



The Recusant

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



“It is The Recusant publication which is presently fuelling the flames of detraction and defection from right thinking.”

- Mr. Hugh Akins (“*Special Bulletin to the Spring 2016 Issue #9 of ‘Opportet Christum Regnare’*”)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

As I write, September is almost upon us, and with it comes an obscure anniversary. Issue 29 (September 2015) was the first and only issue of *The Recusant* to be produced early, appearing in late August 2015. It is also an obscure though far more important anniversary of a turning point, in that it was the first time that any open opposition to words or ideas identified as those of Bishop Williamson was ventured into print here. Reading back over it now I am, if anything, mildly surprised at how restrained we were.

There was one article which reproduced nothing but the bishop’s own words in Mahopac, New York, concerning assistance at the New Mass. Another article confined itself to reproducing what the old SSPX had said on that same question. Then there was a one-page article about why one should not assist at the New Mass, taken from the Avrillé Dominicans’ website, and a barely one-page long letter to Bishop Faure by a Canadian couple, who begged him to do something to prevent further scandalous words coming forth from Bishop Williamson. I later gathered that our printing of this letter was received critically in some quarters, and almost entirely (it seems) due to their metaphorical

use of the word “gag”...! This is interesting if true, since by taking issue only with this small, one-page, less important side-line, it does create the impression that they could find no fault with the bigger and more important articles on the same subject included in the same issue.

The main article dealing directly with our opposition to Bishop Williamson’s ideas, which was entitled “*Religious Liberty, Authority and the New Mass,*” was eight pages long and confined itself largely to reproducing the words of the bishop himself, along with quotes from others (Lefebvre, de Castro Mayer, etc.). The quotes were carefully arranged, together with a sort of graphical schematic, to highlight the relationship between the ideas, but actual commentary from the author was minimal. The article relied heavily on allowing the words to speak for themselves, and on the ability of the reader to read the quotes in order and draw his own conclusions. Unless my memory deceives me, not one negative response to this article was forthcoming and to this day it has gone unchallenged, even though the inescapable conclusion seems to be that Bishop Williamson is an apostle of Religious Liberty, at least in practice. If you have kept your old back issues somewhere, try re-reading it now. Often the passage of time helps one to notice on a second reading things which were not so obvious the first time around. Though I may say so myself, I still find that article helpful when re-reading it now, one year after it was written, and am confident that it will stand the test of time.

Since that time, we have run a series of articles attempting to highlight the very serious problems with Bishop Williamson’s public words and ideas on a number of topics. Every time I tell myself that I am giving him far too much attention and that next time I will not include anything relating to Bishop Williamson. And by the time each new issue comes around, there is some new scandal or error which needs to be dealt with. Thus we find that over the past year we have treated of at least five Eleison Comments, several public conferences, one ‘Blue Paper’ and much else besides. With each new issue, each article has gone unchallenged and the response has been a deafening silence, until it reached the point last month where I wondered if there would ever be any attempt by anyone to defend what Bishop Williamson has been saying (leaving completely to one side the question of what he has been doing!)

Well, one year later, almost to the day, Providence has seen fit to give the Catholic world an example and a lesson to us all in the form of a public “letter” written by a Mr. Hugh Akins. Mr Akins writes his letter ostensibly for members of the ‘League of Christ the King’, of which he is the founder and president, and for subscribers to his bulletin “*Opportet Christum Regnare,*” though since he has seen to it that his letter has been published on several websites, it is in reality an open, public letter, and it is dedicated entirely to attacking Fr. Pfeiffer, Fr. Hewko and the editor of *The Recusant*, by name. Since the attack is public, since it is so visceral in both tone and content, and since it puts at issue the reputation not merely of myself and this newsletter, but also our readers and supporters, not to mention both Fr. Pfeiffer and Fr. Hewko, and finally - and most importantly - because of what is at stake, I can see no way around it and cannot see any other option than to produce a public reply.

This is a cause of no small amount of regret. I have no desire whatever to cross swords in such a public way with a fellow Catholic, if it can be at all helped, least of all Mr. Akins who, I am given to understand, has some not inconsiderable crosses of his own to bear in private, to which I do not wish to add. Furthermore, I find the letter of such a poor quality overall that to pull it apart publicly and point out some of the more obvious things wrong with it, would feel like kicking a man when he’s down, as the saying goes. And despite the not-very-nice (and

more to the point, not-very-true!) things said about me, I take no personal offence whatever: to be attacked along side Fr. Pfeiffer and Fr. Hewko is a signal honour and I'm not sure I really deserve to be in such good company. So I have no personal desire for revenge or even anything approaching it, and in fact, I regard responding to this as very tiresome and a real chore. Believe it or not, I did have other things in mind for *Issue 36*, and could have done without this. But as I have already said, I do not see any way around it. Failure to reply would risk appearing to let a far greater evil slip by unchallenged, and if as a result of my silence Bishop Williamson's disastrous ideas were to gain any further foothold in the minds of Traditional Catholics at large, the resulting evils would at least in part be my fault. I wish therefore to stress, and I hope the reader will understand from the outset, that it is only the bigger picture of the potential danger looming which forces my hand.

Confusion Spreading

In previous issues of this newsletter I have warned of the confusion that will inevitably spread as a consequence of Bishop Williamson's words and actions; that it is not enough merely to agree that what he said was wrong and quickly move on. There is a reason why the Church has always squashed error, and has done so not privately but publicly and by naming names. Error has a way of spreading, and when it spreads, it leaves a trail of destruction in its path. This is true regardless of whether it qualifies as "heresy" in the strict sense, "error," "offensive to pious ears", or just mistaken but dangerous notions. Anything which is misleading on matters touching on the Faith, or which could cause serious harm to souls, must be contradicted vigorously and publicly, and the Church has always done so. I challenge anyone to take a serious look at the history of the Church, at the lives of the Saints and their writings, especially the fathers of the Church, and conclude otherwise.

Whose job is it to do this? Well, in the first instance, the Holy Father, then the bishops. Then the priests. Then the laymen, women, children... the very stones! As in day-to-day life, whenever authority is found negligent or absent, unable or unwilling, the task devolves on someone lower down, like the eldest son forced to provide for the family due to the father being absent or a serious drunk, or the First Mate who takes charge of the ship when the captain is stricken with an incapacitating illness. I remember reading about a particularly long and bloody battle, fought by the British army against the tribesmen on the North-West frontier in the days of the Raj, where at one point the entire battle was being commanded by a mere Lieutenant, after every single officer more senior had become a casualty. They eventually won, but it was a close-run thing. In such a desperate state of affairs, needs must. In our own fight, the Pope, the Holy Office, the whole machinery of Rome, the bishops and virtually all the priests have become casualties, one way or another. We are at the stage of the battle where even the walking wounded and anyone able to hold a rifle must join in the fight. But we will not lay down our arms. If we do not fight this latest error, it will spread further.

In the last-but-one issue (#34, May/June 2016), in the Editorial, concerning the danger which Bishop Williamson's ideas pose to Traditional Catholics, I wrote:

"When Pope Francis says good things about the New Mass, we're not likely to be taken in. A few more people risk being taken in by Bishop Fellay. But it is Bishop Williamson, not Bishop Fellay, who began the crusade of accepting the bogus "miracles" of the New Mass. I am convinced that this will harm Catholics far beyond the Resistance..."

I wish now not only to re-iterate that, but to emphasise it further. No man is an island (least of all a bishop) and what we say and do has an effect on those around us (especially when you are a bishop!). Bishop Williamson's new teaching, however you wish to characterise it, will lead and is leading to confusion in the minds of Traditional Catholics and a general softening towards the New Mass. This is entirely to be expected and could hardly be otherwise. The confusion has already spread further than we were perhaps aware.

And for a concrete example of exactly what that looks like in practice, we need look no further than Mr. Hugh Akins. Here we have a man who has been a Traditional Catholic for longer than many of us have been alive. A man who has generously given his time and efforts on behalf of the Social Kingship of Christ. A man who threw his full support behind the Resistance three years or so ago, and who even published a booklet condemning the New Mass. And yet this same man is now confused about the New Mass that he appears to be telling his readers that it can give grace, that one may assist at the New Mass, provided only that one somehow be classed as "a Novus Ordo Catholic" (and who can define the exact limits of that category?!), and that while there is an "objective principle" which says that the New Mass is bad and must not be attended, yet at the same time there is a "subjective application" which says the exact opposite. Not only is Mr. Akins himself now confused, worse: he is spreading the confusion to those within his reach.

I have been trying to warn, in these pages, for a little while now that Bishop Williamson's novel teaching will inevitably spread unless it is publicly opposed. Mr. Akins provides us with a concrete example of what this looks like in practice. How has such a thing happened? It is due, at least in part, to the silence of those who ought to have spoken out.

Of the priests who identify themselves as "Resistance" (leaving aside any considerations of whether we might consider them Real- or Fake Resistance, or somewhere in between), a very interesting divide has opened-up on the question of Bishop Williamson's New Mass teaching. The divide is not between those who agree with it and those who disagree. Every single priest that I am aware of, disagrees, including Mr. Akins' own "Spiritual Chaplain of the League," Fr. Chazal, who as good as says so in the letter at the front of Mr. Akins' bulletin (Fr. Chazal calls Bishop Williamson's consistent teaching "a misstep" and tries to brush it under the carpet. He seems to suggest that because of what he calls Bishop Williamson's "political courage", we should overlook these "missteps"...))

Of the many priests whom I have been able to canvass privately, I have yet to find a single one who will actually say that he agrees with Bishop Williamson, even in private. The divide is therefore not between those priests who agree and those who disagree. The only real divide is between those who disagree privately and those who disagree publicly; between those who know that Bishop Williamson is wrong and stay silent for selfish motives, and those who know that he is wrong and will publicly warn the faithful of the danger of these ideas, despite the very real risks of being "sent to Coventry" and having their good names besmirched by their "friends" (what priest wants to be the next Fr. Pfeiffer, Fr. Hewko or Fr. Cardozo..?)

Just as in 2012, when Bishop Fellay's perfidy became apparent, the only real divide is between the watchdogs who bark and those who remain silent. History is repeating itself. We know what happens to watchdogs who are silent. In the end, they must either find their voice (increasingly less likely as time goes on, though it does occasionally happen) or be gobbled up by the wolf. What is far worse, however: their sheep will be gobbled up too.

Bishop Williamson's catastrophically bad advice to that poor lady in Mahopac New York, his subsequent insistence that the Novus Ordo is neither good nor bad but "what you make of it," that "not every priest, not every faithful" should leave the Novus Ordo, his blurring the boundaries between the Catholic Church and the conciliar church, and all the rest - these can no longer be dismissed as things which "everyone knows" is wrong, so there is no need to make a fuss publicly, as one "Resistance" priest has been telling people. Mr. Akins, is living proof that not everyone knows it is wrong! I repeat, what we do and say has an effect on other people. If error and confusion spreads because of our silence, then we are guilty of its spread. Will all those priests who say that they disagree privately with Bishop Williamson, that his Novus Ordo teaching is wrong but who will not speak up publicly in opposition to it - will they please take note! Here we have a Catholic layman, a man committed to what he perceives (rightly or wrongly) as the Resistance cause. A man who has done much good in previous years, who wishes to continue to fight for Tradition and who, let us be generous, is surely acting out of the finest of motives, however misguided. And yet this same man is now utterly confused on the question of the Novus Ordo, is spreading his confusion, and is attacking those who disagree with Bishop Williamson as "rigorist," convinced that he has the full backing of the Magisterium and Archbishop Lefebvre.

Of course, Mr. Akins is a casualty of Bishop Williamson's novel teaching. But I cannot help also regarding him as a victim of the many priests who know that Bishop Williamson's novel teaching is wrong but continue to fail to contradict it publicly and clearly. A public error needs a public response. A priest is meant to imitate the good shepherd and defend the sheep even at the cost of his own life. How many more good men like Mr. Akins will have to be led astray before these priests will take their duty seriously, bring their light out from under the bushel and take public care of souls by publicly proclaiming the truth? The time is now. That it should be left to a layman to raise the alarm is to their lasting shame. The longer they remain silent, the more the confusion will spread and the more such casualties there will be.

POST SCRIPTUM

It was only after having written my reply to Mr. Akins that I came across an excellent and fascinating article by another author which covers some of the same points, particularly the question of the New Mass and who may attend it, far more clearly and concisely than I ever could. It is on the 'Catholic Candle' website, where I had seen the article before and remember intending to reprint it here some months back (how it slipped through, I cannot now say. I'm forgetful...). The author wrote to all the priests and bishops identified as being 'Resistance,' or as many as he could, inviting them to agree with the following statement:

No one should ever attend the new mass because it is inherently evil.

The results are very interesting to observe and demonstrate that, in private at least, nowhere near as many priest have been taken in by Bishop Williamson's Novus Ordo novelties as Mr. Akins seem to have supposed, hardly any, in fact. The statement with which the priests agree flatly contradicts what Mr. Akins & Mr. Johnson say, and yet, apart from Bishop Williamson himself, of the priests contacted, only one priest refused to agree with it and another did not reply. The names of the priests are also interesting, not least because some of them are evidently thought by Mr. Akins to be in agreement with his misconceived letter: one is Fr. Chazal, 'Spiritual Chaplain' of his own organisation, and another is Bishop Tomas Aquinas!

This is heartening, though it must come as a nasty blow to poor Mr. Akins. Of course, those priests ought to be saying publicly what they think privately. But at least they are thinking it (or they were, five months ago, when the article was written), which is something.

By-the-by, since *'Catholic Candle'* is almost the only other newsletter out there worth reading, and since they appear entirely to have escaped the tender mercies of Mr. Akins, I hope that my mentioning them here will help rectify matters. If it is simply that Mr. Akins forgot about them, perhaps he might now consider attacking them in the next issue of his bulletin. Being attacked in such a way and for such reasons is a badge of honour for *The Recusant*, but we must try to be generous and not selfishly keep all the glory to ourselves!

At any rate, we do hope that Mr. Akins becomes aware of (and reads!) the Catholic Candle article, before he embarrasses himself even further. Perhaps some charitable soul might bring it to his attention...?

What, nothing about Bishop Fellay? No SSPX Watch?

No, not this month. Not enough time. Not enough space. More pressing matters. I'm too busy fanning the flames of defection from right thinking. Once I've finished doing that, we'll go back to the usual format, next month. No point resisting Bishop Fellay if we're going to accept the New Mass! And yet there is no shortage of things worth saying concerning the SSPX recently. Those who can't wait till next month may want to try looking online for a series of six videos entitled: **"Bp Fellay conference on relations with Rome 24/8/16"** ...which look something like this:



Requiescat in Pace

Finally, allow me to commend to your prayers the soul of Miss Josephine Crosby, who died recently at the age of 95. She was a truly indefatigable lady and was the heart and soul of the first SSPX Mass centre I ever attended, and someone to whom I owe more than anyone might suspect. Though very elderly and confined to a home towards the end, I am certain that she would have had nothing whatever to do with this latest SSPX-Rome nonsense. "Ratizinger speaks with forked tongue!" she used to say. Nor, I am convinced, would she have any truck whatever with this latest Novus Ordo nonsense. She was one of those constantly serving, never complaining, self-effacing faithful who were the backbone of Tradition for many years, and whose like, I suspect, we will not see again.

*Reuiem Aeternam dona ei, Domine, et Lux Perpetua luceat ei.
Requiescat in Pace.
Amen.*

To all our readers, as always: friend and foe alike, God bless.

- The Editor

Upcoming Ignatian Retreats

Spiritual Exercises of St. Ignatius of Loyola preached by Resistance Priests

Great Britain:

Date: Monday 13th - Saturday 18th February, 2017 (Mixed)

Location: Wales (full address, contact us)

Cost: £150 where possible, otherwise as much as you can afford.

Contact: libbybevan@outlook.com

Please register as soon as possible to ensure maximum numbers can be accommodated.

USA:

Dates: Monday 26th Sept. - Saturday 1st October (Women)

Monday 3rd - Saturday 8th October (Men)

Location: Our Lady of Mount Carmel, 1730 N. Stillwell Road, Boston, KY

Cost: Whatever you are able to afford.

Contact: 1-303-549-3047 / 1-602-469-4469 / 1-502-286-0157

or email: marcosandolini333@yahoo.com

Our Lady of Mount Carmel retreats September-October 2016

We will need to know which retreat you are signing up for in advance so that we may plan for accommodations! Cost per retreat is donation for what you can afford to give, or nothing for those who cannot afford.

****Special Note:** please do not schedule your flight time at the same minute the Retreat ends. Allow us [2] hours afterwards at least to be taken to the airport.

Women's Retreat. Boston KY

Monday, September 26th to Saturday, October, 1st,

Men's retreat. Boston, KY

Monday, October 3rd, to Saturday, October 8th,

Start time is 12pm Monday for both retreats

End of retreat 12:30 Saturday with lunch.

The airport to fly into for the Boston, KY retreat is Louisville International Airport. There will be transportation to and from the airport. Retreatants will be able to stay at the seminary beginning the Sunday before the retreats until the Saturday night [inclusive] following the retreat's end.

Age limit for attending this retreat is 18 years old.

Due to the nature of an Ignatian Retreat, mothers with nursing babies should not attend.

If you have the following books you may bring them: The Spiritual Exercises of St. Ignatius of Loyola or The Imitation of Christ by Thomas a Kempis.

Food will be provided, but it will not be possible to provide any special dietary requirements. You may bring food if you need to.

Please bring your own towels, bedding and blankets that you may need.

The Recusant Attacked!

PART 1: A Public Letter by Mr. Hugh Akins

Editor's Note - As usual, so as to head-off any charge of "quoting out of context", or other such silliness, and so that the reader may make up his own mind by seeing for himself exactly what it is we are responding to, we begin by reproducing here Mr. Akins' recent letter to his supporters and subscribers concerning The Recusant.

We also wish to make an important point: we have nothing to fear from our readers reading Mr. Akins' attack - if anything the contrary is true. Therefore, in a spirit of generosity and as a courtesy from one Catholic to another, we reprint what he has written about us in full, even though he has (so far) not shown us the same courtesy.

*We have also taken care to ensure that we reproduce it unedited, unformatted and (as far as possible) in its original state. The reader will find our response beginning on **page 16**.*

Special Bulletin – Supplement to the Spring 2016 Issue (#9) of *Oportet Christum Regnare*

WHY THE LEAGUE OF CHRIST THE KING FOUND IT NECESSARY TO SEVER OFFICIAL TIES WITH THE SSPX MARIAN CORPS

"And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received from us" (II Thess. 3:6).

Dear Friends of the Catholic Resistance:

In the wake of the recent turn of events in the Kentucky-based Marian Corps (SSPX-MC), which resulted in the tragic **defection** of some clergy and troops from the **norms** of Traditional Catholic teaching and from the **true** Resistance, let us not lose heart. There is good news along with the bad.

First the bad: Since last we wrote, the League of Christ the King and its official quarterly *Oportet Christum Regnare* have, sadly but unavoidably, **severed official ties with the Marian Corps** headed by Father Joseph Pfeiffer, which we were once proud to be affiliated with, and even helped bolster and solidify their ranks. The decision to disassociate the League from the SSPX-Marian Corps was necessary but difficult all the same, as some of the MC priests are not only long-time personal friends, but were priests of exceptional fervor and zeal, and more, some were among that **very small number** of counter-revolutionary clergy who were **one mind with the Church Militant** – a rarity among priests in general and traditional priests as well, most of whom, even if less than their Novus Ordo counterparts, are still more liberal than orthodox and more mediocre than militant. How does one measure the loss of such men consecrated and so passionately devoted to the service of God and the

Church – especially a Father David Hewko, considered by many to be the best of the best? And yet there's always the possibility that the loss need not be a permanent one. Enough prayers and sacrifices can deliver these MC priests and faithful from their own impetuous misjudgments, the gravity of which is more damaging than they apparently realize. We therefore beg your prayers on their behalf, while sincerely hoping that, between the League and the Marian Corps, and between the Marian Corps and the three Resistance Bishops, the estrangement will be **short-lived**, and that the Resistance partisans will once again come together **unified and strong as one**. As much as we'd like to see this happen, however, and as hard as we shall strive for it, the ultimate decision is **theirs**, not ours. For, after all is said and done, **they** are the ones that have drifted from the norms of Traditional Church thinking, not Bishop Williamson, not Father Chazal, and not the League – and this is the truth, notwithstanding the barrage of disinformation and falsehood to the contrary.

How can I be so certain about this – me, a simple soldier of Christ and nothing more, absolutely no theologian, no scholar, no expert on anything – just an ordinary lay Catholic faithfully determined to keep soldiering for Christ, no matter the cost or how heavy the cross? You must read this letter in full as well as the three articles recommended, **to really grasp the whole picture and to avoid the lethal snares of the contrary arguments**. To start off with I will give you but one reason for my unshaken certainty in this regard: Personally speaking, my active involvement in the Traditional Catholic movement goes back 47 years, to 1969. Heavily engaged in Catholic Action in the immediate aftermath of the Vatican II revolution and ever since, myself and other active lay apostles were in constant contact with priests and laity of the Novus Ordo Church and over the years assisted very many laity in finding their way out of the darkness of Conciliarism and into the light of Traditional Catholicism – to the Traditional Catholic Mass and Church. During this stormy period literally hundreds of times a litany of related questions arose focusing mostly on the New Mass, and answers were sought from and provided by the most learned and trustworthy Traditional priests. Over and over we heard the same questions from the onset of the New Mass onwards, and over and over we were given the same answers by the Traditional clergy that we consulted: Was this New Mass heretical? Yes! Was it a sacrilege? Yes! Was it valid? *Possibly, possibly not, in which case the doubtfulness was another reason for Catholics to keep their distance from it.* What about our Sunday obligation? *We cannot keep holy the Lord's Day by participating in a profane, prostituted liturgy which is centered on man not God.* Do we listen to those in authority or to our conscience? *Our conscience, but it must be properly formed according to the Doctrine of Christ and Christian morals.* By disobeying our superiors are we disobeying God? *We are bound to disobey superiors who order us to embrace error or commit sin. God is always to be obeyed before men, even before legitimate authorities.* Should we remain in the parish? Leave the parish? Stay and protest? Stay and suffer in silence? Withhold financial support? Seek out a Traditional Latin Mass? Place ourselves and our families under the care of one of the few scattered "independent" Traditional priests? *You know the answers to these questions, lest you would not be Traditional Catholics.* How about this one: Is there ever any justification for attending/participating in a New

Mass? A Traditional Catholic may passively attend the New Mass on the occasions of a wedding or funeral but never actively participate in it. A Conciliar Catholic, ignorant of the evils of the New Mass, may conditionally participate if he/she honestly thinks they are doing good and pleasing God. This is not to say we approve or promote the New Mass (NEVER!), but that it may be tolerated under certain circumstances to avoid a greater evil. Like it or not, **it's what Catholic Theology teaches**. And we are not at liberty to hold a contrary view.

Good Catholics have been traumatized by such harrowing questions, doubts, confusions since Vatican II. If you don't believe that there are good Catholics yet inside the Modern Church, you need to come out of your cocoon or step down from your ivory tower and rejoin the human race. It is vanity to contend this point. Yet this is where the misunderstanding and upset over Bishop Williamson's comments entered the picture – he was not addressing a Traditional Catholic secure in the knowledge of his faith, but a **Novus Ordo Catholic clearly confused and distressed**, which makes all the difference in the world. We'll come back to that momentarily. The point I am attempting to make here is that, during all those years since the Council, never was there a Traditional priest – **not one single Traditional priest in 47 years** (other than a few unhinged extremists whose counsel we promptly rejected) – that did not uphold and exposit the **exact same position** on the New Mass that Bishop Williamson maintains and expounds **to this very day**. It was the **only** Catholic position since the horrendous New Mass was diabolically foisted upon the Church. It is the only Catholic position **today**, behind which stands the infallible teaching of the Council of Trent and which Archbishop Lefebvre and the old Society of St. Pius X always held fast to. Doctrine, Theology and the Faith do not and can not change with time or circumstances or for expedience' sake ("evolution of doctrine" is a diabolical farce!), but are forever precisely what the Church, the Scriptures, the Popes and Sacred Tradition have authoritatively declared and faithfully passed on to us intact. On this, as on all things pertaining to religion, the Church has spoken. The matter is therefore settled. End of story.

But we're getting ahead of ourselves. Let's rewind a bit and take up where we left off. Formally cutting ties with the SSPX-MC will come as welcome news to the more than two dozen League members and supporters who've been vocal about wanting to see this happen for a while (some for as long as 2 years), having become disheartened by the unorthodox thinking and divisive actions of certain priests out of Boston, Kentucky. On the other hand it may surprise and even upset some friends hearing it for the first time who perhaps never fully comprehended that the fight for Catholic Tradition allows **no compromise whatsoever on "faith or morals"**. The question immediately arises: Where exactly has the MC compromised on faith, on doctrine, or on its interpretation and application? In a word it has fallen to the extreme, which is never a good thing. The Church uses the term **rigorism**. The KY group has in effect declared war on Bishop Richard Williamson, aided and feverishly encouraged by Greg Taylor, lay editor of *The Recusant* published from the UK, squarely **because it has failed to take into account the fact, among others, that moral theology can never be excluded from its practical function, that is, theology in practice; or put another way, an objective principle is never without its subjective application.** Only in the confused, untrained or delusional mind would these distinctions appear

contradictory, incompatible, or of no utility. Without these distinctions, without allowing extenuating circumstances to enter the equation which, while never negating the law, allows for the letter of the law to yield to the spirit, the spirit being of a superior stature and imperative (“...not in the letter, but in the spirit: for the letter killeth, but the spirit giveth life” – 2 Cor. 3:6); without this rightful perspective and its prudential contingencies, **the sin and doctrinal corruption of rigorism sets in** – and, as we’ve been seeing with the Marian Corps and *The Recusant*, it leads to a multiplicity of compounding transgressions against the faith, directly or indirectly, that is against one or more of its doctrines or their bearing and utilization. One compromise with error leads to another, and another, and another...until, analogously, the clueless proverbial frog is boiled alive as the heat is so gradually turned up that he fails to realize what’s taking place – until it’s too late!

Rigorism is a condemned moral system defined as a **severe, harsh or oppressive strictness, inflexibility and extremism**. The position maintained by the KY Marian Corps and *Recusant* (MC/R) unfortunately has become **very** rigorist, and **grossly uncharitable** to boot, specifically pertaining to finding fault with Bishop Williamson in the most malicious manner, and espousing far-fetched thinking on the New Mass and Conciliar Church, permitting no factor or circumstance, **no matter how morally compelling**, to justify a certain occasional and conditional exception to the rule. The rigorist position has always come under the strict ban of the Church, for one reason because it pits sanctifying grace against legitimate human liberty, instead of the two working in concert for the good of the soul and in the interest of Catholic Truth; for another reason it makes impossible, or at least exceedingly difficult, the simple daily practice of the Catholic religion without which man cannot be saved. Whereas God never expects man to do the impossible, the rigorist presumes to tell him, in effect, that he **must** – or else! The rigorist not only lacks meekness, prudence, hope, and a sense of the Catholic faith which is always orthodox, which means always fixed and balanced, he **misrepresents** the faith with a heavy-handed severity.

A classic example of the Church’s strong, consistent and binding denunciation of rigorism is found in her teaching on the doctrine “no salvation outside the Catholic Church,” which certain rigorists take to the extreme, denying baptism of desire, for example. The Church many times condemned the false rigorist interpretation of this doctrine (Popes Innocent II, Pius IX, and Pius XII. The Holy Office under Pius XII reiterated the condemnation in 1949). **The same condemnation may be applied to the false interpretation fiercely maintained by the sedevacantists on the question of the Pope and, more to the point, by the SSPX-Marian Corps and Recusant on the New Mass and the Conciliar Church, the consequences of which are extremely grave and potentially injurious to innumerable souls.**

As the great Garrigou-Lagrange said, the Church is intolerant in principle because she believes, **but tolerant in practice because she loves**. That’s a profound statement which directly applies to the present problem with the Marian Corps and *The Recusant*, who doubtlessly accept the former but do not adhere to the latter – at least not in its actual application. The Catholic Faith is perfectly balanced between doctrine on the one hand and its **charitable application** on the other. Bishop Williamson exemplifies this holy balance, whereas his most outspoken enemies clearly do not.

Certainly no one is saying that the New Rite of Mass and Modern Church are **not** evil in a very real certain sense, **least of all Bishop Williamson**. They definitely are, and it's completely dishonest and deceiving of the bishop's detractors to make such an outrageous claim against him. Shame on all those that have bitten into that untruth, and God help those that perpetuate it knowingly unto the defamation of the good bishop's good name. **The real question has to do with whether or not it's at all possible for a Catholic, acting in good conscience and out of a no-fault ignorance, to receive graces at this New Rite of Mass and in the Conciliar Church – even if not through or by them, which would be impossible.** It must be understood that the question is never directed at Traditional Catholics, who, given the grace of knowing the evils of the New Mass, would be forbidden to have anything to do with it, other than passive, non-participatory attendance at a wedding or funeral as noted earlier, but it is directed at Conciliar Catholics who do not know any better, assumingly out of a blameless ignorance (which certainly does not apply to every or perhaps not even most Conciliarists, for whose ignorance, born of lethargy, lukewarmness or any other type sinful negligence and omission, will make them accountable). Remember that Bishop Williamson was speaking not to a Traditional but Novus Ordo Catholic in giving his answer (no solidly Traditional Catholic would have asked those questions about attending the New Mass). In this context, then, how is the MC/R position rigorist and hence clearly not Catholic? Four ways, as we see it, each related to their failure to observe and apply the principles explained above:

First, it fails to distinguish between rite and sacrament. It's not enough and much too simplistic to say "the New Mass is evil and therefore, under no circumstance can it give grace or should any Catholic attend." As a rule, yes, keep far away from the New Mass, but as we said above **the Church** allows for certain conditional exceptions. If the Church says yes, who are we to say no? In understanding this, we must realize, again, that there are distinctions that intelligent and rational men must make. The new rite is a prostituted and irreverent liturgical formula and therefore, for this and other reasons, is intrinsically evil. As for the sacrament, it may or may not be valid in a given New Mass, but **if valid, it most certainly may impart grace** to the soul properly disposed before God, not due to the rite, which is profane, subversive and very displeasing to God, but rather **by virtue of the holy sacrament of the altar itself**, whose divine power remains infinitely beyond the corruption of that evil rite. Let us not forget that Catholicism, even though it possesses a certain human element (membership, clergy and hierarchy, for example), is nonetheless essentially and principally a **supernatural** not human institution. The Marian Corps/*Recusant* say no to this position concerning rite and sacrament, dismissing the fact that it's been made explicitly clear by the Council of Trent in its pronouncements on the sacraments and which has been consistently upheld by Archbishop Lefebvre and the old SSPX. Upholding Trent and opposing the MC/R error, Bishop Williamson, Father Chazal, the LKC and the true Resistance **stand with Tradition**, as we all must.

Second, by such rigorism the MC/R would choke the spiritual and eternal life out of all those poor souls who attend the New Mass and still belong to the Conciliar Church, no matter how inculpable their ignorance of Tradition may be or how devout

and virtuous they themselves may otherwise be. Rigorism directed at those New Mass/Novus Ordo attendees does not allow for blameless ignorance of the faith, nor for that “certain desire and wish to do what God wills” among those millions who are outside the visible bond of the Traditional Catholic Church. It stands vehemently opposed to what Bl. Pius IX has written of those in a state of invincible ignorance, namely, that they “are able to attain eternal life by the efficacious virtue of divine light and grace” (*Quanto Conficiamur Moerore*, on false doctrines, 1863). **Of such theological/moral/pastoral questions, Bishop Williamson has a Traditional bishop’s knowledge and understanding; Father Pfeiffer and Greg Taylor evidently do not.** Rigorists are liberals inasmuch as they prefer their private opinion to Magisterial teaching. When the two are at odds, they invariably choose opinion. The logical conclusion of this extreme way of thinking is that **only** the traditional Catholic can save his soul and that God’s grace, ostensibly deficient in its supernatural efficacy, lacks the power to enter the abode or places of worship of **non-traditionalists**. Such a notion, besides being liberal, silly, presumptuously false and a blasphemy besides, is egotistical as well (implying that we traditionalists consider ourselves far superior to every one else outside the fold). Such a conclusion would also make of the Lord of mercy a most cruel and unjust God for denying His grace to the soul who is ignorant through no fault of his own, and in very great need of it!

Third, by their very aggressive rigorism (aggressively condemning Bishop Williamson for **not** advocating the false rigorist viewpoint) the MC/R partisans are misrepresenting, splitting and thus undermining (not to mention scandalizing) the same Resistance they once helped rally and fortify.

And **fourth**, they are hurting themselves more than the rest of the Resistance who have not succumbed to their oppressively stringent ideas, for they’ve now even **cut themselves and their faithful off from the last-standing solidly orthodox Catholic Bishops**. Such an act, direful beyond measure and if they persist unrepentant of it, may likely put the American Marian Corps in the **immediate spiritual danger** of mutating into a **non-Catholic sect**. I’m not saying this is so, but likely if they continue on their present course of wrong thinking and action. **Yes, dear friends, their defection from Catholic Teaching is that serious!** Ideas have consequences. False ideas have harmful consequences. That’s just one of the facts of life. One wrong step concerning faith or morals on the dangerously narrow and high-ridge of life can easily result in such a fatal plunge. It’s a twofold plunge to the abyss: (1) **Catholics cannot dismiss the subjective application of an objective principle any more than they can dismiss the doctrine itself.** And (2) **Catholics cannot cut themselves off from the Episcopacy any more than they can from the Papacy without suffering a fateful outcome.**

Bad news indeed, but it leads us directly to some **good news**.

God would not allow the erroneous thinking of the Marian Corps/*Recusant* alliance to prevail unexposed and unchallenged, regardless how convincing their arguments seem on the surface, or how many unvigilant souls they may have initially beguiled and led astray. **One of the best articles** making this fact glaringly obvious while eloquently elaborating on the points only briefly covered above was authored by **Mr. Sean Johnson** and is titled “**A Catechetical Refutation Regarding Certain Objections Made to Bishop Williamson’s Comments on the Novus Ordo.**” The article,

which cannot be refuted owing to its theological soundness, was posted on the pro-Resistance website, **CathInfo.com**, and will soon be reprinted in booklet form by the League, with the author's kind permission. Subscribers to *Oportet Christum Regnare* will be notified upon availability.

Every Resistance Catholic (i.e. every true Catholic) who sincerely seeks the truth about the latest controversy surrounding the falsehoods generated by the Marian Corps and *The Recusant* against Bishop Williamson, and against the teaching of Trent on the sacraments and Archbishop Lefebvre on the New Mass, ought to give Sean Johnson's article an immediate reading. It is meticulously researched, intelligently presented and, as we said, doctrinally irrefutable. We very highly recommend it. And we very strongly urge giving it a broad distribution as a major counterattack against the falsehoods being spread about by the MC/R, which cannot be other than exceedingly offensive to God, Who is not just All-Holy but Truth Itself.

More good news: A **second** article was written by newly consecrated **Bishop Thomas Aquinas**, titled "**In Defense of Bishop Williamson**," which we've re-titled "**Eucharistic Miracles in the Novus Ordo?**" and incorporated into the current issue of our magazine. As the revised title indicates, it covers the question of the possibility of miracles performed in Conciliar churches (Sean Johnson's article also does a great job addressing the same issue). Bishop Williamson says yes to the possibility, the rigorists say no way, and the article explains why the bishop is correct and his adversaries are once again wrong. It also makes clear that by such divine manifestations in a Novus Ordo church God would not be sanctioning heresy or profane and irreverent worship, which, needless to say, is not possible, but rather He would be adding further proof of the veracity of a particular doctrine, in the case of Eucharistic miracles He would be re-affirming, for example, Transubstantiation, the Real Presence and the Sacrificial nature not of the Novus Ordo Missae (New Mass) which not only does not uphold these truths but greatly negates them in the minds of the people, but of the Traditional Mass in the Tridentine Latin rite, which presents them in the most sublime and glorious manner. The bishop's article is another must read, this one also available online at the Archbishop Lefebvre Forum, **AbIf3.com**. And a **third** article, "**The Resistance Need Not Be a House Divided**," this one by the League Chaplain, Father Chazal, who adds yet another voice of reason and sound theology in explicating why he will continue siding with Bishop Williamson and cannot endorse the reckless and untruthful claims of Father Joe Pfeiffer and Greg Taylor. This writing is also found in the current issue of *Oportet Christum Regnare* (#9).

These articles are important for all Traditional Catholics, not only those of the SSPX Resistance, because what they cover goes directly to the heart of the fight for Catholic Faith and Tradition. As always, we urge everyone reading this insert to pass these three articles around, as well as every issue of our magazine, as widely as your means and circumstances permit.

Though we may often overlook it, there's a reason why God gives us **bishops**, and that reason is very much part of the Divine Plan. A bishop has graces of state that ordinary pastors, clergy and laity do not possess, the holier, more orthodox and more counterrevolutionary the bishop, the more graces he will possess and be able to channel to the rest of us for the rebuilding of the Church devastated by crisis. **As it**

was with Archbishop Lefebvre, so it is with Bishop Williamson. The problem is that traditional Catholics have become so accustomed to criticizing the many bad superiors that they are all too prone to criticize – and even condemn – the few good ones. This does not apply to Bishop Fellay who has so manifestly betrayed Christ, Catholic Tradition, the Mystical Body, his own SSPX clergy and unsuspecting faithful, but it certainly applies to Bishop Williamson who has never betrayed them. We are not saying His Excellency is above all criticism, only above the hateful, venomous and unfounded criticisms of the Marian Corps/*Recusant* consortium.

It is *The Recusant* publication that is presently fueling the flames of detraction and defection from right thinking, right conduct and the right course of action. The really tragic thing is that *The Recusant* used to be a superb journal, so often praised by me personally as the finest of the English-speaking pro-Resistance voices, but which has since become, as one League member observed with a heavy heart, “**NO LONGER WORTHY TO CALL ITSELF CATHOLIC**” (Emphasis his!)

The **revolt** of the MC/R against Bishop Williamson is all too reminiscent of the **revolt** of the “Nine” (Frs. Sanborn, Cekada, Kelly, Dolan, etc.) against Archbishop Lefebvre at the time his Priestly Society was gaining a foothold in North America in the early 1970s, neither revolt theologically, canonically or morally vindicated. Interesting enough, though, the “Nine” falsely charged the archbishop with wavering on the New Mass exactly as the MC/R is presently and just as falsely charging Bishop Williamson. Catholic clergy and laity such as these, too easily roused to a vain and misdirected resistance by the whisperings or clamorings of unprincipled spiritual demagogues, should be concerned that, failing to imitate the humble Savior and consequently taking up an unrighteous cause, they could easily imitate the perfidious **Pharisees**, and in fact are heading in that very direction inasmuch as (a) they are now habitually finding fault in others while overlooking their own far greater faults; (b) they obsess over the letter while giving hardly any consideration to the spirit of the law; (c) they therefore misuse the authority God has given them and (d) are consequently leading into error and sin the very people and families that put their trust in them and for whose spiritual welfare they are accountable before God. We see this happening before our eyes, and in the process the SSPX-Marian Corps is becoming unglued from the top down much the same as the neo-SSPX – the one stricken with **liberalism on the left**, the other with **rigorism on the right**, and **both** having become casualties of an extremist mindset unbecoming a Catholic who is always militant but never extreme, always a combatant but never without charity.

Equally disturbing, these Marian Corps rigorists might similarly be likened to the **ungrateful Jews** recounted in the Book of Numbers who were severely punished for their constant murmuring against the Lord and against His bishops. “...*There arose a murmuring of the people against the Lord... And the Lord heard it and He was angry (Numbers 11:1). And the wrath of the Lord was exceedingly enkindled...*” (Numbers 11:10). In the end only **two** out of **six-hundred thousand originally liberated Jews** saw the Promised Land, due to their ingratitude and constant murmuring, even as the Lord had delivered them from the bondage of Egypt. Are we not hearing a **very similar constant murmuring from the US Marian Corps and The Recusant**, even as the Lord has delivered them from the bond-

age of the Conciliar Church and Conciliar SSPX? The parallels are striking.

How much it hurts to be speaking this way about good souls gone wrong, about zealous apostles now committed to a wrongful cause, but charity compels us to admonish our fathers and brothers going astray even as we lament the multiplicity and severity of our own sins. Still, the defense of Catholic Truth, the exercise of charity and the works of mercy are required of us, more so the greater and more urgent the needs of our neighbor. So, in charity, in justice, and in brotherly love we give fair warning to *Recusant* editor Greg Taylor that he has been using his considerable writing and analytical skills to do not God but the Devil's work, spreading falsehood, disension and disunity and instigating ill-will. And the KY Marian Corps priests that are actually still recommending his publication which thrives on disinformation and proliferates in scandal-mongering – as distressing as this is considering how good these priests used to be – are likely to find themselves in even greater danger of promoting what has become a conspicuously wicked work. Harsh words, I know, and it pains me to be putting them to print even after having prayed many rosaries and received the go-ahead from a spiritual advisor before releasing this bulletin. My priest advisor corroborated that a public betrayal of such magnitude by priests and lay apostles to whom much have been given, necessitates “the most charitable but VERY STRONGEST public reprimand, lest they never become jarred from their horrible misdeeds that are fomenting so much confusion and disorder. How does one sugar-coat such brazen wrongfulness as to portray Bishop Williamson – a great man of God – as a vile traitor? It is diabolical!” *May the God of mercy not judge Bishop Williamson's enemies as harshly as they judge him*. As one friend put it, “if what Bishop Williamson said about the New Mass was scandalous [which it certainly was not except in the confused minds of the ignorant or the twisted minds of the ill-intentioned; nevertheless], the way His Excellency has been treated by clergy and people of the Resistance was a thousand times more scandalous!” **WOE TO YOU [THAT]...TAKE AWAY THE JUSTICE OF THE JUST MAN (Isaias 5:23). WOE TO YOU THAT CALL EVIL GOOD AND GOOD EVIL (Isaias 5:20).**

Canon Law sets before clerics such duties of state as holiness of life (c. 124), exercises of piety (c. 125) and obedience to superiors (cc. 127, 128) which canons require, among other things, showing reverence towards their bishops (Bouscaren and Ellis, *Canon Law: A Text and Commentary*, 1946). Have any of you actually read any of the more recent issues of *The Recusant*, which the US Marian Corps priests uncritically and most alarmingly promote? If any one word might describe this publication's bitter and relentless attacks against Bishop Williamson it is irreverent – uncharitable to the extreme, calumnious to be exact. The Holy Redeemer teaches: blessed are the meek, the merciful, the peacemakers, those that hunger for justice – but blessed not are the proud or the self-righteous, nor those that, failing to mortify their tongue (their pen, their periodicals, and the rash and untruthful words spoken from the pulpit), spread falsehood, gossip, rumors, innuendo, calumny and discord among the brethren. Who can deny that this indeed is a wicked work, and certainly not of God? An yet Father Pfeiffer and Greg Taylor have convinced themselves that they are on the moral high ground doing good. It's madness! And once more, part of the Diabolical Disorientation of these Darkest of Days.

Thank God the greater number of Resistance priests and people never lost the

spirit of charity, nor were under any illusions about what this fight was all about, and are therefore in complete agreement with the decision to detach ourselves from the Kentucky based Marian Corps (as mentioned earlier, two dozen-plus very concerned League members were urging us to do so for nearly 2 years – but we felt compelled to give the MC priests the benefit of the doubt, which benefit, it turns out, the MC/R denied Bishop Williamson); the same majority of Resistance laity are now standing with us and with Bishop Williamson and Father Chazal against the few who've succumbed to this all-too Pharisaic extremism.

It's most unfortunate that it has come to this, but until such time as the Marian Corps and *The Recusant* publicly repent of their scandalous false witness against Bishop Williamson, and publicly recant their wrongful thinking on the doctrines and pastoral/prudential conclusions pertaining to the New Mass and Conciliar Church, and make public restitution for the great harm their bizarre un-traditional position has inflicted on souls, on the Resistance and on the Church, the League and its quarterly magazine shall remain detached from them, while filially attached to Bishops Williamson, Faure and Aquinas, and still under the chaplaincy of good Father Chazal of the **Marian Corps-SPX**, as we have been since the League's 2013 reactivation. We will not just continue praying for Frs. Joe Pfeiffer and David Hewko of the SSPX Marian Corps, and the *Recusant* editor Greg Taylor, but will let them know that, in all earnestness, **we would happily welcome them back into the fold with open arms**, if and when they cast aside their false notions and their hardness of heart to rejoin Bishops Williamson, Faure and Aquinas and Father Chazal, and once again labor side-by-side in the true Resistance – the fight against Liberalism and the Modern Revolution, and the Apostasy both inside and outside the Church. To facilitate such a desired reunion, we ask that you join us in prayer, and in **getting this Open Letter and the 3 articles mentioned herein into the hands of every SSPX-MC faithful you know**. It's a vital work of charity because their ignorance is nothing short of spiritually debilitating and counterproductive.

Enough said. I think we've made our point.

We close with a final reflection on the common mission we've been called to: through many long hard years of crisis and upheaval, the League has held fast as Traditional Catholicism's only nationwide Catholic Action men's auxiliary, defending the Faith, championing the Rights of God, supporting the good bishops and priests, making known the Fatima formula for world peace, rebuilding both the Church and City of God, forming real soldiers of Christ and manning the defenses of our country while exposing and resisting the manifold works of Satan. We shall continue and escalate this holy and urgent work for Christ our King and Mary our Queen **so long as God continues giving us the strength and good men continue their active and financial support**. We thank you for your continuing generous assistance to this apostolate, whose importance in these Dark Days cannot be over-stated.

Hugh Akins, 6/14/16



The Recusant Defended!

PART 2: A Reply to Mr. Hugh Akins

22nd August, 2016 (Feast of the Immaculate Heart)

Some Initial Remarks and a Note of Thanks

We wish to thank Mr. Akins for bringing into the public eye once more the very serious issues which divide the Resistance from the followers of Bishop Williamson. We have been writing about this for a year now, and so far we have been continually alarmed at how little attempt there has been by the followers of Bishop Williamson to defend what their leader has been saying. As an attempt, we feel that Mr. Akins falls far short of his goal and in the end will do his cause more harm than good, at least in the eyes of those who can be bothered to read and see things for themselves. But it is still an attempt, for all that, and we nonetheless appreciate the fact that he did, at least, try.

We note that although Mr. Akins has written what purports to be a letter to members of his “League of Christ the King,” since he has made sure that it was given a very public airing and was placed on several websites, it is in reality an open letter written for public consumption. The letter entitled: “Why the League of Christ the King found it necessary to sever official ties with the SSPX Marian Corps” begins its very first sentence by announcing “the tragic defection” of Frs. Pfeiffer and Hewko, whom it refers to as the “SSPX-MC”, together with *The Recusant* newsletter, all three of which are thereafter lumped together and referred to as “MC/R”. This attempt to paint *The Recusant* as a branch of Frs. Pfeiffer and Hewko (or Frs. Pfeiffer and Hewko as a branch of *The Recusant*..?!) is not pursued very far, and only ever really insinuated. The closest Mr. Akins comes is when he announces that Fr. Pfeiffer and Fr. Hewko have “in effect declared war on Bishop Williamson” (Really? When? Why?), “feverishly encouraged by Greg Taylor, lay editor of *The Recusant*” - what exactly is this based on? Does Mr. Akins possess some “feverish” emails from me to Frs. Pfeiffer and Hewko urging them to attack Bishop Williamson and scolding them for not doing enough..?! Of course, the reality is rather different. *The Recusant* only took issue publicly with Bishop Williamson in 2015 when he decided to go public with his scandalous teaching about the Novus Ordo at Mahopac, New York. Anyone who wishes to may look over their back issues and verify that for themselves. The idea that Frs. Pfeiffer and Hewko would need a layman telling them what to do is quite ridiculous and is, I suppose, as much a backhanded compliment to me as it is a backhanded insult to them! These two priests have shown themselves capable and tireless in opposing novel teaching, whether its source be Bishop Williamson or anyone else - they need no “encouragement” (“feverish” or otherwise!) from me, and they have had none, except perhaps in the broadest sense that we each know that we hold the same position and that it is encouraging to find oneself in such good company and not fighting alone. Nor, for that matter, have any of the other priests who disagree with Bishop Williamson. As it happens, the first priest to “declare war on” (i.e. disagree with) Bishop Williamson was neither Fr. Pfeiffer nor Fr. Hewko, but Fr. Altamira, whose article “Defending the Indefensible” appeared as early as July 2015 (though it took us until October 2015 to reprint it in translation). That, too, is a matter of recorded historical fact which anyone may verify for himself. Nevertheless, not being one to let facts get in the way of a good

story, Mr. Akins persists throughout the letter in his fantasy of there being an “MC/R” axis of evil. Let me say once again, though, how very flattered and honoured I am that he should include this newsletter and its editor with such great men as Frs. Pfeiffer and Hewko, an honour that I am not sure I fully deserve.

Incidentally, it is perhaps not a matter of huge significance, but one seldom if ever hears Fr. Pfeiffer refer to himself as an “SSPX-MC” priest. In fact, the term “SSPX Marian Corps” was the typically childish invention of Fr. Chazal, who seems to have a talent for inventing bizarre, comic-book names for things which are actually quite serious and then abbreviating them in a way which makes them even harder to understand. His regular “Letters from Austr-Asia,” back in the days when he used to write them, were full of references to such things as the “AFD” (meaning Bishop Fellay’s “April Fifteenth Declaration” of 2012) and “FNR” (“Fornicating New Rome”). “SSPX-MC” was itself a title marketed by Fr. Chazal to replace a previous invention of his, the “SSPX of the Strict Observance” or “SSPX-SO.” More recently, it seems, he has begun referring to himself as the “MC-SPX,” whatever that means. If I am correct in recalling that he identified himself for a little while with the so-called “USML,” I make that a total of four organisations, or at least four names, in four years. Or an average of one a year... But, amusing as this all is, we digress.

From the initial announcement of his “break” due to our “defection,” followed by the denunciation of *The Recusant* newsletter and its editor by name along with Frs. Pfeiffer and Hewko (near the start, he refers coyly to “certain priests working out of Boston, Kentucky” - How very delicate! Who *could* he mean?! - but this shyness soon disappears!), Mr. Akins proceeds to a long litany of our supposed evils, interwoven with occasional and very high praise for Bishop Williamson, so high in fact, and couched in such terms of flattery and reverence (“a great man of God!”) that I am sure it must make the Great Man himself blush to read it!

How Not to Write a Letter Attacking Someone

And that is how it continues, for five full A4 sides with no line spacing. That the letter is filled throughout with **phrases highlighted in bold**, WORDS HIGHLIGHTED IN CAPITALS or by underlining them, or by using italics, **and very often various COMBINATIONS OF the above**, makes it, I find, not very easy to read.

What makes Mr. Akins’ letter even less easy reading is the sheer, tedious repetitiveness of what he says. I am convinced that the whole letter could have fitted easily into less than half the space without losing anything essential, had Mr. Akins just stuck to what he wanted to say. This repetitiveness would not be quite so numbing on the concentration if there were any real content to what is being repeated. But, as the reader will see (if you have the stamina!), the accusations levelled at us are all bluster and no substance. We are accused continually, for example, of “hateful, venomous and unfounded criticisms,” of “falsely charging Bishop Williamson” and “bearing false witness” against him, and so on. But not once does our would-be accuser provide his readers with a single example of any of those things. His entire case is advanced without any evidence whatever.

Indeed, not only does Mr. Akins not even bother attempting to substantiate any of his claims, he does not quote a single sentence, nor even a single word from *The Recusant* (or from the sermons or talks of either Fr. Pfeiffer or Fr. Hewko, for that matter) to prove his point. The same is true of his several references to “what the Church teaches,” “it’s what Catholic

Theology teaches...” etc., where he forgets to provide any kind of reference for where his readers can see for themselves. A lack of any references would be a nicety if he were talking about things which we all agree on and which every Catholic knows (that there is one God in three Persons, for example, or that mortal sin removes a soul from the state of grace), but coming as it does after some particularly contentious assertions (that Bishop Williamson’s teaching is identical to that of Archbishop Lefebvre, for example, or that it is only Traditional Catholics who may not attend the New Mass) the effect is disastrous, and means in effect that the reader is left to take Mr. Akins’ word for it. He accuses us of “rigorism” and then gives such a vague and unhelpful definition, that one is left wondering where it came from. And despite one of the main points of his letter being his contention that Bishop Williamson is faithful to Archbishop Lefebvre whereas we are not, he neglects to provide his reader with a single word of Archbishop Lefebvre to make his point.

The overall result is, to borrow someone else’s very apt expression, the rhetorical equivalent of tinted steam. It is pure rhetoric with nothing to support it. No quotes to give examples of what he’s talking about, no sources where the reader may see for himself, and very little by way of actual arguments which the reader may evaluate for himself. Most of it is just pure rhetoric. There is nothing wrong with rhetoric per se, of course, but drunk neat and unmixed like this, it has such a strong and sickly flavour that one finds oneself continually having to pause, breathe deeply and look away before being able to continue. I have read Mr. Akins’ letter now more times than I would care to count, but never once have I managed to read it all the way through. It contains so much empty rhetoric that it is almost unreadable. More to the point, it is virtually impossible to refute, because in reality there is nothing there to refute. One can search Mr. Akins’ letter in vain: actual arguments are alarmingly thin on the ground; real facts are at a premium! Quotes containing the actual words of his opponents are particularly conspicuous by their absence.

By contrast, rhetorical clichés abound. When we “MC/R partisans” are not setting “lethal snares,” with our “reckless and untruthful claims,” we are busy “choking the spiritual and eternal life out of poor souls” with our “hateful, venomous attacks” and “brazen wrongfulness.” We are also “unprincipled spiritual demagogues,” whose “whisperings and clamorings” and “Pharasaic extremism” is both “grossly uncharitable” and “uncharitable to the extreme”..! And what we are supposedly doing is not merely “a wicked work,” it is a “conspicuously wicked work”..! and one which is “certainly not of God” (in case you had any doubts!). Somehow, I cannot help imagining that somewhere out there, there is an intelligent but mischievous Novus Ordo priest who might want to make fun of Traditionalists by writing a spoof letter (from one “Trad” attacking another) - such a man could hardly do a better job at parodying “Traditionalist hate mail” than Mr. Akins does here. From pained expressions of “sadness,” “hurt” and “regret” “that it should come to this,” to scriptural references whose application is ungraciously insinuated (“There arose a murmuring of the people against the Lord...”; “...blessed are the meek, the merciful, the peacemakers, those that hunger for justice – but blessed not are the proud or the self-righteous, nor those that ... spread falsehood, gossip, rumors, innuendo, calumny and discord among the brethren.”) - this letter has it all!

“Have any of you actually read any of the more recent issues of The Recusant..?” Mr Akins asks. Well, yes, I have, funnily enough! “Who can deny that this indeed is a wicked work, and certainly not of God?” Err, well, I for one deny it, actually. And I suspect a great many

other people would too. Either way, if Mr. Akins really is motivated by charity, love of truth, fraternal concern for our souls, and so on, as he claims, then he ought to take that denial seriously and delve a little deeper. He might want to start by reading it himself, rather than asking his readers whether they have read it. I personally am convinced that he has not been reading *The Recusant*, but we will look into that shortly and you can see for yourself...

Has Mr. Akins Been Doing his Homework?

Somewhere along the line, I cannot now say where, I had impressed upon me the idea of respect for one's opponent, and hence it is something which I feel acutely when it lacks. Generosity towards one's opponent is an important thing to strive for, even if, by reason of our fallen human nature, it is not always an easy thing to do. Poking fun at his more ridiculous excesses of pomposity or self-importance is one thing: after all, that is something which friends will often do to one another, and it can help to keep things light-hearted. But if you must disagree with him publicly, then you owe to him at least to say specifically what it is you are disagreeing with. Magnanimity is what you are aiming for - common courtesy is where it must begin.

Now, as I say, it is a goal if not always an accomplishment. But whatever one may say about *The Recusant* and our total opposition to some of Bishop Williamson's ideas, just like our opposition to the SSPX's new teaching - the very least one may say is that we do try to be generous towards our opponent. Our articles try as far as possible to quote our opponents at length, often in full. We try, as far as possible, to allow their words to speak for themselves, and we try to be sparing in our commentary. When the meaning is not absolutely clear, we try to be circumspect ("These words appear to suggest... Perhaps there is another explanation, though I cannot see one..." etc.) We are always keen to invite the reader to see for himself and to make his own mind up, and when attempting to draw conclusions we try to avoid leaving the reader to take our word for it. We even attempt to do the same with Mr. Akins, though his letter is so lacking in substance and most of what he writes amounts to little more than calling us names. To take just one example, he tells the reader that we accuse Bishop Williamson of being "a vile traitor" - I challenge anyone to find either of those two words used here in any article, in any issue. We have no need for such melodramatic, over-the-top language. All we do is simply quote Bishop Williamson's own words and allow them to speak for themselves. Our readers are not stupid. They don't need to be told how to think.

Perhaps what I find most distressing about Mr. Akins' letter is this decidedly *ungenerous* way in which it is written: the total lack of any basic courtesy towards either his readers or the people he is denouncing; the utter impossibility of him seeing anything but the worst motives in us; the total failure even to attempt to leave his audience with something substantial to hold onto; the evident lack of even a basic attempt to acquaint himself with the arguments, statements or contentions of his opponents which he is supposed to be condemning. Anyone who has actually read the articles concerning Bishop Williamson which have appeared in these pages over the last seven issues will recognise instantly, on reading his letter, that Mr. Akins does not have the faintest idea what it is he is supposed to be denouncing! He has not read a word of what has been written here over the past year. Nor, for that matter, do I think he has read the Eleison Comments in question ("Novus Ordo Missae" I, II & III and "Host and Parasite" I & II) - if he has read them at all, it can only be quickly skimming through without actually considering what is being said - nor watched the videos of the

relevant conferences (principally Mahopac NY in 2015 and St. Catherine's, Ontario in 2014). Make no mistake, I would not expose myself with such a bold claim in print unless I were morally certain of it, but it is so obvious and so apparent from his writing that I am confident that the reader will be able to see for himself very quickly. The only other explanation would be one of wilful deception, but I cannot think him capable of that.

Let us look at a couple of examples of this, just to illustrate the point. According to Mr. Akins, our problem with Bishop Williamson is that he does not take the "rigorist" line which we would like. The "MC/R partisans" (that's us, remember), are guilty of:

"...aggressively condemning Bishop Williamson for not advocating their false rigorist viewpoint."

Now, leaving aside the question of what exactly he means by "rigorist" (we can gather that it is something bad, and that is enough for the moment), what exactly is the point of disagreement between ourselves and Bishop Williamson? Read back through the past seven issues if you are not sure. I think it is pretty clearly something more than that he doesn't advocate our "viewpoint"...! And once again, we have always quoted Bishop Williamson's words at length (or those of Bishop Fellay, or Fr. Zendejas, or Avrillé, as the case may be...)

Elsewhere, whilst attempting to make his readers realise just how serious it is that we at "MC/R" are "rigorists," Mr. Akins solemnly informs them that:

"Rigorists" [meaning us!] "are liberals inasmuch as they prefer their private opinion to Magisterial teaching. When the two are at odds, they invariably choose opinion."

As usual, you may search in vain for any quote supporting this allegation, or any concrete example showing Fr. Pfeiffer, Fr. Hewko or myself choosing our own opinion over Magisterial teaching. Moreover, I put it to Mr. Akins that our most recent "rigorist condemnation" of Bishop Williamson in *Recusant* 35 proves exactly the opposite! When we raise our voices to object to a bishop recommending and promoting Maria Valtorta's *Poem of the Man-God*, despite it containing heresy, despite it having been condemned by the Holy Office and placed on the Index - who is being "liberal" and preferring their own opinion to Magisterial teaching there? Promoting a heretical false "revelation" which has been condemned by the Church on the grounds that "I get so much out of it" that "I don't bother too much about" whether or why it has been condemned by the Church, "I'm not too worried about it, you know" - how's that for preferring your own private opinion? As before, I think anyone who has actually read our "venomous attacks" will recognise instantly that they have virtually nothing in common with the caricature presented by Mr. Akins. I cannot imagine that he would deliberately misrepresent us in such a way, therefore we must conclude that he simply has not read the very words he is trying to condemn.

New Mass Issues

Much of what Mr. Akins has to say seems to centre around the question of the Novus Ordo Mass: whether miracles can, in theory, take place there, whether grace can in fact flow from it, and of course, Bishop Williamson's advice to that poor lady last year. This is interesting in itself, since even a cursory re-reading of this newsletter will show that those are not the only, nor even the main points with which we take issue. If he had found time to acquaint himself with his opponents arguments, even briefly, Mr. Akins would know that. But in

common with almost all the attempted defences of Bishop Williamson which I have seen (and there have not been many), Mr. Akins is responding not to what we have said, but to what he thinks we have said, or what he would prefer us to have said. For the record, and in case there is any chance that he may actually read this, the many problems which we have raised concerning Bishop Williamson's public teaching, and which have so far been totally ignored by Mr. Akins and his friends include:

- His promotion of a bogus, heretical "revelation" condemned by the Church and his publicly making light of the Holy Office and the Index. (Issue 35);
- His appearing to accept and even to promote the conciliar church as a positive good, by saying things like "The new religion can be used to build your faith", by warning that Catholics who "put a distance between themselves and the mainstream Church" are in "danger of an isolation leading to a sectarian and even pharasaical spirit.", and by his dropping the term "conciliar church" in favour of such terms as "mainstream Church" ; (Issues 31, 32 & 33)
- His promotion of a priest who teaches such rank idiocy as: "In the days of the Council, the teaching of novelties...were opposed and then silenced by more or less honest means and men." and that Archbishop Lefebvre's main goal was "that union with the vicar of Christ can be re-established as soon as possible without having to compromise on any point of doctrine. No matter what, this is what he stood for!" (Issue 31)
- How his denial of having any authority in principle amounts to little more than Religious Liberty in practice, and how his avowals that: "I believe in liberty" and "At present I am more and more disinclined to impose even a true viewpoint on anybody" and so on, tend only to confirm this. (Issue 29)
- His "Trad-ecumenism," both in deed (returning to minister to a Feeneyite chapel whilst simultaneously boycotting the chapel of Frs. Pfeiffer and Hewko just down the road) and in word ("If James is convinced that to save his soul he needs to stay in the Newchurch, I need not hammer him to get out of it [etc]"); (Issues 29 & 34)
- How his affirmation that there cannot be any seminaries or congregations from now on, that God does not want there to be a structure from now on, that a young man who wishes to be a priest cannot or should not go to seminary because there is no congregation to receive him or because human nature is now so damaged by the modern world that young men can no longer become priests (Issues 29, 30 & 33)
- The inconsistency between Bishop Williamson's avowal that he has no authority whatever, and the way in which priests such as Fr. Cardozo and Fr. Pfeiffer are cast into outer darkness by Bishop Williamson's friends and allies for allegedly failing to bow to his authority; (Issues 29 & 33)
- His encouraging and promoting the public ministry of a priest who had been rightly and justly suspended and removed from the public eye for the most serious of reasons. (Issue 31)
- His astonishing but real claim that he does not even believe in the Resistance (Issue 29)

...and more besides. Those are just some of the things raised in these pages which remain off the agenda and ignored by Bishop Williamson's defenders to this day. They cannot answer them, so they simply pretend that it isn't happening and hope that it will go away. The failure

of Mr. Akins, in common with other would-be defenders of the Big Chief, to address these many and real concerns is something which speaks volumes and will not go unnoticed by the Catholic world at large. In the long run, it will do their cause no good.

What is worse still is that with the small number of problems raised by us that *are* dealt with by Mr. Akins, one finds that the response totally ignores everything said, not only by us, but even by Bishop Williamson himself! The same is true of the bishop's other "defenders". On the question of the Novus Ordo Mass, for example, the problem is not confined simply to the narrow, theoretical question of whether or not grace may flow from it. Although this is important, of course, and although we do disagree about it, what concerns us far more is the gaping wide problem of Bishop Williamson appearing positively to promote the New Mass when he says things like: "The Novus Ordo Mass can be what you make of it ... A priest can celebrate it decently, a Catholic can attend it devoutly," for example.

It is the same story with the Novus Ordo "miracles". Yes, we have dealt with the "miracles" in these pages, but on this question too, our main points were not those which Mr. Akins tries to refute. Our focus was on showing why the particular "miracles" being proposed to us are almost certainly fake, and on pointing out the various inconsistencies in the story of how the "miracles" happened, the highly dubious credentials of the men who approved them, and so on. Rather than dwell in the abstract, theoretical heights of discussing the idea of Novus Ordo miracles in general, we rolled up our sleeves and delved into the nitty gritty details, something which Bishop Williamson's apologists have never done, never will do and cannot afford to do. Thus, even though he talks about Novus Ordo miracles, our article on that topic has still gone uncontested and unanswered, and we are left yet again wondering why. I say again: it is clear from his writing that Mr. Akins has not done his homework and is not even aware of what are the issues in question.

That Mr. Akins seems blissfully unaware of the many and various problems which we have raised with Bishop Williamson's teaching is further witnessed by his almost total concentration on the disaster of Mahopac, New York in 2015, as though that were the one and only time Bishop Williamson had said something dubious or liberal. I think from all the above, we have more than amply demonstrated that this is not the case. However, since this particular question is a rare occasion where Mr. Akins does actually present something approaching an argument, we will deal with it now, again, old and well-worn though the topic may be. In attempting to defend Bishop Williamson's advice to that lady poor that she should continue to attend daily Novus Ordo Mass during the week if she felt it a good thing, Mr. Akins has the following to say (for ease of reading I have removed the formatting):

"Is there ever any justification for attending/participating in a New Mass? A Traditional Catholic may passively attend the New Mass on the occasions of a wedding or funeral but never actively participate in it. A Conciliar Catholic, ignorant of the evils of the New Mass, may conditionally participate if he/she honestly thinks they are doing good and pleasing God. This is not to say we approve or promote the New Mass (NEVER!), but that it may be tolerated under certain circumstances to avoid greater evil. It's what Catholic Theology teaches.

[...]

It must be said that the question is never directed at Traditional Catholics, who, given the grace of knowing the evils of the New Mass, would be forbidden to have anything to

do with it, other than passive, non-participatory attendance at a wedding or funeral as noted earlier, but it is directed at Conciliar Catholics who do not know any better, assumingly out of a blameless ignorance (which certainly does not apply to every or perhaps not even most Conciliarists, for whose ignorance, born of lukewarmness or any other type [of] sinful negligence and omission, will make them accountable). Remember that Bishop Williamson was speaking not to a Traditional but Novus Ordo Catholic in giving his answer.

[...]

Yes, this is where Bishop Williamson's comments entered the picture - he was not addressing a Traditional Catholic secure in the knowledge of his faith, but a Novus Ordo Catholic clearly confused and distressed."

Now, to the vast majority of *Recusant* readers, the flaws in this will be obvious. But then, if stating the blindingly obvious were unnecessary, this public exchange would not even be taking place, so we will spell it out anyway just to make the point. Briefly, the argument which Mr. Akins presents in defence of Bishop Williamson's advice to the lady in Mahopac can be reduced to a syllogism which runs thus:

Major Premise: A Conciliar Catholic may attend the New Mass and participate in it.

Minor Premise: The lady whom Bishop Williamson was addressing is a Conciliar Catholic.

Conclusion: The lady whom Bishop Williamson was addressing may attend the New Mass and participate in it.

The first premise is a little confused and not very clearly expressed. Strictly speaking there is no such thing as a "Conciliar Catholic" any more than there is such a thing as a "Traditional Catholic." Like "lukewarm Catholics," or "Recusant Catholics," or "Church Papists" (look it up!), the terms are a linguistic shorthand to describe two broad types of people who are found in a particular era or set of circumstances, a useful way of describing roughly the sort of person we mean without going into detail, but not something which properly speaking exists in its own right. A Catholic is, by definition, Traditional. "Traditional Catholic" refers broadly to the correct response to Vatican II, and is therefore a term whose definition is limited to a particular time and set of circumstances. And as Fr. Pfeiffer has lamented once or twice, not so very long ago the term "Traditional Catholic" used to have a more precise and limited meaning, whereas now it is a much broader tent. What counts as a "Conciliar" or "Novus Ordo Catholic" is an awkward question, since the expression will always elude precise definition. We can probably agree that it broadly means someone who identifies himself as Catholic but who is, to a greater or lesser extent, caught up in the Council, and whose practice and beliefs are therefore likely to be not very Catholic, whether they realise it or not. But who can define the exact limits of who is, and who is not, a Conciliar Catholic, what counts and what doesn't count? At what point does one become or cease to be, a Conciliar Catholic? This, I fear, is what leads to confusion later on.

What Mr. Akins wishes to say is, I think, fairly clear: that genuine ignorance removes culpability. That is, of course, true of many situations. The proverbial Babushka in Siberia may well save her soul, lacking the means to realise that the church where she so devoutly prays before the icon of the Blessed Virgin is in fact schismatic and outside the true Church of Christ. The problem is that only God can know whether ignorance is genuine or contrived,

which makes the whole question academic as far as our actions and duties are concerned. And in any case, what it does not remove is our duty to rescue the person from their own ignorance and from harm's way by telling them the truth whether they will listen or not. So whereas a Conciliar Catholic *might* not be at fault for participating in the New Mass, we can never be certain of that, and it remains our duty to make them aware of the objective evil, even if we think that the New Mass cannot possibly harm someone who is ignorant of the danger (it can!). Further, to suggest, based on this, that a Conciliar Catholic may assist at it, risks giving the misleading impression that they have a positive right to do so (like a Spaniard "may" eat meat on Friday, or a widow "may" remarry.) The New Mass is displeasing to God, represents "a radical departure from Catholic theology," and already has an impressive track record of turning even the most well-meaning Catholics into modernists without their even realising it. It is dangerous for all Catholics, both those who call themselves "Traditional" and those who do not. The reality therefore is that it must be avoided by all Catholics. The only real distinction is that some realise that fact and some do not, but that fact does not alter the evil or the danger in attending the New Mass.

If the first premise is confused, the second premise is simply untrue in any meaningful sense. Was the lady to whom Bishop Williamson addressed his mis-advice in Mahopac, New York a "Conciliar Catholic"? Was she a "Novus Ordo Catholic"? We have already seen the problem posed by couching your argument using terms which are not precisely defined. That being said, I cannot see how anyone can claim that the lady in question was a "Conciliar Catholic" without giving the term so broad an application as to render it virtually meaningless. As chance would have it, earlier on in his letter Mr. Akins chastises us for "failing to take into account" the "extenuating circumstances" which "allow the letter of the law to yield to the spirit." He does not give any specifics, but he does seem to have this particular case in mind and it seems pretty clear to me what he means. So, let us take him up on the offer and try to recall a few of the particular "circumstances" of Mahopac, to see if they really were all that "extenuating."

The lady in question was a Catholic who, by her own admission, already chose to fulfil her Sunday obligation at the Traditional Mass every week. She had chosen to attend what she thought was a Traditional Catholic event, and a fairly exclusive one at that (it was not advertised publicly and was more of an 'invitation only' event), where she put her question to a man whom she identified as a Traditional Catholic bishop. What is more, when giving his reply, Bishop Williamson was not merely addressing her alone. The exchange took place in a room full of Traditional Catholics who were all listening attentively to what Bishop Williamson had to say, and in front of a video camera whose recording he knew would be put on the internet, and he himself was quite clearly talking to a wider audience, as both his body language and his words make plain ("What I'm about to say is heresy for Traditional Catholics." "I'm going to stick my neck out a long way, and if anyone wants to chop it off, they're welcome." "I'm going to be hanged for this, but it goes with the territory." "Perhaps it would have been better to say this in private..."). As to the question itself, if you listen to it again carefully, you may be able to spot something rather interesting. The lady does not get as far as asking an actual question: she tells him her circumstances ("I go to a Novus Ordo Mass during the week..."), then hesitates, and in the hiatus Bishop Williamson jumps in with his answer, as though the question is to be taken as read. Her question consists of telling Bishop Williamson that she attends the Novus Ordo during the week, and in an

audibly nervous and hesitating manner too. To my mind, the only way that this makes sense is that she is expecting either justification or correction, that she has a doubt or qualm of conscience, or is somehow not sure that she's doing the right thing, and would like him to put her mind at rest by telling her what she should do. From his response, that is clearly how Bishop Williamson took it. How much she knew or understood about the evil of the Novus Ordo Mass must remain a matter of speculation, and is not (for reasons explained elsewhere) a decisive factor in any case. At any rate, she must surely have had some inkling that something was not quite right, or why even bother to ask? Finally, it is worth recalling that her assistance at the Novus Ordo is on weekdays, when one has no obligation and one does not need to attend Mass, and that no indication is given that the particular Novus Ordo which she attends is in any way one of the rare examples of a Novus Ordo dressed up as a Tridentine Mass, said all in Latin on a Traditional eastward-facing altar (a la Brompton Oratory), but is merely one said "in a reverent way" and where "I believe that the priests believe that they are changing the bread and wine."

I simply cannot see how any of the circumstances listed above could possibly be deemed "extenuating" enough to justify what took place, and I would be amazed if Mr. Akins could either. Did Mr. Akins even watch the video of the exchange before writing his letter, or is he relying solely on second- and third-hand information from partial sources? It is baffling.

It may be objected that the lady might still be called a "Novus Ordo Catholic" if the definition of "Novus Ordo Catholic" is "a Catholic who regularly attends the Novus Ordo Mass." But if that is so, then to say that a Novus Ordo Catholic may attend the Novus Ordo Mass is the same as saying: "A Catholic who regularly attends the Novus Ordo Mass may attend the Novus Ordo Mass," which is circular nonsense. Either way, I put it to Mr. Akins that if every Conciliar Catholic, whatever definition they fit, who feels compelled to ask a Traditional priest or bishop whether they may attend the Novus Ordo must be given a "yes" answer, how are any of them ever going to leave? If the circumstances above justified Bishop Williamson in giving a positive answer, what circumstances are required before a bishop or priest may tell the poor soul the truth and urge them to think twice? It is all so ridiculous, to ask these questions is to answer them. That is why any attempted "defence" of Bishop Williamson offered by the likes of Hugh Akins must always rely heavily on the fog of war clouding the mind of his reader, on the reader being unfamiliar with the details or not recalling them to mind. As long as it remains merely a vague, abstract question about a theoretical conciliar Catholic attending a theoretical Novus Ordo Mass, then some sort of a defence of Bishop Williamson can be attempted. But the moment one looks a little closer at the details of what is being defended, the whole case collapses. The claim that "Bishop Williamson was speaking not to a Traditional but [to a] Novus Ordo Catholic," simply does not stand up to scrutiny.

All of this is my own response. But Mr. Akins has no need of me to respond on this question: all he has to do is to look up what the old SSPX used to say about it, some of which we have reproduced in these pages during the past year. For example, Fr. Carl Pulvermacher's *Angelus Q&A* answer which states: "The New Mass is not grace-giving"; or Fr. Peter Scott's *Angelus Q&A* answer, that: "Any Catholic who is aware of its harm does not have the right to participate" in the New Mass. Well, if the lady was unaware before she asked her question, she ought to have been aware by the end! And we are only talking about what was said to the lady at the conference - there are far worse things contained in *Elison Comments*...

Not Just Poor Arguments - No Arguments!

Almost all of the claims made by Mr. Akins are, as I have said, wholly unsubstantiated. He accuses us, for example, of making “reckless and untruthful claims” and bearing “scandalous false witness against Bishop Williamson.” Indeed? What exactly are these claims, which are so reckless? And what is the “witness” which is so manifestly “false”? Never mind the question of *why* or *how* it is false - just giving an example of what he means would be a start!

And then there is this gem. “*The revolt of the MC/R against Bishop Williamson*” says Mr. Akins, “*is all too reminiscent of the revolt of the ‘Nine’ (Frs. Sanborn, Cekada, Kelly, Dolan, etc.) against Archbishop Lefebvre.*” I rather beg to differ. First of all we note that, unlike Archbishop Lefebvre, Bishop Williamson has consistently protested before anyone who will listen that he is not in charge of anyone because he has no authority. How exactly does one “revolt” against someone who has no authority? How does one “revolt” against someone who is not in charge?” We can provide, and have provided many quotes, from conferences, from *Eleison Comments* and elsewhere, where Bishop Williamson says this, and we could provide more. Can Mr. Akins show us one single instance of Bishop Williamson saying the opposite, of him taking up the reins in public and claiming an authority against which it would be possible for someone to “revolt” in any conceivable way?

The “revolt” of “the Nine,” from what I can gather, seems to have been a largely territorial and administrative dispute (who owns the properties, etc.), with the issues of sedevacantism and the Roman Missal giving it shape in the popular mind. It was a “Who’s in charge here?” dispute. ‘The Nine’ accomplished their revolt by buying SSPX properties in their own name years in advance. They never really succeeded in showing, or even purporting to show, a serious doctrinal deviation on the part of Archbishop Lefebvre, and even today the worst they can muster is to accuse him of being a diplomat who flip-flopped (it’s untrue, of course, but let’s not get into that now...). Whatever one thinks of Archbishop Lefebvre, he at least owned up to being in charge of the SSPX, and did take responsibility for it in a visible way. And the SSPX did not defend him with the sort of embarrassing diatribe we read from the pen of Mr. Akins. If Bishop Williamson were a different man, one who was visibly the head of the Resistance and took responsibility for it, and if the editor of *The Recusant* had taken him to court in an attempt to wrest legal control of the house in Broadstairs from him, then perhaps this comparison *might* just have a leg to stand on! But in reality, it is not much more than yet another a lazy cliché which not much thought went into, something which his letter is full of, alas.

The same is true of the claim that we are constantly “finding Fault with Bishop Williamson in the most malicious manner”..! The reader who looks back over the past seven issues of *The Recusant* will see that we are at pains precisely to point out that it is *not* any personal faults of Bishop Williamson which offend us (I seem to remember making a sarcastic remark about his taste in Wagner, to make that very point...). What have we written about him which amounts to “finding fault,” as opposed to quoting his own words and laying out our concerns about them? Have we criticised his hairstyle, or the colour of his slippers? Have we, perhaps, suggested that he takes too long to eat, or too little time over his sermons!? Have we accused him of pride, of envy, of anger, of laziness, or found his taste in wallpaper somehow lacking? Or have we, rather, disagreed with his public statements, carefully demonstrating why they seem to us to seriously endanger the Faith of Traditional Catholics..? This is all so very silly.

Beware of the Rigorists!

Nowhere is the letter more silly, however, than when Mr. Akins tries to leave his reader with the impression that he has made a specific accusation, by accusing us of what he calls “Rigorism.” This is something which, he says, “comes under the strict ban of the Church” but nowhere does he quote any Council, Pope, Encyclical or anything from the Magisterium to support his claim. If he had, we would be able to see how we stack up against the Church’s definition of “rigorism,” and whether we really would fall under the Church’s censure. As it is, however, all Mr Akins does is to give a dictionary definition and then apply it to us. This is basically the fallacy of false association. Everything he says about “rigorists” from that point on is meant to be taken as something which we are guilty of, without our guilt ever having been proven. For example, “Rigorists are liberals inasmuch as they prefer their own opinion” - very well Mr. Akins, we will take your word for it, perhaps Rigorists really are liberals, perhaps they really do prefer their own opinions. But how does that apply to us? In the same way, let me return the favour and accuse Mr Akins of being an “Adunamographist.” I define Adunographism as a propensity to write very poor quality letters containing very weak arguments. After several readings of Mr. Akins’ letter, it seems to me that the closest he ever comes to anything approaching evidence of our “rigorism” is when he says that we are guilty of “dismiss[ing] the subjective application of an objective principle”. Given that it is the New Mass which is principally at issue, this sounds worryingly like: objectively the New Mass is bad and no one should go to it, subjectively one can go to it and receive grace from it. And that does seem to me to be what he is saying (I do hope I am mistaken). Well, if that is “rigorism,” then sign me up! Who else wants to join the Novus Ordo Rigorists Club..?

Copying homework

Why does Mr. Akins give so little by way of concrete examples? Why does he not quote a single word of the “unfounded” criticism which he seeks to dispel? The first answer is, of course, he can’t. Beyond that, however, I suspect it is because he is relying on someone else to have done his homework for him. He refers more than once to an article written by a Mr. Sean Johnson, which, says he, shows that Fr. Pfeiffer, Fr. Hewko and *The Recusant* are “generating falsehoods” which are “against the teaching of Trent on the Sacraments and Archbishop Lefebvre on the New Mass.” We had hoped not to have to drag poor Mr. Johnson and his unfortunate writing any further into the public eye, since it is always awkward seeing someone make such a fool of himself in public. But since Mr. Akins seems intent on letting Mr. Johnson do his thinking for him (and I’m sure he could have done a far better job on his own!), we will deal with it elsewhere. The simple fact is, Mr. Akins has ignored that ancient, timeless truth known to all but the very dimmest schoolboy: if you’re going to cheat by copying someone else’s homework, don’t copy from the one who always gets it wrong!

Much of the rest of the letter is filled with such low blows as to make one wince with embarrassment. Apart from the nineteen references to rigorism, Fr. Pfeiffer, Fr. Hewko and *The Recusant* are compared first of all to the Feeneyites, then to sedevacantists in general and “the Nine” in particular, then to the Jews who murmured against the Lord on the way to the Promised Land. He also compares us three times to the Pharisees. “The *Marian Corps/Recusant* consortium,” says he, are “habitually finding fault in others while overlooking their own far greater faults.” Let me just say that I agree with him that I have many serious faults. Beyond that, let us leave all discussion of personal faults and failings, along with the accusations of “Phariseeism,” “extremism” and so on (deja-vu?) to Mr. Hugh Akins with his

“more than two dozen” supporters. We are happy sticking to the facts, the words as they were spoken and written, without having to descend to this level. Forty-seven years is an impressive amount of time, but no amount of time can ever excuse putting personalities before principles, following one’s hero instead of one’s own common sense, or launching a public attack on fellow Catholics without even bothering to acquaint yourself with what they have actually said or written.

Closing Remarks: Some Background

I have never met Mr. Akins, though I have corresponded with him by email a few times, when he wrote to me a couple of years ago wanting to purchase fifty copies of *The Recusant*. To save him the expense, I sent him the file for printing so that he could reproduce as many copies as he wished. I gave him blanket permission to reprint whatever he liked in future without needing to ask, and generally tried to be as helpful as I could. He was given a full page advertisement (Issue 26, May 2015 - p.8, since you ask), I never asked anything in return and his offers of a donation were turned down. The last time we corresponded was almost a year and a half ago, since which time I have heard nothing from him. As we were in agreement and on friendly terms when we last corresponded, I find it astonishing that he should begin publicly attacking me with such fanfare, without even bothering to communicate with me in private. If I am in error or doing wrong, I wish to be told so, and shown why. Is he not bound in charity to show me, firstly in private? If, as he says, “charity compels us to admonish our fathers and brothers going astray” and if he really is so concerned, as he claims, “in charity, in justice, and in brotherly love [to] give fair warning to Recusant editor” - does “fair warning” mean launching a public attack and announcing to the world that I am doing “the Devil’s work”..? If my own conduct is so serious, why did he not give me his warning a little sooner? And if, as he says, he wanted somehow to give “the benefit of the doubt,” again: why not write and tell me? The Recusant has carried articles critical of Bishop Williamson for a year now without so much as a peep from him! Is this how a Catholic behaves? Something is not right. The matter is perplexing.

It is also curious to note, in passing, that Mr. Akins dated his letter 14th June 2016, and has “Spring 2016” in the title, yet he did not release it until mid-August. Can there be any reason why he might wish to delay its release by so long, or is it pure happenstance? I do not know. Perhaps it is innocent enough. *The Recusant* is often delayed by a week or two, though never anything like that long...

If I must close somewhere, I wish to end by addressing Mr. Akins directly and by leaving him with just one polite request:

Given that I have reproduced in these pages his entire attack against me, whole and unedited, even though it uses up valuable printed space and postage weight, would he be so good as to return me the compliment? I can afford to reproduce his entire letter, since it illustrates wonderfully what I have been warning about for some time, and I know that I have absolutely nothing to fear from any reader of *The Recusant* reading it. Can he say the same, and if so, will he prove it by doing the same by reprinting this reply in *Opportet*..? If what I write is “the devil’s work” and his own cause is so clearly just, surely he ought to have nothing to fear..? We will wait and see. As the saying goes, actions speak louder than words...

[Shock! Horror! Not only do Frs. Pfeiffer and Hewko affirm that no one should ever attend the New Mass, (“feverishly encouraged” by The Recusant, of course!), it turns out that there are at least sixteen Pharasaical Extremists out there - twenty six if one includes each priest of Avrillé! In fact there are even more, if the European priests were included, but one suspects that lack of contact or language barriers have put some of them out of the author’s reach.]

Which Resistance Bishops and Priests Really Uphold Basic Traditional Catholic Principles?

Source: catholiccandle.neocities.org/priests/resistance-really-uphold-basic.html

The new mass is intrinsically evil and therefore no one should ever attend it. This is a basic Traditional Catholic principle, without which a person is not a genuine Traditional Catholic. How could it possibly be otherwise? The new mass is the principal liturgical embodiment of the new conciliar religion and expresses the core heresies and evils of this new religion.

Of course, we don’t judge the subjective culpability of those who deny this principle (and who say a person should attend the new mass if it helps him). However, they are objectively wrong.

About ten months ago, Bishop Williamson made the scandalous and grave error of publicly telling a woman that she should attend the new mass if she felt it helped her.

At the time, few people publicly opposed his terrible error. We wondered which Resistance bishops and priests really resist liberalism and affirm the core Traditional Catholic principle that no one should attend the new mass because it is inherently evil. So we decided to ask them.

We wrote various Resistance bishops and priests to see how they would respond when asked about this principle. One of us personally wrote the following letter to each one:

Dear Father, [and to each bishop: “Your Excellency:”]

Happy and Holy Easter!

As you know, there has been quite a lot of controversy in the Resistance during the last nine months, based on the scandalous idea that a person should attend the new mass if he feels it helps him. That idea is completely opposed to our core Traditional Catholic principles.

I do not judge anyone’s subjective culpability for what he does in ignorance. But Catholics simply state (as they should) that “no women should wear a bikini in public”, without confusing the issue by talking about her state of mind. Likewise, it is true that no one should attend the new mass regardless of his possible lack of subjective culpability arising from ignorance.

In an effort to do the little I can to reassure Traditional Catholic souls looking for clarity (to make them confident that it is always bad to attend the new mass), I am writing to ask your help.

Please be so kind to affirm that you agree that:

No one should ever attend the new mass because it is inherently evil.

I would like this clarified for purposes of sharing your position (which is also my position) with others, to assure them that they are on the right track holding this core Traditional Catholic principle.

Thank you in advance!

Yours in our Risen Lord,

/sign/

We did not receive replies from some whom we wrote. So we sent a follow-up letter a week later, as follows:

Dear Father, [or Your Excellency:]

As you know, I wrote you a week ago (see below) asking you to assist in bringing clarity to a question much discussed among the Resistance laymen, viz., attending (i.e., participating) in the new mass. I hold that:

No one should ever attend the new mass because it is inherently evil.

For the love of our dear Lord's Mystical Body, and for the good of souls, please kindly respond!

Thank you very much, in advance!

In the Holy Faith,

/sign/

To those that did not answer the second email, we then sent a third email identical to the second email except noting the passage of another week.

We are glad to say that the following bishop and priests clearly affirmed that no one should ever attend the new mass because it is inherently evil:

Bishop Thomas Aquinas, OSB (Prior, Santa Cruz Monastery, Brazil)

Fr. Raphael, OSB (Prior, San José Monastery, Colombia)

Fr. Pierre Marie, OP, Prior, on behalf of the 11 Dominican priests in Avrillé, France

Fr. Edward MacDonald

Fr. David Hewko

Fr. Pierre Célestin Ndong

Fr. Francois Chazal

Fr. Valan D. Rajakumar

Fr. Pio Suneel

Fr. Fernando Altamira

Fr. Ronald Ringrose

Fr. Juan Ortiz
Fr. Joseph Pfeiffer
Fr. Ernesto Cardozo
Fr. Richard Voigt
Fr. Rene Trincado

Dear Reader, please understand that we are neither trad-ecumenists nor are we “taking a vote” to determine the truth regarding this core Traditional Catholic principle, viz., that no one should ever attend the new mass because it is inherently evil.

A Catholic who is faithful to Tradition needs to beware of bishops and priests who do not hold this core principle, just like he needs to beware of those who deny that Pope Francis is our pope. Those two positions are necessary but not sufficient litmus tests for Traditional Catholicism. Those tests exclude bishops, priests and laymen who either are very confused or pernicious when they claim to be Traditional Catholic.

Regarding the priests on the list above, we are not asserting that they all agree with each other on everything or that they are all correct on every point. We are merely providing information to faithful Traditional Catholics identifying these priests as willing to plainly uphold the core Traditional Catholic principle that no one should ever attend the new mass because it is inherently evil.

Likewise, we want you, the Reader, to know which clergy claim to be faithful to Catholic Tradition but who refused to commit themselves to this core Traditional Catholic principle.

Bishop Williamson and Fr. Patrick Girouard both responded refusing to take a stand one way or the other. That reminds us of Our Lord’s warning: “I would thou wert cold or hot.” (Apoc. 3:15.) To those who are neither, Our Lord declares that He will begin to vomit them out of His Mouth. (Apoc. 3:16.)

How can a layman count himself as Traditional Catholic if he will not take a clear position on attending the new mass? Much more, how can a bishop or priest fail to commit himself? We must all be ready to affirm the plain truth whenever asked!

A person might wonder why Bishop Williamson would not commit himself since he wrote on December 13, 2014 that no one should attend the new mass:

“Take for instance the Novus Ordo Mass. ... [I]t is as a whole so bad that no priest should use it, nor Catholic attend it. ... [I]f I say that the new Mass must always be avoided, I am telling the truth”

Eleison Comments #387 (emphasis added).

Further, in a conference on the new mass, Bishop Williamson correctly stated:

“The new mass is in any case illicit. ... If it [the new mass] is valid, illicit, may I attend? No. I may no more attend a valid, illicit [new] mass than I may attend a satanic mass.”

(Listen at minutes 0:49 and 2:38.)

In the past, Bishop Williamson also plainly stated that the new mass is “intrinsically evil”.

But then on June 28, 2015, Bishop Williamson contradicted himself and publicly stated:

“Do whatever you need to nourish your Faith. ... I would not say that every single person must stay away from every single novus ordo mass.”

If Bishop Williamson’s first three statements are “hot” and his last one is “cold”, then they result in lukewarm. We had hoped to avoid this analysis of Bishop Williamson’s contradictory and scandalous words. If he would have been willing to take a Traditional Catholic stand, our plan was to help repair the damage he caused by simply printing his name on the list of Resistance bishops and priests who stand for the truth. Regrettably, he would not.

Besides the persons identified above, we asked Fr. Gerardo Zendejas to affirm this core Traditional Catholic principle that no one should ever attend the new mass because it is inherently evil. Over three weeks, Fr. Zendejas received our three requests in his email box (previously confirmed and tested). Fr. Zendejas also received our phone call and voice mail on his cell phone (previously confirmed and tested).

He did not respond.

Fr. Zendejas failing to respond for weeks, that he upholds this basic Traditional Catholic principle, reminds us of Our Lord’s words:

“Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.”

Matt. 10:32-33.

**We must continue to
Resist All Modernism!
(Wherever it comes from!)**



Thank you for supporting:

“The Recusant Mass Fund”

Dalton House
60 Windsor Avenue
London
SW19 2RR

MAY GOD BLESS YOU FOR YOUR CONTINUING SUPPORT!

[We do not have Fr. MacDonald's permission to reprint the following letter. Though it seems originally to have started out as private correspondence, it has been publicly visible for a few months now, having been published in various places, not least by Mr. Johnson himself, and I am not aware of any request by Fr. MacDonald to remove it. The title is ours, otherwise it is unedited. The letter makes several excellent points, which we believe speak for themselves.

Sadly, we cannot give Fr. MacDonald our wholehearted endorsement (nor, we suspect, would he particularly want it). We must disagree emphatically with his closing statement, that Bishop Williamson only "gave bad advice" in the way that "most bishops and priests do from time to time," since it is obviously a good deal more serious, as shown by the five subsequent Eleison Comments in which the bishop defended and elaborated on his novel thinking. The fact that Bishop Williamson has still never retracted any of the wrong and harmful things which he said also shows this. And if, as Fr. MacDonald claims, Bishop Williamson's words are "not a disaster because all Traditional Catholics knew that he was wrong" then there would have been no need for him to write this letter at all in the first place. Mr. Sean Johnson is one example of a Traditional Catholic who, it seems, does not to know that Bishop Williamson was and is wrong. Mr. Akins is another. Those two alone are already spreading a great deal of confusion on the subject of the New Mass, a potential cause of harm to others in the future. Therefore, whilst we can imagine plenty of reasons why a priest such as Fr. MacDonald may wish to downplay the harm caused by Bishop Williamson, if he and others like him had spoken up publicly from the start, perhaps this spreading confusion could have been avoided and none of this would now be necessary...]

A Reply to Mr. Sean Johnson

BY

Fr. Edward MacDonald

Dear Mr. Johnson,

I do not understand why you are defending Bishop Williamson. It has been some time since I listened to his conference but I think that my memory is sufficiently accurate.

- His Excellency prefaced his remarks about the Novus Ordo Mass with the statement that what he was about to say was heresy for traditionalists.

Therefore, he has pre-judged and pre-condemned himself. He is guilty by his own admission.

- He said that he was going to stick his neck out and people could chop it off.

Thus he has given permission for people to attack what he has said. Those attacking him on this matter do so with his authorisation. Therefore we should not think that we have to counter their arguments. It is curious that being an Englishman he did not offer to be hanged, drawn and quartered, rather than having his head chopped off which is more appropriate for a Frenchman.

In my view these two reasons preclude a defence of His Excellency.

- His Excellency said that the Novus Ordo Mass was designed to destroy faith.

There is plenty of empirical evidence to show that it was well designed and has successfully destroyed the faith of millions. Nothing is perfect and some people who attended the Novus Ordo Mass for many years managed to keep the faith. They are the exception. In those cases it is usually due to some other practise of theirs, e.g., morning and night prayers, the rosary, the little office...

Regarding the **Archbishop Lefebvre quote**, on page 2 of your document.

The Archbishop is talking about the pastoral care of one either saying the Novus Ordo Mass or actively assisting at it. He says that for some it may be NOT be subjectively a sin. It is OBJECTIVELY a sin. I would say that almost always someone attending the Novus Ordo Mass is not guilty of grave sin. If they knew it was evil they would not attend. (In the seminary we were taught that it is intrinsically evil.)

“We admit that there is serious matter (materia grave) and that there is full consent. But if there is no knowledge, no knowledge of the seriousness of the sin, then the person is not aware of the grave matter (materia grave). They do not commit a subjective sin.”

This is not at all what Bishop Williamson said.

Note also, that the Archbishop is speaking of people who are ignorant. This woman did not want to be ignorant. She wanted to know. Probably she expected and wanted His Excellency to tell her why she should not go to the Novus Ordo Mass. She was not completely ignorant as she did know about the traditional Mass and was at the Bishop’s conference.

Bishop Williamson’s criterion

According to His Excellency how do we know if we can attend the Novus Ordo Mass. “IF it nourishes your Faith”. This criterion is no good. It cannot be assessed. How do I know if my Faith is nourished or not? I don’t know. I do not even know if I am in the state of grace. If I am not in the state of grace my faith is dead and cannot be nourished. If I am in the state of grace I am incapable of measuring my faith. Faith is a supernatural reality. While we are in the wayfarer state our minds are limited to what is sensible. We cannot measure supernatural things. Do I have “little faith” or do I have “great faith”? Do I have more faith today than yesterday? I don’t know.

We do know that Catholic sacraments infallibly give grace and with an increase of grace there is an accompanying increase of the virtues. Worthily receiving Holy Communion at the traditional Mass certainly nourishes my faith. Also if I assist at Mass in a dignified manner with attention and devotion it will nourish my faith. This is not the case with the NO Mass.

Another quote from Archbishop Lefebvre more pertinent than yours (emphasis added).

“Your perplexity takes perhaps the following form: may I assist at a sacrilegious Mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday

obligation? The answer is simple: these Masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and canon law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious.

The New Mass, even when said with piety and respect for the liturgical rules, is subject to the same reservations since it is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith. That being the case the French Catholic of today finds himself in the conditions of religious practice which prevail in missionary countries. There, the inhabitants in some regions are able to attend Mass only three or four times a year. The faithful of our country should make the effort to attend once each month at the Mass of All Time, the true source of grace and sanctification, in one of those places where it continues to be held in honour.”

(Open Letter to Confused Catholics, Ch.4)

If we cannot attend the Novus Ordo Mass on days of obligation, a fortiori, we cannot attend it on weekdays.

The Novus Ordo Mass, even when said devoutly bears within it a poison harmful to the faith. It poisons the faith. It is incapable of nourishing the faith. This was known long before Archbishop Lefebvre said it. Many priests who rejected the changes of the 60s already said this in 1969.

For many years, perhaps still now, the Novus Ordo Mass was/is said at Holy Family Church in Detroit, on the high altar, the priest having his back to the people, in Latin, following all the rules, with dignity and presumably devotion. The Communion rail is there and people kneel for Communion received on the tongue. However we cannot go there. Fr. Bonfil (I believe that is his Christian name) the priest there rejected all of the changes of the 60s. In the late 60s we traditionalists starting going there. However in about 1970 or 71 the Novus Ordo Mass was imposed on Holy Family Church. Fr. Bonfil left and cared of us traditionalists. He also invited the SSPX to come. When they came in 72 or 73 he retired to Italy. Fr. Bonfil taught that we could no longer attend Mass at Holy Family Church because now it was the Novus Ordo Mass. It is poison for the Faith.

The answer to the question “if it nourishes your faith” is that the Novus Ordo Mass cannot and does not nourish anyone’s faith. Therefore it cannot nourish the woman’s faith. Therefore she cannot go to it. In this case His Excellency gave bad advice. Most good priests do from time to time. The Church is infallible, priests and bishops are not. It is not a disaster because all traditional Catholics knew that he was wrong. Certainly none of the faithful in Ireland think him correct. [A woman] was certain that His Excellency was drunk when making these remarks.



[Mr. Johnson's article, though not a direct attack on this newsletter, is important insofar as it seeks to rehabilitate the 'Williamsonist' view of the New Mass. Our concern is that this confused thinking will spread if not addressed. Mr. Johnson's article runs to 34 pages and, were we to reprint it here, would truly tax the patience of the reader, to say nothing of the fact that the postage costs alone would bankrupt us. To make up for this, we wanted to give the source where the reader might find it for himself, but at present it appears only to exist online at Cathinfo.com, a website which I most heartily encourage everyone to give a very wide berth. The reader who is very keen, if he really must visit that website, should do so with adverts blocked on his web browser, so as not to give the website's owner any financial reward for his narcissistic gossiping. Mr. Johnson seems to like long-winded titles, so...]

“A Refutation Refuted”

OR

A Brief Examination

Of some of the more obvious

Mistakes, Misunderstandings, Mis-readings and Misrepresentations

Contained in

Mr. Sean Johnson's so-called

“Catechetical Refutation”

September 2016

Background

I have never met Sean Johnson in person. Without giving too much away, it might help the reader to understand the following. Mr. Johnson is known in the internet-sphere as being a loquacious if somewhat intemperate defender of what he calls “the internal Resistance” – which seems to involve continuing to attend the local SSPX chapel every week, even when there is a Resistance Mass in your area, and publicly pouring scorn and barely-disguised contempt on anyone foolish enough to no longer attend the SSPX. These days Mr. Johnson seems to spend an improbable amount of time writing on internet forums, though at one time he had his own website (entitled, rather amusingly, SeanJohnson.com). He has corresponded with me on and off since the early days of the Resistance, always at his initiative and invariably with him in the role of interrogator. The last such occasion was in September 2015, when he contacted me regarding Fr. Stephen Abraham and what I had written about him, which he clearly considered to be still open to doubt, questioning my motives, and informing me that he would be writing personally to Bishop Williamson to find out “if your accusations can be sustained.” After two weeks of deafening silence, I wrote back asking him what the Bishop had said, to which his response was: “I do not consider myself at liberty to divulge the nature of the response, or my impressions regarding it.” My reply of: “I bet that if the his response had been ‘Greg Taylor is a liar, it's all untrue, don't listen to him!’ you wouldn't have quite so many scruples!” seems to have ended the correspondence between us and to have been the last contact I had with him.

That was almost a year ago, and to this day I have heard nothing more from Mr. Johnson on the matter, in public or in private, neither to denounce the “dishonesty” of my “accusations,” nor to grudgingly admit that I might just have been telling the truth. I mention this merely as evidence of the sort of spirit we are dealing with. But we must not be too hard on him. Perhaps if Mr. Johnson lived in London, he might have a different view of Bishop Williamson by now, and would have turned his not inconsiderable talents to some more worthy cause. At any rate, I would like to think so.

Introduction

Let me begin with saying that the problem with the document is with the content. Mr. Johnson is clearly a man possessed of intelligence and wit, who expresses himself articulately and has a better-than-usual English prose style, though personally I find it at times a little condescending and aloof. All in all, it is therefore a great shame that so much talent should be wasted in so unworthy a cause. His aim is unmistakably to defend Bishop Williamson, a man he clearly holds in esteem. Such an aim is either worthy or unworthy, depending on the extent to which Bishop Williamson deserves defending. That he should need to be defended at all is itself something of an astonishing admission, and one which ought to give Mr. Johnson, and everyone else, serious pause for thought. Bishop Williamson ought not to need defending a whole year after his public controversy. He could at any point have cleared up this whole business with a simple statement retracting his ideas and re-stating the Traditional Catholic position as constantly taught by Archbishop Lefebvre and the SSPX. That he has not done so but, rather, has entrenched these ideas more deeply with five *Eleison Comments*, is a matter of recorded historical fact, available for anyone who takes the trouble to see. But one would not be aware of that from reading all of Mr. Johnson’s 34 pages. Because of this, one of my main criticisms Mr. Johnson’s ‘Catechism’ is that he ‘sins by omission’ since, whilst some comments or sentences or phrases can be placed in such a contrived and improbable “context” that they can be made to look not so bad, the majority, which cannot, must simply be ignored. And ignore them is precisely what he does. He is rather like Mr. Akins in that way: it is all about Mahopac, New York, (and even there, he says some very silly things); nothing at all about the five *Eleison Comments*, about the false evidence of the Canadian grandfather cited as “proof” that one can still keep the Faith at the New Mass (the man himself, when asked, totally contradicted everything Bishop Williamson had said about him!); nothing about the “danger” of separating oneself from the conciliar church, nor about dropping the very term “conciliar church” for “mainstream Church”; nothing at all about Valtorta, nothing about God wanting no structure or seminaries from now on, and so much else besides. And, of course, not a word about the priest whom the bishop put back into active service, despite the fact that Mr. Johnson himself is sitting on some first hand testimony concerning that very case which he refuses to share.

This article does not claim to be comprehensive. Its aim is not to create an entire and complete case against Mr. Johnson’s “Catechism” and to list every single thing wrong with it. Pointing out the problems in a text usually takes twice as much writing if not more, and having forced myself through all 34 pages (No mean feat! I wonder how many other people alive in the world can honestly say the same? Honestly?!), I have no intention of asking anyone to read sixty-eight A4 pages of response! More to the point, it is not necessary to point out every single thing wrong with it. A few of the more obvious problems ought to be

enough to show, *inter alia*, that it is unreliable, cannot be taken seriously; that poor Mr. Hugh Akins' almost total reliance on the sense of moral or intellectual security which that document lends him is wholly unjustified; and that, consequently, his criticisms of us based upon it are misplaced and that he would have done far better to look into the matter himself.

Using Trent to defend the New Mass

The most obvious howler which stands out a country mile, is the attempt by Sean Johnson to use the Council of Trent to defend the New Mass. The very idea alone should immediately set alarm bells ringing for any but the least well-informed Traditional Catholic. The reason that the Tridentine Mass is called "the Tridentine Mass," is that there is a small town in the Austrian Sud Tirol (now Northern Italy) which today goes by the Italian name of "Trento." Just as the Council which was held there, not quite 500 years ago, is known to us as the 'Concilium Tridentinum,' or 'Council of Trent,' so also the rite codified by that Council is known as the 'Missa Tridentina,' or 'Mass of Trent,' - more often called the 'Tridentine Mass' or the 'Traditional Mass.'

In fact, what we usually mean when we talk of the Tridentine Mass is the Roman Rite of Mass, codified by the Council of Trent but existing as far back as records go (and further). By that point in time many different cities and countries had their own rite of Mass, similar to, though distinct from, the Roman Rite, and a significant number of religious orders. All rites which had existed for more than 200 years at that point were allowed to remain in use, the others being suppressed. The Roman Rite is so called because it was the rite used in the city of Rome, but went on to gain a far more widespread usage and greater prominence. One way (though not the only one) in which the Roman rite was spread was that at precisely that moment in time, the native rite of Mass in England, the Sarum Rite, was dying out under the brutally anti-Catholic reign of Queen Elizabeth I which made the training of Sarum Rite priests impossible. The new missionary priests who entered England illegally, having been trained in exile on the European continent, used the Roman Rite. England thus became a de facto Roman Rite land and, as a result, so did the parts of the world later influenced by her (Australia, India, North America, large parts of Africa and so on). By the 20th century, those places which did not use the Roman Rite were the exceptions to the rule.

To those interested in learning more on the subject, I can do no better than recommend the little booklet on the subject by the late Michael Davies, entitled simply: "The Tridentine Mass." The point is more than just interesting, however. There is a reason why Pope St. Pius V, acting on behalf of the Council of Trent, suppressed every rite of Mass which could not be proven to be at least 200 years old. The thinking shown at Trent and evident throughout the whole history of the Church, is not merely an abhorrence of novelty. It is that novelty has no legitimacy whatever. The Holy Ghost is the author of every legitimate rite of Mass, and as usual with such things, its development through His agency can be observed at a range of centuries, but not from one day to the next or even one year to the next. The Roman Rite grew imperceptibly over the course of centuries, with the tiniest of minor changes happening at any one time, and even then not in a deliberate or conscious way. Perhaps one more 'Amen' may have found its way in here, another genuflection there, for example. It is a process sometimes described as organic development: it takes a very, very long time and no individual or group of people can ever be said to be responsible; indeed nobody is even conscious of it as it happens.

Compare this with the “New Rite of Mass” and the contrast could not be more stark. The whole point about the New Mass is precisely that it is just that: new! “New Mass” - how can those two words possibly coexist? The whole concept is so ridiculous that prior generations, in times of greater sanity and common sense, would have laughed it out of town the moment it was suggested. The very idea of a rite of Mass being composed or constructed in an office by a committee sitting around a table (with or without the six Protestant members!), and then introduced from one day to the next, is simply not how the Holy Ghost works. It is amazing that our modern age should need to be reminded of that fact, but in the insanity of the late 1960s even the common sense of Catholics, it seems, went out of the window. In a more sane and healthy age, the people of Milan literally took up arms to defend the Ambrosian Rite, and in Rome, Pope St. Gregory the Great’s life was actually at risk from the people when he added six words to the prayer *Hanc Igitur* - such was their regard for Tradition.

All of which brings us to the following question: can the Council of Trent be used to defend the New Mass? On the face of it, it would seem that the Council of Trent and the New Mass are in almost perfect antithesis. One could hardly imagine something which contradicts the spirit and thinking (never mind the letter and the law!) of Trent more than the New Mass. When it first appeared, Cardinals Ottaviani and Bacci condemned the New Mass as being a radical departure from the theology specifically of the Council of Trent. I think one could safely go further and say that the New Mass goes *directly against* the Council of Trent; it is precisely the sort of thing which that Council sought to prevent and suppress.

Mr. Johnson, however, in his ‘Catechism,’ appeals to the Council of Trent to defend the idea that one can receive grace at the New Mass. We know it with “infallible certainty,” he says! If you say that one does not receive grace at the New Mass, claims he, then you are anathematised by Trent! Worse, I gather even that Mr. Johnson does not shrink from publicly accusing Fr. Pfeiffer of heresy on the internet, based solely on his own decidedly “creative” interpretation of the Council of Trent. This fact is so incredible, the ignorance so gaping and embarrassing to behold, that one feels truly ashamed on his behalf. But, amazingly, it seems to have taken in at least one other layman, so it seems we must take a closer look.

In dealing with what he clearly considers to be one of the main objections, namely Bishop Williamson’s suggestion at Mahopac, New York that one can find “spiritual nourishment” at a Novus Ordo Mass, Mr. Johnson has the following to say:

“Presuming we are talking about a valid Novus Ordo Mass, the only way one could deny Bishop Williamson’s comment is to either dispute the validity of the Novus Ordo rite per se (which was not a position held by Archbishop Lefebvre), or, to deny that the transmission of sacramental grace is “spiritual nourishment” (which would be absurd). This is because the Council of Trent (Session 7: On the Sacraments in General) enjoined the following propositions to be held by all Catholics as a matter of faith (i.e., de fide)”

...and he quotes the Council of Trent as follows:

“CANON VI.- If any one saith, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers; let him be anathema.

CANON VII.-If any one saith, that grace, as far as God's part is concerned, is not given through the said sacraments, always, and to all men, even though they receive them rightly, but (only) sometimes, and to some persons; let him be anathema.

CANON VIII.-If any one saith, that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema."

...from which Mr. Johnson then draws the following conclusion:

"Therefore, since it is infallibly certain that those who attend a valid Novus Ordo, and receive Communion in the state of grace, have received an increase of sanctifying grace (which is the "spiritual nourishment" par excellence), there can be no question as to the doctrinal correctness of Bishop Williamson's comment. Rather, the concern is with those who would fall into at least material heresy by denying this dogma of faith."

Now, St. Thomas teaches us that the first and infallible guide to the truth is our common sense, something which, in this passage at least, appears to have deserted poor Mr. Johnson entirely. Beyond that, to understand what the Council of Trent says one does not need any special knowledge of Theology (or which manuals are "popular"). All Mr. Johnson really needs is a basic English reading comprehension.

Canon VI says that the Sacraments do contain the grace that they signify, that they are not just symbolic or something which we use to distinguish ourselves from unbelievers, as many Protestants would hold; that they do, therefore, really give grace to people and are not "merely outward signs" of a grace which has been received some other way. What is condemned here (unsurprisingly) are all the Protestant ideas such as 'Sola Fide' and Calvinistic 'Predestination,' as well as the Protestant idea that the "Lord's Supper" is only a symbolic memorial and not a real action taking place.

Canon VII condemns the idea that God gives His grace "selectively" and without any regard to the Sacraments or who is receiving them. This idea sounds to me very like John Calvin's monstrously heretical doctrines of Unconditional Election and Limited Atonement, according to which a baptised baby can still go to hell because it does not happen to belong to the predestined "elect," and that may well be what the Council Fathers had in mind.

Canon VIII condemns the idea that grace is obtained by 'faith alone' and not through the action performed in the sacraments, something typically Evangelical Protestant. ("I'm saved! I have my own personal relationship with Jesus, I don't need your sacraments!")

The reader will notice that in talking about the Sacraments of the New Law, and defending them against Protestant transformation into something totally different, these Canons are not concerned with the question of whether the Sacraments are confected using a Catholic rite or an illegitimate non-Catholic rite, or in a sacrilegious blasphemy. It is taken as read that what is under discussion is a Sacrament confected in a Catholic rite. Hence it is not enough simply to say "the Communion is valid, therefore the Council of Trent's words must apply to it." A priest who, for some evil intention, says Mass using only the words of consecration and omits anything else from the rite (for example over the granary loaf on the kitchen table, as he sits there in his dressing gown eating breakfast) might produce a "valid communion." But will I receive grace by attending such a sacrilegious Mass and receiving such a sacrilegious communion, even if I myself am in a state of grace? The 18th century Parisian priest who got his own back on a baker, so the story goes, by saying the words of consecration over the

bakery may well have produced “valid communion,” but I very much doubt that anyone could have received grace at that particular event or benefitted by it. And then, of course, there are plenty of valid Masses and communions outside the Church (the Eastern Orthodox, for example). We know that one will not be receiving grace there either, despite it being a valid “sacrament of the new law” and despite the fact that the priest *is* using a legitimate rite of the Church, because it is taking place outside the Church. But the Canons quoted by Mr. Johnson say nothing about the need for a Sacrament to be inside the Church, just as they say nothing about the need for it to be a Catholic Rite and not a bogus, man-made Masonic/Protestant travesty. Clearly, then, it is not enough for a Sacrament *only* to be valid.

What Mr. Johnson appears to be reading is a Canon which says: “If anyone saith that there can be circumstances in which a valid Sacrament will not be a source of grace, let him be anathema.” But that is not what the Council of Trent says, and I can do no better than to advise Mr. Johnson to polish his best pair of reading glasses and try reading it again to see what it actually does say, and not what he *thinks* it says or *wants* it to say. Mr. Johnson would have us believe that Fr. Pfeiffer is uttering heresy and stands condemned as a heretic by the Council of Trent, worse, that he is in denial of a dogma of the Faith, despite the fact that Fr. Pfeiffer has not said anywhere that God gives His grace only sometimes and to some people, without regard for the sacraments; or that “faith alone” is enough. Nor, for that matter, do I remember Fr. Pfeiffer ever suggesting or even hinting at the possibility that the Sacraments are only symbolic and do not really contain the grace they signify.

Mr. Johnson must surely realise that it not enough that a Sacrament be valid. If validity alone were all that mattered, then there would probably be no rites, as his common sense ought really to tell him. The disposition or conscience of the priest performing the rite does not matter when availing oneself of a sacrament; what does matter if one is to receive grace from it, however, is that the sacrament should be performed by the Church, in the Church and in the manner prescribed by the Church. That is doubtless why the Novus Ordo Mass has such an impressive track record of doing exactly the opposite of what it ought to do if Mr. Johnson were correct. It is not a rite of the Church, it is a Sacrament done not only in a manner not prescribed by the Church, which is quite bad enough, but worse: in a manner which goes against and contrary to the manner prescribed by the Church. And it goes contrary to it on the very points upheld by the Council of Trent!

For example, the Council of Trent reaffirms the Catholic teaching that the Mass is a sacrifice and condemns the idea that the Mass is a supper or meal. And yet the authors of the New Mass took great care to root-out any prayers suggestive of a sacrifice (principally the Offertory), and to introduce prayers and practices suggestive of communal meal. And, whereas the Council of Trent condemns the idea that it is ‘the faith of the people’ which makes the sacrament happen, this very same idea is precisely what the Novus Ordo Mass lends itself to and suggests. That is why, as a general rule, a Novus Ordo priest will not say Mass privately, believing that they need someone present.

That the Canons quoted by Mr. Johnson are concerned only with sacraments confected in a Catholic Rite (such as the Tridentine Mass), and not those made to take place in a bogus, sacrilegious, non-Catholic “rite,” (such as the Novus Ordo) is further demonstrated by **Canon XIII** from the same Council of Trent (Session VII), which Mr. Johnson seems to have forgotten to quote anywhere during the course of his 34 pages, but which runs thus:

“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.”

Is the Novus Ordo a “received and approved rite of the Church,” or is it rather something in which large and important parts are “omitted” and the thing as a whole “changed” so that it is now “something new”..? Does not this Canon fit the Novus Ordo like a glove? If anything, the Novus Ordo is perhaps worse than anything imagined by the Fathers of Trent!

Whilst I have no doubt that the Catholic common sense and *sensus fidei* of most people will have told them that there is something wrong with all this, that same instinct might make them wary of accepting the opinion of a mere layman (quite right too). Fr. Paul Kramer and the late Fr. Gregory Hesse are two examples of priests whose talks and writings on the subject of the New Mass have always been popular in the Resistance, though neither priest has ever been charged with “error” or “heresy,” though one suspects that if Fr. Pfeiffer or Fr. Hewko were to say today what either of those two said in years past, they would swiftly be anathematised by Mr. Johnson and his friends in internet-land, and doubtless Mr. Akins would print a booklet with a glossy cover warning the world about their heresy and pride. Fr. Kramer gave a talk at the 2013 Resistance conference in London about the New Mass being an illegitimate, schismatic rite. Of all the talks at that conference, it was perhaps the most popular on the internet. The original videos disappeared long ago (the SSPX pressurised their owner to remove them) but one copy of it which is still there currently has more than 17,000 views. Oddly enough, I do not remember anyone ever criticising or disagreeing with Fr. Kramer, much less condemning him as a heretical denier of dogma, or a “Pharisaical extremist” who “prefers his own opinion to the Magisterium.” Why might that be, I wonder? Fr. Hesse said the same and much more besides. It is a schismatic rite. You don’t get grace from going there. No one should ever attend it. I don’t remember him being condemned as a denier of Trent either - he would have something to say about that! If only he were still alive he could have answered Mr. Johnson’s nonsense far more ably, though perhaps he would not have had the patience: he never struck me as the type to suffer fools gladly... But we digress.

Thinly Disguised Sophisms

Remember that Bishop Williamson’s opinion of his own words at Mahopac New York was that they amounted to “almost heresy within Tradition” and that it was not very wise for him to have spoken them in public. Mr. Johnson’s view is quite otherwise, however. He demands that we all bow before the “doctrinally correctness of Bishop Williamson’s comment.” In order to achieve this, he has to resort to some of the worst sort of sophisms and word games. He starts by pointing out all of the bad things which Bishop Williamson said about the New Mass:

“Were we watching the same conference? I count 12 distinct warnings in response to the woman’s question about new Mass attendance, repeated in a span of only 11.5 minutes.”

This is, of course, pure sophistry. It doesn’t matter how many bad or negative things you say about the New Mass during your answer if your conclusion is that one can attend it. The bad things only serve as cover for the concessions towards the New Mass, as we shall see shortly.

Then comes a row of Bishop Williamson quotes, each followed by its own trite and facile “conclusion” of Mr. Johnson’s own device:

*‘Archbishop Lefebvre, in public, would say stay away. Keep away from the new Mass.’
Conclusion: The new Mass is bad.*

Wrong. Conclusion: Although Archbishop Lefebvre appeared to the outside world to tell people not to attend, his real opinion, which he said in private, was that you can go to the New Mass. Conclusion: you can go to the New Mass.

“ ‘In certain circumstances, like those you mentioned, exceptionally, if you’re not going to scandalize anybody...’ Conclusion: The new Mass is dangerous.”

No, conclusion: the New Mass is not intrinsically evil, it is only bad according to the “circumstances”. For example, one reason for not going is that you might scandalise people. Conclusion: you can go to the New Mass.

*“ ‘The principles are clear, and the wrongness of the Novus Ordo Mass is clear.’
Conclusion: The new Mass is bad.”*

In fact, though he talks about “principles,” Bishop Williamson never properly spells them out during his answer. And saying they are “clear” doesn’t mean you have exposed them clearly.

“ ‘But I hope its clear that I don’t therefore say that the Novus Ordo Mass or Novus Ordo religion are good; that’s obviously not the case.’ Conclusion: The new Mass is bad.

Saying that something is “obvious” doesn’t make it so - in the bishop’s answer, plenty of things are anything but obvious! And why does this sentence need to begin with the word “but”..? Because it qualifies what was said before (that you can go to the New Mass). Finally, that “the New Mass is not good” is not the same as saying “The New Mass is bad.” Fortunately, however, we don’t need to take my word for it or Mr. Johnson’s word for it: Bishop Williamson himself has explained his thinking on this very point, in *Eleison Comments* #447. Had Mr. Johnson had been reading his *Eleison Comments*, he would be aware that:

“The Novus Ordo Mass can be what you make of it.”

“A priest can celebrate it decently, a Catholic can attend it devoutly.”

Conclusion: The New Mass can be good!

Many of the other statements which Mr. Johnson reads as “Conclusion: The New Mass is bad” are things which might have meant only that, had they been said in isolation. But given the context, they are so just much window dressing to sugar-coat the idea that, despite all of that, you can go to the New Mass if you want. What is the use, for example, of telling someone that the New Mass, “does harm in itself” and that “it is a rite designed to undermine the Catholic Faith...” if you then follow those words with: “But, exceptionally...” and you leave the person thinking that they can go to it? It is a tactic beloved of our dishonest politician caste: uttering a phrase which on its own sounds strong, but then qualifying it virtually out of existence. “Abortion is terrible, it’s wrong, it’s barbaric. But, exceptionally, if the mother’s life is in danger, or in the case of rape...” Bishop Williamson’s “tough” utterances about the New Mass are qualified with so many “ifs” and “buts” and “whiles” and “exceptionallys” that they are as good as valueless: not worth the paper they were never written on!

The finest example of this, one which also shows Mr. Johnson being somewhat selective in

his quotation, is as follows. Quoting Bishop Williamson, Mr. Johnson says:

“ ‘ The new religion is false, and it strangles grace.’ Conclusion: the new Mass is bad.”

...Whereas, in fact, here is the **entire quote**, including the bits which Mr. Johnson left out. Have a look and see for yourself:

“While the new religion is false, it’s dangerous, it strangles grace and it’s helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

I would be truly amazed if any Novus Ordo layman, who having asked whether they could attend the New Mass was given such as a reply, would interpret it as anything other than an affirmative permission. I certainly cannot imagine anyone for one coming away from such an answer with: “Conclusion, the new Mass is bad.” Perhaps the most important word in the whole sentence is the first one: “While...”, which might equally be “Although...” or “Whereas...” The phrase “at the same time...”, which divides the sentence in two, might equally be “but...” or “yet...” The first half of the sentence, about the New Mass being bad, is clearly subordinated to the second half, which says that one can increase one’s faith by attending the New Mass. What Bishop Williamson in fact says is that the badness, the danger and the strangling of grace associated with the New Mass are not such big problems after all that they do not mean that you can’t attend it; and that hence the overall answer is: yes, you can attend it, and indeed it can be a good thing to attend it. And that is without even delving into the implications of saying that “the new religion” (as opposed to just the new Mass) can build your faith Bishop Williamson’s words have an unavoidable meaning, like it or not, and for all his 34 pages and 13,700 words, Mr. Johnson cannot wriggle out of it.

Contentious Claims, Fatuous Arguments, Laughable Proof

In the wonderful world inhabited by Mr. Johnson, the issue of Bishop Williamson’s Novus Ordo teaching is just a “tempest in a teacup,” and everyone is really quite satisfied and happy with the “doctrinal correctness” of Bishop Williamson’s utterances concerning the New Mass, the only exceptions being those few souls “poisoned” by Frs. Pfeiffer and Hewko.

“Actually, for the most part, this whole “tempest in a teacup” is only an issue for that small segment of the Resistance under the poisoned influence of Fr. Pfeiffer and Fr. Hewko (or those having some loose affiliation with him, such as the sedevacantist Fr. Cardozo).

We will not dwell on the wholly unsubstantiated claim that Fr. Cardozo is a sedevacantist, although Mr. Johnson does not produce a single sermon, talk or article to show this. Perhaps that is because he cannot. I have not heard or read anything from Fr. Cardozo suggesting sedevacantism, so if he is one then he hides it well. Mr. Johnson later says that Fr. Cardozo, “despite calling himself Resistance, omits the Pope’s name in the Canon etc.” and I cannot help wondering what the “etc.” is supposed to denote? Or is it just wholly suggestive and without substance? And how can Mr. Johnson possibly know whether this priest says the Pope’s name in the Canon, did he bug one of his chapels with a very sensitive microphone hidden on the altar? The attitude on show here speaks volumes. This is how a layman who does not even attend Resistance Masses in his area condescendingly dismisses the priest who founded the majority of Resistance chapels in Latin America (there are quite a few!) and was the first SSPX priest to raise the alarm there in 2012, as being not really “Resistance”...! Like-

wise, we note the equally unsubstantiated claim that it is Fr. Pfeiffer and Fr. Hewko who are the proverbial flies in the ointment, exercising an evil influence which is likened to poison. Such an accusation alone needs at least *some* form of substantiation; the more so if Mr. Johnson wishes to employ it as part of his argument. But I can see no evidence, nor even anything approaching the merest hint of evidence of deliberate wrongdoing on the part of Frs. Pfeiffer and Hewko or a conscious effort on their part to exert a “poisoned” influence. Hence, not only does Mr. Johnson’s main contention fall, deprived of this non-fact upon which it rests, but he also needs to think very carefully about how he should speak of priests in public, particularly when he can provide no evidence for what he says. The need for Mr. Johnson to provide serious evidence or clerical wrongdoing is perhaps more important than ever now that his friend Mr. Akins has accused *The Recusant* and those same two priests of doing exactly what Mr. Johnson is here seen doing himself. When Mr. Johnson tries to offer the reader what he calls “proof” for what he says, things start to get very silly :

The proof of this becomes evident upon a reconnaissance of the world’s various Resistance blogs, and even more evident in the opinions of the Resistance clergy themselves. Regarding the blogs, it is conspicuous that only those in English-speaking countries (i.e., Mission territory for Fr. Pfeiffer/Fr. Hewko) are straining to keep the matter alive, obviously for reasons more political than doctrinal (despite their claims to the contrary). ”

One of the reasons for not dealing with everything that Sean Johnson says is that so much of what he has written is fatuous and without merit, and a lot of it reflects nothing more than his own peculiar way of viewing the world. We quote the above passage to illustrate just one example of this, for the reader. Mr. Johnson’s “proof” is to say that if one looks at Resistance websites, the uproar is confined to the English speaking ones. This is such an incredibly silly thing to say, and yet he seems to offer it as a serious response delivered with a straight face!

First of all, need we point out the gap between the internet and reality? Or the fact that there are so few Resistance websites that one can hardly learn things by polling the percentages of them to look for trends...? Let us take England as an example. There is *The Recusant* website. Although it might be taken to represent or speak for perhaps a hundred or so souls in the Southern half of the country itself, very little of its content can be said to belong to or be aimed at specifically England (only really the Mass times and occasional reminders of the dates and times of other events, pilgrimages, adoration, etc.). Almost all the content is for people throughout the world and deals with worldwide problems, and not issues relating only to England. Then there is a rather odd website called ‘Respicere Sterile’ or something similar, which quotes Archbishop Lefebvre’s 1974 Declaration, but which makes no mention of the Resistance or anything that one might expect to see in relation to it (the crisis in the SSPX, or Bishop Fellay’s Doctrinal Declaration for example). It represents a grand total of two Mass centres attended by a tiny number, a fraction of the rest of us (barring the occasional and increasingly rare crowd-pulling jamboree, such as lectures on Charles Dickens or 75th birthday parties where the skinheads can present the bishop with a bunch of flowers...). It lists Fr. King’s Masses, though it has no connection to him. The large and growing apostolate of Fr. King in the north of the country to this day has no website and no presence on the internet at all. Is there, therefore, any way that Mr. Johnson can gauge the level of “uproar” (read “opposition”) amongst these Resistance Catholics of England just by looking at websites? To give just one more parallel example, Fr. Ribas, the only Resistance priest in Spain, has no

website. Does that mean that there is no Resistance in Spain? Yet the Chilean priest Fr. Rene Trincado has control over two parallel websites (“Non Possumus” and “Syllabus”) - does that mean that he can double-represent the Resistance? Clearly the internet cannot be taken to be in any way representative of what is really afoot in the real world.

And then there is Mr. Johnson’s claim that:

“If one tunes in to the French, German, or most Spanish-speaking blogs, this matter has NEVER been an issue, despite all the publicity the English-speaking blogs have generated.”

This is not true, although even if it were, it would hardly as long as the internet is so far removed from real life. Many people may be forced to accept such totally gratuitous claims not knowing any better, but, being a man who has spent time living in the “home countries” of the three languages mentioned, and who speaks all three of them to varying degrees, I am perhaps more well aware than most that Mr. Johnson is talking through his hat.

The first thing to note is that far fewer people, far few priests and far fewer websites are openly opposing Bishop Williamson’s novel teaching than ought to, due to the iniquitous way in which secret pressure, blackmail and refusal of the Sacraments is being used as a weapon to silence dissenting voices. Who wants to have their children refused confirmation? Which priest wants to be the next to be refused Holy Oils? But let us not dwell on that. Even without that secret pressure, what Mr. Johnson says is demonstrably false. We have already noted above the case of Fr. Ribas in Spain, not represented online. On the other hand, there are some Spanish-speaking websites (“Apostolado Eucaristico” for example, or “Epiphanius de Salamis”) and some Portuguese ones (“Pale Ideas” or “Missao Cristo Rei”), which have probably generated more articles against the Fake Resistance and the Williamson/New Mass novelty in the past year than *The Recusant* and *Catholic Candle* combined.

The German-speaking Resistance chapels (Aigen, Pinzgau, Munich...) are served by Fr. Fuchs. Not one of them has its own website, not even a basic one-page web address giving Mass times, and neither does Fr. Fuchs. There is a German language website called “Custos Sancto,” run by a lady who lives in another country, a good thousand or so miles away. I gather that she lives all on her own and without any real contact with the Resistance faithful in Germany. She just happens to speak German and has decided to put together a website in that language. That is all I can think of, so if Mr. Johnson cannot find German Resistance websites which are up in arms about Bishop Williamson, then I can only suggest that that is because there are no websites to be up in arms! Or perhaps it is I who am overlooking something? Either way, I would be fascinated to know exactly where one can find these German Resistance websites which Mr. Johnson has been tuning into...

In the case of France, there are two prominent websites claiming to represent the Resistance, “France Fidele” and “Reconquista.” The former is run by a priest and claims to be in some way “official,” though it has only been around for not much more than two years; the latter is run by a layman under the direction of a priest (the same priest, one suspects. But one of the main characteristics of the French Resistance is that they are very secretive. How many “Letters” from France have we seen which were unsigned?). The point here is that it looks suspiciously like another case of two-websites-for-the-price-of-one, though I may be mistaken there. Both websites are both bound up with Bishop Faure’s seminary, and give a suitably

sanitised view of the Resistance, as one might expect. The Avrillé Dominicans said in a declaration last year that they do not consider themselves part of the Resistance, and yet even they felt it necessary to issue an article condemning the New Mass and forbidding attendance at it, in the summer of 2015 (now why might that be, what happened around that time..?).

In the early days of the Resistance, before the two different websites were prominent in the Resistance. “La Sapinière” began life as “Anti-Modernisme.info” and was very good indeed for the first year or so, before declining at a rate which had to be seen to be believed. It turns out that this happened almost at exactly the same time that the priest behind it became a sedevacantist. And by that I don’t mean a Sean Johnson imaginary “sedevacantist,” but a real sedevacantist, one who tells the faithful that Francis isn’t the Pope and they shouldn’t go to the Mass of any priest who says that he is. The other website was called “Avec l’Immaculée” and it was anti-Bishop Williamson in a way which makes *The Recusant* look positively tame by comparison! It no longer exists. People who are anti-Bishop Williamson have a very rough time at the hands of their “friends” and need to have a very thick skin indeed. Finally, there is a French-speaking Canadian website “Fili Mariae” which seems to be against Bishop Williamson’s Novus Ordo teaching and carries sermons from Fr. Pfeiffer and Fr. Hewko. But being Canadian, perhaps it is “poisoned” by those two priests, and can be discounted on that score...? Like the other priests already mentioned who have no website, the Resistance priest in France who is treated very shabbily by Bishop Williamson and his friends, Fr. Roland de Merode, does not have a website of his own either.

And if it happens that I have overlooked something or am not aware of everything, that doesn’t matter: I am still confident that it will not alter overall the picture. The whole thing shows that Mr. Johnson is quite prepared to make very bold claims about matters with which he is not very well acquainted, and it is only another example of just how little his “Catechism” deserves to be taken seriously.

Archbishop Lefebvre held hostage

Where Sean Johnson’s writing reaches its absolute nadir, in my opinion, is when he tries to recruit Archbishop Lefebvre to his unworthy cause. This is something which “devotees” of the Archbishop, those of us who read and who recommend his writings and sermons, those who really have an understanding and appreciation for what he stood for and managed to achieve, will find particularly difficult to forgive. It is also, from what I can gather, the sole and very flimsy basis upon which Mr. Akins so boldly accuses us “rigorists” of going against Archbishop Lefebvre. Mr. Johnson quotes the Archbishop as follows:

“They commit an objective sin, but not a subjective sin. I think that people who are accustomed to utter profanities or repeat blasphemies without realizing that it is blasphemy do not know it. They repeat what they hear in their environment, vulgar things to which is associated the name of God, and they are not aware of it - well, one can point it out. They can understand it, but then they could be committing an objectively serious offense but subjectively not be guilty. Therefore you should not judge all people. You must know how to examine each case. It’s precisely the role of the confessor; he must examine, he must be informed... Sometimes, in certain cases, we might even think that it is not always very pastoral to point it out to some people ... If for example we are aware that these people, if we point out the error that they are committing, these

people will continue to do it [attend the New Mass-translator] ... it is sometimes necessary to proceed prudently in order to open their eyes to tell them what to do and not always be harsh in the way we act regarding souls. Souls are delicate objects that we cannot mistreat. When we say “you commit a grave sin”, “you will go to hell”, etc., we take a chance of doing more damage to a soul by mistreating it than by making it understand things gently. Rather than making one understand, explain it to them, open their eyes about the error being committed. It is a pastoral question, I would say, but it is necessary to be a shepherd to these people as well and not condemn them immediately.”

Once again, it is largely Mr. Johnson’s reading comprehension which is at fault, though it may well be that wishful thinking has made matters worse, and his common sense does appear to have entirely deserted him, once again, at the critical moment. Not only is what Archbishop Lefebvre says in this quote *not* similar to Bishop Williamson disastrous “advice” to that poor woman (let alone “nearly identical,” as Mr. Johnson laughably claims!) - it is not a bit like it at all! Not only does Archbishop Lefebvre not say the same thing, he is not even talking about the same thing!

I cannot be sure exactly where or when these words were spoken because Mr. Johnson does not give a source for the quote. In his footnotes he lists a blog, but gives no web address except the main homepage, no indication of which page it is within that website (good luck trawling through the entire site looking for one quote!). And besides, the website in question must have got the quote from somewhere themselves, so what he should really have given is the original source (as a minimum, the time and place at which the words were spoken, or the page number and title of the book in which they first appeared). I find it more than a little odd that such a relatively long quote which Mr. Johnson clearly thinks is so important, should not be sourced. What is the point of having fancy looking footnotes if they don’t contain any useful information? Are they just for show? Or to overawe the easily impressed..?

It is for that same reason that one cannot verify for oneself that the Archbishop was, in fact, talking about the New Mass. The only time that the New Mass is referred to at all in the quote is when the “translator” interpolates it into the text. From what I can see, Archbishop Lefebvre appears to be talking about people who curse or swear or utter blasphemies, and it is only the “translator” who is attempting a comparison with the New Mass (a comparison which not only “limps,” it is pretty much wheelchair bound!) Is the “translator” the owner of the blog cited in the footnote? One cannot be sure, but it doesn’t really matter anyway.

Nevertheless, and despite the lack of transparency about the source and context of the quote, just from reading the Archbishop’s words alone one can gather a few things with the aid of a bit of common sense and an ability to read English.

He is clearly talking about how a priest should proceed in the confessional (“You must know how to examine each case. That’s precisely the role of a confessor.”), and since he addresses his audience as “you” and tells them to do things (“explain it to them...”), we can gather that his audience whom he is addressing are priests. He says that some people utter blasphemy because they hear it so often in their environment that they repeat it, not realising what they are saying. He says that the way to get them to stop must be approached on a case-by-case basis: some people will react the opposite way if simply threatened with mortal sin and hell. He also makes clear that the goal is to “open their eyes,” and to get them to stop, even if one

must be “prudent” in assessing which approach will work best.

This is, of course, very sound advice. Some people tend to be more “sensitive” and will react the opposite way against what they perceive to be as too “harsh” or “authoritarian.” Equally there are, on the other hand, people who seem to be incapable of taking a hint and for whom the only way to get through to them is to be almost offensively blunt!

Even if we are generous beyond reason, and concede that this quote is really about souls who attend the New Mass - and it certainly does not appear to be - even then, the words seem rather to contradict than to support Bishop Williamson’s inexcusable actions. If our goal is to do whatever it takes to stop someone going to the New Mass, then, according to what the Archbishop says, we must be aware that different approaches will work with different people. But whatever the approach, the goal is still clear. Stop them going. Even if they may “subjectively not be guilty,” they are nevertheless still “committing an objectively serious offence” (to say nothing of the danger to them inherent in the New Mass, whether they realise it or not and whether they are “subjectively guilty” or not.) Anyone who has ever gone to serious lengths to rescue others from the Novus Ordo will recognise that instantly. Some people have to be worked on over time. Some need lots of reading material before they will be convinced. Others do not have the patience but will react well to having it spelled out for them in the simplest terms without further ado. Either way, what all cases have in common is the assumption, taken for granted, that they should leave. Advice that one should try different approaches to achieve a given goal only makes sense if that goal remains the same whatever the approach. That is clear beyond question in what Archbishop Lefebvre says in the quote. Nowhere is there any suggestion by him that: “Sometimes, cursing can be done with the effect of building one’s faith not diminishing it,” or that: “Swearing is designed to be bad and strangle grace. But, exceptionally, if you’re not going to scandalise anyone...”

But Mr. Johnson informs us that,

“This quotation, representing a nearly identical pastoral approach between Archbishop Lefebvre and Bishop Williamson, ought to end the discussion, and would seemingly pre-empt the need for such a work as this.”

...to which he magisterially adds: “And in fact it does.” Well that’s that then! Why am I even bothering?! Sean Johnson locuta, causa finita! No need for him to bother showing his reader how or why that is the case... No need to actually examine the quote and show what it says and how that is the same as what Bishop Williamson said! But that does not stop him from pretending that he has done, later on, referring to this one quote constantly throughout his 34 pages as though he had shown that it means everything he needs it to mean. For example, he says at one point that Bishop Williamson is “perfectly in line with the teaching and example of Archbishop Lefebvre (as has been shown above).” But he hasn’t shown *anything* above! His comment that his Archbishop Lefebvre quote should “end the discussion” and “pre-empt” (does he mean ‘preclude’?) the need for the rest of his document, and his final remark “And in fact it does” - that, and nothing more, is the entire extent of Mr. Johnson’s explanation of Archbishop Lefebvre’s words; it is all he says, from beginning to end, about what the quote means. Therefore everything else which he later goes on to say, based on his own wildly optimistic interpretation of the Archbishop’s words in one obscure quote, is as good as meaningless and his repeated pronouncements of Bishop Williamson’s “fidelity to the pastoral approach of Archbishop Lefebvre,” that Bishop Williamson “was simply applying

the pastoral approach of Archbishop Lefebvre” and so on, all falls flat on its face.

Well, just in case there are any doubters out there, for whom Sean Johnson’s opinion on its own is not enough (yes, I am reliably informed that such people do actually exist!), let us now have a look at some of those “nearly identical” similarities between Archbishop Lefebvre’s obscure (and unattributed) words, and the words which the whole world heard from the mouth of Bishop Williamson.

- The Archbishop was talking to priests; Bishop Williamson was talking to a layman in a room full of laymen and to the internet in general, via a video camera;
- The Archbishop was advising his audience on how to deal with the penitent in the confessional; Bishop Williamson was not even speaking to “the penitent,” since he was questioned by her not in the confessional but openly, in front of many other people;
- The Archbishop’s concern was how to stop someone doing what is objectively wrong, the most effective way of making them aware of the wrong and stopping them from doing it; Bishop Williamson not only did not try to stop the lady going to the New Mass, he even called into question whether it was wrong at all, and concluded that it can be good and faith-nourishing for the her to continue doing an “objectively wrong” thing;
- The Archbishop was not even talking about the New Mass anyway, but is clearly talking about people cursing and taking God’s name in vain - two things of such a vastly different order of magnitude that they cannot really be compared to begin with;

Finally, we cannot fail to point out the masses of missing material from Mr. Johnson’s discussion. On the one hand, there are the many detailed and explicitly anti- New Mass things said by Archbishop Lefebvre, things which would swiftly earn a whole dictionary of unflattering labels from Mr. Akins if said by a Resistance priest today. And on the other hand, there are Bishop Williamson’s many written statements in *Eleison Comments* in which his thinking on the New Mass and conciliar church is as explicit as it is unsound. This is another reason why it has to be a Mahopac-only defence. Ignoring the many “hard-line” words of Lefebvre and ignoring the many liberal statements of Williamson; and applying the only quote from Lefebvre which he can find to the only Williamson scandal which he feels capable of defending: this is what Mr. Johnson must do, hoping that if he can stretch both ends towards each other, they will somehow meet in the middle and can be presented to the world as “the same position”. That is the only way that he can say, with a straight face, that:

“No reasonable Catholic could conclude, in light of this explicit rebuke of the Novus Ordo, that Bishop Williamson was “promoting Novus Ordo Mass attendance.”

In fact, even if there were some doubt over the Mahopac scandal (and there is not), after reading the three *Eleison Comments* entitled “Novus Ordo Missae” (that’s right, the clue’s in the name..!) none but the most wilfully blind could conclude anything else!

The reason for *Eleison Comments* being ignored and airbrushed out of history is plain and obvious. Mr. Johnson, Mr. Akins, and the one or two other people out there who wish to defend Bishop Williamson, must either re-interpret that man’s words or hide them from their audience. They can only afford to selectively quote the man whom they wish to defend. Once his own words enter the discussion, they are done for. It must not be allowed happen.

That our hands are not bound in this way give us “Pharisees” an important advantage over

men like Mr. Johnson. It is also an important difference in our approach. We at least take Bishop Williamson at his word and do him the courtesy of believing him when he says he thinks something. We assume that Bishop Williamson's words mean what they say. He really does think that the new religion can be used to build your faith, that the New Mass is ambiguous and can be what you make of it, that not every priest or every faithful should leave the Novus Ordo, that it is dangerous to distance yourself from the conciliar church, and so forth. Others have claimed that the bishop "was awkward in expressing himself" or that he made "a few awkward comments." The not-very-amusing irony here is that, in their attempt to empty his words of their obvious meaning, these would-be defenders of Bishop Williamson are reduced to painting him as some sort of prattling, senile buffoon who cannot be relied on to make himself clear, who is continually having mishaps and always ends up being misunderstood and misrepresented. It is Bishop Williamson's critics who are treating him with the respect he deserves by assuming that he meant to say what he in fact said.

Mr. Johnson, by contrast, cannot see anything "awkward" or in any way potentially misleading in Bishop Williamson's words and, as mentioned before, presumes to lecture the rest of the world about their "doctrinal correctness." Throughout his 'Catechism' he makes such amusing claims as:

"Bishop Williamson opposes the Novus Ordo Missae every bit as much in 2016 as he (or Archbishop Lefebvre) did in 1988."

And:

"That at worst, Bishop Williamson could be charged with a minor imprudence in choosing to tackle a complex issue publicly, which was sure to be capitalized upon (and distorted) by his adversaries, and misunderstood or confused by the simple faithful."

Again, this seems for all the world to be being said with a straight face. Ought we, perhaps, in charity, to assume that, like Mr. Akins, Mr. Johnson has not been reading his *Eleison Comments* either? Useless to point out that it is Bishop Williamson himself who succeeded in creating "adversaries" out of people who not long ago were his friends and allies, by saying things with which they cannot in conscience agree.

Conclusion

A great deal more could be said, but it is painful reading it, let alone writing about it. The witticism that "A little knowledge is a dangerous thing" has never seemed more apt. Mr. Johnson's 'Catechism' is a fine example of a layman trying his hand at a question which many priests and bishops have wrestled with, and managing to get totally the wrong end of the proverbial stick. It is also a fine example of what happens when a layman significantly overestimates his own importance or capabilities, and finally of what happens when "Bishop Williamson is right" goes from being the conclusion to being the premise. Every layman ought to realise, especially those Traditional Catholics who enjoy writing on internet forums: laymen should not try their hand at dabbling in Theology, Canon Law and so on, and should seek the advice and defer to the judgement of priests first. Now, before anyone jumps in, let me say that I apply all this talk of "laymen" to myself first of all: it is why I am so painfully aware of it! And let me further point out that the security of being able to ask a trusted priest is one of the many tragic casualties of the latest depths of the crisis; that even if we have the world's most reliable, intelligent and holy priest to ask, we should still keep our eyes open and our brain switched on and seek to understand for ourselves rather than letting others do

the thinking for us; and that this entire ghastly episode is brought about by the fall of a bishop whom so many thought they could trust, but who has departed from the clear path laid out by his spiritual father, Archbishop Lefebvre. Thus Mr. Johnson is not entirely the one at fault when he tries his hand at a spot of Theology. He is a casualty of Bishop Williamson, to that extent, as are we all in one way or another. Every time I produce another issue of *The Recusant*, I am appalled that a layman should feel the need to write these things; but I only write when I perceive a need to be filled and cannot see any writing by a priest to fill it.

What I do blame Mr. Johnson for is his apparent guile and lack of candour. If you are going to make an argument, make it properly. Quote the whole sentence. Draw your conclusions from what the quote actually says, not what you have imagined it to say. And even if you think that you have understood the Council of Trent correctly, at least hold back a little from publicly condemning priests as heretics, just in case you've got it wrong somewhere. What I hold against Mr. Johnson is the painful absence of shame in his approach. His confidence would be terrifying to behold even if it were justified.

“Know Thyself!”

Let us finish on a good laugh. Towards the end of his 34 pages, Mr. Johnson pretends to “refute” the following objection (which one suspects is true):

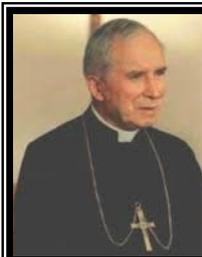
“You are just one of Bishop Williamson’s defenders, and your whole article is motivated by human respect for a bishop who is obviously in error. You are just towing the party line!”

...to which his modest response is:

If you will consider the matter, it should occur to you that my article has been, from the first to last, based completely on doctrine. Nowhere in 34 pages of argument will you find an appeal to arguments suggestive of human respect (e.g., Appeals to authority; outrage at the subversion and division the erroneous arguments of Bishop Williamson’s opponents are creating within the Resistance; ad hominems against His Excellency’s opponents; appealing for gratitude for all His Excellency has done in the past; etc.).”

Ad hominems against His Excellency’s opponents? Never! Whatever might give one that idea? Here are the closing words of his entire article:

“Where Fr. Pfeiffer and Fr. Hewko have travelled outside the Anglo-Saxon world, the seeds of division they have tried to sow have not born the fruit they hoped to harvest. But in the Anglo-Saxon world, ah...what fertile soil!”



“It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are then free to assist at it. The Church has always forbidden the faithful to assist at the Masses of heretics and schismatics, even when they are valid. It is clear that no one can assist at sacrilegious Masses or at Masses which endanger our Faith.” (Abp. Lefebvre, 8/11/1979)

The Angelus: March, April & May, 1984

“Ask Me... answers given by Father Carl Pulvermacher”

[With thanks to: spx-mc-elpaso.blogspot.com]

March 1984

Q. We started going to our parish church (Novus Ordo, of course) on the Sundays there was no traditional Mass here. My question is this. Is it wrong to go to our parish church when the traditional Mass is only available so infrequently? Is it wrong to receive Communion or any other Sacrament in the Novus Ordo church? [...] S. P., Kasson, Minn.

A. Here we get down to the bare facts. In all questions like this I always advise people to avoid attending the New Mass, as well as the altered Sacraments. I do not say they are always invalid. However, this alone doesn't make them good. The New Mass is not grace-giving. It is not our Catholic Mass. The only reason it was created was to destroy our true Mass. [...]

Source: www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=863

April 1984

Q. Several people objected to my saying, in last month's column, that the New Mass was not grace-giving. "It is heresy to hold a valid Mass is not grace giving."

A. First of all, there is a difference between validity and grace-giving. I believe the one may be present without the other. Surely, I do not claim that in every case the New Mass is invalid. I hate to make comparisons but I know you would agree that a valid Satanic mass (Black Mass) would not be grace giving. [...] I have yet to see a single Catholic who has truly benefitted from the New Mass. Never have I seen a novus ordo convent or a monastery where religious life was not in a state of decline. When we had the True Mass, normal progress was seen. When we adopted the Novus Ordo, we have seen normal decline. I dare any person - cleric or lay - to prove the grace-givingness of the New Ordo liturgy!

Source: www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=875

May 1984

Q. If I were to take your advice I would not attend a Mass from one year to another. If we lived in happier times and the Tridentine Mass was as available as the other, then I would go all the way with you. But, sad to say, this is not the case...I'm afraid if people took your advice they would eventually drift away from the Church and lose their faith...I am sorry to say that I believe your advice to be totally wrong and immeasurably harmful. F. G., Hants, England.

A. My advice was, and still is, the same. It seems to be insane to say: "Don't go to the Novus Ordo Mass even under the best of circumstances!" I do not deny that in some cases it could be valid. It might be said with some dignity by a validly ordained, sad, old priest. [...] The devil hates our Holy Mass and he will do anything to stop it or slow it down. He can even make us feel sorry for the New Mass and for the good priests who obediently say it with sorrow. I am sure there are many good Catholics who go to it with sorrow because they want to be obedient children of Holy Mother Church. I will not judge them, or you - God knows all things. However, because of what I know of the New Mass, I shall never advise anyone to go to it, even if it is sometimes valid. I do not want to give advice that is wrong or harmful.

Source: www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=885

[To many of our readers, the late Fr. Gregory Hesse needs no introduction. An Austrian by birth, he held doctorates in both Theology and Canon Law and was secretary of Cardinal Stickler before becoming a priest-friend of the SSPX. He died in 2006. Requiescat in pace. The many videos of his talks available on Youtube are highly recommended.]

Fr. Gregory Hesse on attending the New Mass

www.youtube.com/watch?v=kaGLell_uXY (33m ff.)



Interviewer: If I as a Catholic go to the New Mass from Vatican II, and I receive Holy Communion and stay for the New Mass and go home, I had said my confession in a proper manner and received Holy Communion in the New Mass –was that a valid sacrifice in turning bread and wine into the body and blood...?

Fr. Hesse: The question is not if it was valid or not, that doesn't even concern us in a certain sense. The point is, in the Council of Trent, the 7th session, Canon XIII on the Sacraments in general, it says: whosoever says that the Traditionally handed down rites, used in the solemn administration of the sacraments can be either held in disdain or can be shortened or can be changed into new rites by any one of the pastors whomsoever, anathema sit. Mind you, in those days, the Council Fathers still knew Latin. At Vatican II they didn't know Latin. At Trent the knew Latin very well. They did not make a mistake when they used the word *quicumque* in the literal sense, "...aut in novos alios per quemcumque Ecclesiarum Pastorem mutari posse, anathema sit." "quemcumque" [whosoever] allows no exception, it includes the Pope. And yet Paul VI came up with a new Protestant rite that was also written by six Protestant pastors who were present, but the point is that he did it, and the point is that this way he committed a schismatic act because that's an act against the unity of the Church.

Now, publishing a schismatic rite is bad enough in itself. Don't forget that until Vatican II you were not allowed to satisfy your Sunday duty attending a Russian Orthodox or Greek orthodox Mass. Now, ever since the Great Schism in 1054 the Church has recognised the validity all the seven sacraments in both the Greek Orthodox Church and the Russian Orthodox Church. So the Church has recognised ever since the Great Schism that every single Russian Orthodox Mass presumably is valid. But you are still not allowed to satisfy your Sunday duty there, for a simple reason. The Russian Orthodox deny the Papal Infallibility, they deny the authority of the Pope, they deny the Immaculate Conception, they deny the Assumption. They deny all the Councils except seven or four; they fight each other [over whether to] accept the first seven or the first four Ecumenical Councils. They are heretics and schismatics, so you can't go there. How can you fulfil your Sunday duty by attending an act that's not pleasing to God? It's absurd!

Now the new Mass, the so-called “New Mass” of Paul VI, not only is schismatic, as you can see from the Council of Trent and what else I’ve said, it is also doubtful because of the translation of the words [for] the consecration of the wine. It is a doubtful sacrament. Blessed Pope Innocent XI - you can check that in DS.2101, I remember that because a famous Viennese street car’s got the same number! - anyway, in that sentence Pope Innocent XI condemns the theory that for pastoral reasons you could go to doubtful sacraments. So you can’t go there because it’s schismatic. You also can’t go there because it is doubtful. And that’s why, as Archbishop Lefebvre of blessed memory said you’d rather stay home than go to the New Mass.

What does the third commandment say? Does it say: “Go to Mass!”..? No, it says: “Sanctify Sunday.” The Church determines that you have to go to Mass, therefore the Church has to provide. Wherever the Church doesn’t provide, you’re excused. You’re not excused from the Sunday duty, you’ve got to something, say a special rosary, read the Sunday Missal. What about somebody who does research in Antarctica? There aint no chapel in there. And once he’s there for the winter, he’s stuck there for six months. Is he in mortal sin because he doesn’t go to Mass? No, of course not. He can still sanctify Sunday.

* * * * *

www.youtube.com/watch?v=UcYXC6DCgIA

The Roman Missal cannot be considered a mere disciplinary law. It is much more than that, it is way above any discipline. The Roman Missal is the number one law of what has to be prayed, because Holy Mass is the number one prayer. Therefore, when Pius V said “This Missal cannot be changed and this decree confirming that is irreformable,” he did in fact bind his successors. I ask you, is this my interpretation or is that the Popes’? Well I showed you, that is the Papal interpretation because even John XXIII did not dare to take out *Quo Primum*, or the decree followed by Clement VIII or the decree by Urban VIII. He did not dare to replace these documents. That means that even John XXIII visibly thought that he was bound by his predecessor’s decrees. That makes 400 years of Popes who “felt” that they were bound. Of course the Popes didn’t just have a “feeling” about it - leave the “feelings” in California! In the Vatican you have theologians to discuss things like that. Every single Pope, before he writes a decree, will ask his Cardinals and his theologians on how to write it. Very few Popes were ever proud enough to think that they could single-handedly write decrees.

That shows you why the new rite which Paul VI himself called: “Novus Ordo Missae,” the “New Order of Mass,” is not a work of the Church. And it cannot be considered the Latin Roman Rite, because the Latin Roman Rite is bound in the old Roman Missal. So what do you call it? Well I call it a schismatic new rite. What does schism mean? *Schisma* in Greek means a cut. You cut yourself off from the Church. You do not split the Church as John-Paul II says or wants you to believe. You cut yourself off from the Church, you leave the Church in short. A “schismatic act” is not necessarily a formal schismatic act by declaration, so that you can be considered a schismatic, but it is something that cuts off something with the Church. Now against Church Tradition and against the Council of Trent, against *Quo Primum* and against the interpretation of 400 years of Papacy, Paul VI wrote up a new rite. Therefore, that has to be considered a schismatic rite. If it is a schismatic rite, it cannot be considered the Roman Rite.

[Transcribed from an excellent talk given at the Resistance conference in London, 2nd June 2013, a video of which can be found at the link below. The whole talks is well worth a lesson, though for reasons of space we have been able to include only part of it...]

Fr. Paul Kramer on the New Mass

www.youtube.com/watch?v=RGnstoua3hY



It is the teaching of the Popes and it has been the constant teaching of the Church that the legitimate growth of the liturgical rites, the legitimate development of the rites - because from the time of the Apostles up until the Middle Ages and down through the centuries and down through the millennia, there has been a development, a growth of the liturgy, like the acorn that grows into the tree - it is an *organic* development. And the Popes have taught that this kind of organic development is the only legitimate development of liturgy, so that the rite is preserved, it grows as one organism: as the sapling grows into a great tree, it is the self-same organism. Even the Second Vatican Council, speaking on liturgy, spoke of the necessity of organic development.

But when the lunatics took over the asylum, it's like they wanted to hatch a test-tube baby and let it grow to adulthood. But the only problem with that is it takes too long, because the Revolution called for instant change. So they threw away the test-tube and they built a robot. And they called that an 'organic development.'

The men who created the Novus Ordo of Mass, the members of that commission called the 'Concilium' set up by Pope Paul VI to fabricate the new liturgy - and fabricate they did! - one of the principal fabricators of the new rite of Mass was a man by the name of Gelineau, Fr. Joseph Gelineau. And he wrote quite explicitly: "The Roman Rite has been destroyed!" Of course, he knew. Who could know better than one of the men who destroyed it himself? It is not the Roman Rite. There is some vestige of it left, but the say the truth, "the Roman Rite no longer exists. It has been destroyed."

Pope Paul VI, on 19th November 1969 announced that there would be introduced into the liturgy of the Latin Church a new rite of Mass. No, this would not be some organic, fine-tuned revision or adaptation of the Roman Rite. No. It is a new rite of Mass. It is no longer the Roman Rite of Mass. And there is a problem there, because the dogma of the Faith infallibly teaches that this cannot be done.

The Modernist objection I always hear is: "No, that's discipline, not dogma. Liturgy is discipline, not dogma." Well, the discipline of the Church must be conducted according to the guidelines of dogma insofar as dogma lays down those guidelines concerning the liturgy. So we see already, from the time of Pope St. Agatho, the Popes taking a solemn oath to preserve the liturgy of the Church, undiminished, unaltered. And that became even more solemnly

formalised in the Profession to be made by the Pope prescribed by the Ecumenical Council of Constance in Session XXXIX. And Session XXXIX explains that, since the Pope has so great a power over the faithful, he must solemnly profess that he's going to keep the Faith unaltered and the liturgical rites to be preserved unaltered. That the Church is *bound* to the received and approved rites, the Traditional Rites. The whole Church: not just the priests, not just the faithful, not just the bishops, the Cardinals, the Pope - the whole Church is bound, by the law of God defined by the Church infallibly, to the Traditional Rites. That's why the Popes for so many centuries swore that they would not dilute or change the Sacred Liturgy. And the Council of Constance declared infallibly declared that the Church is bound to the Traditional Rites. They cannot be done away with, they cannot be reformed into new rites. If anyone says that they can be reformed into new rites, or that they can be dispensed with, or that they can be despised, that is declared by the Church to be a heresy.

“Receptos quoque et approbatos Ecclesiae catholicae ritus in supradictorum omnium Sacramentorum solemnī administratione recipio et admitto.”

[“I also receive and admit the accepted and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.”]

That is the Tridentine Profession of Faith. This is the Profession of Faith of 13th November, 1564, a solemn Profession of Faith issued by Pope Pius IV in the Bull *Iunctum Nobis* where the adherence to the Traditional Rites is solemnly professed. On this dogmatic, doctrinal basis therefore, we have the formulation of the dogmatic Canon, in Session VII, Canon XIII of the Council of Trent:

“Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit!”

So what the solemn anathema declares to be a heresy is for anyone to say “that the Traditional Rites, the received and approved Rites customarily used in the solemn administration of the sacraments, may be despised” - well, the Rites are certainly despised in our own time! - “or that they can be freely omitted by the ministers,” as if it becomes a matter of preference: The Novus Ordo is alright! We prefer the Old Rite, but we'll consider the Novus Ordo legitimate; it's been legitimately promulgated, so it's alright, we have no objection to it. Let the rest of the Church use the New Rite, but we have our emotional attachment to the old Rite so we want to keep to that... Anyone who says that, according to this dogmatic Canon of the Church, falls into heresy.

“...aut in novos alios per quemcumque ecclesiarum pastorem mutari posse.” ‘Or if any ecclesiastical pastor, *whosoever*’ - and considering that the Church has already defined that the entire Church, including the Pope, is bound to the Traditional Rites, the Council of Trent's decree is to be understood according to the dogmatic pronouncements of the past, the constant dogmatic teaching of the Church, that “any pastor of churches whosoever” is to be understood as including the Pope himself, because of the profession of the Council of Constance.

Whenever I quote this Canon, I'm always told by some Modernist who thinks himself to be enlightened: “Well, that's just you're interpretation. That just refers to the hierarchy under

the Pope. Since the Pope has the authority to regulate the liturgy, it doesn't apply to him." Well no, sorry dear Modernist, but the Church has already defined that the Pope principally, more than anybody else the Pope is bound to the Traditional Rites. That's the Council of Constance. And so this is the Council of Trent saying that if anyone says that the Traditional Rites can be changed into New Rites, that proposition is heresy. And so it has constantly been taught in the Church, in the most approved teaching of the greatest theologians in the history of the Church, men like Juan de Torquemada, who was the Papal theologian of Pope Eugenius IV and he was officially the theologian of the Ecumenical Council of Florence, and Francisco Suarez after him, the excellent and pious doctor, explained that those who would carry out in practice that heretical proposition of changing the Rites, that if the Pope were to change the Rites, then the Pope himself would fall into schism. It is essentially a schismatic act. And it is rooted in heresy, the solemnly declared heresy that it is permissible to change the Traditional Rites into new rites: that is heresy. And what did Pope Paul VI declare in 1969? "In November of this year, there will be introduced into the Latin liturgy of the Church a New Rite of Mass."

So then the Modernist will point out: "Well, it is the grace of office that would preserve the Pope from promulgating for the whole Church an illicit rite. It cannot be!" But one who would say this is either dishonest or has not carefully read the document *Missale Romanum* of Pope Paul VI. Because in *Missale Romanum* of Pope Paul VI, we see I the title "promulgation" - promulgation. What is the essence of law? Promulgation is one of the essential characteristics of what constitutes a law. If there's no promulgation, there's no law. The document is lacking the form and substance of promulgation. The Missal of Paul VI was never promulgated by Paul VI.

You had the solemn promulgation of the Roman Missal by St. Pius V, and there it is explicitly stated that this Missal is to be used by these subjects, with those exceptions and all other Missals are to be utterly discarded. So: who is subject to the law, what exactly is being bound in conscience, with statutory force of law: that is all spelled out explicitly in the most tersely worded, clear legal Latin imaginable. That is promulgation. It's not a law if it's not perceptive in its wording. If the law does not command something under obligation and penalty, it does not have the force of law. It's simply not a law. And without that having been formalised and the very substance of the law enacted as binding, you do not have the promulgation of law. You do not have the substance and the form of law, it is lacking.

So Paul VI used the word "promulgation" in the title of a document of a title that doesn't promulgate anything! Read it carefully. Just imagine if Pope Pius XII had been forgetful when he solemnly defined the dogma of the Assumption. If you were to have the Papal Bull, setting out to solemnly define the dogma of the Assumption, if you had the entire document from beginning to end exactly as it is worded. But if just that one sentence were left out, where he says: "By our Apostolic Authority we define and declare that the Blessed Virgin Mary was body and soul assumed into Heaven." If that line had been left out, it wouldn't be a defined dogma of the Faith. Even if the title at the top of the page says that this is a dogmatic definition, there's no dogmatic definition in the document if that line is left out. The critical line has to be there! Without it, there is just no definition, and likewise with the promulgation, that clause which says: "By Our Apostolic Authority, we establish and decree that this Missal is henceforth to be used in the churches of the Roman Rite" - something like that does not appear at all.

What Paul VI did was, he used a deceptive formula. He did something. “What we have decreed in this document is given the force of law...” What we have decreed - well, what did he decree? Ask the question. “What we have decreed...” What have you decreed, Pope Montini? Well, he decreed two things. He decreed that three new Eucharistic Prayers are to be added to this Missal. And he decreed that there is one formula of Consecration which is to be the same for all four Eucharistic Prayers. So what he decreed simply referred to what was to be published in the Missal. The document is not the promulgation of a rite, it is a publication of a missal. That’s all *Missale Romanum* ever was. He gave force of law to the publishing of the missal of his New Rite of Mass. How does this affect the discipline of the Church? In no way at all.

Were they aware of this defect? Oh yes they were! Because there’s something very anomalous. You open up the Novus Ordo missal and there you see, very proudly displayed, *Missale Romanum* of Pope Paul VI, “promulgation,” there’s the document, it doesn’t promulgate anything, it just publishes the missal. It authorised the publication of the missal, that’s all. Turn the page and what do you see? A decree signed by [Secretary of the Congregation for Divine Worship] Cardinal Gut: “Promulgation...” How is it that the Missal had to be promulgated twice? Well, because the first promulgation was ‘colour of law,’ it had no form or substance, it was nothing, it was not a promulgation. So even from the formalistic legal sense, it was entirely illegal for anyone to use Paul VI’s Missal. Even if it were not against the dogma of the Faith, Session VII, Canon XIII of the Council of Trent, even if that were not a dogma of the Faith - let’s say that it’s morally and dogmatically permissible to abolish the rites and create new rites, and that all you need is the legal formality of promulgation. Well, still it was not promulgated.

So Cardinal Gut had to sign a decree promulgating the New Missal. But there’s a problem with that too, because in law, a solemn decree of a Pope cannot be overruled by a Cardinal of the Curia. Even if he is explicitly authorised by the Pope. It has to be a decree of equal solemnity to overrule the solemn decree of a Pope. So you have the very solemn decree of Pope St. Pius V in *Quo Primum*, promulgating the Roman Missal, codifying the Rite for the Latin Patriarchate with a few exceptions. And then you have Pope Paul VI telling his Cardinal to overrule Pope St. Pius V’s decree. It cannot be done. [...] The principle of law is: *inferior non potest tollere legem superioris*. The inferior, the subject, cannot nullify the law of the superior. Cardinal Gut did not possess the authority to overrule the solemn decree of Pope St. Pius V. So the two promulgations of the rite are both invalid. Number one, Pope Paul VI’s promulgation is invalid because it doesn’t promulgate anything. And Cardinal Gut’s promulgation is invalid because he does not possess the power to overrule the solemn decree of a Pope: even if Pope Paul VI told him to do it, he didn’t have the power to do it.

So, if anyone were to say that the missal and sacramental rites of Paul VI were “legitimately promulgated” - well, it is strictly, according to the teaching of the Church, violating the dogmatic canon, and therefore it is heretical in its very nature to say that these things are legitimate or that they were legitimately promulgated. First of all, they were not promulgated. Secondly, it can never be legitimate to promulgate a rite that changes the Traditional and received rites into other and new rites. This is declared by the Council of Trent to be anathema! And this anathema is exactly what Paul VI carried out into action and forced on the Church, falsely claiming that it had the force of law, when it did not.

Is the Novus Ordo a Catholic Rite or a Non-Catholic Rite?



Archbishop Annibale Bugnini, *author of the New Mass*:

“We must strip from our Catholic prayers and from our Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren, that is, for the Protestants.”



Max Thurian, *Protestant Minister and member of the Commission which created the New Mass*:

“With the new liturgy, non-Catholic communities will be able to separate the Lord’s Supper with the same prayers as the Catholic Church. Theologically this is possible.”



Cardinal Ottaviani, *former Prefect of the Holy Office*:

“The Novus Ordo Mass...represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in session XXII of the Council of Trent.”



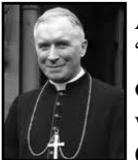
Fr. Joseph Gelineau SJ, *modernist ‘peritus’ at Vatican II and member of the Commission which created the New Mass*:

“To tell the truth, it is a different liturgy of the Mass. This needs to be said without ambiguity. The Roman Rite as we knew it no longer exists. It has been destroyed.”



Pope Paul VI, *introducing the New Mass at a General Audience Address, 26th November 1969*:

“Our Dear Sons and Daughters, we ask you to turn your minds once more to the liturgical innovation of the new rite of the Mass ... A new rite of the Mass: a change in a venerable tradition that has gone on for centuries ... This novelty is no small thing.”



Archbishop Lefebvre, *(8th November 1979)*:

“These New Masses are not only incapable of fulfilling our Sunday obligation, but are such that we must apply to them the canonical rules which the Church customarily applies to *communicatio in sacris* with Orthodox Churches and Protestant sects.”

CONCLUSION:

Whether Protestant or Catholic, Traditionalist or Modernist, in favour of the New Mass or against it - the men who witnessed its birth all agree on one essential point. The New Mass is without precedent and is not Traditional. It is a non-Catholic rite.

Being the generous, public spirited types who cannot bear to see a man labour alone, and in a neighbourly effort to help Hugh Akins in his task of uprooting Extremists, Pharisees and Rigorists everywhere, we thought we would have a little look around and see if we could identify any more of these deplorable reprobates. The only trouble is, being new to this, we're still not entirely confident about getting it right, so we need Mr. Akins' help in identifying them. ...It's time for a little:

Pharisee Watch!

Fr. Paul Kramer:

The New Mass is “a schismatic rite,” “rooted in heresy” which was “never promulgated” and which it is therefore illegal to use. (p.58 ff.)

...is Fr. Kramer a Rigorist? Is he a “Pharasaic Extremist”..?

Fr. Gregory Hesse:

The New Mass “is not a work of the Church.” It is “schismatic, it’s also doubtful.” “How can you fulfil your Sunday obligation at a Mass that’s not pleasing to God? It’s absurd! ... You’d rather stay home than go to the New Mass.” (p.56 ff.)

Perhaps Fr. Hesse was an Extreme Rigorist too..?

Fr. Carl Pulvermacher OFM, (Founder/Editor of *The Angelus*) :

“I do not say they are always invalid. However, this alone doesn't make them good. The New Mass is not grace-giving.” (*The Angelus*, April/May 1984)

Such Extreme Phariseism!

Archbishop Marcel Lefebvre:

“It is all wasted because the holy Sacrifice of the Mass, desecrated as it is, no longer confers grace and no longer transmits it.” (Open Letter to Confused Catholics, Ch.3)

Heresy! Clearly an extreme rigorist. If only he had had someone like Sean Johnson to put him right...

Fr. Francois Chazal, (spiritual chaplain of Mr. Akins' 'League') :

“We do not want this false Gospel of Vatican II. That is why we reject the new Mass. The new Mass is not the Mass of Our Lord Jesus Christ, because it is not the Sacrifice of the Cross. And so we have no compromise with it.” (youtu.be/Mo7CMuPgs-c)

Hold on a moment... Has Fr. Chazal also defected from right thinking..?!

Bishop Richard Williamson (previously...):

“The New Mass is in any case illicit...it’s intrinsically offensive to God, it’s intrinsically evil. [...] If it’s valid, but illicit, may I attend? No. I may no more attend a valid, illicit Mass than I may attend a satanic Mass.” (youtu.be/opMuVJcud7M)

The New Mass is “so bad that no priest should use it, nor Catholic attend it.” (EC #387)

Err...

***The Recusant*, Issue 22 (Nov./Dec. 2014 “SSPX Watch”)**

We criticised an SSPX priest for saying that, unlike the Traditional Mass, the New Mass “only gives you a trickle of grace.” But now it turns out that he was right all along and we were wrong..?! *Why didn't Mr. Akins say something? Or has he changed his position..?*



“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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