



# THE CLOISTER

## *SOCIETY OF SAINT PIUS X*

Saint Saviour's House, Saint Agnes Avenue

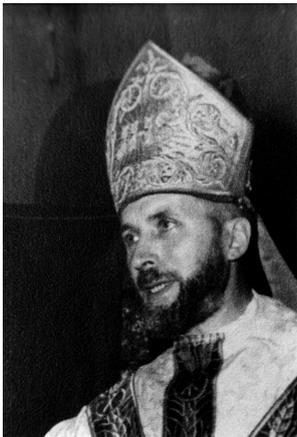
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### **The spirit of our founder**

Conference of Fr. Ph.Pazat - Young Adult meeting. 10 August 2018

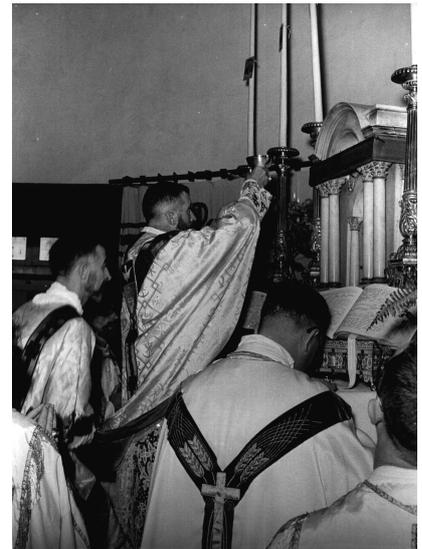
Dear friends,



A young generation of lay people and sspx priests were born after the death of Archbishop Lefebvre. Many of them are born in the Catholic Tradition, never knowing the reasons of our foundation and existence. As an ancient of the SSPX I feel that it is my duty to transmit what I have received. I have received my first tonsure from His Excellency Archbishop Lefebvre in 1972 and my priestly ordination in 1978. Our founder has been my immediate superior when he sent me to start the SSPX in Spain. As all the ancients formed in Econe I heard many spiritual conferences and sermons from him. It is a tremendous grace that I will try to share

with you, describing the best as I can the spirit of our founder. It is quite difficult to point out one particular virtue in the life of His Excellency Archbishop Lefebvre, as I remember his example in so many of them. If we want to define his spirit in only a few words we can use his episcopal motto « Credimus Caritati » and the words he asked to put in his grave stone « I have transmitted what I have received ». Both of them have been always connected in his life. When he was consecrated bishop and chose this motto from the gospel of Saint John, we should remember that he was a doctor in theology and a missionary.

Being theologian his concept of Charity was profoundly based in the teaching of the Church, particularly Saint Thomas Aquinas, but at the same time he applied it in his personal life and his apostolate. Out of love of God he gave his life without restrictions for the defense of the honour of God, the conservation of the true liturgy, the formation of the priests and the salvation of the souls. 40 years in the missions constitutes certainly the best example of his eagerness to save souls that were far from God and far from Christian civilisation. Everything was based in the love of God, the reason why in his little book « spiritual journey » the first two chapter are dedicated to God and the perfections of God. Obviously for him was the only true God and not the vague ecumenical deity. It was the most Holy Trinity, so despised and rejected by this ecumenical spirit. Then it was unthinkable for His Excellency Archbishop Lefebvre to separate Our Lord Jesus Christ from the mystery of the Most Holy Trinity. We can say that he has been a great defender of the divinity of Our Lord Jesus Christ and often he warned us against the danger of "humanising" Our Lord denying or diminishing His divinity, as for example in the book of Maria Valtorta and similar. The modern evil is described in his introduction of his book the Spiritual Journey: *"It is because the reign of Our Lord is no longer the center of attention ... that they lose the sense of God." Unfortunately this loss of the "sense of God" is the particular characteristic that affects profoundly the liturgical reform. The Novus Ordo Mass is not so much the problem of its validity or no validity, but much more the loss of the sense of the Divinity of Our Lord Jesus Christ, the dignity due to Him and the infinite value of His sacrifice. The new liturgy has humanized Our Lord, dishonoring His divinity. The love of the liturgy in Archbishop Lefebvre certainly comes from his formation at the seminary in Rome, where he was four years master of ceremony, having served many ceremonies at Saint Peter. The reason why he was deeply attached to the Roman liturgy and the Roman customs and the reasons why he asked us to keep this Roman spirit in the liturgy. It was shocking for me to hear, not too long ago, a seminarian accusing His Excellency Archbishop of not following the Roman customs and more or less not to know the true Roman way to do things in liturgy. (A seminarian that obviously never knew Archbishop Lefebvre).*



As you can see there is a link between everything in his life: the love of God, the love of Our Lord Jesus Christ, the love of the liturgy and the love of Rome. These loves are transmitted and received by the Holy Church. We cannot have them outside the Church, and they cannot be transmitted outside the Church, Our Lord being the head of the Church. And the salvation of the souls cannot be obtained outside the Church. The reason why the entire life of His Excellency Archbishop Lefebvre has been an absolute and permanent dedication to the Church. This extreme dedication has been recognized by the supreme authority of the Church, before the disaster of Vatican II, making Archbishop Lefebvre pontifical delegate of the French speaking Africa. For him to love and serve God could not be separated from loving and serving the Church. Hence the reason why it has been the most painful situation and moments to be condemned and rejected by the Church authorities after Vatican II. However he never stopped to love and serve Rome, as being the center and foundation of the Church. In more that one occasion Archbishop Lefebvre was obliged to blame publicly seminarians that were against the fact that he was always going to Rome in spite of the condemnations and almost no hope to improve our relation with the Church authority. ... young seminarians without any experience, without complete theological formation, without a sense of the Church, opposed to Archbishop Lefebvre full of experience, prudence, knowledge and virtues.



Then the Charity with God, his attachment to the Church and to Rome, the love of the liturgy, were not only theological or intellectual, they were active, missionary, as the Church is militant and the liturgy missionary, eager to save as many souls as possible. Forty years in the missions, dealing with the daily reality of the missionary life ... in pagan countries, with pagan life and a lot of immorality, with different languages and customs, with different weather and climate; so many sacrifices, abnegations and prayers to save souls, to transmit what he has received. Forty years of sacrifices to transmit the love of God, the attachment to the Church, to make Our Lord reign everywhere. How far he was from this sterile spirit of ghetto and false auto protection! Once again see what he said in the introduction of his book the spiritual journey: ... *the reign of Our Lord is*

*no longer the center of attention and of activity.* For him the faith is not a box of theological dogmas and moral principles ... is not an archeological love of the liturgy; the faith should be active; the Charity oblige us to transmit what we have received. Faith and Charity vivify the souls. All the admirers of His Excellency Archbishop Lefebvre that have permitted the foundation of the SSPX in our country should ask to themselves: have we transmitted what we have received? Love of the traditional Mass because is "nicer" of the new mass! Dogmas and moral because they are "safer" that the modern confusion? Did they transmit as Archbishop Lefebvre did, the love of God, the love of the Church, the attachment to Rome, the desire to sacrifice themselves for the salvation of the souls? It seems that in some occasions they use the priests only as a sacramental machine. They want the mass at the most convenient time, at the shortest distance, without missionary spirit to convert all these horrible heretics and liberal that surround their lives. In the name of the preservation of the faith, they cover their comfort and selfishness. Why do we



not have as many vocations as we should after forty years of presence in some countries? We have not transmitted what we have received: the love of God, the love of Our Lord Jesus Christ, the true understanding of the liturgy, the attachment to Rome and to the Church, and the spirit of sacrifice to transmit them.

Finally His Excellency Archbishop Lefebvre applies all these loves and attachments to his personal spiritual life. His Charity was the source of an intense and living spiritual life, a permanent quest for virtues

and holiness. For those of us who have witnessed his life, we can give so many example of his charity as it is described in the epistle of Saint Paul to the Corinthians chapter 13: the Charity is patient, is kind: Charity envied not, deplete not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger ...

The crown of his spiritual life and apostolate was the devotion and tremendous trust in the intercession to Our Lady. As we know, almost every sermons was ending with few words about Our Lady.

May God help us not only to admire him but rather to imitate him "believing in the Charity" and "transmitting what we have received".

## Is it sin to use drugs?

*(Taken from the Best of Questions and answers)*

The old text books [on moral theology] do not speak of this new problem of the modern world. However, the immorality of drug abuse can be clearly deduced from the principles which allow an evaluation of the malice of alcohol abuse. The distinction is made between imperfect drunkenness, the fact of making oneself tipsy deliberately, which can only be a venial sin, and perfect drunkenness, which is drinking until one is drunk. This is a mortal sin because a drunken person loses the use of reason. This is St. Thomas Aquinas's response to the objection that the quantity of wine drunk is but a circumstance, which cannot make a venial sin into a mortal sin:

With regard to drunkenness we reply that it is a mortal sin by reason of its genus: for that a man, without necessity, and through the mere lust of wine, makes himself unable to use his reason, whereby he is directed to God and avoids committing many sins, is expressly contrary to virtue. That it be a venial sin is due to some sort of ignorance or weakness, as when a man is ignorant of the strength of the wine, or of his own unfitness, so that he has no thought of getting drunk, for in that case the drunkenness is not imputed to him as a sin, but only the excessive drink.... (*ST*, I-II, q. 88, art. 5, ad1)

The consumption of illegal drugs, even those called soft drugs, is comparable not to becoming tipsy on a little wine but to perfect drunkenness. For these drugs have their effect by causing a "high," that is, an emotional experience when a person escapes from the demands of reality. For a brief period he lives in an unreal, euphoric world. All the other effects, such as relaxation, come as a consequence of this "high," or unreal euphoria. If this state does not always prohibit all use of reason, it most certainly does always impede the most important use of reason, which St. Thomas just explained to us "*whereby he is directed to God and avoids committing many sins.*" All drugs deaden the conscience, and obscure the practical judgment as to right and wrong and what we must do. With respect to morality, their effect is consequently equivalent to the removal of the use of reason, and is a practical refusal to direct all of man's acts to God through reason.

Drug abuse is consequently much worse than the pure seeking of pleasure or relaxation that some claim it to be. It is a denial of the natural and supernatural order, according to which God has created us in His image and likeness that our acts might be ordered to His honor and glory. Moreover, it goes without saying that the abuse of drugs is directly opposed to the Catholic spirit, which spirit of sacrifice, the practical application of the spirit of the cross, is essential to the living of our faith.

As previously mentioned, the principal evil of drug abuse is the destruction of moral conscience. It follows that the atrocious consequences of drug abuse are inseparable from it, and are willed together with the drugs themselves. This includes the breaking of the law in the consumption of drugs; and in the means of obtaining

them, such as theft; and in the effort to sell them in turn to others, often minors or children. Other consequences include the incredible self-indulgence which accompanies the almost insatiable desire for always more titillating experiences, sins of blasphemy, the often satanic rock music, and the sins against purity and chastity, which are the consequence of the loss of shame and conscience. Sins against charity and justice abound, such as disobedience to parents and refusal to do one's duty at school or work, not to mention the bad company-keeping which is the breeding ground of all vices. Long term results are also willed in their cause, and they include such things as emotional and physical addiction, the passage from soft to hard drugs, the damage done to the body and to general health by prolonged drug use, culminating in the "fried" brains of the person who cannot even reason clearly, let alone make a moral judgment. It is a mortal sin to place one's physical and spiritual health in such proximate danger, even if a person is to pretend that he is immune from this danger and that "it could not happen to me."

Even the often liberal and ambiguous *Catechism of the Catholic Church*, published in 1994 in application of the principles of Vatican II, acknowledges this:

The use of drugs inflicts very grave damage on human health and life. Their use, except on strictly therapeutic grounds, is a grave offense. Clandestine production of and trafficking in drugs are scandalous practices. They constitute direct co-operation in evil, since they encourage people to practices gravely contrary to the moral law. (§2291)

This does not, however, exclude the use of narcotic drugs for therapeutic reasons. Their use, under medical supervision, is justified by a sufficiently grave and proportionate reason, even if they do deprive a person temporarily of the use of reason. (Cf. Merkelbach, *Summa Theologiae Moralis*, II, 925). For it is not the loss of reason which is willed. It is only an indirect consequence, so that there is not necessarily a disorder with respect to the final end of man. The typical example is pain control.

In conclusion, therefore, the use of marijuana, like any hard or soft drug, must be considered a mortal sin. If on occasion some people might be in ignorance as to the gravity of this sin, it is clearly evident that the matter is objectively serious. Consequently, it must be confessed as a mortal sin, and a person is obliged to confess drug abuse under pain of a bad or sacrilegious confession. If he forgot to confess the sin, he must then confess it at the first possible opportunity that he has. The priest who claimed that this was not a mortal sin has fallen into the trap of laxity.

Fr. Peter Scott (SSPX priest and Medical Doctor)

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## SOME FEAST DAYS OF SEPTEMBER

### **September 8.--THE NATIVITY OF THE BLESSED VIRGIN.**

The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world. Mary was brought forth in the world not like other children of Adam, infected with the loathsome contagion of sin, but pure, holy, beautiful, and glorious, adorned with all the most precious graces which became her who was chosen to be the Mother of God. She appeared indeed in the weak state of our mortality; but in the eyes of Heaven she already transcended the highest seraph in purity, brightness, and the richest ornaments of grace. If we celebrate the birthdays of the great ones of this earth, how ought we to rejoice in that of the Virgin Mary, presenting to God the best homage of our praises and thanksgiving for the great mercies He has shown in her, and imploring her mediation with her Son in our behalf! Christ will not reject the supplications of His mother, whom He was pleased to obey whilst on earth. Her love, care, and tenderness for Him, the title and qualities which she bears, the charity and graces with which she is adorned, and the crown of glory with which she is honored, must incline Him readily to receive her recommendations and petitions.

### **THE FESTIVAL, ON THE SUNDAY WITHIN THE OCTAVE OF HER NATIVITY, OF THE HOLY NAME OF MARY.**

The festival was appointed by Pope Innocent XI., that on it the faithful may be called upon in a particular manner to recommend to God, through the intercession of the Blessed Virgin, the necessities of His Church, and to return Him thanks for His gracious protection and numberless mercies. What gave occasion to the institution of this feast was a solemn thanksgiving for the relief of Vienna when it was besieged by the Turks in 1683. If we desire to deprecate the divine anger, justly provoked by our sins, with our prayers, we must join the tears of sincere compunction with a perfect conversion of our manners. The first grace we should always beg of God is that He will bring us to the disposition of condign penance. Our supplications for the divine mercies, and our thanksgivings for benefits received, will only thus be rendered acceptable. By no other means can we deserve the blessing of God, or be recommended to it by the patronage of His holy mother. To the invocation of Jesus it is a pious and wholesome practice to join our application to the Blessed Virgin, that, through her intercession, we may more easily and more abundantly obtain the effects of our petitions. In this sense devout souls pronounce, with great affection and confidence, the holy names of Jesus and Mary.

### **September 22.--THE THEBAN LEGION.**

The Theban legion numbered more than six thousand men. They marched from the East into Gaul, and proved their loyalty at once to their Emperor and to their God. They were encamped near the Lake of Geneva, under the Emperor Maximian, when they got orders to turn their swords against the Christian population, and refused to obey. In his fury Maximian ordered them to be decimated. The order was executed once and again, but they endured this without a murmur or an effort to defend themselves. St. Maurice, the

chief captain in this legion of martyrs, encouraged the rest to persevere and follow their comrades to heaven. "Know, O Emperor," he said, "that we are your soldiers, but we are servants also of the true God. In all things lawful we will most readily obey, but we cannot stain our hands in this innocent blood. We have seen our comrades slain, and we rejoice at their honor. We have arms, but we resist not, for we had rather die without shame than live by sin." As the massacre began, these generous soldiers flung down their arms, offered their necks to the sword, and suffered themselves to be butchered in silence.

**September 29.--ST. MICHAEL, Archangel.**

"MI-CA-EL," or "Who is like to God?" Such was the cry of the great Archangel when he smote the rebel Lucifer in the conflict of the heavenly hosts, and from that hour he has been known as "Michael," the captain of the armies of God, the type of divine fortitude, the champion of every faithful soul in strife with the powers of evil. Thus he appears in Holy Scripture as the guardian of the children of Israel, their comfort and protector in times of sorrow or conflict. He it is who prepares for their return from the Persian captivity, who leads the valiant Maccabees to victory, and who rescues the body of Moses from the envious grasp of the Evil One. And since Christ's coming the Church has ever venerated St. Michael as her special patron and protector. She invokes him by name in her confession of sin, summons him to the side of her children in the agony of death, and chooses him as their escort from the chastening flames of purgatory to the realms of holy light. Lastly, when Antichrist shall have set up his kingdom on earth, it is Michael who will unfurl once more the standard of the Cross, sound the last trumpet, and binding together the false prophet and the beast, hurl them for all eternity into the burning pool.

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**TAUNTON CHAPEL**

Sacristy roof repair: £2874.00  
 Sacristy ceiling repair: £ .....

Collections August 2018: £ 536.57

**BRISTOL PROJECT**

Due to safety issue we have to repair and enlarge the driveway in front of the chaplaincy: Estimated quotes:  
 £4500.00

**LITURGY**

**Benediction of the Blessed Sacrament  
 position of the faithful.**

Faithful should kneel when the priest open the tabernacle.

Faithful should stand immediately when the priest close the tabernacle at the end of the ceremony.P

Faithful (not the priest) should kneel again for the prayer of the Angelus (except on Saturday and Sunday), and should stand up when the priest come out from the sanctuary.