editor*

Extracts from another Letter of the SSPX Superior General:

Dear faithful,

The Motu Proprio ‘Summorum Pontificum’ of July 7, 2007 reinstates the Tridentine Mass in its right. In the text it is clearly acknowledged that it had never been abrogated.

[...]

There is also no doubt that this recognition of the right of the traditional Mass is the fruit of the very many rosaries addressed to Our Lady during our Rosary Crusade last October; we must now know how to tell her our gratitude.

[...]

...we will continue to pray for the pope so that he may remain steadfast after the courageous act he has done.

Menzingen,
July 7, 2007
+ Bernard Fellay

Source:

www.sspxasia.com/Documents/Archbishop-Lefebvre/OpenLetterToConfusedCatholics/Chapter-18.htm

Archbishop Marcel Lefebvre:



True and False Obedience **(Chapter 18 of “Open Letter to Confused Catholics”)**

Indiscipline is everywhere in the Church. Committees of priests send demands to their bishops, bishops disregard pontifical exhortations, even the recommendations and decisions of the Council are not respected and yet one never hears uttered the word “disobedience,” except as applied to Catholics who wish to remain faithful to Tradition and just simply keep the Faith.

Obedience is a serious matter; to remain united to the Church’s Magisterium and particularly to the Supreme Pontiff is one of the conditions of salvation. We are deeply aware of this and nobody is more attached to the present reigning successor of Peter, or has been more attached to his predecessors, than we are. I am speaking here of myself and of the many faithful driven out of the churches, and also of the priests who are obliged to celebrate Mass in barns as in the French Revolution, and to organize alternative catechism classes in town and country.

We are attached to the Pope for as long as he echoes the apostolic traditions and the teachings of all his predecessors. It is the very definition of the successor of Peter that he is the keeper of this deposit. Pius IX teaches us in *Pastor Aeternus*: “The Holy Ghost has not in fact been promised to the successors of Peter to permit them to proclaim new doctrine according to His revelations, but to keep strictly and to expound faithfully, with His help, the revelations transmitted by the Apostles, in other words the Deposit of Faith.”

The authority delegated by Our Lord to the Pope, the Bishops and the priesthood in general is for the service of the Faith. To make use of law, institutions and authority to annihilate the

“...To make use of law, institutions and authority to annihilate the Catholic Faith and no longer to transmit life, is to practise spiritual abortion or contraception.”

Catholic Faith and no longer to transmit life, is to practise spiritual abortion or contraception. This is why we are submissive and ready to accept everything that is in conformity with our Catholic Faith, as it has been taught for two thousand years, but we reject everything that is opposed to it.

For the fact is that a grave problem confronted the conscience and the faith of all Catholics during the pontificate of Paul VI. How could a Pope, true successor of Peter, assured of the assistance of the Holy Ghost, preside over the most vast and extensive destruction of the Church in her history within so short a space of time, something that no heresiarch has ever succeeded in doing? One day this question will have to be answered.

In the first half of the Fifth Century, St. Vincent of Lérins, who was a soldier before consecrating himself to God and acknowledged having been “tossed for a long time on the sea of the world before finding shelter in the harbour of the Faith,” spoke thus about the development of dogma: “Will there be no religious advances in Christ’s Church? Yes, certainly, there will be some very important ones, of such a sort as to constitute progress in the Faith and not change. What matters is that in the course of ages knowledge, understanding and wisdom grow in abundance and in depth, in each and every individual as in the churches; provided always that there is identity of dogma and continuity of thought.” St. Vincent, who had experienced the shock of heresies, gives a rule of conduct which still holds good after fifteen hundred years: “What should the Catholic Christian therefore do if some part of the Church arrives at the point of detaching itself from the universal communion and the universal faith? What else can he do but prefer the general body which is healthy to the gangrenous and corrupted limb? And if some new contagion strives to poison, not just a small part of the Church but the whole Church at once, then again his great concern will be to attach himself to Antiquity which obviously cannot any more be seduced by any deceptive novelty.”

In the Rogation-tide litanies the Church teaches us to say: “We beseech thee O Lord, maintain the Sovereign Pontiff and all the orders of ecclesiastical hierarchy in Thy holy religion.” This means that such a disaster could very well happen.

In the Church there is no law or jurisdiction which can impose on a Christian a diminution of his faith. All the faithful can and should resist whatever interferes with their faith, supported by the catechism of their childhood. If they are faced with an order putting their faith in danger of corruption, there is an overriding duty to disobey.

It is because we judge that our faith is endangered by the post-conciliar reforms and tendencies, that we have the duty to disobey and keep Tradition. Let us add this, that the greatest service we can render to the Church and to the successor of Peter is to reject the reformed and liberal Church. Jesus Christ, Son of God made man, is neither liberal nor reformable. On two occasions I have heard emissaries of the Holy See say to me: “The social Kingdom of Our Lord is no longer possible in our times and we must ultimately accept the plurality of religions.” This is exactly what they have said to me.

“In the Rogation-tide litanies the Church teaches us to say:

‘We beseech thee O Lord, maintain the Sovereign Pontiff and all the orders of ecclesiastical hierarchy in Thy holy religion.’

This means that such a disaster could very well happen.”

Well, I am not of that religion. I do not accept that new religion. It is a liberal, modernist religion which has its worship, its priests, its faith, its catechism, its ecumenical Bible trans-lated jointly by Catholics, Jews, Protestants and Anglicans, all things to all men, pleasing everybody by frequently sacrificing the interpretation of the Magisterium. We do not accept this ecumenical Bible. There is the Bible of God; it is His Word which we have not the right to mix with the words of men.

“Well, I am not of that religion. I do not accept that new religion. It is a liberal, modernist religion which has its worship, its priests, its faith, its catechism, its ecumenical Bible...”

When I was a child, the Church had the same faith everywhere, the same sacraments and the same Sacrifice of the Mass. If anyone had told me then that it would be changed, I would not have believed him. Throughout the breadth of Christendom we prayed to God in the same way. The new liberal and modernist religion has sown division.

Christians are divided within the same family because of this confusion which has established itself; they no longer go to the same Mass and they no longer read the same books. Priests no longer know what to do; either they obey blindly what their superiors impose on them, and lose to some degree the faith of their childhood and youth, renouncing the promises they made when they took the Anti-Modernist Oath at the moment of their ordination; or on the other hand they resist, but with the feeling of separating themselves from the Pope, who is our father and the Vicar of Christ. In both cases, what a heartbreak! Many priests have died of sorrow before their time.

How many more have been forced to abandon the parishes where for years they had practised their ministry, victims of open persecution by their hierarchy in spite of the support of the faithful whose pastor was being torn away! I have before me the moving farewell of one of them to the people of the two parishes of which he was priest: “In our interview on the... the Bishop addressed an ultimatum to me, to accept or reject the new religion; I could not evade the issue. Therefore, to remain faithful to the obligation of my priesthood, to remain faithful to the Eternal Church... I was forced and coerced against my will to retire... Simple honesty and above all my honour as a priest impose on me an obligation to be loyal, precisely in this matter of divine gravity (the Mass)... This is the proof of faithfulness and love that I must give to God and men and to you in particular, and it is on this that I shall be judged on the last day along with all those to whom was entrusted the same deposit (of the Faith).”

In the Diocese of Campos in Brazil, practically all the clergy have been driven out of the churches after the departure of Bishop Castro-Mayer, because they were not willing to abandon the Mass of all time which they celebrated there until recently.

Divisions affects the smallest manifestations of piety. In Val-de-Marne, the diocese got the police to eject twenty-five Catholics who used to recite the Rosary in a church which had been deprived of a priest for a long period of years. In the diocese of Metz, the bishops brought in the Communist mayor to cancel the loan of a building to a group of traditionalists. In Canada six of the faithful were sentenced by a Court, which is permitted by the law of that country to deal with this kind of matter, for insisting on receiving Holy Communion on their knees. The Bishop of Antigonish had accused them of “deliberately disturbing the order and the dignity of religious service.” The judge gave the “disturbers” a conditional discharge for six months! According to the Bishop, Christians are forbidden to bend the knee before God! Last year, the pilgrimage of young people to Chartres ended with a Mass in the Cathedral gardens because

the Mass of St. Pius V was banned from the Cathedral itself. A fortnight later, the doors were thrown open for a spiritual concert in the course of which dances were performed by a former Carmelite nun.

Two religions confront each other; we are in a dramatic situation and it is impossible to avoid a choice, but the choice is not between obedience and disobedience. What is suggested to us, what we are expressly invited to do, what we are persecuted for not doing, is to choose an appearance of obedience. But even the Holy Father cannot ask us to abandon our faith.

We therefore choose to keep it and we cannot be mistaken in clinging to what the Church has taught for two thousand years. The crisis is profound, cleverly organized and directed, and by this token one can truly believe that the master mind is not a man but Satan himself. For it is a master-stroke of Satan to get Catholics to disobey the whole of Tradition in the name of obedience. A typical example is furnished by the “aggiornamento” of the religious societies. By obedience, monks and nuns are made to disobey the laws and constitutions of their founders, which they swore to observe when they made their profession. Obedience in this case should have been a categorical refusal. Even legitimate authority cannot command a reprehensible and evil act. Nobody can oblige anyone to change his monastic vows into simple promises, just as nobody can make us become Protestants or modernists. St. Thomas Aquinas, to whom we must always refer, goes so far in the *Summa Theologica* as to ask whether the “fraternal correction” prescribed by Our Lord can be exercised towards our superiors. After having made all the appropriate distinctions he replies: “One can exercise fraternal correction towards superiors when it is a matter of faith.”

If we were more resolute on this subject, we would avoid coming to the point of gradually absorbing heresies. At the beginning of the sixteenth century the English underwent an experience of the kind we are living through, but with the difference that it began with a schism. In all other respects the similarities are astonishing and should give us cause to ponder. The new religion which was to take the name “Anglicanism” started with an attack on the Mass, personal confession and priestly celibacy. Henry VIII, although he had taken the enormous responsibility of separating his people from Rome, rejected the suggestions that were put to him, but a year after his death a statute authorized the use of English for the celebration of the Mass. Processions were forbidden and a new order of service was imposed, the “Communion Service” in which there was no longer an Offertory. To reassure Christians another statute forbade all sorts of changes, whereas a third allowed priests to get rid of the statues of the saints and of the Blessed Virgin in the churches. Venerable works of art were sold to traders, just as today they go to antique dealers and flea markets.

Only a few bishops pointed out that the Communion Service infringed the dogma of the Real Presence by saying that Our Lord gives us His Body and Blood spiritually. The Confiteor, translated into the vernacular, was recited at the same time by the celebrant and the faithful and served as an absolution. The Mass was transformed into a meal or Communion. But even clear-headed bishops eventually accepted the new Prayer Book in order to maintain peace and unity. It is for exactly the same reasons that the post-Conciliar Church wants to impose on us the *Novus Ordo*. The English bishops in the Sixteenth Century affirmed that the Mass was a “memorial!” A sustained propaganda introduced Lutheran views into the minds of the faithful. Preachers had to be approved by the Government.

During the same period the Pope was only referred to as the “Bishop of Rome.” He was no longer the father but the brother of the other bishops and in this instance, the brother of the King of England who had made himself head of the national church. Cranmer’s Prayer Book

was composed by mixing parts of the Greek liturgy with parts of Luther's liturgy. How can we not be reminded of Mgr. Bugnini drawing up the so-called Mass of Paul VI, with the collaboration of six Protestant "observers" attached as experts to the Consilium for the reform of the liturgy? The Prayer Book begins with these words, "The Supper and Holy Communion, commonly called Mass...", which foreshadows the notorious Article 7 of the *Institutio Generalis* of the New Missal, revived by the Lourdes Eucharistic Congress in 1981: "The Supper of the Lord, otherwise called the Mass." The destruction of the sacred, to which I have already referred, also formed part of the Anglican reform. The words of the Canon were required to be spoken in a loud voice, as happens in the "Eucharists" of the present day.

The Prayer Book was also approved by the bishops "to preserve the internal unity of the Kingdom." Priests who continued to say the "Old Mass" incurred penalties ranging from loss of income to removal pure and simple, with life imprisonment for further offences. We have to be grateful that these days they do not put traditionalist priests in prison.

Tudor England, led by its pastors, slid into heresy without realizing it, by accepting change under the pretext of adapting to the historical circumstances of the time. Today the whole of Christendom is in danger of taking the same road. Have you thought that even if we who are of a certain age run a smaller risk, children and younger seminarians brought up in new catechisms, experimental psychology and sociology, without a trace of dogmatic or moral theology, canon law or Church history, are educated in a faith which is not the true one and take for granted the new Protestant notions with which they are indoctrinated? What will tomorrow's religion be if we do not resist?

You will be tempted to say: "But what can we do about it? It is a bishop who says this or that. Look, this document comes from the Catechetical Commission or some other official commission."

That way there is nothing left for you but to lose your faith. But you do not have the right to react in that way. St. Paul has warned us: "Even if an angel from Heaven came to tell you anything other than what I have taught you, do not listen to him."

Such is the secret of true obedience.

"Have you thought that even if we who are of a certain age run a smaller risk, children and younger seminarians ... [will] take for granted the new notions with which they are indoctrinated?"

What will tomorrow's religion be if we do not resist?"

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‘Then And Now’ - An Open Letter to Confused Lefebvrists

An Open Letter to Confused Catholics reflects the reality in Archbishop Lefebvre’s day and although some decades have passed since it was written, and in spite of some of the references becoming a little dated, the essential wisdom it contains is timeless. And yet there are those who maintain that Archbishop Lefebvre was all very well for *then* but his wisdom is no longer what is needed *today*..!

Very well. Let’s take a little look and see how what he says applies to our situation today. The Resistance must follow Archbishop Lefebvre’s footsteps, or it might as well not exist! We maintain that if Archbishop Lefebvre were alive today, he would be fighting along side us. But let’s see what we can see, and as far as possible, let the words speak for themselves. The quotations on the left are from *Open Letter to Confused Catholics* and show us Archbishop Lefebvre’s analysis of modernist Rome back then. On the right is our analysis of where the modern SSPX finds itself today.

Modernist Rome then:

“On two occasions I have heard emissaries of the Holy See say to me: ‘The social Kingdom of Our Lord is no longer possible in our times and we must ultimately accept the plurality of religions.’ This is exactly what they have said to me.”

The Modern SSPX now:

Many people report having heard from the mouths of SSPX priests such as Fr Nicholas Pfluger that now is not the right time for the Social Reign of Christ the King. Wanting to be accepted by modern Rome “as we are” means in practice acceptance of modern Rome as *they* are. Recognition of SSPX marriages, permission for SSPX ordinations and jurisdiction for SSPX confessions means in practice the SSPX accepting that they are to become part of a conciliar plurality of “movements” and “charisms” in the church (along side the Neo-Catechumenal Way, the Focolari, Medjugorje advocates, the ‘Catholic Charismatic Renewal,’ the Anglican Ordinariate, ‘Opus Dei’ and all the other catalogue of horrors in the conciliar church.)

Modern Rome:

“When I was a child, the Church had the same faith everywhere ... anyone had told me then that it would be changed, I would not have believed him. ... The new liberal and modernist religion has sown division. Christians are divided within the same family because of this confusion which has established itself; they no longer go to the same Mass and they no longer read the same books.”

The Modern SSPX now:

The SSPX may have kept (for now) the Traditional Mass, but that on its own is no guarantee of orthodoxy as anyone who has ever attended a diocesan indult Mass regularly for any length of time will be able to tell you.

Not so very long ago, the SSPX of “our youth” was the same everywhere. You could ask the same question of any priest and expect the same answer, there were no “liberal” or “conservative” SSPX priests. If someone had told us that in a few years there would be some SSPX priests who were creation-

ists and others who were evolutionists, some who were pro-lockdown and anti- “conspiracy theories” and others of the opposite view, some who went about promoting NFP and warning married couples not to have too many children and others who held firm to the Church’s moral teaching on that score, some SSPX priests who thought the dialogue Mass was a good thing and others who thought it a bad thing... who would have believed it possible? And did not the liberalising of the SSPX also bring family division in its wake? Family members “no longer go to the same Mass,” they even “no longer read the same books,” since the new, liberal, modernist SSPX is now more interested in promoting books such as *The Realist Guide* than it is in promoting the books of Archbishop Lefebvre or Fr. Denis Fahey. Just try getting hold of those in a repository of the SSPX today.

Modernist Rome then:

“Priests no longer know what to do; either they obey blindly what their superiors impose on them, and lose to some degree the faith of their childhood and youth, renouncing the promises they made when they took the Anti-Modernist Oath at the moment of their ordination; or on the other hand they resist...”

The Modern SSPX now:

The newer SSPX priests are themselves much more liberal and are naturally in favour of all the modernism and liberalism. The older priest who know better must either silently accept what they see happening and shut their eyes in the interests of a ‘quiet life’ and in so doing they lose to some degree the faith of their youth together with its zeal and good fruits; or they resist. But if they show any sign of resisting, or even of resenting the new liberal attitudes at large in the SSPX, they are faced with the prospect of punishment, transfer, silencing or even expulsion, together with being maligned by their own superiors as disobedient, proud, divisive, etc.

Modernist Rome then:

“How many more have been forced to abandon the parishes where for years they had practised their ministry, victims of open persecution by their hierarchy...”

The Modern SSPX now:

How many SSPX priests of twenty or thirty years standing, pillars of zeal and good works, have been forced out of the SSPX parishes and Mass centres where for years they had practiced their ministry, in some cases the very parishes they themselves had founded and built up, victims of open persecution by their hierarchy...

Modernist Rome then:

“In the Diocese of Campos in Brazil, practically all the clergy have been driven out of the churches after the departure of Bishop de Castro-Mayer, because they were not willing to abandon the Mass of all time which they celebrated there until recently.”

The Modern SSPX now:

The Traditionalist clergy who were driven out of Campos held firm with Archbishop Lefebvre for a little while after his death, but they eventually

gave in and signed a compromise with modern Rome, gratefully accepting the approval which the modernists had to offer and in turn recognising their wretched Council and its poisonous teaching. Today they are indistinguishable from any other quasi-“traditional” indult or “Ecclesia Dei” group. At the time of Campos’s surrender to the modernists (2002) the SSPX condemned this compromise with the enemy. And then, barely a decade later, the SSPX itself followed suit and itself surrendered to the same enemy. To re-read what the SSPX said about Campos is to read the old SSPX condemning the SSPX of today.

Modernist Rome then:

“You will be tempted to say: ‘But what can we do about it? It is a bishop who says this or that. Look, this document comes from the Catechetical Commission or some other official commission.’ That way there is nothing left for you but to lose your faith. But you do not have the right to react in that way.”

The Modern SSPX now:

You will be tempted to say: ‘But what can we do about it? It is Bishop Fellay, it is Fr. Pagliarani who says this or that. Look, this is what it says on sspx.org, this is what this official SSPX youtube video says... Look, Fr. Robinson says that the world is billions of years old; look at these articles telling me that it’s fine to have the covid jab, that’s what SSPX is officially saying so it must be OK.’ That way there is nothing left for you but to lose your faith. But you do not have the right to react in that way.

Modernist Rome then:

“The crisis is profound, cleverly organized and directed, and by this token one can truly believe that the master mind is not a man but Satan himself. For it is a master-stroke of Satan to get Catholics to disobey the whole of Tradition in the name of obedience. A typical example is furnished by the “aggiornamento” of the religious societies. By obedience, monks and nuns are made to disobey the laws and constitutions of their founders, which they swore to observe when they made their profession. Obedience in this case should have been a categorical refusal.”

The Modern SSPX now:

Satan’s masterstroke has been to get even Traditional Catholics to loosen their grip on Tradition in the name of obedience. By obedience, SSPX priests and religious have turned their back on Archbishop Lefebvre, their founder, without whom they would never even have been Traditional in the first place. How many priests knew that the SSPX was being subverted in 2012 but ultimately fell in line and obeyed? Obedience in this case should be a categorical refusal.

Modernist Rome then:

“Have you thought that even if we who are of a certain age run a smaller risk, children and younger seminarians brought up in new catechisms, experimental psychology and sociology, without a trace of dogmatic or moral theology, canon law or Church history, are educated in a faith which is not the true one and take for granted the new Protestant notions with which they are indoctrinated? What will tomorrow’s religion be if we do not resist?”

The Modern SSPX now:

Have you ever thought that even if you, being of a certain age, run a smaller risk because you remember the old SSPX which formed you and which you can still remember, there is a whole generation of young seminarians and children brought up in the new, liberal SSPX who know nothing of the old SSPX which used to condemn the errors of the conciliar church, promote the fight for the Social Kingship of Christ, and which took a firm stand against modern culture and the modern world in general? They take for granted the inoffensive, ‘respectable,’ worldly persona of the new SSPX to which they belong and the liberal, worldly attitudes with which they are indoctrinated. What will tomorrow’s religion be if we do not resist?

Modernist Rome then:

“Cranmer’s Prayer Book was composed by mixing parts of the Greek liturgy with parts of Luther’s liturgy. How can we not be reminded of Mgr. Bugnini drawing up the so-called Mass of Paul VI, with the collaboration of six Protestant “observers” attached as experts to the Consilium for the reform of the liturgy? The [Anglican] Prayer Book begins with these words, “The Supper and Holy Communion, commonly called Mass...,” which foreshadows the notorious Article 7 of the *Institutio Generalis* of the New Missal, revived by the Lourdes Eucharistic Congress in 1981: “The Supper of the Lord, otherwise called the Mass.” The destruction of the sacred, to which I have already referred, also formed part of the Anglican reform.”

The Modern SSPX now:

In the 16th Century, the Catholic Church condemned the Anglican Prayer Book with its notion of “the Lord’s Supper.” It was un-Catholic, offensive to God, did not give grace and the faithful were not to attend it. The New Mass is indeed remarkably similar to an Anglican communion service. Thus it is perhaps not so surprising that in the days of Archbishop Lefebvre and for a little while after, the SSPX likewise condemned the New Mass as being un-Catholic, offensive to God, not grace-giving, and something which the faithful should not attend. Today the Resistance finds itself having to condemn anyone else who tries to rehabilitate the New Mass as being in any way Catholic, approved of by God, grace-giving or something which the faithful might be able to attend. Both Bishop Williamson and the new SSPX are guilty of this; both have deviated *away from* Tradition and *towards* the conciliar church.

Modernist Rome then:

“Let us add this, that the greatest service we can render to the Church and to the successor of Peter is to reject the reformed and liberal church.”

The Modern SSPX now:

Let us add this, that the greatest service we can render to the Church, to the SSPX and to the memory of Archbishop Lefebvre is to reject the reformed and liberal SSPX.



REMEMBERING THE ENGLISH MARTYRS

AUGUST

29th August, 1628	Bl. Richard Herst (Layman)
30th August, 1588	Bl. Richard Leigh (Priest); Bl. Edward Shelley (Layman); Bl. Richard Martin (Layman); Ven. Richard Flower (Layman); Bl. John Roch (Layman); St. Margaret Ward (Layman)

SEPTEMBER

4th September, 1598	Ven. Richard Horner (Priest)
5th September, 1605	Bl. William Brown (Layman)
7th September, 1644	Bl. John Duckett (Priest) Bl. Ralph Corby (Priest, SJ)
9th September, 1587	Ven. George Douglas (Priest)
10th September, 1641	St. Ambrose Barlow (Priest, OSB)
16th September, 1604	Ven. Laurence Bailey (Layman)
23rd September, 1588	Bl. William Way (Priest)
24th September, 1598	Ven. Richard Spenser (Priest); Ven. Richard Hardesty (Layman)

OCTOBER

1st October, 1587	Bl. Robert Wilcox (Priest); Bl. Edward Campion (Priest); Bl. Christopher Buxton (Priest); Bl. Robert Widmerpool (Layman); Bl. Ralph Crockett (Priest); Bl. Edward James (Priest)
4th October, 1588	Bl. John Robinson (Priest)
5th October, 1588	Bl. William Hartley (Priest); Bl. John Hewitt, alias Weldon (Priest); Ven. Richard Williams (Priest); Bl. Robert Sutton (Layman)
8th October, 1686 1586	Ven. Robert Bickerdike (Layman) Ven. John Lowe (Priest); Ven. John Adams (Priest); Ven. Richard Dibdale (Priest)
12th October, 1642	Ven. Thomas Bullaker, (Priest, OFM)

29th August, 1628

The Blessed **Richard Herst** was a farmer in Lancashire. A warrant was issued to bring him before the bishop of Chester, on the charge of recusancy, for not attending the Protestant church. The constables who came to take him found him actually holding the plough, and one of them immediately struck him a violent blow on the head. This made the farm servants suppose that they were going to kill him and hasten to his succour. In consequence of the struggle which ensued, one of the constables fell and broke his leg, and died from the accident not long afterwards. It is almost incredible to say it, but on this was founded a murder charge against Herst, and on this he was condemned to death by Judge Yelverton; but as a pardon was offered if he would take the oath of supremacy, it is clear that he suffered for the Catholic religion.

The execution took place the day after that of Fr. Arrowsmith, and as Herst passed the place where his head was exposed, he said: "I look at the head of that blessed martyr, whom you have sent before to prepare the way for us." His firmness and serenity were perfect; he gave what he could in alms, recommended himself to the mercy of God and to the intercession of our Blessed

Lady and the Saints, and after thrice repeating the names of Jesus and Mary, gave up his soul to God. Herst wrote several letters after his condemnation, and in one of them, to his spiritual father, expresses his extraordinary sentiments of consolation and his desire to be with Christ. He asks for the prayers of his friends, and that some Masses be said for his soul, and promises to be mindful of them when God in His mercy should admit him to His Kingdom.

30th August, 1588

The Blessed **Richard Leigh**, a native of London, studied first at the college of Rheims, and afterwards at Rome, where he was ordained priest. In 1582 he was sent on the mission, but was soon apprehended, thrown into prison and afterwards banished. He returned, however, to his apostolic labours, but was again seized and became one of the many victims of this year of blood. It is said that he was present at the examination of a Catholic gentleman by Aylmer, the Protestant bishop of London, and that when the prisoner declined to enter into controversy, Mr. Leigh felt bound to offer to defend the Catholic cause. Upon this the bishop, with most abusive language, gave him up to the secular courts, that "his mouth might be stopped with a halter". He was accordingly executed at Tyburn, as Stowe says, "for having been made a priest beyond the seas, and remaining in this realm, contrary to the statute." At the same time there suffered four laymen - **Edward Shelley**, of the family of the Shelleys of Sussex; **Richard Martin**, **Richard Flower**, and **John Roch** - some of them for being reconciled to the Church and others for aiding and abetting priests, but further particulars respecting them are wanting.

This day is also memorable for the illustrious martyrdom of St. **Margaret Ward**. She belonged to a gentleman's family settled at Congleton, in Cheshire, but was resident in London, in the household of a lady of rank. The death was brought about through her heroic and successful efforts to secure the escape of one of the confessors from the goal of Bridewell. This was Richard Watson, a priest of the college of Rheims, who had a short time before, under the pressure of cruel torments and insupportable labours, yielded to human frailty and consented for once to be present at the Protestant worship. On his compliance, he had been set at liberty, but his remorse was so great, that he could find no rest for his soul, until he had sought out some of his fellow priests and received sacramental absolution for his sin. Even then he could not be satisfied without endeavouring to make reparation for the scandal, and boldly entering the same church of Bridewell, in the face of the congregation he loudly declared his detestation of what he had done. He was at once immediately arrested and put into confinement.

It was a most dangerous thing to attempt to visit him under such circumstances, but Margaret Ward courageously undertook the duty, having secured the goodwill of the goaler's wife. At first the baskets of provisions which she carried with her were carefully searched; but as soon as she perceived that the keepers had become less cautious, she contrived to secrete a cord, by means of which the poor prisoner was able to let himself down from the window. He was seriously hurt by the fall and was obliged to leave the cord hanging from the window. This led to the conviction of the martyr, who fearlessly acknowledged before the judge what she had done, saying there was no act of her life of which she was less disposed to repent. She was condemned for felony, but told that if she would ask the Queen's pardon and go to church all would be forgiven. Margaret protested that she had in no way offended her majesty, and that to attend the heretical worship would be grievously against her conscience. For such a cause she would be content to lay down many lives, if she had them. She suffered with such constancy and alacrity that the bystanders were much moved and greatly edified.

4th September, 1598

The Venerable martyr, **Richard Horner**, was born at Bolton Bridge in Yorkshire. He was a student at Douay, and was made priest soon after the return of the college to that place from Rheims. He was sent on the mission in 1595. Like so many others, he fell into the hands of the enemies of the Faith, and was condemned to death merely as a Catholic priest. He had much to suffer in prison, but endured all with courage, and met his death with great constancy.

5th September, 1605

The Blessed **William Brown** was a native of Northamptonshire; but it seems to have been in Yorkshire that he was apprehended and tried. The charge against him was his zeal in endeavouring to persuade his neighbours to embrace the Catholic religion. On this accusation he was condemned as guilty of high treason, and executed at Ripon.

7th September, 1644

The Blessed **John Duckett** was the son of a gentleman of ancient family, but reduced estate, and was a kinsman of the martyr James Duckett, who suffered under Elizabeth. He was born in the parish of Sedbergh, in Yorkshire, and studied at Douay. After his ordination he went for further study to Arras College in Paris. While yet a student he was greatly favoured, and sometimes spent whole nights in heavenly contemplations; but so sincere were his humility and his fear of delusions, that he conferred on the subject with the most spiritual persons he could meet with, who entirely approved of the sublime course to which he was called. The mission of Duckett was in the bishopric of Durham, and there he laboured for about a year, when he was arrested on the road and taken before the Parliamentary Commission then sitting at Sunderland.

At first he refused to declare whether he was a priest or not; but afterwards, seeing that his silence was likely to compromise other Catholics, who had also been arrested, he thought it best to acknowledge it. Upon this he was sent to London for trial, and committed to Newgate, and at the next sessions condemned to death. So great was the joy of the holy man that his friends noticed a total change to his complexion and countenance, which had hitherto been pale, but now became bright and angelical in appearance, and remained so until his death. He was able to say of himself, as he did in several letters, "that ever since he was a priest he did much fear to live, but nothing fear to die." During the short interval before his execution his humility and cheerfulness were shown in many ways. He had a prospect of being released in exchange with an English prisoner abroad, but when the scheme failed it made no change whatever in the tranquillity of the martyr. He was drawn to Tyburn on the hurdle with Fr. Ralph Corby, and the two smilingly gave their blessing to many Catholics who asked it, among whom was the Resident of the King of Portugal. Duckett had not the opportunity of saying many words to the people, being almost choked by the rope round his neck. When it was brought to him he kissed it for joy, "that he was thereby so near the end of this time and the beginning of eternity."

The Blessed **Ralph Corby**, who was known on the mission by the name Carlington, was born near Dublin, but his parents were natives of Durham, who had gone to Ireland in the hopes of enjoying greater freedom in the exercise of their religion. They returned to England when Ralph was about five years old, but to a renewal of the vexations and persecutions they had formerly suffered. The piety of these good Christians was proved by the fact that the whole family, father, mother and five children, all eventually became religious. Ralph was sent for his education to St. Omers, and from thence to Spain, where he remained till he was ordained priest. He then entered the novitiate of the Jesuits at Watten, and in due time was sent on the English mission in 1632. He toiled for twelve years, principally among the poor Catholics in Durham, to whose service he entirely devoted himself, and endured many hardships, which greatly injured his health. Martyrdom was the happiness after which he aspired, and the desire of his heart was at length accomplished. The holy man was seized at a private home, whither he had gone to say Mass, and sent to Sunderland, to the Parliamentary Commission then sitting. As he owned himself to be a priest, there was no need of further evidence, and he was sent to London by sea together with Duckett, his fellow martyr. They had the consolation of being confined in the same cell, and were able to render one another all spiritual consolation. When there was a prospect of pardon being obtained for one of the two by exchange for a prisoner abroad, there was a pious and most edifying strife between the two as to who should benefit by it, and in the end Fr. Corby succeeded in inducing Duckett to promise to avail himself of it. The prospect, however, was never realised, and the two blessed men were taken together to Tyburn. Fr. Corby spoke some serious and touching words to the people, and with

great piety resigned himself to his death before the other penalties were executed. Notwithstanding the precautions ordered by the sheriff, the Catholics succeeded in carrying away various relics.

9th September, 1587

The Venerable **George Douglas** was a native of Scotland, and in the Catalogue of Molanus is said to have been a priest of Douay College. He was arrested and tried at York, not precisely on the charge of being a priest, as he was not an English subject, but for persuading the Queen's subjects to the Catholic religion. On this account he was condemned to suffer, as in cases of high treason, and endured his torments with admirable patience.

10th September, 1641

Saint **Edward Barlow**, who on his profession took the name of **Ambrose**, was the son of an illustrious confessor of the Faith, and was born at Manchester. After receiving the rudiments of a good religious education, he went to Douay and in the course of time entered the Anglo-Benedictine Congregation established in that University. Being duly professed and ordained, he returned to England to labour on the mission in his own country, where his love of prayer and zeal for souls made him a pattern of all that a religious and missionary ought to be. He was several times thrown into prison and was just recovering from a severe illness when arrested for the last time. It was on Easter day, 1641, when the minister of the parish, seeing a large congregation assembled in his church, proposed to them that, instead of their usual service, they should go with him and take up the priest Barlow, whom he knew to be in the neighbourhood. This they gladly acceded to, and the holy man was seized and sent to Lancaster Castle. He had much to suffer, and could not procure the consolation of a visit from a priest until near the end, when a Jesuit father contrived to obtain access to him. He was, however, as he himself asserted, comforted by a vision of the martyr Fr. Arrowsmith, whom he had been able to assist in the same place many years before, who assured him that he, too, would shortly glorify God by shedding his blood. His trial and condemnation followed in the usual manner; and on hearing the sentence, he devoutly thanked God, and prayed for all who had a hand in his death. On his way to execution he carried in his hands a cross of wood, which he had made for himself, and with this walked thrice round the gallows, reciting the psalm *Miserere*, and then gave himself up to his executioner. Fr. Ambrose refused to dispute with the minister, who wished to begin a controversy, saying that it was unfair, as he had other things to attend to at that time. He suffered with perfect constancy in the fifty-fifth year of his age, the twenty-fifth of his religious profession and the twenty-fourth of his priesthood and mission.

16th September, 1604

The Venerable **Lawrence Bailey**, layman, was apprehended on the charge of aiding and assisting a priest who had escaped from the hands of the pursuivants. He was thrown into prison, where he had much to suffer, and bore all with singular patience. At the assizes he was condemned and executed for felony; for such his offence was declared to be by the notorious statute of the twenty-seventh year of Elizabeth.

23rd September, 1588

The Blessed **William May**, sometimes called Flower, a native of Cornwall, and a priest of the English College at Rheims, was sent on the mission in 1586. He was a man of great austerity of life, and had a singular longing for the grace of martyrdom. Speaking of his hopes, he would say: "Oh! I shall never come to it." He was apprehended and condemned for high treason, on the charge of being made priest abroad and coming to England, contrary to the statute. The sentence was carried out in all its rigour at Kingston-on-Thames.

24th September, 1598

William Spenser was a native of Yorkshire, and a student and priest of the College at Rheims. He was sent to England in 1584; but we have no particulars of his mission or the circumstance of

his apprehension. He was condemned on the usual charge of the priesthood and the exercise of its duties. He received his sentence and endured the execution of it with most undaunted courage.

The Venerable **Robert Hardesty**, who suffered at the same time, was a layman of great probity and piety, and was punished with death solely for harbouring and relieving his fellow martyr, knowing him to be a priest.

1st October, 1588

The Blessed **Robert Wilcox** was born at Chester and became a student and priest of the College at Rheims, whence he was sent to England in 1586. It seems that his mission lay in Kent, and that there he fell into the hands of the persecutors. All that is known is that he was condemned to death on the usual charge of his priesthood and executed at Canterbury in company with three others, partakers in his victory.

The Blessed **Edward Campion** was the son of a gentleman of Kent. He studied and was ordained at Rheims and came on the English Mission in 1587. The accusation brought against him and the sentence pronounced, were precisely the same as those of Wilcox, and both suffered with equal courage and cheerfulness.

The Blessed **Christopher Buxton** was a native of Derbyshire, and had been a pupil of the martyr Garlick's while he kept a school at Tideswell. With the view of taking holy orders, he went over to the College at Rheims and studied there for some time; but it appears that he afterwards went to Rome, and was there made priest. His conviction resembled that of Wilcox and Campion, and he was executed with them. He was the third to suffer and had to witness the horrible cruelties inflicted on his companions. At the last moment his persecutors, hoping that his constancy might be shaken by the spectacle, offered him his life if he would conform to their religion. To this proposal he only answered that "he would not purchase corruptible life at such a rate, and that if he had a hundred lives he would willingly lay them all down in defence of his Faith."

With these three priests suffered a lay gentleman, the Blessed Robert Widmerpool, of Widmerpool in Nottinghamshire, who had for some time been tutor to the sons of Henry Piercy, Earl of Northumberland. The cause for which he was condemned was the hospitality he showed towards priests, and particularly his having introduced a priest into the house of the Countess of Northumberland. At the place of execution he devoutly kissed the ladder and the rope, as the instruments of his martyrdom. When the cord was round his neck, he began to speak to the people, giving God most hearty thanks "for bringing him to so great a glory as that of dying for his faith and truth in the same place where the glorious martyr St. Thomas of Canterbury had shed his blood for the honour of His Divine Majesty." At these words some of the bystanders raised a great clamour and called him traitor. Nothing moved at this disturbance, he calmly looked round and commended himself to the prayers of all Catholics, and thus consummated his sacrifice.

The Blessed **Ralph Crockett** was a native of Cheshire, and became a student and priest of the College of Rheims, and was sent on the mission in 1585. No particulars have reached us of his labours in England, nor of his apprehension and trial. All that we know is that he was condemned for high treason, barely on account of his priestly office, and executed at Chichester.

The Blessed **Edward James**, who suffered at the same time and place with the martyr Crockett, was born at Braiston, in Derbyshire, and studied first at Rheims and afterwards at Rome, where he was made priest. It would seem that he was apprehended very soon after his arrival in England, and condemned simply by reason of his character and office.

The quarters of these holy martyrs were set on poles over the gates of Chichester. One of these portions accidentally fell, and being seen by a Catholic early in the morning, was by him reverently carried away, and finally sent to the College at Douay.

4th October, 1588

The Blessed **John Robinson** was born Fernsby, in the North Riding of Yorkshire. He bore the character of a man of extraordinary sincerity and Christian simplicity, and led a holy life in the world, being a married man and having a son, who eventually became a priest. Mr. Robinson was

already advanced in years when his wife died; he nevertheless resolved to embrace the ecclesiastical state, and went over to Rheims, where he studied, was ordained, and then sent on the mission.

He was arrested immediately on his landing in England, and sent up to London, and after some months' imprisonment condemned to death for his priesthood. He was, however, left for some time in the Clink, until his fellow captives being sent for execution to different parts of the country, he began to fear and lament lest he should be deprived of his longed-for reward. At length an order came that he should be sent to Ipswich and there put to death. So great was the joy of the holy man that he gave his purse and all his money to the bearer of the tidings, and kneeling down gave God thanks for the grace bestowed on him.

It was a saying of his that "if he could not dispute for his faith as well as some others, he could die for it as well as the best." This humble confidence in the strength which God gives to His servants was fully justified by his glorious martyrdom which took place at Ipswich, with all the terrible circumstances attached to the sentence of high treason. The holy martyr suffered early in October, but the precise day is not known.

5th October, 1588

The Blessed **William Hartley** was a native of the diocese of Lichfield, and a student and priest of the College of Rheims. He was sent to England in 1580, but before he had laboured a twelve-month was arrested in the house of Lady Stonor and sent to the Tower. Here and in another prison he remained till 1585, when with many others, he was banished and shipped off for the continent. Hartley paid a visit to his College at Rheims, but before long his zeal for the cause of God forced him back to his mission. He was again apprehended and brought to trial in 1588 and condemned to die, on account of his priestly character.

The martyr was executed near the theatre, his own mother looking on the while, and rejoicing that she had brought forth a son to glorify God by such a death.

The Blessed **John Weldon** who suffered on this day at Mile-End Green, is supposed to be the same with John Hewitt, the latter being his true name. Nevertheless several catalogues distinguish the two, and some place the martyrdom of Hewitt at York. John Hewitt first fell into the hands of the adversaries of the Faith when he was only in deacon's orders, and was banished in 1585. Having returned to Rheims and completed his studies, he was ordained priest and sent on the mission. Before long he was again arrested and condemned to death on the charge of his priesthood.

The Venerable servant of God, **Richard Williams**, had been ordained priest before the accession of Elizabeth and the consequent change of religion. The particulars of his history are not known, but it was for some matter connected to the Faith that he was condemned and executed at Holloway, either on this day or about this time.

It was purely for religion that the Blessed layman **Robert Sutton** suffered, the charge against him being only that he had been reconciled to the Church of Rome. At the place of execution his life was offered him if he would acknowledge the Queen's ecclesiastical supremacy. An eyewitness has left it on record that if he would have consented to say that she was supreme in *all* causes, the sheriff would have undertaken to procure a pardon. This his conscience would not allow him to do, and accordingly he suffered martyrdom.

8th October 1685 or 1686

The Venerable **Robert Bickerdike** was born at Lowe Hall, near Knaresborough, but resided in the city of York. He was brought before the magistrates and committed for trial on the charge of having been reconciled to the Church of Rome, and refusing to attend the Protestant worship. He was questioned as to what he would do if the Pope or the King of Spain should invade the kingdom; to which he replied that he "should do as God should put him in mind." This answer was interpreted to be treasonable, but the jury did not admit it to be so, and acquitted Mr. Bickerdike. The judge, however, instead of releasing him, ordered him to be taken to the Castle and a new indictment to be drawn up, to the same effect as the former one. This was accordingly done, and the second jury brought him in guilty of high treason, the penalties of which were carried out at York.

The Venerable **John Lowe** was born in London, and for some time was a Protestant minister. On his conversion he went to the College at Douay and from thence to Rome, where he was ordained priest. In due time he returned to England and laboured on the mission, till he was arrested and condemned and executed for high treason, on account of his priestly character and the exercise of its functions.

The Venerable **John Adams** was a native of Dorsetshire and went to Rheims for his theological studies. He returned to England as a priest in 1581, and after some time was seized and banished, with a number of others, in the year 1585. After a few months' stay at the College he contrived to return to his labours on the mission, but was once more apprehended and condemned to death, barely for being a priest. Few particulars are known relative to this martyr, but it is recorded in one of the catalogues that his constancy was proof against all the artifices and promises, used to divert him from his resolution to sacrifice his life for the Faith.

The Venerable **Richard** or as he is called in some catalogues, **Robert Dibdale**, was born in Worcestershire. He became a student and in due time a priest of the English College at Rheims. In the year 1584 he was sent on the mission, which he diligently served for some time. He was however arrested by the persecutors, tried and condemned for high treason, on account of his priestly character and functions. This martyr, like a number of other missionaries of that time, was remarkable for the gift he possessed of exorcising evil spirits. A fellow missionary has left an account of several wonderful instances of this kind, of which he was himself witness, and others are recorded by Yopez, Bishop of Tarrasona, in his account of the English persecution. These wonderful occurrences were said to be the cause of numerous conversions to the Faith. The three martyrs, Lowe, Adams and Dibdale, all suffered at Tyburn on the same day, 8th October, and on the mere charge of their priesthood, which by the recent statute was declared to be high treason.

(Taken from: "A Menology of England and Wales" by Richard Stanton, Burns and Oates Ltd, London, 1892. See: archive.org/stream/menologyofenglan00stanrich#page/128/mode/2up)

12th October, 1642

Thomas Bullaker, called in religion Fr John Baptist, was born at Chichester in Sussex about the year 1604. His father was a physician who gave him a liberal education. When he was eighteen he went over to the College at St. Omer and from thence, after a short stay, to the English Seminary at Valladolid in Spain. He had not been there long before he felt a call to the Order of St Francis. He spoke about this to his confessor, Fr Baker SJ, who wrote to the Superior of the celebrated convent at Abrojo asking for the admission of Thomas Bullaker. The petition was granted, and young Mr. Bullaker, after passing his noviceship, made his religious profession there. After finishing his studies in philosophy and divinity, he was ordained priest.

At that time it was decided to send some missionaries to labour in the West Indies, and Fr. Bullaker asked to be allowed to go, but the Provincial would not consent to this, telling Fr. Bullaker that his own native country had a better title to his labours and stood as much in need of them as the Indies did. Having received permission, he set off on his journey home, passing through a great part of Spain and France till he arrived at Bordeaux. Here he boarded an English vessel, and landed safely in Plymouth.

He had hardly settled down in an inn when he was apprehended, an information having been lodged against him by the master of the ship in which he had travelled. He was brought before the mayor of Plymouth and, after being examined, was put into a filthy goal in the city. From Plymouth he was sent to the county goal at Exeter, where he was placed among felons. In the meantime some friends of his had interested themselves in his favour at Court, so he was sent up to London and discharged. But his imprisonment had brought on a violent fever, and it took him some time to throw it off. Having at last recovered, he was sent by his superior into the country, where he laboured with great zeal for about eleven years. He then quitted his country residence and went up to London, where he dedicated himself to the poor, the sick and the imprisoned. He took a lodging for this purpose, but was soon afterwards visited by the pursuivants who were searching for a

priest. What does he do? Instead of hiding himself, he goes up to the men and boldly asks them: "Am I the priest you are looking for?" They answer, "No." "Why," says he, "there is no other here." However, they said no more to him, but went away. They returned again the next day upon the same errand, and although they found the door of his room open where he was sitting at dinner, and his breviary open on the table, they took no notice of him; his time was not yet come!

The following account is written by Fr. Bullaker:

"On Sunday, September 11th, having begun Mass, I was come to the *Gloria*, when the apostate Wadsworth coming into the room seized me at the altar. I offered to take off my vestments, but he opposed it, saying he would take me vested as I was before the Sheriff of London. I urged that there might be trouble from the mob both for himself and myself if he conducted me through the streets in that dress. Upon this remonstrance he consented that I should pull off my vestments, which he immediately seized, together with the books, beads, pictures, etc., and my silver oil box, and then took me together with the lady of the house, before the Sheriff.

The Sheriff asked me if I was a priest. I told him I was. Then, said he, how dare you presume to return to England in contempt of the laws which prohibit priests returning hither under the severest penalties? I answered I was convinced that those laws were unjust, and therefore not to be regarded. He asked me who sent me. I answered I was sent by those who had an authority to do it, delegated to them by the Pope. Then the Sheriff left me and I was carried out by the back door into another street, on account of the great mob before the house, and conducted to a new prison.

On Tuesday morning I was examined at Westminster before a Committee of Parliament appointed for that purpose. Wadsworth brought the vestments and other ornaments which he had taken, and laid them upon the table before the committee. One of the company, in examining the vestments, uncovered the altar stone, and seeing the crosses upon it cried out that he had discovered the number of the beast. I could scarce forbear laughing at his ignorance; but going up to him I said, Pray, sir, since you are so well acquainted with the beast, be pleased to tell me what is his name!

When I was brought to the court to be tried, the clerk of the sessions ordered me to hold up my hand, and my indictment being read, he asked if I were guilty or not guilty; I answered, if by guilty you mean a criminal, I am not guilty; but a priest I am and that I will never deny. I added that he that first taught the law of Christ to the English nation, namely St. Augustine, was a priest like me, and was in like manner sent hither by the Pope, St. Gregory the Great."

The recorder directed the jury to bring in a verdict of guilty, and proceeded to pronounce sentence on Fr. Bullaker in the usual form. Falling on his knees, the prisoner sang the *Te Deum*, then rising he made a reverence to the court, thanking them for the great favour they had done him.

On Wednesday, October 12th, 1642, he was drawn to Tyburn, all the way showing a wonderful cheerfulness. At the place of execution he spoke to the people on the text, "Thou art a priest forever according to the Order of Melchisedech," but after a little time he was ordered by an officer to make an end. He readily obeyed, giving them hearty thanks for bringing him thither to die for the defence of the Faith. The cart was then drawn away, and he was cut down before he was fully dead and was then quartered. His head was set up on London Bridge, and his quarters upon the gates of the city. Fr. Bullaker suffered in the thirty-eighth year of his age, the nineteenth of this religious profession, and the fourteenth of his priesthood.



(Taken from "They Died for the Faith" Catholic Truth Society, London, 1951)

“Bill Gates ‘turned a blind eye to Jeffrey Epstein's reputation because he thought he could get him a Nobel Peace Prize’ - as it's revealed they both attended a 2013 meeting at the home of ex Norwegian Nobel Committee chairman [...]



Epstein had already been convicted of soliciting a child prostitute when Gates met him.

[...]

The meeting took place at [the then- chairman of the Nobel Committee] Jagland's home in Strasbourg (above). Epstein and Gates arrived together.”

(<https://www.dailymail.co.uk/news/article-9591573/Bill-Gates-Epstein-help-Nobel-Peace-Prize.html>)



Don't worry, though. There's no conspiracy.

Meanwhile, the Novus Ordo Conciliar Church is helping to promote the New World Order...



Cardinal Vincent Nichols, Archbishop of Westminster. And yes, this is how the picture appears on his own website. Crooked. Could it be some sort of hidden message, is someone trying to tell us something?

Below is an extract from an internal email from within the archdiocese of Westminster, the see of the primate of England and Wales, in which it is made explicitly clear that the conciliar church in our country see their role as promoting the so-called “vaccines.” The Novus Ordo bishops and the parish priests who obey them are, in effect, a “religious” propaganda arm of the government and thereby, of the New World Order. Don't forget, however - it's *you* who are the schismatic for being “disobedient” to these people! You were already “schismatic” for supporting the SSPX back in the day and siding with Archbishop Lefebvre against

these guys. You're now *even more* schismatic (if such a thing were even possible!) for being against the SSPX surrendering to them.

By the way, the email is supposedly confidential. As with various SSPX leaks in recent years, we regard its supposed “confidential” nature as a fiction and not in any way binding on anyone's conscience, since on the one hand it does not contain sensitive personal information, but on the other hand it *does* contain information of public interest which people need to know and indeed which needs to be more widely known amongst the Catholics of our country in the interests of the common good; it is therefore not a thing they have a right to try to hide.

From: Bhp John Sherrington <johnsherrington@rcdow.org.uk>
 Subject: Guidance for places of worship.
 Date: 11 January 2021 at 19:04:13 GMT
 To: A.All Clergy <allclergy@rcdow.org.uk>
 Cc: A.All Parishes <allparishes@rcdow.org.uk>

Dear Fathers and colleagues,

[...]

The Cardinal attended a meeting of the HMG ["Her Majesty's Government" - Ed.] Task Force today. The safety of places of worship and the issue of vaccination were covered.

- On the safety of places of worship, the Task Force stated that the safety restrictions in place control the new variant as well as the original virus. The key to safety is to maintain 'social distancing'. [...]

- There was also discussion about vaccination. **Please do all you can to encourage people to accept the vaccination**, especially in some BME ["Black and Minority Ethnic" - Ed.] groups where there is greater resistance. Pope Francis will receive the vaccine next week. Bishop Paul is working with the Africa Forum to see how vaccination could be better supported. There is a statement on the bishops' conference website which may be helpful.

[...]

We have taken the liberty of highlighting the important bit towards the end. It is worth noting that throughout the entire email, the use of aborted foetal cells is not mentioned once, even in passing. It's as though they weren't even aware of it.

The "statement on the bishops' conference website" referred to at the end, can be found here <https://www.cbcew.org.uk/home/our-work/health-social-care/coronavirus-guidelines/updates-on-covid-19-and-vaccination/> and concludes as follows:

"Each Catholic must educate his or her conscience on this matter and decide what to do, also bearing in mind that a vaccine must be safe, effective, and universally available, especially to the poor of the world.

Catholics may in good conscience receive any of these vaccines for the good of others and themselves. In good conscience, one may refuse a particular vaccine but continues to have a duty to protect others from infection.

Right Reverend Richard Moth
 Chair, Department of Social Justice
 Catholic Bishops' Conference of England and Wales"

His *or her* conscience. Because, you know, sexism, equality, inclusion... Also, help the poor starving people in Africa. Right on, comrade. And what is the main concern as regards the vaccine? That it be "safe, effective, and universally available" - the Right Rev'd Richard Moth and the Novus Ordo bishops of England and Wales seem to think that most if not all of those crazy, evil "anti-vaxxers" we keep hearing so much about, are motivated by concern about how widely available it is. "I'm not getting the jab because it isn't widely available enough!" "Oh yeah? Well, I'm refuse to get it because it just isn't quite effective enough for me!" Has *anyone* been overheard talking that way? Even the question of how safe it is, though a legitimate one, is not the main issue. What about the aborted babies? Silence. Not an issue.

**31st July, 2021:
Pilgrimage to Walsingham
with Fr. Hewko**

(...once again: Thank you, Padre Pio, for the weather!)

Prayers at the
Slipper Chapel...



...barefoot Mile...



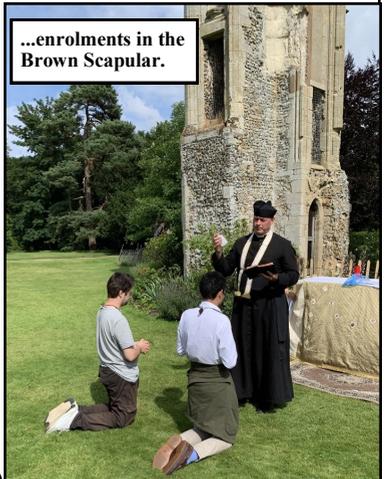
...arrival at Walsingham Abbey...



...Mass in the
Abbey grounds...



...enrolments in the
Brown Scapular.





Blessings and Mass: near Kilkenny, Ireland.



Mass in a thatched barn in Orford, Suffolk



Sung Mass in Wimbledon: youtu.be/9bVL6WnXgzc



Baptisms in London...



...Brown Scapular



In light of recent events, perhaps the time has come to settle the question once and for all:

‘Was Summorum Pontificum Really So Good?’

We will place the original text on the left, and our own commentary on the right so that the reader may judge for himself whether it is fair or contrived.

Source: https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html#_ftn4

POPE BENEDICT XVI:

SUMMORUM PONTIFICUM

**ON THE USE OF THE ROMAN LITURGY
PRIOR TO THE REFORM OF 1970**

The Supreme Pontiffs have to this day shown constant concern that the Church of Christ should offer worthy worship to the Divine Majesty, “for the praise and glory of his name” and “the good of all his holy Church.”

As from time immemorial, so too in the future, it is necessary to maintain the principle that “each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also as to the usages universally received from apostolic and unbroken tradition. These are to be observed not only so that errors may be avoided, but also that the faith may be handed on in its integrity, since the Church’s rule of prayer (*lex orandi*) corresponds to her rule of faith (*lex credendi*).”

Eminent among the Popes who showed such proper concern was Saint Gregory the Great, who sought to hand on to the new peoples of Europe both the Catholic faith and the treasures of worship and culture amassed by the Romans in preceding centuries. He ordered that the form of the sacred liturgy, both of the sacrifice of the Mass and the Divine Office, as celebrated in Rome, should be defined and preserved. He greatly encouraged those monks and nuns who, following the Rule of Saint Benedict, everywhere proclaimed the Gospel and illustrated by their lives the salutary provision of the Rule that “nothing is to be preferred to the work of God.” In this way the sacred liturgy, celebrated according to the Roman usage, enriched the faith and piety, as well as the culture, of numerous peoples. It is well known that in every century of the Christian era the Church’s Latin liturgy in its various forms has inspired countless saints in their spiritual life, confirmed many peoples in the virtue of religion and enriched their devotion.

In the course of the centuries, many other Roman Pontiffs took particular care that the sacred liturgy should accomplish this task more effectively. Outstanding among them was Saint Pius V, who in response to the desire expressed by the Council of Trent, renewed with great pastoral zeal the Church’s entire worship, saw to the publication of liturgical books corrected and “restored in accordance with the norm of the Fathers,” and provided them for the use of the Latin Church.

Commentary on ‘*Summorum Pontificum*’ :

The Supreme Pontiffs, up until approximately the middle of the 20th century, showed concern that the Catholic Church should offer worthy worship to the Divine Majesty. Thereafter they showed a truly scandalous and cavalier disregard for the form which the official worship of the Catholic Church was to take. Especially Paul VI, but even Pius XII in his own way, replaced the worship established by the Holy Ghost with a purely man-made and man-centred ceremony. Far from doing “good” to “all His Church,” no one can deny that this has done and continues to do immeasurable harm.

Since “it is necessary to maintain the principle that each part of the Catholic Church must be in accord with the universal Church (‘universal’ means the Church as she exists through time as well as space) not only regarding doctrine and sacramental signs, but also as to the usages universally received from apostolic and unbroken tradition” – therefore, since the New Mass is not something received from apostolic and unbroken tradition, it must be done away with at once. Since it has nothing to do with apostolic and unbroken tradition, no priest must ever say it and no faithful must ever attend it. As to the “*lex orandi*” corresponding to the “*lex credendi*,” this is surely another very sound reason why the New Mass should be treated as radioactive and thrown into the dustbin of history, because the “*lex orandi*” of the New Mass is a man-centred, Freemasonic and Protestant concept of religion where the “community” is the centre of attention and the Mass is seen only in terms of a meal. Very many, perhaps the majority, who regularly attend the New Mass have ended up believing in just such a way, whereas the “*lex credendi*” of the Church since the very beginning and across the centuries down to our own unfortunate age is that the Mass is a propitiatory sacrifice, the sacrifice of Christ on calvary made present again in an unbloody manner.

Pope St. Gregory the Great, Pope St. Pius V and Pope St. Pius X have very little in common with Paul VI or John Paul II and any attempt to equate them will always be somewhat dishonest. Pope St. Gregory the Great was almost lynched by the faithful for having had the audacity to add six words to the canon (“*diesque nostros in tua pace disponas*”) whereas St. Pius V acted to suppress any rite which was not ancient and codified the Roman Missal which had already been in existence since time immemorial. He invented nothing. He did away with nothing from tradition. He imposed nothing new on anyone. He did, however, make the Roman Rite (called today the “Tridentine Mass” and wrongly identified by Benedict XVI as the “extraordinary form of the Roman rite of Mass”) universal and fixed it as the rite of Mass which all priests could say from then on in perpetuity, adding a curse to it, that if anyone in the future should dare to alter or change or destroy this rite of Mass he would “incur the wrath of Almighty God and His holy apostles Peter and Paul”. Every edition of the Roman Missal, down to the mid 20th century included St. Pius V’s bull “*Quo Primum*” containing these very words among the pages at the front, demonstrating that all of those Popes took seriously and respected this precept and the warning attached to it.

St. Pius X’s changes to the Roman missal were in the nature of altering the rank of certain feasts, principally to restore Sundays which had, over the years, increasingly given way to the many new Saints whose feast days had taken precedence. He was careful to point out that he was not making any sort of material change to the Roman rite itself or in any way violating the letter or spirit of *Quo Primum*, further demonstrating the regard in which that law was held nearly 350 years after it had been published.

(**‘Summorum Pontificum’ continued** - https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html#_ftn4)

Among the liturgical books of the Roman rite, a particular place belongs to the Roman Missal, which developed in the city of Rome and over the centuries gradually took on forms very similar to the form which it had in more recent generations.

“It was towards this same goal that succeeding Roman Pontiffs directed their energies during the subsequent centuries in order to ensure that the rites and liturgical books were brought up to date and, when necessary, clarified. From the beginning of this century they undertook a more general reform.” Such was the case with our predecessors Clement VIII, Urban VIII, Saint Pius X, Benedict XV, Pius XII and Blessed John XXIII.

In more recent times, the Second Vatican Council expressed the desire that the respect and reverence due to divine worship should be renewed and adapted to the needs of our time. In response to this desire, our predecessor Pope Paul VI in 1970 approved for the Latin Church revised and in part renewed liturgical books; translated into various languages throughout the world, these were willingly received by the bishops as well as by priests and the lay faithful. Pope John Paul II approved the third typical edition of the Roman Missal. In this way the Popes sought to ensure that “this liturgical edifice, so to speak ... reappears in new splendour in its dignity and harmony.”

In some regions, however, not a few of the faithful continued to be attached with such love and affection to the earlier liturgical forms which had deeply shaped their culture and spirit, that in 1984 Pope John Paul II, concerned for their pastoral care, through the special Indult *Quattuor Abhinc Annos* issued by the Congregation for Divine Worship, granted the faculty of using the Roman Missal published in 1962 by Blessed John XXIII. Again in 1988, John Paul II, with the Motu Proprio *Ecclesia Dei*, exhorted bishops to make broad and generous use of this faculty on behalf of all the faithful who sought it.

Given the continued requests of these members of the faithful, long deliberated upon by our predecessor John Paul II, and having listened to the views expressed by the Cardinals present at the Consistory of 23 March 2006, upon mature consideration, having invoked the Holy Spirit and with trust in God’s help, by this Apostolic Letter we decree the following:

In more recent times, the Second Vatican Council expressed the desire that the respect and reverence due to divine worship should be adapted to (“the needs of”) our own time. Since our own time is unhappily an age of dishonesty and corruption, of shallowness and vanity, of worldliness and immorality on an unprecedented scale, since “divine worship” is of its very nature universal precisely because it is ageless and not something tied down to a particular place or era but transcends the cultural zeitgeist, and since furthermore what “our time” needs or what indeed any age needs is to look outside of itself for the truth, for these reasons and many more besides this was from the start a vain “desire” and one which was always bound to be followed by destruction and chaos on a scale which any generation up to that point could never have imagined.

Not merely “in some regions” but right across the world many priests and faithful refused to go along with the destruction. The author of *Summorum Pontificum*, Benedict XVI knows very well, as did his predecessor John Paul II, that this was not some mere “attachment” (a word which implies sentimentality and irrationality) to old ways, it was for the most part a conscious and righteous rejection of what Popes Paul VI and John Paul II had done. “Attachment to earlier forms” would be a group of faithful in England in the 1940s or 50s insisting on assisting at the Sarum Rite. Such a thing would never have been permitted by any of the Popes prior to the Second Vatican Council, and rightly so. The concept of “attachment to an earlier form” is in itself a nonsense. Why did John Paul II and Benedict XVI feel the need to mischaracterise opposition to and rejection of the New Mass mere “attachment” to “earlier liturgical forms”? The answer, one suspects, is the need to maintain the lie that there was no break, no rupture, between the New Mass and the Roman Rite now known as the “Traditional Mass”. Any admission that there was a widespread rejection of the New Mass would immediately beg the question: why? And the answer is what has already been mentioned above: the New Mass is not a “more recent” and the Traditional Mass an “earlier form” of the same rite; on the contrary, the “lex orandi” of each is entirely different and mutually exclusive, man-centred versus God-centred, propitiatory sacrifice versus community meal, the one concocted by a Soviet-style committee of 1960s “experts” each in his own way the product of his age, six of them Protestants, the other made by the action of the Holy Ghost having grown imperceptibly over the course of centuries. Whereas the Roman Rite (known today as the “Traditional Mass”) had been sanctified by countless Saints and martyrs over the course of centuries, the very concept of the New Mass as we know it today had already been condemned by the Church, both by the Council of Trent (session 22) and in Pope Pius VI’s ‘Auctorem Fidei’ condemning of the pseudo synod of Pistoia, some 400 and 170 years prior respectively. It is because many priest and faithful perceived that the New Mass was not Catholic, that it was in opposition to all things Catholic and that it was moreover the most visible expression of the very great evil done by the Second Vatican Council that so many resisted it.

It is in light of this, in the context of growing opposition to the Second Vatican Council in general and the New Mass in particular, that John Paul II and Cardinal Ratzinger (later Benedict XVI) attempted to undermine that opposition. By the mid 1980s it was clear to anyone who had been paying attention that the New Mass, with its new ‘lex orandi’ was bringing about a new ‘lex credendi’ in its wake. John Paul II’s attempt at diffusing opposition to the New Mass was therefore to promise the faithful to be allowed to observe the old ‘lex orandi’ provided they agreed in principle to the new ‘lex credendi.’ Some fell for the ruse; thankfully, many didn’t. It remains to point out that it was less “concern for the pastoral care” of souls who were “attached...to the earlier liturgical forms” and more concern to undermine a growing movement of opposition to the Council.

(‘**Summorum Pontificum**’ continued - https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html#_ftn4)

Art 1. The Roman Missal promulgated by Pope Paul VI is the ordinary expression of the *lex orandi* (rule of prayer) of the Catholic Church of the Latin rite. The Roman Missal promulgated by Saint Pius V and revised by Blessed John XXIII is nonetheless to be considered an extraordinary expression of the same *lex orandi* of the Church and duly honoured for its venerable and ancient usage. These two expressions of the Church’s *lex orandi* will in no way lead to a division in the Church’s *lex credendi* (rule of faith); for they are two usages of the one Roman rite.

It is therefore permitted to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal, which was promulgated by Blessed John XXIII in 1962 and never abrogated, as an extraordinary form of the Church’s Liturgy. The conditions for the use of this Missal laid down by the previous documents *Quattuor Abhinc Annos* and *Ecclesia Dei* are now replaced as follows:

Art. 2. In Masses celebrated without a congregation, any Catholic priest of the Latin rite, whether secular or regular, may use either the Roman Missal published in 1962 by Blessed Pope John XXIII or the Roman Missal promulgated in 1970 by Pope Paul VI, and may do so on any day, with the exception of the Easter Triduum. For such a celebration with either Missal, the priest needs no permission from the Apostolic See or from his own Ordinary.

Art. 3. If communities of Institutes of Consecrated Life and Societies of Apostolic Life, whether of pontifical or diocesan right, wish to celebrate the conventual or community Mass in their own oratories according to the 1962 edition of the Roman Missal, they are permitted to do so. If an individual community or an entire Institute or Society wishes to have such celebrations frequently, habitually or permanently, the matter is to be decided by the Major Superiors according to the norm of law and their particular laws and statutes.

Art. 1 – The “Roman Missal” promulgated by Pope Paul VI is not “the ordinary expression of the *lex orandi* of the Catholic Church.” Indeed it is not in any sense “ordinary” nor is it an “expression” of the Church’s prayer in any sense at all. Even the title “Roman Missal” is misleading since the Missal of Paul VI has very little real connection with the city of Rome, it did not grow organically from among the clergy or people or churches of Rome but was, as it were, a laboratory test-tube born “genetically modified” creature, born in a committee room behind closed doors and imposed tyrannically with threats and punishments. It is moreover an expression of religious ideas and doctrines which are non-Catholic and which also have no connection whatever to Rome. Finally, as has been seen, the rite of Mass codified by St. Pius V in 1570 and known today as the “Traditional Mass” is the real “Roman Missal.” By using this title then, the Missal of Paul VI is guilty of imposture as well as deceit.

The Roman Missal promulgated by Pope St. Pius V was, as has been said already, a codification, a tidying-up of what had already existed for many centuries since the earliest days of the Church and went on to be the Rite of Mass used by the vast majority of priests including many thousands of Saints, right up until the Second Vatican Council, during all of which time it was understood to be the Missal which every Catholic priest had the right to use and which could never be substantially or materially altered or replaced. By referring to it as “extraordinary” this document is therefore guilty of a deceit which no Catholic ought ever to accept. Even more deceitful is the statement that the two rites, the Roman rite codified by St. Pius V in 1570 and the “New Mass” of Paul VI are “two usages of the one Roman rite,” that they both express “the Church’s *lex orandi*” and that there can never be as a result “a division in the Church’s *lex credendi*.”

To talk about it being “permitted” to celebrate the Mass according to the Roman Missal (known today as the “Traditional Mass”) makes no sense, since every priest always had permission to use this missal and one does not ask permission to do what could never have been forbidden. Equally, it makes no sense to talk of “conditions for the use of this Missal” as Article 2 onwards does, because conditions are attached to a permission, they cannot be attached to something which was never forbidden. The same applies to the words “never abrogated” – if the Roman Missal codified by St Pius V was never abrogated, how then can “permission” be given for its use? How can “conditions” be attached to its use? How can its use be not allowed in some circumstances (as we shall see in Article 2 onwards)? What we have here is further evidence of deceit.

Art. 2 – The question of “Mass celebrated without a congregation” is a pertinent one since this is something for which the New Mass appears not to have been designed, indeed the habitual concelebrations involving several priests which take place at the New Mass attest to this, as do the many side altars which can be found standing unused and derelict all over the world in the Cathedrals and larger churches built before the Council. It is even reported by one Benedictine Abbot that when asked what the New Mass would mean for a large abbey church, Archbishop Bugnini, the principal architect of Paul VI’s missal, replied that “we hadn’t considered that.”

It is also worth noting in passing that permission is given here for the use of the “never abrogated” Roman Missal “except for the Easter Triduum,” for which the permission of the local bishop or Rome itself is required. Why or how this can be, is never explained.

Art. 3 – As with Art. 2 above, “communities” of religious are fine to have the occasional community Mass said according to the Roman Missal which every priest has the right to use and which was “never abrogated.” But if it becomes a regular, a habitual or even a “frequent” thing, then they need permission!

(‘**Summorum Pontificum**’ continued - https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html#_ftn4)

Art. 4. The celebrations of Holy Mass mentioned above in Art. 2 may be attended also by members of the lay faithful who spontaneously request to do so, with respect for the requirements of law.

Art. 5, §1 In parishes where a group of the faithful attached to the previous liturgical tradition stably exists, the parish priest should willingly accede to their requests to celebrate Holy Mass according to the rite of the 1962 Roman Missal. He should ensure that the good of these members of the faithful is harmonized with the ordinary pastoral care of the parish, under the governance of the bishop in accordance with Canon 392, avoiding discord and favouring the unity of the whole Church.

§2 Celebration according to the Missal of Blessed John XXIII can take place on weekdays; on Sundays and feast days, however, such a celebration may also take place.

§3 For those faithful or priests who request it, the pastor should allow celebrations in this extraordinary form also in special circumstances such as marriages, funerals or occasional celebrations, e.g. pilgrimages.

§4 Priests using the Missal of Blessed John XXIII must be qualified (idonei) and not prevented by law.

§5 In churches other than parish or conventual churches, it is for the rector of the church to grant the above permission.

Art. 6. In Masses with a congregation celebrated according to the Missal of Blessed John XXIII, the readings may be proclaimed also in the vernacular, using editions approved by the Apostolic See.

Art. 7. If a group of the lay faithful, as mentioned in Art. 5, §1, has not been granted its requests by the parish priest, it should inform the diocesan bishop. The bishop is earnestly requested to satisfy their desire. If he does not wish to provide for such celebration, the matter should be referred to the Pontifical Commission Ecclesia Dei.

Art.4 – These masses “may be attended” by the faithful. This is provided that they “request to do so” and is “with respect for the requirements of law.” If the faithful were able to attend Mass using this missal from before the time of St. Gregory the Great until four centuries after St. Pius V without asking permission, why do they need to ask permission now? Does this look like the “freeing of the Mass” for the faithful? There is no mention of the faithful being given permission to attend the Mass of Paul VI if they “request to do so.”

Art. 5, §1 – A parish priest can go ahead and offer the Traditional Mass, but only provided that some of his faithful are asking for it. And provided that it’s a “group,” not just one or two. And not just a group, but one which “exists stably”. ...and even then, he doesn’t have to, he only “may”. If he does this, he has to harmonise these faithful with the “ordinary pastoral care of the parish ... under the governance of the bishop” and “avoiding discord.” It seems to be assumed that the discord could not be on the part of those who believe and practice the innovations and errors of the Council, which in turn seems to suggest that it is these faithful who are “attached” to the old missal who must be made to be “harmonised” with the conciliar agenda and not the conciliar liberals who will be “harmonised” with the age-old teaching and practice of the Church.

§2 – The use of this missal can take place on feast days and Sundays as well as week days.

§3 – The “pastor” “should allow” the use of this “extraordinary form” for special occasions such as weddings, funerals or pilgrimages. Use of the word “should” would seem to imply advice which he is free to reject at leisure, i.e. he “should” allow it, but perhaps he won’t, and that is entirely up to him.

§4 – The priest using this missal must be “qualified” and not prevented by law. The exact purpose and meaning of this statement is not entirely clear.

§5 – It is for the rector of a church to grant permission. Note that this confirms once again that the Roman Missal is still being treated as though it were something which requires “permission” to be “granted” and leaves the matter in the hands of conciliar parish priests and rectors, the vast majority of whom are modernists who have no time for Catholic Tradition. Is this really the “freeing” of the Traditional Mass?

Art. 6 – At these Masses, readings can still be “proclaimed” (Yuck!) in the vernacular, something which neither the 1962 missal nor any of its previous editions provides for, meaning that this appears to be a covert attempt to “Novus-Ordise” the Traditional Mass. And yes, that certainly was already happening in places – the point is, why would this document make specific mention of it?

Art. 7 – When “a group” of the faithful ask the parish priest for “the extraordinary form,” he can refuse offhand. The matter then goes to the local bishop, but notice that the onus is on the faithful to take the matter to the bishop and try to get him to take an interest. The bishop is “earnestly requested” to satisfy their desire – words which look impressive but have no legal force, meaning that the local bishop (who in all likelihood will also be a modernist who hates Catholic Tradition every bit as much as the priest who first refused the request) can simply ignore *Summorum Pontificum*’s “earnest” request and decide to do nothing. In which case, we are informed, the matter “should be referred” (by whom? By the faithful again, presumably?) to the “Pontifical Commission *Ecclesia Dei*,” an organisation which is also run by modernists who see their job as reducing Traditionalist enclaves and bringing them to an acceptance of the Second Vatican Council’s teaching. And all this for something which was “never abrogated”!

(‘Summorum Pontificum’ continued - https://www.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20070707_summorum-pontificum.html#_ftn4)

Art. 8. A bishop who wishes to provide for such requests of the lay faithful, but is prevented by various reasons from doing so, can refer the matter to the Pontifical Commission Ecclesia Dei, which will offer him counsel and assistance.

Art. 9, §1 The parish priest, after careful consideration, can also grant permission to use the older ritual in the administration of the sacraments of Baptism, Marriage, Penance and Anointing of the Sick, if advantageous for the good of souls.

§2 Ordinaries are granted the faculty of celebrating the sacrament of Confirmation using the old Roman Pontifical, if advantageous for the good of souls.

§3 Ordained clerics may also use the Roman Breviary promulgated in 1962 by Blessed John XXIII.

Art. 10. The local Ordinary, should he judge it opportune, may erect a personal parish in accordance with the norm of Canon 518 for celebrations according to the older form of the Roman rite, or appoint a rector or chaplain, with respect for the requirements of law.

Art. 11. The Pontifical Commission Ecclesia Dei, established in 1988 by Pope John Paul II, continues to exercise its function. The Commission is to have the form, duties and regulations that the Roman Pontiff will choose to assign to it.

Art. 12. The same Commission, in addition to the faculties which it presently enjoys, will exercise the authority of the Holy See in ensuring the observance and application of these norms.

We order that all that we have decreed in this Apostolic Letter given Motu Proprio take effect and be observed from the fourteenth day of September, the Feast of the Exaltation of the Holy Cross, in the present year, all things to the contrary notwithstanding.

Given in Rome, at Saint Peter’s, on the seventh day of July in the year of the Lord 2007, the third of our Pontificate.

BENEDICTUS PP. XVI

Art. 8 – If it should happen that the bishop does wish to provide the faithful with a Mass said using the Roman Missal codified by St Pius V and in use for centuries by countless thousands of Saints, the one which every priest has the right to use, the destruction or alteration of which is anathematised by the Council of Trent, the one which was “never abrogated” - then he too can refer the matter to the “Pontifical Commission Ecclesia Dei” if he finds that he is “prevented by various reasons from doing so.” What these “various reasons” might be which “prevent” the bishop from providing an “extraordinary form” Mass in his own diocese, is anybody’s guess. Could it be that there are dioceses comprised entirely of priests who flat-out refuse to use the Roman Missal for saying Mass? And yet it is always the Traditionalists who are treated as disobedient, discordant trouble-makers by conciliar Rome.

If, as was stated earlier in the document, the Roman Missal of all time and Paul VI’s 1960s test-tube baby were both part of the same rite (albeit the latter is supposedly the superior of the two!) and were in no way in opposition to one another, and if, as also stated earlier in this document, Traditionalists are merely “attached” to “earlier liturgical forms” and what we have is not a question of two totally incompatible ideas or religions which are mutually exclusive, then it simply wouldn’t do to admit in an official Vatican document from the pen of the Holy Father no less, that there exists the sort of visceral hatred for the Roman Missal on the part of a great many clergy, of the sort which almost every layman who attends the Traditional Mass will have encountered at least once during his lifetime. Hence it must be swept under the rug and alluded to enigmatically as “various reasons.” That would seem to be one credible explanation, but perhaps there is another.

Art. 9 – §1 What has been said above concerning the missal used for Mass is here applied to many of the other sacraments too. Here we are told that the parish priest “can also grant” (which equally means that he “can” decide not to, for any reason or none) “permission to use the older ritual in the administration of the sacraments of Baptism, Marriage, Penance and “Anointing of the Sick” (which is the modernist term for Extreme Unction). This is if it is “advantageous for the good of souls.” How could it not be advantageous for the good of souls? Given that we are talking about the sacraments as they were administered in the Church for century after century, from the very earliest times down to our own unhappy age, administered both by and to countless thousands of Saints, what would have been the result had the use of these rites not been “advantageous for the good of souls”..? Once again, we are witnessing a subtle deception. The sacraments administered according to the Traditional rites are beyond question, their record and provenance speaks for itself. What really ought to be being questioned but is not, is whether the new, 1960s test-tube rites are “advantageous for the good of souls.” Based on a mere half century of experience already, the answer must surely be a resounding “no,” but this question is never asked. The unspoken assumption throughout is that the man-made, man-centred, un-Catholic rites concocted during the pontificates of Paul VI and John Paul II are “ordinary,” “normal” and need no explanation or defence, and that it is the rites in use for centuries since the earliest days of the Church which are somehow suspect and whose use must be justified and may be arbitrarily forbidden.

§2 The bishop of a diocese can do confirmations using “the old Roman Pontifical” which, as with the Mass, really means nothing less than the one which was in use since the earliest days of the Church before it was replaced by a new man-made, test-tube rite in which anything which too strongly signifies the Catholic Faith has been watered-down if not flatly contradicted. Again, the bishop may do this, we are told, “if he judges it advantageous for the good of souls.” Once again we must ask – how could it possibly *not* be advantageous for the good of souls? Perhaps this qualifier is there simply as a means of allowing a local bishop to refuse without the need to explain himself.

§3 “Ordained clerics” – which in the conciliar church means deacons and up, since they have attempted to abolish minor orders altogether – may use the 1962 breviary. One wonders what the significance of this is supposed to be: surely most Novus Ordo priests don’t bother saying the breviary anyway and the conciliar church appears to place no great emphasis on it.

Art. 10 – The local bishop can erect a “museum of how things used to be: let’s pretend it’s still the 1950s” type parish in his diocese if he “should judge it opportune.” The question of whether or not it is judged “opportune” historically has meant that if there was Mass centre of the Society of St Pius X or some other Traditionalists beyond his direct control, then it was judged “opportune”; and if there was not, then it was not.

Art. 11 & 12 – “The Pontifical Commission Ecclesia Dei, established in 1988 by John Paul II, is to continue to exercise its function.” One might wonder how that could possibly be if this document had represented “the freeing of the Traditional Mass” as some have claimed. If the Traditional Mass had really been “freed” (and already, to talk in such terms is to fundamentally misunderstand the question), then what would be the purpose or “function” of “the Pontifical Commission Ecclesia Dei” and why would it “continue to exercise” it? In 1988 Pope John Paul II stated that he was setting it up to help any priests and faithful who were “still attached” to the old ways to avoid “schism.” Many suspected, and events soon showed, that what this meant in practice was that its purpose was to disarm Traditionalists of their opposition to the Council’s modernism by giving them a reason to act selfishly, by throwing them some scraps from the table to guard jealously. They would henceforth be allowed to have their pretend 1950s Mass provided they were careful never to criticise the local modernist bishop, the local modernist nuns, the local modernist priests or indeed any of the modernist abominations which they observed all about them. At the same time, by ensuring that “safe” Tridentine Mass centres could usually be found not far from those of genuine Traditionalists, it ensured that there would be an alternative to lure in unsuspecting souls who might otherwise have fallen into the hands of genuine Traditionalists such as the chapels and Mass centres set up by the priests of Archbishop Lefebvre. Thus its purpose was also to attempt to slow down the growth of opposition to the Second Vatican Council.

Summary

In his *motu proprio* ‘Summorum Pontificum’ of 2007, Pope Benedict XVI told the whole world that:

- the New Mass and the Traditional Mass are not two different rites but “are two usages of the one Roman rite.”
- However the Missal of Paul VI is the superior of the two, since it is the “ordinary expression” of the Church’s prayer, whereas the Traditional Mass is only “extraordinary.” No evidence is offered for this ridiculous and outrageous claim, however.
- The Traditional Roman missal *may* be used, but only under certain conditions both in principle and in practice. A “stable group” of faithful have to ask for it; the parish priest or rector has to agree, or failing him the local bishop, or failing him, the Pontifical Commission Ecclesia Dei, and it will be up to the faithful to persuade these to “permit” them what really is theirs by right. Even if it is allowed by the parish priest or the local bishop, this “extraordinary form” Mass must be made to “harmonise” with the rest of the parish and diocese. The Epistle and Gospel at this Mass can be in the vernacular, despite this not being in keeping with the Missal of 1962 or earlier, but something introduced later.

- Other sacraments can be done using the age-old Catholic rites, instead of the poisonous modernist rites, but only if the local modernist bishop thinks that it is in the interests “of the good of souls” to do so.
- The “Pontifical Commission *Ecclesia Dei*,” set up by John Paul II to perpetuate the myth of a supposed “Traditionalist schism” and to reduce opposition to the modernism of the Second Vatican Council by luring-in erstwhile Traditionalists, rewarding them with the use of the Roman Missal of St. Pius V in exchange for their dropping all opposition to the Council, is to continue to exist and to “exercise its function” exactly as it had done before.

Does this sound like the Traditional Mass being “reinstated ... in its right”?

Source: https://www.vatican.va/content/benedict-xvi/en/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi.html

**Extracts from
Benedict XVI’s Apostolic Letter to the world’s bishops
Concerning the *motu proprio* ‘Summorum Pontificum’**

“My Dear Brother Bishops,

...there is the fear that the document [‘*Summorum Pontificum*’] detracts from the authority of the Second Vatican Council, one of whose essential decisions – the liturgical reform – is being called into question. This fear is unfounded.”

[...]

“The two forms of the usage of the Roman Rite can be mutually enriching: new Saints and some of the new Prefaces can and should be inserted in the old Missal. The “*Ecclesia Dei*” Commission, in contact with various bodies devoted to the *usus antiquior* [older usage], will study the practical possibilities in this regard. The celebration of the Mass according to the Missal of Paul VI will be able to demonstrate, more powerfully than has been the case hitherto, the sacrality which attracts many people to the former usage.”

[...]

“There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. ... Needless to say, in order to experience full communion, the priests of the communities adhering to the former usage cannot, as a matter of principle, exclude celebrating according to the new books. The total exclusion of the new rite would not in fact be consistent with the recognition of its value and holiness.”

[...]

“In conclusion, dear Brothers, I very much wish to stress that these new norms do not in any way lessen your own authority and responsibility, either for the liturgy or for the pastoral care of your faithful. Each Bishop, in fact, is the moderator of the liturgy in his own Diocese.”

Given at Saint Peter’s, 7 July 2007

BENEDICTUS PP. XVI

...and in light of our examination of 'Summorum Pontificum,' we must also finish by asking:

'Is Traditionis Custodes Really So Bad?'

Source: https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html



**APOSTOLIC LETTER ISSUED "MOTU PROPRIO"
BY THE SUPREME PONTIFF FRANCIS
«TRADITIONIS CUSTODES»
On the Use of the Roman Liturgy
Prior to the Reform of 1970**

Official translation [sic]

[...]

Art. 1. The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

Art. 2. It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him, to regulate the liturgical celebrations of his diocese. Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.

Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:

§ 1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs;

§ 2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);

§ 3. to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962. In these celebrations the readings are proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences;

§ 4. to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the Missale Romanum antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;

§ 5. to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;

§ 6. to take care not to authorize the establishment of new groups.

Commentary on ‘*Traditionis Custodes*’

Art. 1 - This is a direct contradiction of *Summorum Pontificum* which has both the New Mass and the Traditional Mass as “expressions” (albeit “ordinary” and “extraordinary”) of the “lex orandi of the Roman Rite.” Benedict XVI’s claim that there was no contradiction between the New Mass and the Traditional Mass, was untrue, as was his claim that they both belonged to the same rite. This is, then, somewhat more consistent; if one takes “Roman Rite” to mean “conciliar church” then it is even true. Where both Benedict XVI and Francis are wrong is in assuming that the phrase “Roman Rite” can ever mean what it has always meant, the rite of Mass which began in Rome in the days of the Apostles, was given to the whole Church by St Pius V and is today known as the Traditional Mass.

Art. 2 - This is no different to what Benedict XVI provided for in practice in *Summorum Pontificum* or what he says explicitly in the letter which accompanied it.

Art. 3, § 1. - This was already the concern of diocesan bishops, as it was also the concern of Benedict XVI too, as his letter to the bishops accompanying *Summorum Pontificum* shows. In effect, Francis is being honest and candid and is doing everyone a favour by spelling it out openly. Given that the then- Superior General of the SSPX felt the need to declare that his Priestly Fraternity recognised “the validity of the sacrifice of the Mass celebrated ... according to the rites ... legitimately promulgated by Paul VI and John Paul II” as part of a bid for acceptance by modernist Rome in 2012, this can hardly come as a surprise. Why would the same modernist Rome which foisted the New Mass upon the world and tried so hard to completely suppress the Traditional Roman Rite allow priests or faithful the “permission” for that same Traditional Roman Rite unless it was as a way to ensure that potential opposition to the Second Vatican Council and the New Mass would thereby be prevented?

§ 2. - Officially approved Tridentine Masses (approved, let’s be honest, by the enemies of the Tridentine Mass) were always in effect “holding pens,” “containment facilities” to try to stop the spread of the Traditionalist disease, lest it should undermine the conciliar “new spring-time”. Here again, we see this spelt out more honestly and candidly. Thank you, Francis.

§ 3. - The local bishop saying when and where it can take place is really nothing new and no different to *Summorum Pontificum*. Even the idea of vernacular “readings” (i.e. Epistle and Gospel) was already present in *Summorum Pontificum*, though perhaps less forcefully.

§ 4. - *Summorum Pontificum* said that the priest had to be “qualified” and “not forbidden by law.” The emphasis on the priest having “pastoral and spiritual care” of the faithful is perhaps something new, but it is not clear what its significance ought to be. Were there many priests using the Traditional Roman missal who did not have any spiritual care for the faithful attending their Masses? That the priest should have a “sense of ecclesial communion” appears little different to the requirement that the priest ensure that the good of the faithful is “harmonized with the ordinary pastoral care of the parish” (‘*Summorum Pontificum*’ Art.5,§1).

§ 5. - This appears to be a subtle encouragement to bishops to close “pretend 1950s” parishes if they feel like it; at any rate, it might provide them with a pretext for doing so.

§ 6. - “The bishop of the diocese [is] ... to take care not to authorise the establishment of new groups.” This is startling for its candour as it is for its brevity. Here we see the agenda: less to undo anything begun under *Summorum Pontificum* than to make sure no new groups begin; Francis is not going to wind the clock back to before 2007, but he does want to freeze time in 2021 and not see the Traditional Mass spread any further. Given how many bishops are total modernists who hate the Traditional Mass, in many cases this will make no difference to how things already were in practice. The majority of conciliar bishops hardly need telling!

(‘Traditionis Custodes’ continued - https://www.vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html)

Art. 4. Priests ordained after the publication of the present Motu Proprio, who wish to celebrate using the Missale Romanum of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.

Art. 5. Priests who already celebrate according to the Missale Romanum of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty.

Art. 6. Institutes of consecrated life and Societies of apostolic life, erected by the Pontifical Commission Ecclesia Dei, fall under the competence of the Congregation for Institutes of Consecrated Life and Societies for [sic] Apostolic Life.

Art. 7. The Congregation for Divine Worship and the Discipline of the Sacraments and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, for matters of their particular competence, exercise the authority of the Holy See with respect to the observance of these provisions.

Art. 8. Previous norms, instructions, permissions, and customs that do not conform to the provisions of the present Motu Proprio are abrogated.

Everything that I have declared in this Apostolic Letter in the form of Motu Proprio, I order to be observed in all its parts, anything else to the contrary notwithstanding, even if worthy of particular mention, and I establish that it be promulgated by way of publication in “L’Osservatore Romano”, entering immediately in force and, subsequently, that it be published in the official Commentary of the Holy See, Acta Apostolicae Sedis.

Given at Rome, at Saint John Lateran, on 16 July 2021, the liturgical Memorial of Our Lady of Mount Carmel, in the ninth year of Our Pontificate.

Francis



“Furthermore, by these presents and by virtue of Our Apostolic authority, We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgment or censure, and may be freely and lawfully used. ... We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and this present Constitution can never be revoked or modified, but shall forever remain valid and have the force of law...”

[...]

“Therefore, no one whosoever is permitted to alter this notice of Our permission ... Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.”

- Pope St. Pius V, *Quo Primum Tempore*, 1570

Art. 4 & 5 - Priests ordained from now on will have to have the permission of their bishop to say the Traditional Mass, and priests who were already saying it will have to ask permission to continue saying it. This at first glance appears to be a restriction, especially in practice, and it may turn out to be so, or it may turn out not to make that much difference. Time will tell. Either way, as mentioned already, the diocesan bishop was always going to have the last say, and here we see that he still does, the only real difference being that he is told to “consult the Apostolic See” first.

Art. 6 & 7 - This appears to make the Pontifical Commission Ecclesia Dei subordinate to other Vatican departments such as the Congregation for Divine Worship or the Congregation for Consecrated Life and Societies of Apostolic Life. What difference this will make in practice remains to be seen, but it is in keeping with the rest of the document. The statement that these departments “exercise the authority of the Holy See” seems at first glance a little superfluous: why does this need to be said? It is almost in anticipation of some sort of dispute.

Art. 8 - This document replaces previous documents. Nothing surprising here, *Summorum Pontificum* said the same thing.

Summary

Is this document in some sense “bad”? Absolutely. Is it “really so bad”..? That depends on who you’ve been listening to - it is perhaps not as bad as some might have been led to believe.

It encourages local diocesan bishops to show ‘Traditional Mass Communities’ who is boss and in general it represents a contraction of the relative ease for a priest to decide to start saying the Traditional Mass. As time passes, this may well translate into a contraction of the ease with which the faithful can assist at an “approved” Traditional Mass. On the other hand, it does not represent “banning the Tridentine Mass” or anything equally sensational. It is perhaps two steps forward and one step back - but what is worth noting is what *Summorum Pontificum* and ‘Traditionis Custodes’ agree on, things where they *do not* differ.

It is perhaps worth reminding ourselves however that one of our main objections to *Summorum Pontificum* was the fact that, whatever else may be said about it, it still treated the Traditional Mass as something unusual and potentially dangerous, something requiring permission. Here we see Pope Francis appearing to take steps to make that same permission generally harder to obtain. It might occur to some that the most useful response to this would be not to waste time bemoaning the fact that a fictitious “permission” has been somewhat restricted, but to insist once again that the Traditional Roman Missal, which had already been in use for the best part of fifteen centuries when Pope St Pius V gave it to the whole Church, needs no permission. Seen this way, any harm done by ‘Traditionis Custodes’ is in a sense a fruit of the lies contained in *Summorum Pontificum* - once the false idea that the Traditional Mass needs permission has been accepted in principle and has taken root, that permission can then be contracted and made harder to gain, which is what we see happening here. Plenty of well-meaning people who accepted *Summorum Pontificum* wholesale and ought to have known better will perhaps have cause to regret their having done so.

Finally, while we are at it, this is surely also the right time to remind everyone that, far from the Traditional Roman Rite requiring permission and special conditions, it is the New Mass which is radioactive and which ought to require permission; or rather, it ought to require a permission which is impossible to come by and is never granted; it ought to be banned in perpetuity on penalty of excommunication. It is the New Mass which has no legitimacy whatever, is not a Catholic rite, does not allow grace to pass and should never be used by any priest nor actively assisted at by any faithful. But who is still saying that these days?!

Is ‘Quo Primum’ Still In Force?

“But *Quo Primum* doesn’t apply any longer does it?”

“*Quo Primum* may have been binding back then, but it isn’t binding on us today!”

“No Pope can bind his successor, therefore *Quo Primum* isn’t binding!”

There was a time when every Traditionalist knew that permission was not necessary for the Tridentine Mass, and that is still the case amongst some Traditionalists even today! Most Novus Ordo Catholics don’t know much about the question one way or the other, if they have even heard of the Tridentine Mass at all. Try arguing the point with an intelligent defender of the legitimacy of the New Mass, however, and one will not infrequently run up against such arguments as those above. The first time one encounters it, it can sound superficially plausible. And yet it isn’t true. *Quo Primum* is still binding, long after St Pius V has gone to his eternal reward, it is still in force and it can be appealed-to even today. Here’s why:

1. St. Pius V himself thought so. Take a look at the exact wording used in *Quo Primum*. The reader will note the Pius V himself says that: “this present constitution can never be revoked or modified, but shall remain forever valid and have the force of law.” Forever. That means... forever. That would include today. Thus, to claim that *Quo Primum* is no longer valid or binding today, that it does not have the force of law, one must maintain that St Pius V got it wrong, and pretty seriously wrong on a matter of serious import with serious consequences. And that raises its own questions: if it is so obviously the case that no Pope can bind his successors ever, on anything, why on earth would St Pius V have written such a thing in the first place?

2. St. Pius V’s canonisation. It is worth recalling that the author is Pope Saint Pius V, who until the year 1954 was the last canonised Pope and the only Pope to have been canonised since Celestine V who died in 1294. In 1954 St. Pius X was canonised, but that still leaves a gap of nearly 350 years between the two of them, three-and-a-bit centuries during which the many Popes not canonised are nonetheless regarded today as having been generally “good” Popes (Pius IX, for instance). It is worth reflecting also that Pius V’s beatification (1672) and his canonisation (1712) were surely an implicit approval of all he had done, including *Quo Primum* with its claim that it can never be modified or revoked but remains in force forever.

3. Every one of Pius V’s successors until Paul VI thought so. Even John XXIII. This remarkable fact is attested by every subsequent edition of the Roman missal (we are talking about an altar missal, not the small missals for the laity, which are a fairly recent thing) which always included in the front pages a copy of the entire text of *Quo Primum*. Even John XXIII’s 1962 edition of the Roman Missal includes it.

This, together with the fact that the only changes made during all that time were relatively minor and superficial, that the Popes who came after St Pius V were careful never to make any substantial change to the Roman Missal, careful in other words always to respect *Quo Primum*, surely can only confirm that they all took *Quo Primum* as binding and still in force. St. Pius X himself, in making some alterations to the ranking of feast days in the calendar (*Divino Afflatu*, 1911 and *Abhinc Duos Annos*, 1913), was careful to point out that his “change” was only due to the greater number of recently canonised Saints’ feast days crowding out the Sundays, that he was restoring Sundays “to their rightful place” meaning

that his changes were apparent rather than substantial. Why would a Pope feel the need to say this if he is free to do as he sees fit? Why would he show us how he is not violating *Quo Primum* if he did not consider himself bound by it?

4. The object of Quo Primum was not a purely legal or disciplinary matter. If it were, then yes, in all likelihood the successors of St Pius V would not have felt bound by it. But what we are dealing with here, the object of this decree, is not merely a question of rules and regulations which can change with the times, but the Mass which is timeless and therefore cannot. Furthermore, it is perhaps worth pointing out that:

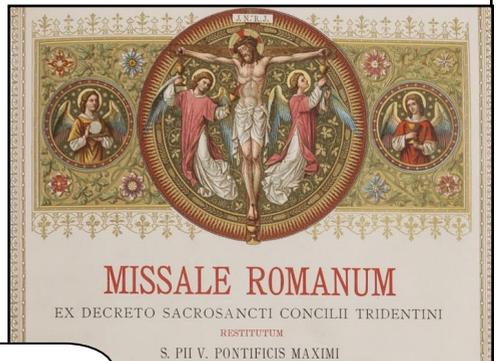
5. Quo Primum was mandated by the Council of Trent. It was not something done on a mere whim, or merely at the discretion of a given Pope. The Traditional Mass is in fact called the “Tridentine” Mass precisely because it is the Mass of the Council of Trent, and not of one random Pope among many. At the start of *Quo Primum* itself, St Pius V makes clear that what follows is in obedience to a the Council of Trent, that he has been “charged with revision of the sacred books,” by “decrees of the Sacred Council of Trent.” The very title page of Roman Missal itself attributes the missal to the Council of Trent: “*Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum*” (“The Roman Missal, restored by decree of the holy Council of Trent”), something which did not change with successive revisions, but can be found in each edition all the way up to and including the missal of 1962. Finally, when one sees the Council of Trent (specifically Session VII, Canon XIII) forbidding the changing of the Traditional Rites and thereby forbidding, in effect, the abolition of *Quo Primum* “by any pastor whomsoever he be” (which would include a future Pope), one sees that even the prohibition at the end of *Quo Primum* is merely a restatement of the Council of Trent.

“If any one saith that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the sacraments, may be despised, or without sin omitted at pleasure by the ministers, or be changed into other new ones by any pastor of the churches whomsoever he be, let him be anathema.”

(Council of Trent, Session VII, canon XIII)

The question, then, is not merely whether one sixteenth-century Pope can bind his successors, but whether or not the will of the Council of Trent can bind St Pius V’s successors. He obeyed Trent by codifying the Roman Missal and giving it to the world - are not his successors bound to be similarly obedient to the Council of Trent? Surely there can be no question.

6. Quo Primum does not propagate a novelty. Underlying the contention by some that *Quo Primum* is no longer in force because a Pope cannot bind his successors, one will often discover a misapprehension about the nature of *Quo Primum* and the Tridentine Mass. Paul VI published a missal which is “his” missal. St Pius V did nothing of the sort. Prosper Guéranger, Adrian Fortescue and many others demonstrate that the Tridentine Mass already existed long before the Council of Trent and had been in use in Rome since the very earliest days of the Church. What is being done in *Quo Primum*, then, is not the propagation of something new but rather the guarding and protecting of something ancient and venerable. What binds St Pius V’s successors is therefore the force of Tradition and not merely that of any old Papal bull.



‘Auctorem Fidei’ condemns the Novus Ordo

Summary

Besides much else, the following teachings of the pseudo synod of Pistoia are explicitly condemned by Pius VI in *Auctorem Fidei*. Does any of this sound familiar..?

- That the liturgy should be brought back to a greater simplicity of rites, that it should be in the vernacular language, that all the prayers should be said in a loud voice.
- That there should be only one altar in each church, and no side altars.
- That flowers should not be placed on the altar.
- That reliquaries containing sacred relics should not be placed on the altar.
- That no Masses should be said with only the celebrant present.
- That no Masses should be said where only the celebrant communicates.
- That diocesan bishops should transfer Holy Days of Obligation and major feast days throughout the year to the nearest Sunday.
- That candidates for ordination be ordained straight to the diaconate and priesthood without receiving any of the minor orders.
- That it is “shameful” for a priest to be offered a stipend for saying Mass or “stole fees” for other sacraments (baptism, matrimony, etc.)
- That a priest cannot offer Mass for a particular intention or apply its fruits to a particular person or cause.
- That devotion to the Sacred Heart is a dangerous and erroneous novelty.
- That for specific indulgences to be attached by the Church to specific prayers, pious salutations, external acts etc. is “superstitious” and ought not to be done.
- That indulgences cannot be applied to the Holy Souls in Purgatory.
- That there should not be any kind of cult or particular devotion among the faithful to particular images, and that images of the Blessed Virgin Mary should not be distinguished with a particular title or name.

How did Pius VI’s Successors View *Auctorem Fidei*?

“Venerable Brethren, the principles from which these [modernist] doctrines spring have been solemnly condemned by Our predecessor, Pius VI, in his Apostolic Constitution *Auctorem Fidei*.”

- St. Pius X, *Pascendi Dominici Gregis*

“While these men were shamefully straying in their thoughts, they proposed to fall upon the errors condemned by the Church in proposition 78 of the constitution *Auctorem Fidei*, published by Our predecessor, Pius VI on August 28, 1794.”

- Gregory XVI, *Quo Graviora*

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

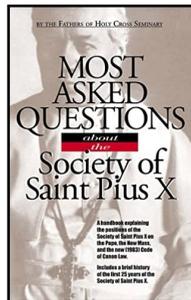
O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

This extract from the book 'Most Asked Questions about the Society of St Pius X' (Angelus Press, 1997) appeared in the January 2002 British district newsletter.

“What are we to think of the Society of St Peter?”

Since the introduction of the new sacramental rites, Rome has allowed no Society or Congregation exclusive use of the older rites. Then, on June 30, 1988, Archbishop Lefebvre consecrated four bishops to ensure the survival of the traditional priesthood and sacraments, and especially of the traditional Latin Mass. Suddenly, within two days, Pope John Paul II recognised the “rightful aspirations” (for these things) of those who wouldn’t support Archbishop Lefebvre’s stance, and offered to give them what he had always refused to give the Archbishop. A dozen or so priests of the Society of St Pius X accepted this “good will” and broke away to found the Society of St Peter.



The Society of Saint Peter is founded upon more than questionable principles for the following reasons:

(i) It accepts that the conciliar Church has the power:

- to take away the Mass of all time (that the Novus Ordo Missae is not another form of this),
- to grant it to those only who accept the same conciliar Church’s novel orientations (in life, belief, structures),
- to declare non-Catholic those who deny this by word or deed, and,
- to profess itself in a certain way in communion with anyone calling themselves “Christian”, and yet to declare itself out of communion with Catholics whose sole crime is wanting to remain Catholic.

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

- they reject the Novus Ordo Missae only because it is not their “spirituality” and claim the traditional Latin Mass only in virtue of their “charism” acknowledged them by the Pope,
- they seek to ingratiate themselves with the local bishops, praising them for the least sign of Catholic spirit and keeping quiet on their modernist deviations, even though by so doing they end up encouraging them along their wrong path, and note, for example, the Society of Saint Peter’s whole-hearted acceptance of the Catechism of the Catholic Church, acceptance of Novus Ordo professors in their seminaries, and blanket acceptance of Vatican II’s orthodoxy. They are therefore conciliar Catholics and not traditional Catholics.

This being so, attending their Mass is:

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

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

SSPX Closes Holy Cross Seminary

Source: https://sspdx.com.au/sites/sspdx/files/media/hcs_closing_notice.pdf

“Important Announcement regarding Holy Cross Seminary: Seminarians Relocating” reads the title of the letter, and continues under the subtitle: “Development/Difficulty”. The bottom of the page is signed, so this is rather like a letter which isn’t actually addressed to anyone (it doesn’t start “Dear Faithful...”)

It then begins by listing a lot of different countries from which Holy Cross seminarians have come over the past thirty-something years, before going on to say:

“However, the closing of Australia’s international borders has rendered it impossible for foreign vocations to enter the country. Without these foreign vocations, it is unfortunately evident that it will not be possible to maintain the numbers required for the proper structure and formation of a seminary institution. A healthy number for Holy Cross would be 25 seminarians. Ideally, that number would not fall below 15. However, this year our seminary has only 9 candidates for the priesthood. And with current lockdown laws, there is little possibility that these numbers will improve in the near future. Holy Cross was not able to receive any new foreign candidates for the academic years of 2020 and 2021. The same seems almost certain for 2022. Yet once the number falls below 15, the burden and pressure on those that remain starts to increase exponentially at each departure.”

Sounds plausible, doesn’t it? Australia has long been known for having fairly strict entry requirements. ...and yet the SSPX has always been able to sponsor seminarians for visas in the past. A quick look at the Australian government website does not indicate that there is any change, that the holders of religious worker visas are being turned back at the border, for instance, or that no new visas are being given out.

Perhaps we are missing something - see for yourself: <https://immi.homeaffairs.gov.au/visas/getting-a-visa/visa-listing/temporary-activity-408/religious-work> ...so something doesn’t seem right. Could it possibly be that the SSPX is using “covid travel restrictions” as a convenient excuse? Surely not. Whilst “the closing of Australia’s international borders” may sound plausible, it isn’t in fact true. They aren’t closed. They’re still open. There are plenty of flights in and out of Australia to those with passports or visas, which was always the case. So what’s going on? Time will tell, but remember this the next time the SSPX closes a chapel due to “rationalising” the district. How often in recent years has the modern, liberal SSPX cited seminaries and the formation of priests as more important than Mass centres and the faithful, as though the two were somehow in competition. “Our purpose is priests and the formation of priests.” We’re not shrinking, we just need to “rationalise” our Mass circuits because seminaries are the priority, not twenty mostly elderly folks in a rented hall. It’s all about the seminaries. And yet... fewer Mass centres and fewer seminaries?



HOLY CROSS SEMINARY

Office of the Rector
P.O. Box 417 Goulburn, NSW 2580
3436 Braidwood Road, Lake Bathurst
Telephone (02) 48 29 51 77



Important Announcement regarding Holy Cross Seminary: Seminarians Relocating

DEVELOPMENT/DIFFICULTY

Holy Cross Seminary has helped form seminarians from Australia and abroad for the priesthood ever since it was first founded in 1987. Although the community has never been especially numerous, it has long been one of the most diverse Seminaries within the Society. Apart from Australia, we have seen candidates from New Zealand, the Philippines, South Korea, India, Kenya, Nigeria, South Africa, Uganda, Fiji, Japan, Papua New Guinea, and China; some even from Europe and the USA. However, the closing of Australia’s international borders has rendered it impossible for foreign vocations to enter the country.

Without these foreign vocations, it is unfortunately evident that it will not be possible to maintain the numbers required for the proper structure and formation of a seminary institution. A healthy number for Holy Cross would be 25 seminarians. Ideally, that number would not fall below 15. However, this year our seminary has only 9 candidates for the priesthood. And with current lockdown laws, there is little possibility that these numbers will improve in the near future.

Holy Cross was not able to receive any new foreign candidates for the academic years of 2020 and 2021. The same seems almost certain for 2022. Yet once the number falls below 15, the burden and pressure on those that remain starts to increase exponentially at each departure.

DECISION

The Society’s superiors and the Seminary staff have been attentive to this situation for some time.



SSPX-Watch!

Fr. Robert Brucciani, the man who recently refused to do an infant baptism due to the new-born baby having too close an association with the Resistance (he claimed that Canon law permitted him to refuse because attending Masses of Resistance priests meant that the parents would not be bringing up the child as a Catholic and would probably lapse before long anyway! Has he been in touch with many St. Michael's alumni recently?!), nevertheless does not exhibit any such qualms of conscience when it comes to the indult or the conciliar church. In recent weeks he visited one parish in London where the priest says mainly the Novus Ordo and the occasional Traditional Mass and helped out with parish devotions, hearing the confessions of the faithful there. So if you go to the Resistance, tough: you can die unbaptised and burn in hell for all I care! Good riddance, you deserve it! No sacraments for you! But if you attend the Novus Ordo? Here, let me help you; please, don't mention it, it's my pleasure!



Also close to home, word comes to us of **Fr. Lindstrom** preaching in a Sunday sermon that the new mass is not as good as the Traditional Mass, you can go to it if you really have no other choice, and you can get grace from it, but the Traditional Mass is far superior. Is this true, can it really be? What a difference only a few years makes. Long-time readers might also recall that [we reported](#) on Fr Wingerden saying a similar thing at the SSPX in London back in 2014, that the novus ordo only gives you a trickle of grace whereas the Traditional Mass is by comparison a waterfall of grace. Such ideas were as wrong then as they are now. The main difference is that the Bishop Williamson fan club agreed with us in 2014, whereas they now try to defend these ideas simply and solely because *he* said it (is there a single one of them who was saying such things back in 2013 or 2014, or who wouldn't have absolutely crucified Bishop Fellay for saying the same thing in, say, 2012..?). These false ideas are spreading.

RIP Portsmouth Chapel

Without fanfare or even much of an announcement, the Portsmouth chapel was closed. It was announced from the pulpit by Fr. Robert Brucciani, only a week or two before its closure at the end of June. The official reason given? Low attendance and... you've guessed it, not enough priests. Never mind the fact that the



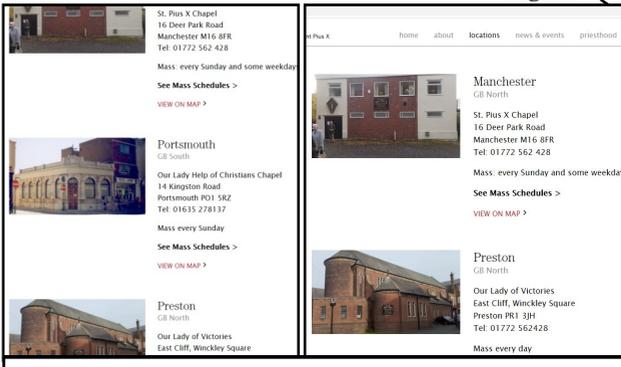
SSPX in this country has gone from eleven priests looking after thirty Mass centres in the year 2000 to fifteen priests and twenty-two Mass centres more recently...

Portsmouth chapel itself is all that remains of what used to be three Mass centres in the area: the Isle of Wight, which was once-a-month before it closed, and North Baddesley, to the north of Southampton which used to be twice-a-month and which closed in 2005. The justification for those two closures was that the people from the Isle of Wight and Southampton could go to Portsmouth instead (which sounds plausible at first glance, though if you're elderly, or poor, or don't drive, for example, or if you live to the West of Southampton, then it's not quite as simple as it sounds, is it?). If the picture above looks like a bank, that's because that's what it was, before the SSPX purchased it and turned it into a chapel. Portsmouth SSPX Mass centre began due to the commitment of ten faithful. Its first SSPX Mass was celebrated on the

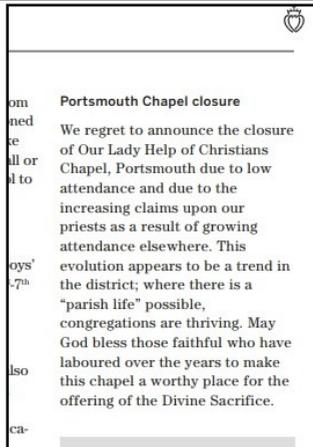
last Sunday of April 1978, at which 120 faithful were present, in a hall rented for the occasion from a night club. The current chapel, Our Lady Help of Christians, was bought in August 1987 and opened in February 1988. Some thirty-four years later, and it has now been closed. We did wonder how long it would be able to avoid the deadly spreadsheet, hanging over it like the sword of Damocles. Though it is not yet up for sale, the closure appears to be permanent: as of last month, all reference to the Portsmouth chapel has been removed altogether from the webpage of the district website which lists chapels, just as though it had never existed. See for yourself: <https://fsspx.uk/en/community/priories>

In the July district newsletter, Fr. Robert Brucciani admits that the closure of smaller outlying ‘satellite’ chapels so as to favour the bigger chapels, often those of priories where several priests are stationed, is a continuing trend. The reader must make his own mind up whether he appears to deplore or welcome this trend. Let us merely add that “low attendance” is itself a

symptom of decline. This is the age of Pope Francis - where were all the new converts who should have been brought in, where was the apostolic activity? Finally, is it a mere coincidence that Portsmouth is the diocese of novus ordo bishop Philip Egan, with whom they have been so publicly pally in recent years, and that the SSPX Portsmouth chapel was virtually on his doorstep?



fsspx.uk “Spot the Difference”: Before (left) and after (right).



Bishop Philip Egan @BishopEgan · Mar 8, 2019
Made a happy visit today to St Michael's School in Burgholere. Here I am with Fr. John Brucciani headteacher (on my left), Fr. Robert (on my right), Fr Bruce Barnes parish priest (at end on my right) and some of the priests on the teaching staff. May God bless them all.



Austria: Fr. Frey and the “Vaccines”

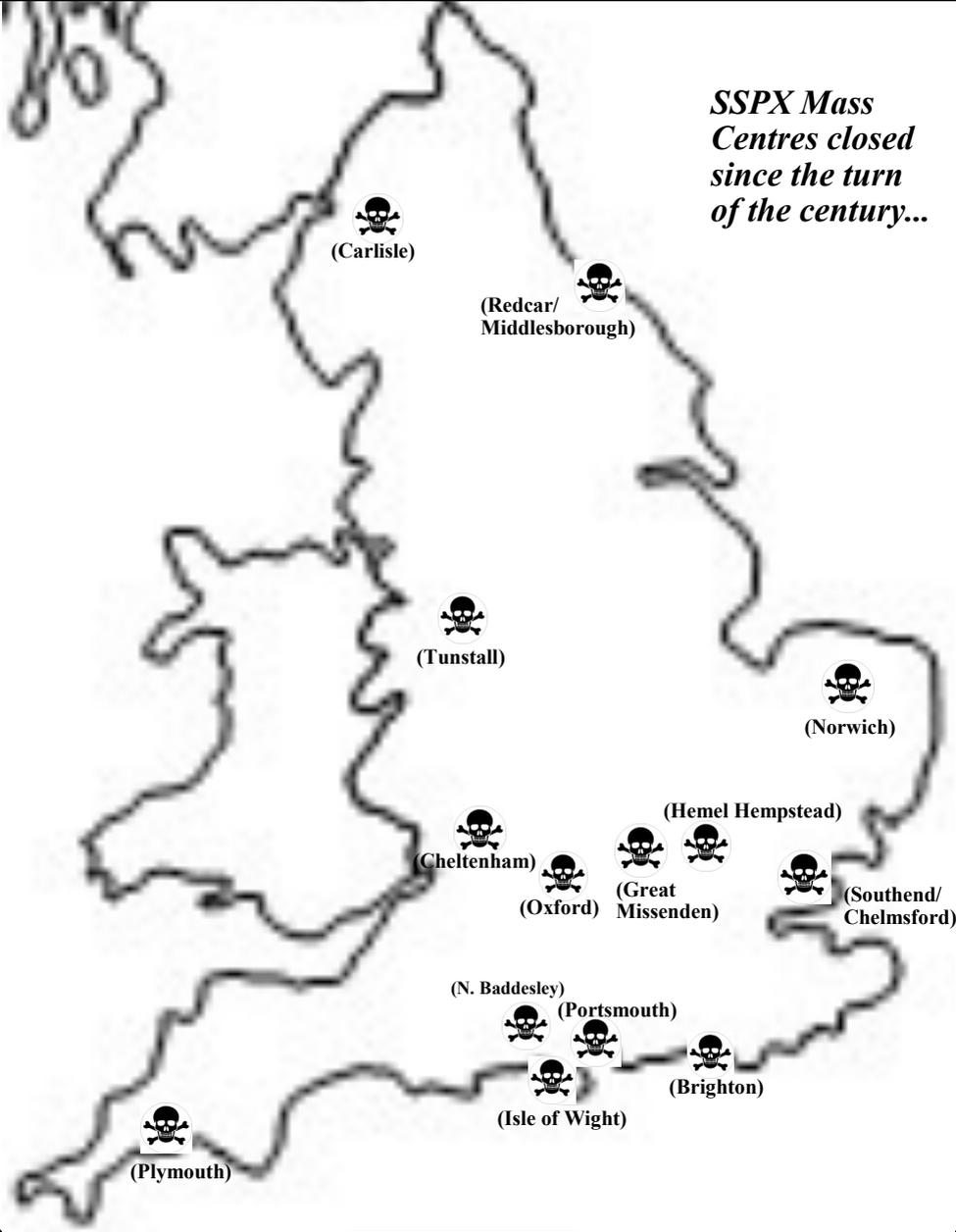
In the editorial of the April 2021 district newsletter (<https://mitteilungsblatt-a.fsspx.online/mb-april-2021-osterreich/a-editorial>), Fr. Stefan Frey, District Superior of Austria, gave a fairly compelling account of why one ought to avoid the so-called covid “vaccines”. In the editorial (<https://mitteilungsblatt-a.fsspx.online/mb-juni-2021-osterreich/a-editorial>) of the June newsletter, however, he was to contradict this message and retract what he originally had said. His new message about the “vaccines” is virtually identical with that put out by the General House, by the US district, the British district, and all the rest. The party line, in other words. Let no one try to claim that it is only one or two rogue liberal priests in the SSPX telling people they can have the vaccine: this is an official party line to which they all must adhere. Here in Great Britain, there are SSPX priests telling people to avoid the vaccines - in private. But they will not preach that message from the pulpit, because they dare not. And yet that is precisely what is needed.



A Growing Presence?

The Steady Shrinking of the SSPX Apostolate in England

SSPX Mass Centres closed since the turn of the century...



Calculating a Net Decline:

Chapels and Mass centres which closed to be replaced by another in the vicinity have not been included, since this sort of “closure” arguably represents a move. So, for example, Coventry is not included because it was replaced by Leicester, just as, in the 1990s, Bristol replaced Bath and Woking replaced Guildford. Isle of Sheppey is not included because even though it disappeared off the map, a) it was a Mass said by a Transalpine Redemptorist priest, and therefore not strictly speaking a Mass centre “on the books” of the SSPX or under its direct control, and b) its closure also represented a move, even if it was to the other end of the country (Stronsay, etc.).

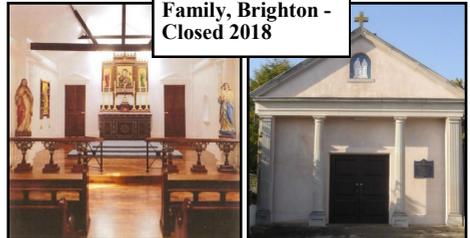
Thus what we are talking about is not the “reorganisation” or “rationalisation” of the SSPX apostolate, but the total disappearance of any SSPX presence across large parts of the country. And there are more priests now, so “shortage of priests” is not to blame.

Of the fourteen defunct Mass centres, six (almost half) were closed within the last six years (see below). In the ‘age of Pope Francis,’ how does the SSPX intend to make converts in East Anglia, for instance, or the West Midlands? Or are people living there advised to go to an Indult / Ecclesia Dei Mass instead? And with Pope Francis’ latest ‘*Traditionis Custodes*,’ and with no SSPX presence to park their tanks on the lawn and force the local bishop into providing an alternative as they used once to do... what is the future of even the Indult Mass in such places?

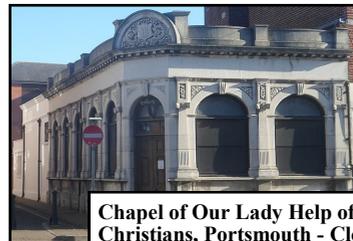
Six closures in the last six years... (Using the May/June 2015 Newsletter)

MASS CENTRE	MAY					JUNE			
	3rd	10th	17th	24th	31st	7th	14th	21st	28th
Bingley	14:30	14:30	14:30	14:30	14:30	14:30	14:30	14:30	14:30
Brighton	-	12:30	-	12:30	12:30	-	12:30	-	12:30
Bristol	10:00	10:00	10:00	10:00	10:00	10:00	10:00	10:00	10:00
Burghclere	07:30 09:00								
Edinburgh	13:00	13:00	13:00	13:00	13:00	13:00	13:00	13:00	13:00
Gateshead	18:00	18:00	18:00	18:00	18:00	18:00	18:00	18:00	18:00
Glasgow	09:45	09:45	09:45	09:45	09:45	09:45	09:45	09:45	09:45
Groombridge	12:30	-	12:30	-	-	12:30	-	12:30	-
Herne	08:30	08:30	08:30	08:30	08:30	08:30	08:30	08:30	08:30
Leicester	17:30	17:30	17:30	17:30	17:30	17:30	17:30	17:30	17:30
Liverpool	12:30	12:30	12:30	12:30	12:30	12:30	12:30	12:30	12:30
London (St. Joseph)	11:00	11:00	11:00	11:00	11:00	11:00	11:00	11:00	11:00
London (Wimbledon)	08:00	08:00	08:00	08:00	08:00	08:00	08:00	08:00	08:00
Manchester	09:30	09:30	09:30	09:30	09:30	09:30	09:30	09:30	09:30
Middlemarsh	-	17:30	-	17:30	-	17:30	-	17:30	17:30
Nicholson	-	13:00	-	-	-	-	13:00	-	-
Norwich	-	-	-	12:30	-	-	-	-	12:30
Oxford	10:00								
Portsmouth	12:30								
Preston	10:00	10:00	10:00	10:00	10:00	10:00	10:00	10:00	10:00
Rhos-on-Sea	17:00	-	17:00	-	17:00	-	17:00	-	-
Stronsay	09:00	09:00	09:00	09:00	09:00	09:00	09:00	09:00	09:00
Taunton	14:30	14:30	14:30	14:30	14:30	14:30	14:30	14:30	14:30
Tunstall	-	-	-	12:30	-	-	-	-	12:30
Woking	17:00	17:00	17:00	17:00	17:00	17:00	17:00	17:00	17:00

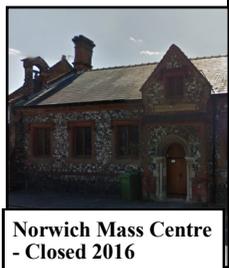
Chapel of the Holy Family, Brighton - Closed 2018



Chapel of Our Lady Help of Christians, Portsmouth - Closed 2021



Oxford Mass Centre - Closed 2018



Norwich Mass Centre - Closed 2016



“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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