



Is the SAJM leaving the Resistance? - A Word from the Director - #05

Dear friends and benefactors,

Let us make a brief digression from our presentation on the mystery of the Church to answer a question that was put to us following our first message (to present the SAJM):

Is the SAJM in the process of leaving the Resistance?

This introductory message, intended to present the SAJM seminary in Brazil to the Brazilian people, received publicity outside of Brazil that I did not expect and was far from seeking. This obliges me to publish this response in Portuguese, French, and English.

To answer this question, one would first need to be able to define what is commonly called "*The Resistance*."

To our knowledge, no dogmatic charter has ever been presented to priests to sign in order to officially belong to this movement. There is nothing positive. The only thing that seems to be the common denominator is the opposition to the SSPX since its attempted rapprochement with conciliar Church in 2012. This is something negative; which defines oneself not by principles to be followed, but by an opposition.

In the last seven years of my apostolate, I have visited many countries other than France, and I have had the opportunity to meet or hear of priests who opposed this 2012 attempt (or later) by the SSPX, but only to later move toward sedevacantism, even going so far (for some) as to ask Sedevacantist bishops to consecrate them. And they continued to call themselves "*Resistance*," some even going so far as to call themselves "*the only true resistance*."

So, if the question is asked: do you distinguish yourself from those kind of "*Resistant people*"? My answer is clear: yes, absolutely, and as much as Archbishop Lefebvre showed us by his example during his life.

Now, if I am asked whether I would collaborate with priests who opposed the Society of St. Pius X's rapprochement with the modernist authorities, and who suffered much for it, I would answer just as immediately and clearly: it would be an honor for me to collaborate in the apostolate with these dear confreres, models and guides in this battle, as long as they remain faithful to the legacy that Archbishop Lefebvre bequeathed to us.

The purpose of the presentation—which, I remind you, was intended for Brazilians—was to avoid having the seminary entrusted to my care be labeled a "*Resistance seminary*" for the reasons explained above.

Bishop Faure, superior of the SAJM, asked me to take over the leadership of the seminary that Bishop Thomas Aquinas had entrusted to us. It is therefore an SAJM seminary, which is defined not by its opposition to the FSSPX, but by its fidelity to Archbishop Lefebvre.

Hoping that this brief word will have cleared up any doubts, I wish you all a good Holy Week and a holy Feast of Easter.

† Father Brocard

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