



# THE CLOISTER

*SOCIETY OF SAINT PIUS X*

Saint Saviour's House, Saint Agnes avenue

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## EVENTS

### FIRST COMMUNIONS

Sunday 3rd of June

Parish Picnic: Please bring your meal and good weather. If possible, Barbecue outside.

### WOMEN IGNATIAN RETREAT

From Monday 4th June to Saturday 9th of June

### PRIESTLY SILVER JUBILEE (25 YEARS)

of the Ordination of Fr. John Malaughlin.

Saturday 23rd of June.

11:00 am High Mass followed by reception. For the attendance to the meal, please contact Mrs. Mary Pugh

### QUESTIONS BOX SUNDAY

June 24th.

Will be no questions box Sunday in July.

## ASPECTS OF LIBERALISM

*By Canon Roussel*

Aspects of Liberalism. Its Definition

**The liberal is a fanatic for independence**, and proclaims it in every domain, even unto absurdity:

1. Independence of being from goodness and truth: this is the relative philosophy of "movement" and "becoming." A thing is no longer good and true in its being, it is now what it was not a moment ago, or vice versa.

2. Independence of the intelligence from its object, i.e., from the thing it is considering. Reason, which is now sovereign, no longer needs to submit itself to its object (any exterior reality). Reason is above truth, in fact, she creates her own! From here we have a radical evolution of truth; relative subjectivism.

3. Independence of the will from the intelligence: an arbitrary and blind force; the will no longer looks upon the reason for judgement and estimation, but creates its own good just as the reason created its own truth.

4. Independence of the conscience from an objective rule of law; she constitutes herself as supreme judge of morality.

5. Independence of the anarchical powers of the sentiment from the reason: this is one of the characteristics of Romanticism, enemy of the pre-eminence of reason. From here man is guided according to his own sentiments. He claims a right to any movement of the passions. The result is immorality in its highest degree. (cf. Rousseau, Michelet...).

## ALTAR SERVERS

Some little improvements are necessary in keeping the order in the sacristy and with the liturgical items.

Please return the thurible to its place and don't leave it hanging to its stand.

Don't use so many "tapers" to light the candles or incense charcoals. And dispose of the used matches in the proper container. Too often it is a mess on the little shelf next to the Calvary in the corridor going to the back chapel.

Whenever it is possible, when touching brass, silver or gold items, use the white gloves, as we do not need to keep your fingertips for further investigations, and our brass cleaners will deeply appreciate it if you can make their job easier.

If you use a cassock or surplice please return it to the proper hanger from which you took it.

If you think that it is necessary to put a "notice", please, have the basic politeness to ask me first for permission, as I can have another view of the situation or its remedy.

In any case I deeply thank you for your services and dedication for the beauty of the liturgy. I am sure that God will return it to you with many graces.

6. Independence of the body from the soul; an unreasonable bestiality: this is the radical overturning of human values.

7. Independence of the present from the historical past; from whence the scorn for tradition and the morbid love of novelties under the pretext of progress.

8. Independence of reason and science from the faith: this is rationalism by which the reason becomes the sovereign judge and measure of truth, considers herself self-sufficient, and rejects any exterior domination.

9. Independence of the individual from society; of the child from his parents, of the wife from her husband, of the citizen from the State, of the faithful from the Church. This is the anarchical individualism, by which man, who is naturally good (Rousseau) or in fatal progress (Payot, Bayet) can evolve in his own manner, in total liberty and in living his own self-centred life. Any attack on this sacred liberty is tyrannical, despotic and a crime of high treason against humanity.

10. Independence of the worker from his employer; from whence the tendency to substitute a cooperative hierarchy with a cooperative equality, and, by participation in benefices and profit, and by the share-holding worker, a march towards industrial Sovietism.

11. Independence of man, the family, man's profession, and, above all, of the State from God, Jesus Christ and the Church. This is, accordingly, naturalism, secularism, latitudinarianism, and has a consequence, the "modern liberties", venerated as divinities of the future.

12. Independence of the people and their representatives from God. Popular sovereignty and universal vote as the measure of truth and goodness, and source of every right in a nation. From thence the official apostasy of the people rejecting the social reign of Our Lord Jesus Christ and their failure to recognize the divine authority of the Church.



**For the Liberal:**

1. Reason, source and measure of everything.
2. Individual and autonomous Reasoning.
3. Autonomy of the will.
4. Atheism or Pantheism.
5. Man is self-sufficient.
6. Liberty, an end in itself.
7. Liberty, essentially independent.
8. Independence demanded by dignity.
9. Man, essentially good.
10. Indefinite and fatal progress.
11. Equality
12. Anarchical individualism
13. License to do that which pleases.
14. Sovereignty of number, or people.
15. Free Masonry *etc.*

**For the Catholic:**

1. Reason subjected to its object: natural and supernatural.
2. Reason from years of Tradition.
3. Dependence upon the law, in regards to good.
4. One God, distinct from the world.
5. God alone is necessary being.
6. Only a means to obtain the last end.
7. It depends upon authority, law and order.
8. Submitted to the law, source of perfection.
9. Corrupted by Original and personal sins.
10. Presupposes order towards the required ends.
11. Hierarchy and organization.
12. Necessary social ties.
13. Regulated liberty: to do that which is good.
14. Sovereignty of God and those delegated by Him.
15. Catholic Church *etc.*

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**THE LIBERAL TEMPTATION AMONGST CATHOLIC FOLLOWING THE  
“TRADITION”.**

To believe that we are not influenced by our modern world is to live in complete illusion and denial of the daily reality. Very unfortunately we breath every day this spirit of independence so clearly

expressed by Canon Roussel in his book “liberalism and Catholicism”; particularly the spirit of independence so often condemned by His Excellency Archbishop Lefebvre in his conferences to priests and seminarians. It is no doubt that many of the priests and faithful leaving the SSPX were deeply affected by this spirit of independence: independence from the SSPX authorities; independence of opinions, independence of expression; independence judging what is necessary for the common good, independence in liturgical matters, independence from the rules and costumes of the SSPX, etc. provoking, as Canon Roussel said, anarchical individualism. In many occasions they have justified their independence in the name of the fight against the liberals inside the institution, but the man who rails the loudest against the sinner is often a biggest sinner himself. As for example Canon Roussel write: *Independence of reason and science from the faith: this is rationalism by which the reason becomes the sovereign judge and measure of truth, considers herself self-sufficient, and rejects any exterior domination.* So often we see so called Catholic traditional people who do not hesitate to refuse the judgement of our General Superior, because it is not according their opinion, their reason or their perception of the common good. The reference of the truth and good is only themselves. And again Canon Roussel writes: *Independence of the individual from society; of the child from his parents, of the wife from her husband, of the citizen from the State, of the faithful from the Church.* It is unfortunately a very frequent attitude amongst traditionalist people. Because we do have bad authorities in the Church, they, in fact, reject any authority. One of this liberal manifestations is the so called “sedevacantism”. It can be the complete “sedevacantism” refusing to recognize as legitimate the Pope or even the diocesan bishops; It could be the so called “Sedepriationism”: the Pope is materially pope but not formally; It could be the sedevacantism de facto, although they refuse the sedevacantist position, but in fact they refuse any contact with Rome, any recognition of the authority of the local bishops or priests. All of them at the end make themselves the only authority in the Church, they believe exclusively in their own opinion. Obviously all of them justify their position in the name of the fidelity to the Faith, to the Tradition or to Archbishop Lefebvre, whom some of them have never meet or known personally. All ecclesiastical authority is immediately suspicious. Unfortunately many of these auto-proclaimed anti-liberal have introduce a nefarious dialectical spirit in our communities and parishes creating artificial groups of anti-liberals and suspected or accused liberals, provoking tremendous divisions and anarchy. Some of these auto-proclaimed anti-liberal live only by opposition to something else or somebody else, but ignore the truth and even sometime the basic catechism. Certainly everywhere we also have some people with very liberal ideas, mostly in political and social issues. And as Archbishop Lefebvre often explained to the seminarians and priests, we can have the person who looks like a liberal not being liberal at all, we can have the complete liberal proud of his ideology and we can have anything in between both extremes, as liberalism has penetrated all the spheres of our life. The actual situation of the Church is unfortunately the consequence of the penetration of liberalism at every level, infiltration that has been existing for a very long time. The battle to reestablish a Catholic spirit in our institutions, families, schools, countries and in the Church, will certainly take a long time, and humanly speaking we cannot expect a quick solution, but we should never be discouraged as we do have the promises of Our Lord, that the gates of Hell will not prevail against the Church, and He told us that he will be with us until the consummation of the world.

In this battle we need to hear often: Sursum Corda. If we are faithful to the grace given by Our Lord and deeply believe in the intercession of Our Lady, we are sure to be the winners.

Fr.Philippe Pazat