



The Recusant

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



“Bishop Williamson’s adversaries attack his character rather than answer his arguments”

- Hugh Akins, back cover of his edition of Sean Johnson’s “Catechetical Refutation”

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FROM THE DESK OF THE EDITOR:

Dear Reader,

The hilarious-but-tragic quote above is, apparently, real and was written in all seriousness. Poor chap. When will I stop criticising Bishop Williamson and give him a break? When he stops saying crazy things. I am tired of his name cropping up in these pages. But in the meantime, his false and selfish teaching is harming souls, so none of us has the right to look the other way. Considering yourself a “peace maker” because you prefer not to make a fuss is a dangerously mistaken conceit, and in reality is just another form of selfishness. There are times when safety requires you to make a fuss: then it is the time to start speaking up. How many people must end up confused about the supposed “good” in the New Mass or the conciliar church? How far must the confusion spread before we react?

If what I suspect is right, namely that the enemy is controlling or attempting to control not just the SSPX but also the Resistance, so as to bag the lot when the time comes; that with every scandal, with every division, with every rocking of the boat in the Resistance, there is a corresponding further slide forwards by the SSPX into the arms of Rome; that a

relatively solid-looking Resistance is what put the brakes on the Personal Prelature in 2013, and therefore a divided and demoralised Resistance is the prerequisite for an open announcement of “recognition” in 2016 or 2017... then we may be about to see something “interesting” happen with the SSPX. But, as I have said so many times before, don’t get getting your hopes up. Remember all those people who told you that they were with you in spirit, that they too would leave the SSPX and join the Resistance once the agreement was officially signed? How many of them do you think are going to make good their promise? Very few, if any. How many will even remember that they had once said that to you? The problem with being salami-sliced by the enemy is that the latest cut only leaves you looking the same as you looked before. And with time, you forget how you used to be three or four years ago, how you used to think, how you used to view the world, and so on.

When the time comes, it will be an heroic call-to-arms, and every man, woman and child capable of waking up souls and getting them out of harm’s way and into the Resistance, by hook or by crook, will have to bend every nerve and sinew and exert every ounce of energy to do just that. Of course, we should really be doing that already, anyway - but this will be an opportunity like no other. Once left to “acclimatise” themselves to the situation of the SSPX being officially and publicly just another Ecclesia Dei community, even the most sceptical critics of Bishop Fellay will get used to it, and it will take them less time than you might think. So when the time comes, time will be of the essence. And some good will be achieved. If you pester, plead with, debate and cajole one hundred other souls and only one of them responds positively, that is still an immeasurable victory. Just think of the infinite, immeasurable good of that one soul whom God has loved from all eternity. The effort is certainly worth it. But whilst we go about making the effort, we must at the same time beware the trap of pinning our hopes on some mythical, anti-liberal groundswell or anti-modernist reaction which is always *just* about to happen, and never actually does. Such hope is surely what is meant by placing one’s trust in men. By contrast, plenty of people since 2012 have left the SSPX and declared themselves for the Resistance without having any friends or family to accompany them, and sometimes without even having a Resistance Mass within reach. That is what is meant by placing one’s trust in God. And that, I am convinced, is where our future lies. The Resistance will grow, but it will grow in ways and from quarters which no one could have foreseen and which defy human calculation, because the only question that matters is whether it is of God. If it is not, it will not last; but if it is, it cannot be stopped.

Our Lady of Mount Carmel Seminary

As in previous years, I was able to visit the seminary in Boston, Kentucky once again, last October. The scale of the attacks on that one place is unlike anything seen in the little world of Tradition for a generation or more. And yet it continues to forge ahead, a beacon of optimism in a world which offers little consolation and much sorrow for those who love Our Lord and cling to Tradition. If nothing else will convince the impartial or undecided onlooker that this truly is a work of God, the very fact that the seminary continues and thrives in the face of such relentless attacks must surely speak for itself. Every time I visit, I have noticed that the atmosphere is better than the previous time. The current cohort of seminarians are focussed and united, and have an impressive grasp of the situation in the world, the Church, the SSPX and the Resistance today which would put most or all SSPX priests and even a few Resistance priests to shame. Their life is a mixture of study, prayer, manual work and

recreation. The day is organised and follows a regular pattern and timetable, though not so rigidly that it cannot accommodate the occasional exception which celebration, emergency or the fortunes of unforeseen circumstance (as in any household) will inevitably demand once in a while. The seriousness and sense of purpose is palpable, though it may be that the reader has to see it for himself to know exactly what I am talking about. It is difficult to express in words.

Let this example suffice. The fact that these young men are all acutely aware that they have been deserted and betrayed by the three supposedly “Resistance” bishops, the very ones from whom they had every right to expect support and encouragement (not to mention minor and major orders!), but who instead are waging a cold war against everything which they stand for and hope to achieve - and yet they continue, undaunted, offering themselves to God and trusting that He will provide if they show themselves the more generous towards Him - this is something for which my admiration cannot adequately find expression in words. The best lessons are always those ones which are taught through actions and by example, learned in practice and not in theory. And it seems that this ‘living lesson’ being lived every day, combined with the tireless real-life example shown by Frs. Pfeiffer and Hewko, is communicating itself to the ten young men whom I met a few weeks ago and is helping to form their fighting spirit. Thanks be to God. Such generosity of spirit, such fearlessness in adversity is precisely the quality which a priest today needs more than ever before, and - perhaps most importantly of all - it is a thing which cannot be learned in a classroom.

We are used to thinking of SSPX seminaries as they are today, or at any rate, as they were recently. Stable, self-assured, respectable, “normal”. We tend to forget that there was a time, during the 1970s, when that was not the case. Écône was attacked bitterly in the public press, especially in France, where it was called a “seminaire sauvage.” The translation “wildcat seminary,” though technically correct, doesn’t really do the expression justice. It means a “savage” seminary, a seminary for savages, an uncivilised, undomesticated free-wheeling place. A runaway-train seminary, one not tethered to normal moorings and, above all, not to be trusted. When we look at the Écône of the 1970s through the lens of forty-plus years of hindsight, we tend to forget that there was a time when its future was uncertain. Perhaps it would survive the decade, perhaps it would not. The first priests were supposed to be incardinated into dioceses - that plan ran into difficulty early on and had to be abandoned. Seminarians left individually or in groups, some noiselessly, other vocal in their criticism. Some knew better and thought they could do better. In the middle of the decade, a large number of its professors (the majority?) left it. Archbishop Lefebvre vowed that even if every one of the professors left and the seminarians were reduced to teaching themselves out of textbooks, he would continue. Thanks to his fearlessness in this period of early adversity something great was forged. I will repeat here what I have said before: Our Lady of Mount Carmel Seminary in Boston, Kentucky is the latter-day Écône of our times. I don’t mind whom I tell, or how many times I repeat it: I am convinced of it. You’ll see.

In the meantime, most Resistance priests are not young. Some of the younger ones are in their mid- or late- forties, many of them the wrong side of fifty. Time flies. One day, you too will benefit from the work that is being done at that seminary, and that day may come sooner than you think. At that point you will no doubt be grateful and support the work from which you have already benefitted. And it may well be that by that point, the seminary no longer

needs your support quite so badly. Plenty of people supported Écône in the 80s and 90s, when it no longer needed it quite so badly, but the crucial moment was in those first few years, that first decade or so. Our Lady of Mount Carmel Seminary is in its 1970s period right now. Your support at a later period will certainly be worthy and meritorious. But your support today will be worth immeasurably more.

Apart from the usual expenses, a plan is currently underway to acquire a modest property adjacent to the seminary property which has come up for sale. Since the timing of this opportunity is something which could not be predicted or controlled, it must be acquired now, within the coming weeks. Donations, however modest, may be sent in electronically via internet, here: <http://ourladyofmountcarmelusa.com/donate> ...or by post to this address:

***Our Lady of Mount Carmel Seminary,
1730 North Stillwell Road,
Boston,
Kentucky 40107
USA***

ERRATUM

I owe it in fairness to Mr. Johnson to point out that I made a mistake in the previous issue, in the article dealing with his “Catechism.” Due, I suspect, to the fact that Mr. Johnson’s quote from Archbishop Lefebvre has inverted commas at the start of each paragraph, and that it is not indented (in my version, anyway), in copying it from the top of the page I seem to have missed off the start of the quote which began on the previous page. The part which I left off indicates that the words were spoken by Archbishop Lefebvre in 1979, and earlier in the quote, he was indeed talking about the New Mass, although not in the part which I dealt with. I must therefore apologise for accusing Mr. Johnson of giving us *no* information about the quote’s provenance. He did give some. I did email Mr. Johnson at once, as soon as I became aware of this, apologising and promising to put it right here - but, rather unsportingly, he did not do me the courtesy of a reply. Nevertheless, that is no reason not to make good on my promise, and who knows, perhaps there is some other explanation for his silence...

Whilst I would probably like this admission to appear magnanimous, in reality it is of no great consequence, since all my other criticisms which appeared in the last issue are in no way affected by it and still stand, and on this one point, it was not the main bone of contention. Apart from complaining that he gave no information about where/when the quote came from (which I now accept, he did), my criticism of how he treats of Archbishop Lefebvre’s words remains unchanged. It remains true, for example, that the Archbishop is clearly talking to priests about how best to deal with penitents in confession. It remains equally true that, the Archbishop is clearly talking about people uttering curses and blasphemies without realising what they are saying and because they are merely repeating what they hear others around them say, at the point where the person identified only as “translator” has interpolated “attend the new Mass” in square brackets into the text in an attempt to make Archbishop Lefebvre appear to have said something which he did not. If the Archbishop had been talking at that moment about attending the new Mass, that interpolation would not have been necessary. And of course, it remains one thing to talk about how best to open someone’s eyes to the objective evil they are doing, and entirely another to suggest that they can benefit from

continuing to do it! Archbishop Lefebvre would never have said that “Exceptionally, if you’re not going to scandalise anyone, you can continue to curse and swear and blaspheme.” or that “still at the same time, there are circumstances where uttering curses or blasphemies can and still is done with an effect of building one’s faith.” Finally, what also remains true is my main criticism of how Mr. Johnson handles that quote. He simply asserts his opinion that the quote precludes further discussion, adding “And in fact it does.” But then, later on in the text, he says “as has been shown,” when in reality he did not trouble himself with the effort of “showing” his reader anything.

Likewise, the rest of what I wrote about Mr. Johnson’s “Catechism” also remains unaffected. For example, there is no way that any honest reading of the Canons of the Council of Trent quoted by Mr. Johnson can produce anything approaching what he appears to read into them. Such “creative interpretation” of a really not-very-hard-to-understand Council such as Trent should not be necessary. Likewise, Mr. Johnson’s deliberate “re-engineering” of the words of the very man whom he is defending is equally unpardonable. Anyone who can take a sentence which reads: *“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 up the Faith.”* and reduce it to: *“The new religion is false and it strangles grace’ Conclusion, the New Mass is bad.”* deserves not to be taken seriously.

Mr. Akins has been accusing us of quoting Bishop Williamson “entirely out of context!” Well, bearing in mind the latter example, we leave the reader to judge for himself who is really guilty of this fault. If Bishop Williamson were really the great hero who has been falsely accused by an unscrupulous foe, why would it be necessary for his defenders to “sanitise” his own words in such a way? Again, make your own mind up. I think it speaks for itself.

An Infamous Anniversary

A few weeks ago saw the thirtieth anniversary of the inter-religious meeting held by Pope John Paul II in Assisi, in 1986. It does not require an unnatural talent of perception to see that the response of Archbishop Lefebvre is rather different to what we have come to expect from today’s SSPX. A priest today would be expelled from the SSPX for responding to the scandal in the manner Archbishop Lefebvre. All the more reason for us to try to keep alive the spirit which we used once to know. This situation is not normal. Try not to get used to it.

* * * * *

Reminder: Ignatian Retreat, Feb. 2017

Preacher: Fr. Joseph Pfeiffer

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

Location: Wales (full address, contact us)

Cost: Whatever you can afford.

Contact: libbybevan@outlook.com

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

1.



SIMPLE AND CLEAR

This is what "diplomacy with Rome" looks like:

Archbishop Lefebvre sent these two cartoons to Pope John-Paul II in 1986, on the occasion of the first inter-religious meeting in Assisi.

1. *Pope John-Paul II turns away Our Lord and his Blessed Mother from the basilica in Assisi, because they are "not ecumenical."*

2. *Later, Pope John Paul II is refused entry into Heaven by Our Lord, and is condemned to Hell, where ecumenists go: "For all of the gods of the Gentiles are Devils" (Ps.95)*

How's that for an example of "personal criticism" ...?!

2.



Archbishop Lefebvre's Letter to Eight Cardinals Concerning Assisi 1986

Your Eminence,

Confronted with events taking place in the Church that have John Paul II as their author and faced with those he intends carrying out at Taizé and Assisi in October, I cannot refrain from addressing you and begging you in the name of numerous priests and faithful to save the honour of the Church never before humiliated to such an extent in the course of her history.

The speeches and actions of John Paul II in Togo, Morocco, and the Indies cause a righteous indignation to rise up in our heart. What do the Saints, the holy men and women of the Old and New Testaments make of this? What would the Holy Inquisition do if it were still in existence?

He who now sits upon the Throne of Peter mocks publicly the first article of the Creed and the first Commandment of the Decalogue.

The scandal given to Catholic souls cannot be measured. The Church is shaken to its very foundations. If faith in the Church, the only ark of salvation, disappears, then the Church herself disappears.

Is John Paul II to continue ruining the Church, in particular at Assisi, with the planned procession of religions in the streets of the town of St. Francis and the sharing out of religions in the chapels of the basilica with a view to practicing their worship in favor of peace as conceived by the United Nations?

That is what Cardinal Etchegaray, in charge of this abominable congress, has announced.

Is it conceivable that no authoritative voice has been raised in the Church to condemn these public sins? Where are the Machabees?

Eminence, for the honor of the one true God and of our Lord Jesus Christ, make a public protest, come to the help of the still faithful bishops, priests and Catholics.

Eminence, if I took the step of contacting you it is because I do not doubt your sentiments in this matter.

I am also addressing this appeal to those Cardinals named below so that eventually you may be able to work together.

May the Holy Ghost come to your aid, and please accept, Eminence, my devoted and fraternal greetings in Christ and Mary.

Archbishop Lefebvre, Emeritus Bishop-Archbishop of Tulle

Ecône, August 27, 1986

Declaration Against Assisi, 1986

BY

Archbishop Lefebvre and Bishop de Castro Mayer

Subsequent to the events of Pope John Paul II's visit to the Synagogue and the Congress of Religion at Assisi Rome has asked us if we have the intention of proclaiming our rupture with the Vatican on the occasion of the Congress of Assisi.

We think that the question should rather be the following: Do you believe and do you have the intention of proclaiming that the Congress of Assisi consummates the rupture of the Roman authorities with the Catholic Church?

For this is the question which preoccupies those who still remain Catholic.

Indeed, it is clear that since the Second Vatican Council, the Pope and the Bishops are making more and more of a clear departure from their predecessors.

Everything that had been put into place by the Church in past centuries to defend the Faith, and everything that was done by the missionaries to spread it, even to the point of martyrdom, henceforth is considered to be a fault which the Church must confess and ask pardon for.

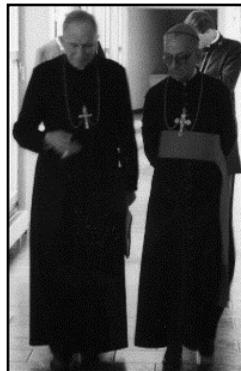
The attitude of the eleven popes who, from 1789 up until 1958, condemned the liberal Revolution in official documents, is considered as "a lack of understanding of the Christian spirit that inspired the Revolution."

Hence the complete about-face of Rome, since the Second Vatican Council, which makes us repeat the words of Our Lord to those who came to arrest Him: "This is your hour and the power of darkness" (Luke XXII, 52-53).

Adopting the liberal religion of Protestantism and of the Revolution, the naturalistic principles of J.J. Rousseau, the atheistic liberties of the Declaration of the Rights of Man, the principle of human dignity no longer having any relation with truth and moral dignity, the Roman authorities turn their backs on their predecessors and break with the Catholic Church, and they put themselves at the service of the destroyers of Christianity and of the universal Kingdom of Our Lord Jesus Christ.

The present acts of John Paul II and the national episcopates illustrates, year by year, this radical change in the conception of the Faith, the Church, the priesthood, the world, and salvation by grace.

The high point of this rupture with the previous Magisterium of the Church took place at Assisi, after the visit to the synagogue. The public sin against the one, true God, against the



Abp. Lefebvre & Bp. de Castro Mayer in Écône

Incarnate Word, and His Church, makes us shudder with horror. John Paul II encourages the false religions to pray to their false gods—an immeasurable, unprecedented scandal. We might recall here our Declaration of November 21, 1974, which remains more relevant than ever.

For us, remaining indefectibly attached to the Catholic and Roman Church of all times, we are obliged to take note that this Modernist and liberal religion of modern and conciliar Rome is always distancing itself more and more from us, who profess the Catholic Faith of the eleven Popes who condemned this false religion.

The rupture does not come from us, but from Paul VI and John Paul II who break with their predecessors.

This denial of the whole past of the Church by these two Popes and the bishops who imitate them is an inconceivable impiety for those who remain Catholic in fidelity to twenty centuries of the same Faith.

Thus we consider as null everything inspired by this spirit of denial of the past: all the post-conciliar reforms, and all the acts of Rome accomplished in this impiety.

We count on the grace of God and the support of the Virgin Most Faithful, all the martyrs, all the Popes right up to the Council, and all the holy Founders and Foundresses of contemplative and missionary orders, to come to our aid in the renewal of the Church through an integral fidelity to Tradition.

Buenos Aires, December 2, 1986

[signed]

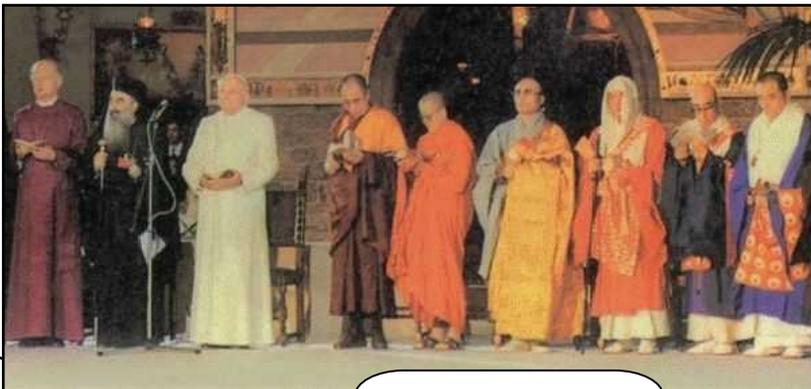
His Excellency Archbishop Marcel Lefebvre

Archbishop-Bishop of Tulle

His Excellency Bishop Antonio de Castro Mayer

Bishop Emeritus of Campos

In perfect agreement with the present Declaration



Assisi, 1986:

John Paul II leads other "religious leaders" in each praying to their own false "gods"...

Bishop Fellay's Conference Australia - 24th August, 2016



www.youtube.com/watch?v=5HidkrJ2yXw

Listening to this entire talk in its full length was not an easy task. Bishop Fellay talks very slowly. Very. Slowly. With. Big. Pauses. In. Between. And he often repeats what he says. Repeats what he says. Often. With big pauses. In between. Very slowly.

The first part of the talk is about the Church, and begins with a reminder of St. Paul's words that Christ dwells in him. Then he mentions how one can be scandalised very easily today by *"...the absolutely astonishing, incredible words of Pope Francis."*

As one might expect, the usual supportive-sounding words and praise for "conservative" conciliarists versus "liberal" conciliarists then follows:

"I've heard people in Rome. So you are not hearing my words. Prelates, people who work in the Vatican, giving this type of reflection. Chaos. Saying the Church is now in a state of chaos. Or the Vatican is now in a state of chaos. Or, even this one, the Vatican now is North Korea. People in the Vatican say these things."

He goes on:

"And where does this confusion come from?"

...to which he gives a rambling answer which seems to suggest that it is all the fault of Pope Francis. Not Vatican II. Not the last five or six Popes. Oh for those halcyon days of Benedict XVI! He does go on to mention the Council, however, and says this:

"The problem is that right now this authority has not clarified the problem, and we are just swimming in the mud. And it's really bad. We see the start of this situation in Vatican II. In Vatican II, there is no direct heresy. There are openings. Openings to the error. And some direct errors. Not so many direct errors. Many, many ambiguities, that is, once again, openings to the error. But that was sufficient to create the mess we are in."

Got that? So there's no direct heresy in the Council. Only there are direct errors. Only not many of them. Just some. But many ambiguities. So the problem is the Council, but only indirectly. But also directly. But the ambiguities were sufficient. OK? That's clear then!

“You want another example, so simple: you have a hen house. You don’t need to kick the hens out of the hen house. You just need to open the door. It’s funny, but, I don’t know why, all the hens go out. It’s like that. And that’s what the Council did. They did not throw out everything, they just opened the door. It looks like something insignificant. But it was sufficient to bring in one of the greatest disasters in the Church.”

Confusing though Bishop Fellay’s mannerisms and style of public speaking may be, some people may be left with the mistaken impression that Vatican II’s evil is merely permissive, or ‘sinning by omission,’ so to speak. His analogy of opening the door of a hen house reminds one of John XXIII flinging open the windows, as the story has it, which was supposed to somehow represent making the Church more “open to the world,” dropping all the old condemnations, the Index, the anti-modernist oath, and so on. That is one part of the harm done by the revolutionaries, to be sure. But it is far from all, or even the worst, which they accomplished. Vatican II has some far more serious charges to answer. For the benefit particularly of any readers who have not been reading *The Recusant* all that long, or those who might have short memories, we would like to recall the many direct heresies pointed out by Fr. Gregory Hesse, some of which appeared in our partially-transcribed article “Ten Errors of Vatican II” (Issue 16, May 2014, pp. 18-23; also found here: www.therecusant.com/hesse-vii). To take perhaps one of the most obvious and outrageous examples of explicit heresy taught by the Council, one has only to look at the question of Religious Liberty. Here is what Vatican II had to say on the subject:

“This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself.(2) This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right.” (Dignitatis Humanae 2. ff.)

We should never underestimate the evil of heresy and false doctrines, or the harm they can do not just spiritually, but to civil society too. Because of this one false teaching, the Church has been virtually exterminated in her former strongholds. In places such as South America and the Philippines, where a mere three generations ago the population was 99.9% Catholic, today Catholics are leaving the Church in their millions every year and joining evangelical Protestant sects, the Jehovah’s Witnesses and the like, and the same moral evils which afflict the Western world, divorce, abortion, sodomy and the like, are now running rampant, even though they would have been unheard-of not so long ago. Those countries used to have a constitution in which the Catholic Faith was the official religion of state and other religions were heavily restricted and had no official place. Paul VI’s Vatican made them re-write their constitutions to reflect this Vatican II heresy, and that is the result.

In *Quanta Cura* and the attached *Syllabus of Condemned Errors*, which was universally recognised at that time as being infallible, Pope Pius IX did nothing more than repeat the constant teaching of the Church when he taught the exact polar opposite of Vatican II: false

religions should be restricted, they do not have “rights” and only the Catholic religion should be recognised by the state. The very same ideas taught by *Dignitatis Humanae*, are to be found condemned explicitly in the ‘*Syllabus*’:

“77. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship.

78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship.

79. Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people, and to propagate the pest of indifferentism”

Pius IX’s immediate predecessor, Gregory XVI, had this to say on the same subject:

“This shameful font of indifferentism gives rise to that absurd and erroneous proposition which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. “But the death of the soul is worse than freedom of error,” as Augustine was wont to say. When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly “the bottomless pit” is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, contempt of sacred things and holy laws — in other words, a pestilence more deadly to the state than any other. Experience shows, even from earliest times, that cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.” (Mirari Vos, 14. ff.)

Vatican II’s teaching is, to quote Gregory XVI, “absurd and erroneous”. And can anyone alive today doubt the wisdom and foresight of this Papal warning? What are we witnessing now in formerly Catholic countries but the very things prophesied above: ruin in both sacred and civil affairs; the transformation of minds; the corruption of youth; contempt for sacred things and holy laws..? If we are appalled at the state of society today, we need look no further than Vatican II, which did exactly what the Popes said it would do. The corruption, and immorality which has resulted from the errors of Vatican II is so bad that even Protestant or Liberal Deist countries (England, America, etc.) have suffered noticeably in the fallout.

I labour the point because it is important and worth labouring. I put it to Bishop Fellay, and to anyone who might seek to defend his words, that what we are dealing with here is more than a mere question of opening the door to the proverbial hen house. Had the conciliar Popes merely abolished the Index, neutered the Holy Office, removed orthodox anti-Liberals and replaced them with their own chums and fellow travellers, then that analogy might fit. What we are dealing with is far, far worse. His analogy would be closer to the truth if we were talking about a hen house surrounded and besieged by a large gang of hungry foxes who have not eaten for three days and are drooling at the mouth. And then someone opens the door from the inside and lets them in. And the inevitable massacre follows, until the place is a mess of

blood and feathers. From at least as far back as the 19th Century, the Church was already under siege: stripped of the last of her temporal power when the Papal States were invaded, contradicted at all turns by the leading men of every country, denied her rights and humiliated even in Catholic lands such as France and Germany, with even her teaching being silently abandoned by liberal bishops in various places. Vatican II was a massacre for souls. Archbishop Lefebvre was right to call it “World War Three” - worse than the two previous wars, because they only killed the body, whereas the Council killed souls. Bishop Fellay is deliberately downplaying its impact whilst trying to ‘talk tough’. He knows better. Shame on him.

How does The SSPX stand with Rome?

“If you want to know what does Rome say about the Society, you may ask someone in Rome. And, depending on whom you ask in Rome, you will have the most opposed [i.e. contradictory] answers. I have the knowledge of an answer, given by the Secretary of State, last September [2015]. In this letter, the Secretary of State said, ‘The Society is in schism. They are schismatic. They are out of the Church.’ In 2011, the Congregation for Religious gave a letter in which they judged the case of a priest who joined us. I have a copy of this letter. The letter says: Father So-And-So is excommunicated. And why is he excommunicated? ‘Because he lost the Faith by joining formally the schism of Mgr. Lefebvre.’ I went with that letter to the Congregation of the Faith. And there, they told me: ‘Oh we know about the case, we told them, they can’t say that, they’re not entitled to say that!’ And Mgr. Pozzo gave me this answer...”

So one part of the Vatican apparatus contradicts another. How confusing! Bishop Fellay seems to take away no lessons from this other than how “confused” Rome is. It couldn’t possibly be that Mgr. Pozzo’s brief is to be welcoming and accommodating, whereas if you go to some other Roman official, you get the real face of Rome, the true reflection of how they view Bishop Fellay and the SSPX... could it? That some cardinals and bishops in Rome are better at hiding their wolves teeth than others, depending on whom you speak to? The quote above is followed by a whole long-winded saga of a letter which Bishop Fellay was meant to send from one congregation to another, then he was told not to send it, and so on... the overall impression created is that poor Bishop Fellay is being given the run-around by Rome, in the way that all those other *Ecclesia Dei* communities have already experienced years before. Just look at the saga of the formerly “Transalpine Redemptorists” and their quest for “recognition.” But Bishop Fellay just calls it “this interesting situation.”

The other thing which I think one can fairly take away from this part of the talk is Bishop Fellay’s feelings of gratitude to “the Pope personally” - for granting them official recognition in Argentina, for example. It is as though Pope Francis were not a monster, not a heresiarch, nor a destroyer of souls... He is well intentioned, but just a bit confused. Bishop Fellay also manages to sound appreciative of how much Pope Francis loves the poor, the homeless, immigrants, people who are marginalised, and so on. I may be misunderstanding his remarks, but I don’t think so. Have a listen for yourself (it’s in part 3)...

Re-Writing History

“We had at least two good, fruitful years of discussions with Rome, between 2009 and 2011. So we sent experts to Rome, Rome sent their experts, had several meetings. [...] At the end of these two years, which really ended in a dead-end, we were called

to Rome, and Rome tells us this. 'OK, now we have arrived at the end of this round of discussions, and these discussions have brought forth a fruit. We are satisfied because each part [side] was able to frankly expose their position.' So it doesn't mean that you have a solution, they never told us 'You're wrong,' or 'You're right.' They just said 'It is good, because you presented your position.' [...]

And then they proposed to us a document, that was September 2011. And when I saw this document, my answer was: 'No, that's too confusing, that's too ambiguous, we cannot sign that.' And, let's say, that was finally, after nine months of discussion, my final word: no, we don't sign that.' "

Perhaps Bishop Fellay's memory is playing tricks on him, and he genuinely does not recall what happened during those "nine months". Unconsciously or otherwise, the version of events given here is totally untrue. Many people will still recall what actually happened.

In 2011, Rome gave Bishop Fellay a 'Doctrinal Preamble' to sign. He therefore called an Extraordinary General Chapter of the SSPX superiors, which took place in Albano, Italy, in the Autumn of that year. Whether or not he was hoping that they would agree to it and was ready to sign it himself (which is what one hears said), the SSPX superiors at the meeting rejected the document. Readers in the British District will recall that Fr. Morgan wrote in the district newsletter about why they had rejected it, and was immediately slapped-down in public by Menzingen, and that issue of the newsletter disappeared from the district website.

In the meantime Bishop Fellay and his collaborators re-worked the text, signed it, and gave it back to Rome. That was in April 2012, only six or seven months after receiving the original Doctrinal Preamble from Rome. Whilst keeping his new text itself a secret, Bishop Fellay said publicly, more than once, that the text which he had sent to Rome with his signature would, he thought, be acceptable to both parties, and that it went "as close as possible" to the line "without crossing it." He also said that the text would need explaining to the faithful, who might otherwise misunderstand it, depending on what tint of spectacles they were wearing.

In May 2012, the anticipated agreement with Rome did not take place in the end, and Bishop Fellay wrote a pleading letter to Pope Benedict XVI in a last-ditch effort to save it. But it became clear by July that the "recognition" was off, at least for the time being. From then on Bishop Fellay, wherever he went, told people that he had informed Rome that his text could no longer serve as the basis for an agreement, because it would be misunderstood by the faithful (he called this "withdrawing" his text). But he still defended its contents. The official 'party-line' put about SSPX priests seeking to defend Bishop Fellay (Fr. Themann, for example) was that there had never been any prospect of an agreement, it's all a nasty rumour started by the Resistance, Bishop Fellay never wanted an agreement with Rome, and so on.

Meanwhile, the text itself remained a secret for nearly a whole year, until, in the early months of 2013, Fr. Olivier Riout got hold of a copy and published it in French, and it was then translated into English for this newsletter. Menzingen then reacted to this "leak" by publishing the text themselves, as though they had always been going to make it public all along! The reader will find several back issues of this newsletter dealing with the problems with the text (called "Doctrinal Declaration") and why it amounts to nothing more or less than the wholesale acceptance of the Council, and everything that goes with it: the New 'Profession of Faith,' the New Mass, the new Code of Canon Law... What is interesting here is that the

“Doctrinal Declaration” is entirely absent from Bishop Fellay’s narrative, even though to this day, that very same “Doctrinal Declaration” still has Bishop Fellay’s signature on it, and remains as relevant as it ever was: a declaration of the doctrine held by Bishop Fellay and the Society which he represents. No part of it has ever been contradicted or changed by the men who composed it or the man who signed it, nor has any newer version appeared to take its place. But at this point in time, he prefers to pretend that it does not exist. I wonder why.

And Today?

“Three years later, that is on the 2nd July last year [2015], I received a new proposal from Rome. And this time this new proposal from Rome has dropped all the major points we opposed to [sic]. No need to recognise the liceity of the New Mass, that is, no need to say [that] the New Mass is good. It’s dropped...”

...in fact, this is untrue: Bishop Fellay already accepted the liceity of the New Mass in his aforementioned Doctrinal Declaration, as noted above. To be precise, he declared that “we” accept “...the Roman Missal and Sacramentary Rituals **legitimately promulgated** by Popes Paul VI and John-Paul II.” (3. §7 - emphasis ours). ...

“...No need to accept ecumenism. No need to accept Religious Liberty.”

...again, these two have already been accepted in the same Doctrinal Declaration. To be precise, it says that Religious Liberty and Ecumenism: “are with difficulty reconcilable [*“difficilement reconciliable”*] with prior doctrinal affirmations [i.e. the teaching of the Church],” and that they must be seen as part of “whole, uninterrupted Tradition” and not as something new or something which breaks with Tradition. He also, for the record, affirmed that Vatican II “enlightens” and “deepens ... the life and doctrine of the Church,” and that “Tradition progresses in the Church” - an idea condemned by St. Pius X himself. That is not all, one could give more examples from just that one document. Have a look for yourself.

All of this must be borne in mind, as it puts into perspective Bishop Fellay’s feigned “astonishment” at being given reassurances by Archbishop Pozzo, being told that Rome will “accept us as we are” that “the Congregation for the Faith is forced to revise their position with us” and so forth. The idea of Rome “accepting us as we are” depends entirely on how “we are” - if we have already accepted Vatican II, Rome can afford to “accept” us. Rome would never have accepted the SSPX of Archbishop Lefebvre, nor even the SSPX of the late -1990s, a mere seventeen years ago. They do accept the SSPX of today. That may tell us more about the present-day SSPX than it tells us about Rome.

Of course, that is not how Bishop Fellay frames the question. He discusses the issue as though he had never signed the Doctrinal Declaration, as though the SSPX were still solidly against the Council, and he spends some time talking about whether Rome will require the SSPX to publicly accept *Nostra Aetate*, and the other Council documents:

“You see, it’s coming. There is a whole discussion which is starting there. And we want to see if Rome does stand to its word. If Rome bows down and says ‘OK, the Society must accept these points,’ we’ll say ‘We’re off.’ If Rome says, ‘No. No, no, that’s right. They’re not obliging points.’ - I have some problem to believe that they will do that - but let’s see. Let’s see. We will see. It’s not yet there. That’s the present situation, which is really interesting. Really, really interesting.”

Despite the slightly broken English, it is fairly easy to understand what Bishop Fellay means here. First of all, note that the entire question presupposes that Rome and the SSPX do have something in mind. One does not discuss the terms of an agreement without first intending to make an agreement to begin with. Secondly, notice that he does not answer his second question, but leaves it hanging. If Rome insists on public acceptance of *Nostra Aetate* and the other Council documents, sorry, we can't make an agreement. But if they don't insist on it - well, let's see. This has the effect of implying that the response will be "yes." What we can conclude from this is that Bishop Fellay is ready to make an agreement in principle, and that he may even agree to it in practice. What Bishop Fellay himself concludes, is that "It may be the end of Vatican II." Poor man. Could anything be more delusional..?

“We Are No Longer Alone”

What has clearly helped to foster this dangerous delusion, as his talk makes abundantly clear, is the idea that the bishops, priests and even Cardinals who are getting fed-up with the excesses of Pope Francis are somehow the same or “on the same side” as the SSPX. Again and again, Bishop Fellay says that “we are no longer the only ones talking about these problems” and so on. This is a double sided question. The people (Cardinals, bishops, etc.) complaining about the excesses of Francis are one thing. They would prefer the time of Benedict XVI, when one could be a modernist and still feel respectable. They have a problem with Francis, that much is clear. But do they have a problem with Vatican II itself? Do they have a problem with the New Mass itself.? That is far from apparent. The Bergoglian excesses of liberalism to which they object are, after all, only the logical consequence of the Council and New Mass which they accept, the proverbial chickens coming home to roost. But these “conservative” conciliar churchmen wanting to have their cake and eat it - is that the same as the SSPX? Bishop Fellay seems to think that they are waging the same fight side-by-side with the SSPX, engaged in the same struggle. Either he is right, and the SSPX is now part of that conciliar-conservative construct, accepting the Council but objecting to the more uncomfortable consequences of the Council; or the SSPX is not yet so far gone, and he is dangerously deluded about who his new “friends” are.

As further evidence of how “we are no longer alone,” Bishop Fellay even reads out part of a letter which he had received from a diocesan bishop, part of which reads:

“Please, please, come to our aid. Many of our bishops and priests have similar concerns as yourself regarding the interpretation of Vatican II and the degrees to which the peripheral conciliar decrees are binding. Your Excellency, we need a directing conscience in the bosom of the Church, and you could be that conscience ... There is only one Holy Catholic and Apostolic Church. But for a very long time she has been slipping into greyness and ambiguity due to failing liturgy, erroneous priorities and abandonment of Catholic culture.”

This is read out uncritically, and simply offered as “proof” for what he is saying. But what does the letter really show us? What is suggested is that the SSPX should come into the bosom of the Church (as though they are outside it), and be a “conscience.” There is only one Church, meaning that the conciliar church is the Catholic Church. And that conciliar church has been failing for some time now. The SSPX needs to save the conciliar church. If only that conciliar church could just re-jig the “interpretation” of Vatican II, and get it right this time;

if only they could make the liturgy more efficient and no longer “failing” (as though the liturgy is something of purely human purpose, which can be a “success” or “failure” by degrees); if only they could acquire a little more “culture” to make things look and feel nicer! The SSPX must be the voice of conscience, keeping the conciliarists from falling into *excessively* liberal practices, to help save them from the consequences of their own false doctrines. As a conciliar bishop, I would feel much, much better about myself if things didn’t look and feel so very liberal, so obviously Godless and unbelieving. The SSPX is needed to help put that right.... Perhaps the real reason that “we are no longer alone” is that “we” have moved over into the camp of our new “friends” - is that really such a good thing?

“What Rome is Offering Us”

Bishop Fellay concludes by telling his audience that *“what Rome is offering us”* is *“a new body, and at its head, a bishop. ... It is something like a super-diocese.”* This all sounds oddly familiar. Are we now back in 2012..? He even utters those famous words, which many of us remember so well: “It’s not a trap!” And how do we know with such certainty that it’s not a trap? Because the Fraternity of St. Peter have to work with the local bishops; we won’t have to. So there. And, furthermore:

“But in itself, you cannot imagine anything better than what is offered there. And such a thing that you cannot think ‘That’s a trap.’ It’s not a trap. And if somebody is offering something like that, we are offered something like that, it can be only because he wants good to us. He wants the good of Tradition, he wants Tradition to spread within the Church.”

Right. Pope Francis wants Tradition to spread within the Church. Yes, we’re back in 2012. Only this time, it’s not Benedict XVI being spoken of here, but Pope Francis! Bishop Fellay cannot quite bring himself to mention the name. That’s why he talks about “somebody” - who *could* he mean..?!

“I cannot say it’s happening tomorrow or in one year”

“So for me, it’s really not impossible that we are at a turning point of the history of Council Vatican II ... And for us, well, we will wait that the good Lord, Divine Providence, will show us clearly enough that it’s the time to make a move. We shall see. I have for the time being no, nothing, no decision. I cannot say it’s happening tomorrow or in one year, I have no clue. I must and I want absolutely to be in the reality.”

He may even be right that we are about to witness a turning point - but I rather suspect that it is not Vatican II and the conciliar church which are about to give way. What I find interesting is that, although he disavows any responsibility for *when* “it’s happening” (meaning, presumably, that Rome gets to decide, not him) - that it *is* happening is not in question; likewise that, when the time comes, it will be a good thing. If I await the right time to murder my neighbour, biding my time for the exact right moment so that I can get away with it, I am still a murderer already, having already agreed in principle to the deed in my heart. Bishop Fellay has already joined the conciliar Rome of Pope Francis in principle. He has made sure that the SSPX is already doctrinally in agreement, ready for the big day. All that remains are mere formalities.

From the September 2016 'Catholic Candle': catholiccandle.neocities.org/monthly.html

Bishop Williamson's Latest Valtorta Quote Shows Why the Church Condemned Valtorta's False "Visions"

In his September 3, 2016 Eleison Comments (#477), Bishop Williamson gives a long quote which he asserts to be Our Lord's words, but he did not identify where he got the quote. Here is an excerpt from this long quote (with emphasis added to show the four parts which we discuss below):

"The human eye cannot stare at the sun, whereas it has no difficulty in gazing upon the moon. The spiritual eye of the human soul cannot behold the perfection of God as it is in itself, but it can look upon the perfection of Mary. Mary is like the moon with regard to the sun. By its light she is lit up, and that light is what she reflects upon yourselves, but she softens that light in a kind of *spiritual mist* by which it becomes bearable to behold for your limited nature. That is why *for centuries* it is her that I have been putting forward as a model for all of you that I wish to have as brothers, precisely as children of Mary, like myself. ...

And then she is for ever [sic] your Mother. And she has all forms of the Mother's kindness, making excuses and interceding for you and patiently leading you on. Great is Mary's joy when she can say to a soul that loves her, "Love my Son." Great is my own joy when I can say to a soul that loves me, "Love my Mother." And greatest of all is our *double joy when we see either a soul at my feet leaving me to go to my Mother, or one of you held in my Mother's arms leaving her to come to me*. Because the Mother is jubilant when she can give to her Son more souls enamored of her, and the Son is jubilant when he sees more souls loving his Mother. For *when it comes to our glory neither of us seeks to overcome the other, the glory of each of us being complete in the glory of the other.*"

Bishop Williamson does not tell the reader that the quote is from Maria Valtorta,⁽¹⁾ the false visionary whose "visions" were condemned before Vatican II by the Holy Office under the great anti-liberal Cardinal Alfredo Ottaviani, who is best known for his opposition to the new mass. (Maria Valtorta's sensual, heretical and smutty work is further analyzed here: catholiccandle.neocities.org/faith/false-visions-maria-valtorta.html).

By hiding the fact that this is a Valtorta quote, Bishop Williamson tries to deceive you in the same manner in which someone might try to deceive unwary Catholics with a Martin Luther quote by not revealing that it comes from him.

The Valtorta quote (above) has four errors:

1. It has the supposed "Lord" saying "He" is glad when people leave "Him" to go to "His" mother. That is not Catholic Marian devotion!
2. It treats Christ's glory as comparable to His Mother's glory, whereas His Glory is infinite and entirely incommensurable to the glory of any creature, including His Mother;

3. The reference to Our Lady causing a “mist” is an assertion that Our Lady makes it difficult to understand Our Lord; and
4. It treats devotion to Our Lady as relatively new (only “centuries” old, as the Protestants also assert) and therefore implying that this devotion is not 20 centuries old and going back to the beginning of the Church. This also implies that devotion to Our Lady is not a genuine teaching of the Catholic Church (as explained below).

1. It is false that Our Lord would ever want anyone to leave Him for any reason.

The (false) Valtorta vision has the supposed “Lord” saying:

“[G]reatest of all is our double joy when we see either a soul at my feet leaving me to go to my Mother ...”
(Emphasis added.)

This statement is wrong for two reasons:

- a. Any Catholic with even the most basic understanding of the spiritual life knows that the truth is the opposite. Our (real) Lord seeks to draw us to Himself. As He told us: “And I, if I be lifted up from the earth, will draw all things to Myself.” St. John, 12:32

So Our (real) Lord would never have joy because someone *left* Him to go anywhere, for any reason.

- b. *Going to Our Lady is not leaving Our Lord!* Valtorta’s false “Lord” is not describing true Catholic Marian devotion but rather the common Protestants’ caricature of devotion to Mary.
 - i. Protestants agree with Valtorta’s principle that devotion to Mary causes a person to leave Christ.⁽²⁾ But from this false principle, the Protestants and Valtorta draw opposite conclusions.⁽³⁾ The Protestants conclude we should not have devotion to Mary. Valtorta draws the opposite conclusion: her (false) “Lord” says it is a good to be devoted to Our Lady because the (supposed) “Lord” has joy when people leave “Him” to go to her.
 - ii. *True Catholic Marian devotion never, ever causes us to leave Christ*, as Valtorta wrongly asserts. Rather, Marian devotion is the surest and shortest path to get to Christ. True Devotion to Mary, St. Louis Marie, part I, ¶55.
Pope St. Pius X teaches the same true Marian devotion by declaring that Our Lady is the *Neck of the Mystical Body of Christ* because she is the way for Catholics (who are members of this Mystical Body) to go to the Head of the Mystical Body, Who is Christ.⁴ Thus, we must never leave Christ but must take the surest and shortest path to Christ: viz., Our Lady.

2. Valtorta falsely portrays Christ's infinite glory as finite and completed by a creature.

Valtorta's false vision has the supposed "Lord" saying (about "His" glory and "His" mother's):

"[W]hen it comes to our glory neither of us seeks to overcome the other, the glory of each of us being complete in the glory of the other"

This is false! Our Lord Jesus Christ is God. His glory is and has always been infinite and complete. St. John 1:14. Creatures do not add anything to Him or to His glory. If we take Our Lady's glory as greater than all other creatures combined, her glory is nonetheless finite and *cannot* be compared to her Divine Son's glory because the infinite cannot be measured by the finite and is not commensurate with it or completed by it.

3. Valtorta falsely portrays Our Lady as making a "mist" which makes it difficult to understand Our Lord.

Valtorta says that Our Lady creates a "spiritual mist" through which we see Our Lord. Leaving aside the literal definitions of "mist" (which refer to water droplets), the first metaphorical definition is "something that makes understanding difficult". www.merriam-webster.com/dictionary/mist So Valtorta has the false "Lord" saying that Our Lady makes it difficult to understand the "Lord".

This is false and is the opposite of the truth! True Catholic Marian devotion teaches that Our Lady is the surest and shortest path to understanding and imitating her Son. *True Devotion to Mary*, St. Louis Marie, part IV, ¶165. (5)

4. Valtorta falsely portrays devotion to Our Lady as relatively new (only "centuries" old) and therefore (impliedly) not from the beginning of the Church 20 centuries ago.

Valtorta's supposed "Lord" says that "He" gave us "His Mother" as a model "for centuries". The truth is that the real Lord gave His real Mother to us as a model for the last two thousand years. In this way, Valtorta supports the Protestant error that devotion to Our Lady was a "new" teaching not present in the early Church.

Our (real) Lord gave us Mary as our model and as our Mother, beginning while He was on earth. For example:

- He gave us His Mother to be our Mother, when He was dying on the Cross. St. John, 19:27.
- He told us her true perfection and value as a model was because, better than anyone else, she was a model of how to "hear the Word of God and keep it". St. Luke, 11:28.

The apostles and early Fathers of the Church showed us and instructed us how to be devoted to Our Lady. St. Luke painted her portrait. St. John tenderly cared for her. The Fathers all fostered great devotion to Our Lady beginning at the earliest times of the Church. *See, e.g.,*

St. Germanus' sermon for the Feast of the Assumption, concerning the devotion of the apostles for Our Lady; *see also*, all of the praise and devotion of the early Fathers quoted in *The Glories of Mary*, by St. Alphonsus de Liguori, London, 1852 edition, p.232 *et seq.*

Beginning with Our Lord's own words and example, continuing with his apostles and their successors, the Church has been giving us the example of great devotion to Our Lady for almost 20 centuries. Valtorta's (false) "Lord" minimizes the truth that the real Lord has been instilling in us devotion to His Mother for almost 20 centuries (since His Life on earth).

In fact, any teaching would not be genuine and Catholic if it did not come from Christ and His apostles, handed down through their successors. See the next article, showing that doctrines not handed down and taught during the *whole* history of the Church (but which have merely been taught "for centuries") are heresies and are not Catholic teaching (such as is genuine devotion to Our Lady).

Plainly, this Valtorta quote (given above) shows once again why the Church condemned this false visionary's writings.

Bishop Williamson Cavalierly Disregards the Church's Condemnation of Valtorta.

The Catholic Church wisely maintained an *Index of Forbidden Books*, listing evil books which Catholics were not permitted to read.

The Church must prohibit bad books because our fallen human nature overconfidently presumes we can read any poisonous book, see the errors, and not be harmed by them. Bishop Williamson's folly is a perfect example of why the Catholic Church forbade the reading of bad books such as this one. In May, 2016, Bishop Williamson excused his own reading of Valtorta's (condemned) so-called *Poem of the Man-God*, as follows:

"The Poem of the Man-God runs into tremendous opposition. I think it's the devil, quite honestly. And I think the devil was in the Holy Office at that point in time. It says that the story is romanced, that's one thing that the Holy Office says. *I don't find that the case.*"

(<https://youtu.be/N4JfHj8G6Qk?t=43m> (emphasis added).)

The great anti-liberal Cardinal Ottaviani's Holy Office condemned Valtorta's false "visions". Bishop Williamson places his personal judgment above the Church's judgment and simply *disagrees* (i.e., "I don't find that the case.").

Bishop Williamson's infatuation with Valtorta shows us the wisdom of the Catholic Church's *Index of Forbidden Books*, because it is so easy to be led astray, as Bishop Williamson has been led astray.

Such folly shows the wisdom of St. Pius X, who tried to warn rashly self-confident souls by condemning the following liberal proposition:

"*They are free from blame who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the Roman Congregations.*"

(Condemned proposition No. 8, Lamentabili Sane, Pope St. Pius X, 1907)

Bishop Williamson drinks Valtorta's poison, oblivious to his peril. Let us pray for him. He has done much good in the past and could still do much good in the future.

Let us also pray for Bishop Williamson's followers, who are deserters from the army of Christ the King by their silence and approval of Bishop Williamson's liberal words and writings. They don't realize how much they harm souls.

1. <https://www.scribd.com/doc/97408297/Divine-Dictations-to-Maria-Valtorta-1943-Notebooks>
2. Here is a typical Protestant (heretical) source of the error that going to Mary causes us to leave Our Lord. <http://theaquilareport.com/why-we-dont-pray-to-mary-or-any-other-saint-in-heaven/>
3. Just as Valtorta and the Protestants share the same false principle but draw opposite false conclusions, similarly the sedevacantists and conciliars share the same false principle that we must obey whatever a pope says. From this false principle, the sedevacantists conclude that Pope Francis cannot be the pope (otherwise we would have to do whatever he tells us) and the conciliars conclude the opposite, viz., that we must follow Pope Francis in whatever he tells us.
4. Pope Pius X's Encyclical on the Immaculate Conception, *Ad diem illum laetissimum*
5. The dictionary gives one other metaphorical definition: "something that obscures understanding". For this definition, Webster's gives the example of the "mists of antiquity". Using this definition also shows that Valtorta falsifies Marian devotion in a similar way.

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“The greatest sign of God’s anger and His most terrible punishment on this world is to deliver His people into the hands of nominal pastors who treat the sheep with the cruelty of wolves rather than with the love of affectionate guardians, who tear and devour the sheep they are assigned to feed, leading them to Satan instead of to God, to hell instead of heaven, and acting as poison and darkness instead of as the salt of the earth and the light of the world.

‘For we pastors and priests,’ says St. Gregory the Great, ‘We shall be condemned before God as the murderers of all the souls who go daily to eternal death through our silence and through our neglect’ (12 Homily on Ezekiel).

In the 27th Homily, this same Saint reasons, ‘For since there is nothing which so outrages God (and consequently provokes His anger and draws more malediction on both pastor and flock, on priests and people) than when He sees those whom He has commissioned to correct others give themselves the bad example of depraved lives, and instead of preventing God’s being offended, they themselves are the first to persecute Him. When these pastors are indifferent to the salvation of souls and think of nothing but their own comfort or convenience; when all their affections are for earthly creatures, seeking avidly for human esteem, using their blessed ministry for private ambition, abandoning God’s service to serve the world; occupying themselves in worldly and profane matters instead of the work of sanctification’ - When God permits such a state of affairs, it is a most certain proof that he is extremely angry with His people, and this state itself the most frightful retribution that He can impose on the world. This is why He unceasingly cries out to all Christians: ‘Be converted to Me and I will give you pastors according to my own Heart’ (Jer. 3-15).

What shows most conclusively that the evil lives of pastors are a punishment for the sins of the people, and that, on the other hand that God’s greatest mercy on the people and the most precious grace He can impart is when He gives pastors and priests according to His own Heart—men who seek only His glory and the salvation of souls. The richest gift and the most precious favor that divine goodness can effect in a church is to give it a good pastor whether bishop or priest. This is the grace of graces, and the gift of gifts comprehending within it all the other graces and gifts. For what is a pastor or a priest who is ‘according to the Heart of God’? An inestimable treasure containing an immensity of Goods...”

- **St. John Eudes**

[Taken from ‘*The Priest, his Dignity and Obligations*’ New York, P. J. Kenedy & Sons, 1947. Reprinted in *The Angelus* - July 1978, pp. 11-12]



Report of Father Pfeiffer's recent visit to Australia

July, 2016

In December 2015 in Victoria, the Australian resistance movement was renamed 'Our Lady of the Southern Cross' (See Mission Statement - below). This became necessary due to the gradual compromising of doctrine being taught us by the then visiting priests of the resistance movement. Over a few months OLOSC has grown from being one community in Melbourne to become an Australia-wide movement comprised of six communities throughout the country. Our Mission Statement announces that we make as our own Archbishop Lefebvre's clear affirmation of the Church's perennial doctrine as taught by Our Lord Jesus Christ and handed down through the centuries to our own time.

Refusing any compromise in doctrine, we sadly refused to allow former priests to serve us. Such priests are now content to belong to the loose federation of priests under Bishop Williamson. Having no structure whatsoever - the loose federation is comprised of priests who have not declared their doctrinal positions, with the result that they have formed groups, each extolling its own personal interpretation of what the Church teaches. This is a self-evident abomination that our members refuse to accept.

Regretfully, Bishop Williamson himself is sanctioning attendance at the New Mass and promoting the condemned writings of Maria Valtorta ('Divine Dictations to Maria Valtorta' here: cor-mariae.com/index.php?threads/beware-latest-ec-477-is-from-maria-valtorta.4319/#post-7530 and here: cor-mariae.com/index.php?threads/beware-latest-ec-477-is-from-maria-valtorta.4319/#post-7530).

Re-visiting books and chasing up teachings of Archbishop Lefebvre we found ourselves in tune with the teachings of the SSPX-MC who have a seminary in Boston, Kentucky. We remembered fondly that Father Pfeiffer had visited us several years ago. The reader can see that it took us from January 2015 to sort ourselves out up to the present time to make contact with the SSPX-MC priests and explain our plight.

In July 2016 Father Pfeiffer visited us, criss-crossing Australia visiting the other States that had been prepared for his visit by the outreach of Our Lady of the Southern Cross members.

The first to respond was a group of Catholics led by John Cash at Streaky Bay, South Australia. Brisbane in Queensland was next, then Sydney in New South Wales. The latter

was a smaller group but have grown since Father Pfeiffer's visit, followed by Goulburn NSW. Canberra was a small group that has grown enormously leaving a group of two members with the loose federation priests. Adelaide in South Australia has a strong group of Catholics. In Adelaide the group of 22 plus are just starting to see the overall picture. Since our inauguration, our Newsletters have been mailed to communities outside of Australia. They have been well received in Asia, USA, UK, Ireland and parts of Africa. This is a brief summary of how Our Lady of the Southern Cross came into being. We are small in comparison to other communities outside of our country, whom in turn, have given us much encouragement. We thank them, and place our trust in the Mother of all Graces, Mary Immaculate to guide and strengthen us in our resolve to continue the fight for the Catholic Faith that the Fathers of the Church and holy Martyrs died to preserve for our generation. May we not let them down!

- Luke Ross JMJ : Cordinator

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Our Mission Statement

On Sunday 17th January 2016, our community, formerly known as "the Victorian Resistance" has been officially renamed "Our Lady of the Southern Cross".

We are a lay community of Catholics in Victoria, Australia who organise our own activities in religious fellowship, group prayers, social and charitable activities. In addition, we take the initiative in our own simple way to continue practicing and promoting the traditional Catholic Faith of our Fathers prior to the establishment of the counterfeit Church spawned by Vatican II Council.

We are independent of priestly groups or religious orders and recognise Pope Francis as Vicar of Christ on earth.

We make our own, the statement of Archbishop Lefebvre who asked Rome:

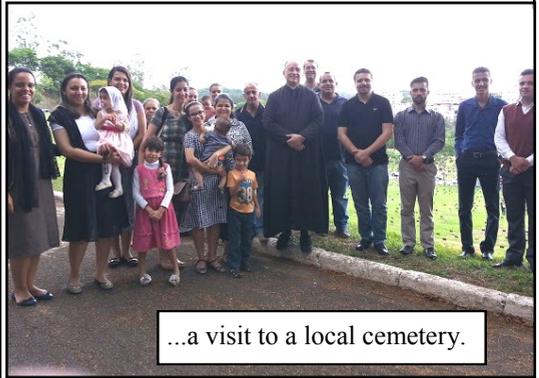
“Do you agree with the great encyclicals of all the popes who preceded you? Do you agree with Quanta Cura of Pius IX, Immortale Dei and Libertas of Leo XIII, Pascendi Gregis of Pius X, Quas Primas of Pius XI, Humani Generis of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the social reign of Our Lord Jesus Christ?”
(Archbishop Lefebvre, Interview with Fideliter Magazine, 1988)

N. B. - Fr. Pfeiffer's visit to Australia can be found here:

www.cor-mariae.com/index.php?threads/fr-pfeiffers-australian-sermons.4345/



Mass for the dead, in **Ipatinga, Brazil** (Fr. Cardozo)



...a visit to a local cemetery.

**Resistance Masses for
the Holy Souls
November, 2016**

Mass for the dead in **Boston, Kentucky, USA** (Fr. Hewko)



(Fr. Pfeiffer)





Of Your Charity

Remember to Pray for the **Holy Souls** in **Purgatory**.

Please also remember especially those who have gone to their reward since this latest crisis began:

| | |
|---------------------|-------------------|
| Fr. Hector Bolduc | Fr. Luigi Villa |
| Fr. Nicholas Gruner | Rosalie Chalmers |
| Rose Withams | Gertrude Kendrick |
| Brian Withams | Stephen Power |
| William Bandlow | Geoffrey Kelly |
| Miryam Gomez | Rose Taylor |
| Ronald Warwick | Susan Horton |
| Santiago Hernandez | Paula Haig |
| Douglas Wilmer | Sylvina Subdi |
| Henry Taylor | John Olnor |
| Logan Nally | Robert Woodall |
| Josephine Crosby | Mary Plume |

☉ God, Creator and Redeemer of all the Faithful,

Grant to the souls of Thy servants departed full remission of their sins; that through the help of pious supplications, they may obtain that rest of which they have always been desirous.

Who livests and reignest, world without end. Amen.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

Amen.



Yes, it's that time again. Hold onto your hats... As the old saying goes, having already dug his 'Fake Resistance' followers into a hole,

Bishop Williamson “keeps digging”!

This is going to be rather a marathon. We apologise to those with a short attention span, poor concentration or a dislike for reading. Bishop Williamson gave three conferences in separate parts of the USA. Each one contains substantial chunks of *controversia* and any one of them would deserve an article in its own right. Since there is not one which we can really afford to cut, we will have to deal with all three in succession, though it will require more time and space than usual. Each one, in its own way, is a promotion of the Novus Ordo Mass, though they come at it from slightly different angles each time. If you want to stay on the fence or to keep believing in the imaginary Bishop Williamson who exists within your own mind but not in real life, please look away now.

1. Conference in Emmett, Kansas (USA) - 18th September, 2016 (www.youtube.com/watch?v=j4qrXglMmjY)



“It’s a great pleasure to be here again. I hope I’ve got something to offer you. That is to say, I’m afraid it’s darkness all around. The world is in chaos, the Church is in chaos, the Society is sliding [...] And don’t be sure that we of the quote unquote “Resistance” are going to do any better. Give us another five or ten years – what I need to tell you, you may not like to hear it, the Resistance is already being torn to pieces by the devil. And I’m afraid that, on present showing, there’s not a great deal of wisdom, er, I’m not accusing anybody, but not, there’s just not enough unity of purpose in hearts and minds for anything much Catholic still to be pulled together. That’s the truth. As I see it. You’re welcome to see it more in a nice, rose-coloured spectacles, good luck to you. I honestly don’t see it. What I do see, what I do think I see, is that the Lord God wants some real Christians.” [00.01 - 02.07]

Notice, as usual, that Bishop Williamson begins by explicitly disavowing any belief in the Resistance. As far as he is concerned, it doesn’t really exist, so he will only refer to it as the quote-unquote “Resistance” just in case some of the audience still do believe in it.

And what does he say about this make-believe, fantasy, this non-existent quote-unquote “Resistance”..? “The devil” is tearing it to pieces. That may be true. But the devil, like Almighty God, uses human agents to accomplish his purpose. I wonder which human being is most of all the cause of this “tearing apart”? A mere two years ago or less, nobody in the Resistance was arguing about whether the New Mass gives grace, no one was talking about

Novus Ordo “miracles,” and in Kansas there was one Resistance chapel, not two rival ones. Who, most of all, is responsible for this sad state of affairs..? Given Bishop Williamson’s continuing role in the division, these words of his are pretty stomach-turning: the sheer chutzpah is enough to turn one pale. They are also self-incriminating because higher rank means greater responsibility, so even if we hadn’t a clue as to how the division came about, *prima facie* the responsibility for the current state of affairs lies with him.

Having noted the division in the Resistance (I would say “lamented,” but he doesn’t seem all that upset by it), the division for which he himself must take the lion’s share of responsibility, Bishop Williamson then slyly tries to place the blame on the ordinary lay faithful. He says “I’m not criticising anyone,” and then goes on to criticise potentially everyone. “There’s just not enough unity of purpose in hearts and minds,” he says. This may be true as well, but there did used to be more unity of purpose than there is now, and not that long ago either. That is, until someone changed the purpose, and sowed disunity. And who was that, I wonder? It’s all very well telling everyone how little unity there is in the quote-unquote “Resistance” - who is responsible for the current state of affairs? Don’t try to shift the blame onto the little man if you’re the bishop! But no, according to him, this is all because God wants “real Christians.” So it’s all your fault, in other words, not his.

“My opinion of the Society is that it is sinking, but not yet sunk. Now you may disagree with that, you’re entitled to disagree with it, it’s only an opinion. I don’t think it’s yet sunk.” [05.00 - 05.14]

How very generous. Except, we know what happens to anyone who dares to disagree with Bishop Williamson’s “only opinions.” So all this talk of “only an opinion” is as good as worthless and just there for show, at best. At worst it is rank cynicism, because he knows and approves of the secret attacks on those who oppose his “only an opinions,” the defamation, the refusal of Holy Oil, of confirmations, and so on.

As to the SSPX being “sinking but not yet sunk” - this is an old, familiar tune. The London Resistance used to hear it in the sermon every Sunday in 2013 and 2014. In the days before the Doctrinal Declaration was published, before the Argentinian agreement, before Pope Francis gave the SSPX faculties for confessions, back then the SSPX was “sinking.” Now, after all those things and more, the SSPX is still “sinking.” Come back in ten years and it will still be “sinking.” It is perpetually “sinking but not yet sunk.” In reality, this turn of phrase is carefully crafted politician double-speak worthy of Hilary Clinton or Theresa May, because it appears to mean one thing whilst actually saying nothing conclusive. The “not yet sunk” is your permission to go to the SSPX if you like. The “sinking” part, since it doesn’t carry any actual consequences (you can still go, because, after all, because it’s not yet sunk!), is worthless. It is there to placate the ‘hardliners’ and because without it, people might realise what he’s saying (“You can go to the SSPX.”)

“If you’re here, because you see the slide, and you can see how dangerous the slide is, for you and your family, you’re dead right to be here. And you’re setting an example for many others, perhaps down the hill, who should be seeing what you’re seeing already, and who maybe are seeing it and are trying not to see it. Heaven knows, God is their judge, don’t worry about it too much. But like after Vatican II, the Holy Ghost enlightens different souls at different speeds. So you and I can crash into a soul thinking that they should understand, that they’re going to understand, and I try to tell it as it is, and

they just push me off: the moment hasn't come for them yet. The moment maybe will come. Don't worry too much." [05.20 - 06.19]

There is a sense in which it is true, that people wake up to the truth at different times, and that is part of God's Providence. But then, even wickedness and all kinds of evil and sins being committed is part of God's Providence in the end. But beyond that, there is just something really wrong with what is being said here.

How can a bishop tell people "don't worry too much" about their relatives, friends, loved ones and acquaintances sliding into error and immorality and turning into modernists without realising it? This strikes me as especially cruel and uncharitable. It is *precisely* because they are motivated by charity that many Resistance faithful wish to wake others up to what is going on, so that they can be rescued from the very real danger. They witness their family and friends being slow boiled by staying inside the compromised SSPX environment, the increasing prevalence of immodest dress, of TV and gadgets entering and dominating the home, the thousand other little signs of worldliness and liberalism in thought and deed. They are concerned, and rightly so. It is charity which motivates this concern. They should be encouraged, not discouraged like this!

And it is disingenuous to offer "the Holy Ghost works at different speeds" as an excuse: He also does not convert people against their will, and if they are "trying not to see it" then who knows if they will ever let themselves be enlightened by Him? What if their "speed" turns out to be not "slow" but "stop," or worse still, "reverse"..? If someone still in the SSPX is lucky enough to have a friend or relative who is with the Resistance, then they are lucky because that friend or relative might be the means used by God to wake them up and to help them escape. How are the unfortunate souls ever to escape the danger if their concerned friends or relatives decide not to worry about it because, after all, "the Holy Ghost works at different speeds" ..?!

People jolly well *should* worry about it, they are *right* to worry about it, it is a very worrying thing. And it shows a real greatness of heart that they worry about it. Telling them "don't worry too much" is a counsel of selfishness. It is tantamount to saying: "You found the truth, you managed to land on your feet, just leave them alone and maybe they will too. God will take care of it somehow." as though God does not use human agents and as though everyone manages to find the truth in the end without outside help. Words cannot sufficiently describe how monstrously selfish this advice is.

The Good in the Novus Ordo Mass

Towards the end of the talk [1.15.58 - 1.19.09] come Bishop Williamson's thoughts on the New Mass. There is so much wrong, and so much one could say - let us try patiently to deal with it in chronological order and have a proper look at what he says.

A Non-Obligatory Evil

"The new rites are designed to make the Catholic priest slide, to make the whole Church slide. But that slide is not obligatory. And you have these souls, souls in the Novus Ordo, who are not wanting to abandon God. They believe that these rites come from the lawful authority, they want to obey God's lawful Catholic authority, so they attend these new rites. The new rites put pressure upon them to slide towards the modern, but maybe they don't want to go to the modern and they don't go with the modern."

Although those who want to lose the Faith can do so a lot more easily there, losing the Faith “is not obligatory” at the Novus Ordo. Thus, according to this novel idea, the effect which the Novus Ordo has on the faithful attending it is entirely subjective and dependent on each individual faithful in the pew. Every single Catholic who has had family members or friends in the Novus Ordo, who has seen first-hand what it does to even the most well-meaning souls, will immediately see the falsity of this. What is so bad about the Novus Ordo, is that everyone slides - not just those who like it, but even those who don’t! We all know people who attend the Novus Ordo with the very finest of intentions, people who have not the slightest intention of diminishing their Faith, but who still begin to slide. The rite itself is evil. Its evil effects therefore do not depend on the subjective disposition of the faithful attending it. Archbishop Lefebvre called the New Mass poison. Poison is every bit as harmful to the person who drinks it with the finest intentions because they felt thirsty and did not realise that it was poison, as it is to the person who knew full well and wished to commit suicide. The New Mass is the same. Those who attend it and love how liberal it is and those who attend it and hate every moment - it makes no difference in the end.

Not only is Bishop Williamson’s novel theory contradicted by the past 46 years’ experience of Catholics all over the world, it is also without precedent. I challenge anyone to find any hint of it in the writings of Archbishop Lefebvre, of the old SSPX, or of any of the well-known, legendary Traditionalist priests, writers or pioneers from the 1970s onwards. It cannot be found, because it did not yet exist. This is an entirely new thing, a “novelty”. Considering how toxically dangerous the New Mass is - spiritually radioactive would be my verdict - it is not just a novelty, but a dangerous novelty. A very dangerous novelty.

The “Tridentine Canon” Canard

“Just like, strictly speaking, in the New Rite of Mass, the priest has the choice of four different canons. Much the shortest and easiest and most dubious is the second. But the first canon - which was imposed by Paul VI! Paul VI insisted that the Tridentine canon be included in the New Missal.”

This is quite simply untrue. And it is very easy to show how untrue it is. Simply have a look at the Tridentine Canon of the Mass, and then have a look at the Novus Ordo “Eucharistic Prayer 1” - are they the same? Any reader armed with a computer and an internet connection can do this with the aid of Mr. Google and Mr. Microsoft. For one thing the words “Mysterium Fidei” are omitted from the words of consecration, even in the Latin. At a Novus Ordo using ‘Eucharistic Prayer 1’ one would likely witness the congregation saying out loud, immediately after the consecration, a “response” which begins “When we eat this bread and drink this cup...” - is that in the Tridentine Canon? Of course, there are other ‘responses’, the choice of ‘response’ is optional. But one must be chosen, and the others are much of a muchness and none of them can be found in a Tridentine missal. Finally, it is worth remembering that there is more to the Mass than just the prayers said by the priest in the Canon. Does he say them silently or in a loud voice? What language does he use? Does he face the people? What about the rest of the Mass...?

A Mixture of Good and Bad

“So even Paul VI was not completely rotten. Goodness knows he carries a responsibility, a tremendous responsibility for the rot of the Catholic Church. But even he wasn’t com-

pletely rotten. You can't say because he's largely rotten therefore he's all rotten. I mean, in real life, have you ever met a good person who's nothing but good? Uh-uh. Have you ever met a bad person who's nothing but bad? Uh uh. [No.] In real life, it's always a mixture of good and bad. And those rites are a mixture of good and bad."

People are a mixture of good and bad, in one sense, yes. Although, strictly speaking, people are good because, after all, God created them. They only tend towards doing bad as a result of original sin. The fallacy here is that we are not talking about human beings who continually fall and rise again. We are talking about the liturgy, the official worship offered to God in the way in which He wishes to be worshipped, by the Church, who is the spotless Bride of Christ. God is not a mixture of good and bad. Neither is His Church. Neither is the liturgy of that same Church. We humans vacillate between good and evil. But the Mass is not something human. There is *nothing* bad in the Traditional Mass, nothing whatever. The Novus Ordo Mass, on the other hand is human. But then the Novus Ordo Mass does not lead people to God, which is precisely the point! "In real life it's always a mixture of good and bad" - except when you attend Holy Mass. If the Mass you attend is no different to the "real life" world around you, you have a problem! And if the offering is not 'spotless', it's no good pointing out that it has many parts, the majority even, which are still unstained. It's not spotless. Therefore, it is not acceptable.

"...that's what the New Mass is, it's bad. It's bad, bad, bad. You're right to have got away from it ... So the fact that there is still good in the Novus Ordo, some good, of the laity and of the priests and of the bishops let's say, that's no reason to say the Novus Ordo is OK. I'm not saying the Novus Ordo is OK. I'm saying it's - there is still good along side all the bad. The bad is terrible, you're quite right to have gone away from the bad, don't go back to it. But don't say that there's no good in it at all and that there can be no grace passed attending the Novus Ordo Mass"

So a Mass which has some parts which imitate the true Mass mixed together with bogus, man-made falsehood, good mixed with bad - we can't say that it is intrinsically bad? And if the Novus Ordo is not OK, what is the point in stressing the "good" within it? What purpose does that serve? The Anglican communion services (there are more than one) have some Catholic prayers in them. Does that mean we should always stress the "good" which the Anglicans have in their official substitute for Mass..? It is a nonsense. And how does having some "good parts" mean that grace must pass? That has not been demonstrated either.

Novus Ordo Grace. And the 'Council of Trent' Canard. Again.

"How do the many Novus Ordo souls that make their way to Tradition, how did they keep the Faith until they got to Tradition? Because they profited by what is still good in those bad rites."

How? Simple. The same way that Protestants, Jews, Muslims, Atheists, Communists and all sorts of others have come to Catholic Tradition. God's actual grace moved them, in spite of their circumstances, who they were, where they were, what they were doing... how did the Communist agent Bella Dodd receive the grace to become a Catholic? How do people go straight from being Protestants to converting and being received into the Church at the SSPX, as has been happening for many years? Did grace pass through Protestant services? Does membership of the Communist Party of America give grace? Let's not be silly.

“Questioner: Why does it have to be that those graces that brought them along [to Tradition] had to come through the Novus Ordo?

Bishop Williamson: Well because Trent defined it.”

Trent defined nothing of the sort! As we demonstrated in the previous issue (‘A Refutation Refuted’ p.38), whilst the Council of Trent does condemn the notion that sacraments are merely symbolic and not a real action which actually contain the grace they represent (a Protestant idea which nobody is advocating in the Resistance!), at the same time what the Council of Trent says presupposes a Catholic Rite, and the same Council condemns the idea that the rites can be updated or changed by anyone, including a Pope. Hence the Council of Trent condemns the New Mass. This is just yet more proof, as though it were needed, that the New Mass cannot be a Catholic rite - it is a schismatic rite, a non-Catholic rite, as Fr. Pulvermacher, Fr. Kramer, Fr. Hesse, Archbishop Lefebvre and so many others have explained so often before. It is distressing to see a bishop fall so embarrassingly into such a basic error of a layman who ought to know better. It is almost as though the sheer arrogance and self-confidence with which Mr. Johnson proposed this “Trent-defines-that-the-Novus-Ordo-gives-grace” nonsense was enough to convince him without looking into it for himself.

At any rate, Bishop Williamson gives no more detailed explanation and does not offer his questioner any proof or evidence that the Council of Trent says what he says it says. He simply states as fact something which is utter nonsense. And then proceeds to talk about the sins of the priest not affecting the validity of the Mass, which was not in question either. The chap asking the question had exactly the right idea, and nailed the issue. Bishop Williamson danced around it and gave him nothing of any real substance by way of a response.

The Bishop Doth Protest too much, methinks...

“I’m not trying to defend the Novus Ordo.”

Someone who is not trying to defend the Novus Ordo would never need to say: “I’m not trying to defend the Novus Ordo.” If ever someone feels the need to say “I’m not trying to defend the Novus Ordo,” it’s probably because ...they’re trying to defend the Novus Ordo.

Can a Traditional Catholic receive grace by attending the Novus Ordo Mass?

“Question: Then, does it mean that those knowing what they know, such as the souls here could go to that [Novus Ordo Mass] and expect to receive grace?

Bishop Williamson: If anybody here who knows what the Novus Ordo means went back to the Novus Ordo - pffff! - then [pause] - why would they want to go back? [laughter] Well, it’s, I would - they can receive grace. But they have to judge the priest...”

Answer: yes. “They can receive grace.” You or I can receive grace at the Novus Ordo. This blows the Akins-Johnson attempted defence out of the water (let’s be honest, it had been taking on water for some time and was never really sea worthy to begin with...). The rest of his answer talks about the need to judge the individual priest offering the Novus Ordo Mass, and whether he is well intentioned, etc., before warning of the danger of the New Mass which is its ambiguity: “The ambiguity is the slide between the good and the bad.” Here again he differs from Archbishop Lefebvre and the old SSPX. The Novus Ordo’s main problem is not ambiguity, it is not something situated “between the good and the bad.” It is to be found squarely in “the bad.”

The ambiguity, says the bishop, tends to lead towards evil thanks to original sin. “And that would be a reason to stay away in all circumstances.” So it does not, of itself, lead towards evil, it only *tends* to do so..? And only due to original sin? This does not sound a million miles removed from the classic “Indultish” line that the Novus Ordo Mass is merely not as good as the Traditional Mass. And it is curious that he should end his answer by suggesting a possible reason why one might want to stay away in all circumstances: it is offered as though it were a mere academic theory, not as a command or even as a word of advice or recommendation. It is done in the way that a modern Catholic ‘Religious Education’ textbook will often say “Some people believe...” with no attempt to make that belief sound credible, let alone correct. And although the bishop talks about the danger, he does also clearly say that a Traditional Catholic who knows about the Novus Ordo can receive grace there. Clearly, then, one can receive grace and be in danger at the same Mass. As to the danger, “you have to judge the priest” - which, in effect, makes the matter entirely subjective. It’s as dangerous as you think it is. But you can receive grace. Everyone can receive grace.

2. Conference in Veneta, Oregon (USA) - 19th September, 2016



(www.youtube.com/watch?v=X2bymrcN93M&t=3497s)

This is perhaps in front of a small audience - one cannot see, but the atmosphere is very informal and it has the tone of a friendly chat, with no structure or direction. It begins with the bishop asking anyone if they have questions, and the discussion then ranges from Feeneyism and Sedevacantism to preparing for the chastisement (“gold, guns and groceries”) and everything in between. But it is the last section of the talk

that should perhaps interest us most. Bishop Williamson spends a lot of time in this conference talking about the supposed Eucharistic “miracle” in Sokolka, Poland, which, he says, he recently visited. He talks a lot about “the evidence”, which he fails to give in any detail. He begins by narrating the official version of events, as though that were evidence, but gets no further. He then uses the fact (as he sees it) of this Eucharistic miracle to comment further on the Novus Ordo, and to expound another novel theory by which God wishes to save souls in the Novus Ordo, by the Novus Ordo and through the Novus Ordo. He also talks warmly and appreciatively about the Novus Ordo parish priest of Sokolka, whom he met and with whom he had tea and a friendly chat.

Bishop Williamson’s die-hard supporters have accused us of attacking him for motives of personal animosity, or other motives less-than-worthy. Very well. Their own “master” spends a great deal of time expounding upon the theme of how one must judge by the evidence. Before they write one more word of misguided defence, let his own followers now heed the advice of their leader. Let them do what he says and consider first what we offer here as evidence.

Roughly forty-seven minutes into the video, Bishop Williamson is asked whether he would ever consider distancing himself from, or revising in any way, his previous statements about the New Mass (in Mahopac, NY and elsewhere) and its supposed “miracles”. His response is to bang his fist on the table with an emphatic “No! I would not consider it!” What then follows is a defence, but also a deepening, an elaboration of what he thinks and says about it.

“Bishop Williamson: A few weeks ago I was in Poland. And I visited Sokolka, which is where one of these Novus Ordo Eucharistic miracles is alleged to have taken place in the year 2008. I visited the parish where it took place, and I asked to see somebody who could talk about it, and it was the parish rector, an honourable and decent priest, who received us and took time to explain to us - myself, a Polish interpreter and his daughter, there were three of us - and he took us in and explained. And he’s an obviously reasonable and, I would say, believing person. As far as one could judge, he has the faith. OK? God knows. [His] private life, I know nothing about, but what I saw was a decent priest. One of the first questions I asked him: ‘Father, have you any doubt about the authenticity of this miracle?’ He said, ‘No. No doubt at all.’ He was there when it happened.

Questioner: Was it a Traditional priest?

Bishop Williamson: No. It was a Novus Ordo priest. OK, fasten your seat-belts. [Pause, grinning...] You’re not going to like what you’re going to hear. Personally I take the evidence first, and the conclusions from the evidence. I don’t start with my conclusions and then say that the evidence is true or false because of sic], OK?

Let’s start with the evidence. The evidence is: a priest dropped a host, when he was giving communion, and the parish and the rector acted by the book, by the Traditional book. In other words, a priest picked up the host and put it in a vase of water, so that it could dissolve and they could pour the water on the grass outside. Normally no problem, OK? After a week or so, the Sister opens the - it wasn’t the tabernacle yet, but it was a kind of, um, I don’t know what you would call it [pause] What would you call it? A cabinet. A cabinet, a locked cabinet where she’d left the vase with the host - and she saw this red stain on the host. The host was still there it wasn’t dissolved, and there was this red stain on it. OK? She calls the priest, the priests come and have a look - ‘Ah! What’s this?’ - they don’t know what it is. They then, I think, they then transferred it to the tabernacle and then another week or so later, I’m sorry I haven’t got the exact details right, another week or so later they see if it hasn’t dissolved or what. It’s still there and there’s still this red stain. They call the bishop, the bishop comes in and he instructs them to let it dry - take it out, keep it in the tabernacle out of respect, because whatever the red stain is, it’s still a consecrated host. And [sarcastic tone] in the *Novus Ordo* - can you believe it! - they still believe that a consecrated host is the body of Our Lord? Can you *believe* that?

Questioner: What about Our Lady when she warned that there would be false miracles?

Bishop Williamson: Well, whether it’s a false miracle or not [patronising tone] is a question of evidence. E V I D E N C E, yes?”



“Can you believe it?”

I wonder how many problems you spotted? Where shall we begin? Let us only note briefly in passing the gratuitous and unjustified insinuation that his critics, those of us who are less ready to take these Novus Ordo “miracles” at face value, are somehow filtering the evidence to fit a pre-conceived conclusion, and not looking at the evidence to inform our conclusion. Any reader unsure of this ought to re-acquaint himself with the circumstances, the “evidence” surrounding the Buenos Aires alleged “miracle,” and look at the many gaping

holes in it, several of which we pointed out in these pages back in *Issue 34*. Much of what is contained in that article might equally apply here as well. Go back and have a look.

What is “the evidence” according to the bishop? The priest dropped a host, then it was put in water, then they found it had gone red, etc. etc. Perhaps someone will be kind enough to point out to the bishop that that is not evidence, it is just the official story. The two are not the same thing. If they were, murderers would always walk free from court and 9/11 really was carried out by “those who hate us for our freedoms”..! The official story is not evidence. How can we independently verify that what they say is, in fact, true? Despite all his highly theatrical talk about evidence, it is as though Bishop Williamson got so carried away in telling the story (which he clearly has great faith in, and enjoys telling), that he forgot to mention any actual evidence. It certainly seems to have made an impression on him, as did his meeting with the Novus Ordo parish priest, one suspects. Though I am not entirely sure that putting a nun in charge of a consecrated host, putting it in a vase (aren’t they meant to be for putting flowers in?) and leaving it inside a cabinet instead of a tabernacle, is what one might call “by the Traditional book”... but I’m only a layman, what do I know?!

The sarcastic, theatrical talk of “Can you *believe* it” (that there some Novus Ordo priest who believe in the Real presence) is also troubling, and leaves one feeling uneasy, but unable to say exactly why. It is what one calls a ‘straw man’ argument, since I am not aware of anyone, even the hardest-line sedevacantist, claiming that not one priest in the Novus Ordo any longer believes in transubstantiation. Some of them do. Most of them, perhaps 90%, don’t, which is quite bad enough. The fact that some still believe this one doctrine is really irrelevant, but might have the effect, even subconsciously, of raising the Novus Ordo clergy in one’s estimation, so that you end up with a higher opinion of them. Is that is what is going on here? It would be rather like telling you that some Muslims have large families and think that abortion and contraception are wrong. “Can you believe that?” It may be true, and it may be one point in their favour, but it does not alter the essential fact that Islam is a false religion.

The bishop then goes on to talk about what the laboratory said about the host, when it was sent to them. The problem with all this is that, as with the case of the Buenos Aires “miracle,” we have only their word to take for it. The entire story is their own version of events. That Bishop Williamson has no problem taking their word for it is also, I find, rather troubling. He talks about what the scientists saw under the microscope: “bonding, at the microscopic level” - but no photograph was produced of this “bonding” visible only with a microscope, as far as we know, so he cannot have seen it himself. For that matter, he does not mention having seen the original host himself, or having been allowed to examine it.

Further “evidence” cited by the Bishop is that:

“There are many Polish people that come to venerate [the host] and people from abroad, there are many, many pilgrimages, and the priest said that the fruits of this are a higher rate, a rise of religion in the whole area. Now that’s evidence.”

No, it’s not! That’s - at best! - testimony from a partial witness with a very strong interest to declare. And what exactly is “a higher rate, a rise of religion”...? What does this “rise of religion” consist of? Does it mean that more people are praying to “Saint” John Paul II, that more people are reading the condemned “Divine Mercy” revelations of “Saint” Faustina..?

Do people pay closer attention to what Pope Francis says, and are more obedient to him when he tells them to recycle more to save the planet..?!? Let us ask again the question asked about Buenos Aires: has communion in the hand come to an end? Is there perpetual adoration? Is the New Mass being said, or has reverence to Our Lord and devotion to the Blessed Sacrament brought it to an end and led to the re-introduction of the Traditional Mass..? The uncritical way in which Bishop Williamson accepts the opinion of a Novus Ordo priest as “evidence” is truly astonishing. It is almost as though he wants it to be real, though that may be being unfair to him, and is only my impression. I do hope I am wrong...

Following hard on the heels of the “evidence” of the “miracle” of Sokolka, comes Bishop Williamson’s take on what lessons can be learned from it. Will his would-be defenders and those who still consider themselves still on the proverbial fence please take careful note. One attempted defence of Bishop Williamson is to take the “so what?” attitude and to play down the significance - “Maybe the miracles are real, but it doesn’t really change anything as far as we Traditional Catholics are concerned. Just forget about it, leave him alone!” Unfortunately, Bishop Williamson himself disagrees: he thinks that it *is* significant and that it *does* change things. Not only is he convinced by these miracles, he is also convinced of the consequences for Traditional Catholics, the lessons to be learned, the conclusions to be drawn. This takes the form a novel and highly dubious (not to say dangerous) theory about how God and the Blessed Virgin Mary wish to use the Novus Ordo Mass to save souls.

“So you’ve got, if you want to keep the New Mass to be as like the old Mass as possible, you can do it to quite an extent. OK? So the New Mass is ambiguous. You’ve got the easy, soft alternatives which are going to lead to a complete change of the Catholics’ idea of the Mass, which is very bad, or you have got alternatives included which, if you want to stick to the old Mass, you can make the New Mass relatively like the old Mass. OK? So, you’re not obliged to apostatise. And over the whole wide world, a number of Catholics and a number of priests, by no means all obviously - many of them want the new religion, they want to apostatise, they want a soft and easy Mass, they want [there] to be no more sacrifice, they want to concelebrate, they want to be in and out as fast as they can, many, but not all. OK, now those that want to stick to God: is God going to allow, to leave it easy for them to apostatise? Or is Almighty God and His



“The Novus Ordo people have souls!”

“So the New Mass is ambiguous. You’ve got the easy, soft alternatives [...] which is very bad, or you have got alternatives included which, if you want to stick to the old Mass you can make the New Mass relatively like the old Mass. So you’re not obliged to apostatise.”

Mother, are they still concerned with the salvation of all of these souls? The Novus Ordo people have souls. [Pause. Pulls a face.] If they have souls, then the Mother of God wants to save them and Almighty God wants to save them, Our Lord Jesus Christ wants to save them.” [58.10]

Thus, based on: 1) the *fact* of the “miracles” being genuine (we are not convinced, and the bishop, despite all the talk of “evidence” does not actually provide any); and 2) the supposed “ambiguity” of the New Mass, meaning that the priest can do it either in a liberal, modernist way or in a Traditional Catholic way (which is simply not true - even his defenders would have to admit that!) - both highly contentious grounds, Bishop Williamson concludes that

“Almighty God wants to save” Novus Ordo Catholics - but manages to make no reference, nor gives any hint of this involving leaving them Novus Ordo for good and going over to the Traditional Mass. “Is God going to allow it [to be] easy for them to apostatise?” he asks. This sounds like a suggestion verging on the blasphemous. Of course, God and his Blessed Mother want them to save their souls: by abandoning the Novus Ordo Mass and never going near it again! But that is pointedly not what Bishop Williamson is saying here. He goes on:

“So, this new framework is making it easier for the people and the priests to forget what the Mass is. Do all Novus Ordo Catholics deserve to be left in that condition? Or do some of them deserve to be given a reminder of what the Mass is, to help them to pull themselves together and not just slide down and go with the flow? It seems to me that Almighty God has a concern for these, for the Novus Ordo - for many souls in the Novus Ordo, who do not deserve to be misled.”

Again, what is missing from all this talk of Almighty God’s “concern for these” souls is any mention of the Traditional Mass or of their turning their back on the Novus Bogus for good. Indeed, in Buenos Aires, that is manifestly not what has happened. The Novus Ordo Catholics there are still as Novus Ordo as ever, and the priest for whom the “miracle” occurred still says Mass on the floor in front of the altar with the children sitting around him in a circle, still has “liturgical dance” at his Mass, still gives communion in the hand, etc. What about Sokolka? Has the “miracle” there caused them to ditch the Novus Ordo Mass which is not pleasing to God, in favour of the Traditional Mass which is? From everything I have seen and heard, including Bishop Williamson’s own talk, it would seem not.

And if the answer is “not,” if that is not happening, then that leaves us with a rather awkward question. If the “miracle” does not cause anyone to leave the Novus Ordo in favour of the Tridentine Mass, then that cannot be what Bishop Williamson is referring to when he talks about God wanting to save these souls and keep them from being misled. So how is God intending to save these souls? If Almighty God is so concerned for them, but they won’t be leaving the Novus Ordo for the Traditional Mass, what can that mean, other than that God is going to use the Novus Ordo to save souls in the Novus Ordo, through the Novus Ordo..?

Questioner: Bishop, because we’re all Traditional Catholics and most of the people that are going to watch this video are going to be Traditional Catholics, what comments do you have to make to those Traditional Catholics that will not accept what you have just explained...?

Bishop Williamson: Well, my comment is, start from the evidence. Don’t start from your - you don’t pull the conclusion to the premises - what am I trying to say? It’s too late! - The conclusion flows from the premises, the premises don’t flow from the conclusion. I don’t say: ‘The Novus Ordo is rotten, therefore any evidence is not really evidence.’ That’s putting the cart in front of the horse. What I say is: ‘What is the evidence?’ For a miracle, if it is a true miracle, God will have provided the evidence. God doesn’t work miracles in order for us not to believe in them. ... You start with the evidence. If there’s any reason at all to think that it’s a serious proposition, then you examine the evidence.

The curious thing about it all is that we *did* examine the evidence, at least regarding the Buenos Aires miracle, as far as our limited resources would allow. Fr. Pfeiffer also talked about it in a couple of sermons, but other than that we are just about the only ones who did

actually look at the evidence! Certainly none of Bishop Williamson's would-be defenders have discussed it, even cursorily, preferring instead to brush the question under the rug with sophisms about transubstantiation being a miracle. But if nobody else (including Bishop Williamson) has bothered to ask questions about the official story of what happened or try to dig a little deeper, we still did.

The questions which need to be asked are fairly obvious, once you sit down and think about it. Why was the host sent to another continent for testing? Are the results publicly available, and if not, why not? Why did they use Dr. Castanon, a man who built a media career on sensationalism and certifying bogus "mystics" as genuine? And what about the fact that the Buenos Aires archdiocese won't let visiting priests see the host: why might that be? Did the parish priest of Sokolka let Bishop Williamson inspect the host? If they did, he forgot to mention it, which seems improbable to me. If they did not, why might that be? Should it not strike us as a little odd? What about the fact that communion in the hand and other sacrileges are still flourishing in Buenos Aires fully twenty years after the "miracle", including in the very parish where it took place..? And if we are supposedly being offered similar "evidence" from Sokolka, it will need to be a bit more specific and measureable than telling us that there is "a higher level of religion," not to mention that even Bishop Williamson hasn't seen this "higher level" for himself, but simply expects us to take the word of the parish priest (not exactly an impartial witness!) for it, just as he himself has done. The bishop ought really to take his own advice and take a proper look at the evidence.

"Obviously there's certain things that the devil can cook up. But usually, very often, Almighty God allows the devil to slip up on something or other, so that you can see the forked tail at a given point. I don't see a forked tail in Sokolka. I'm not saying I know, God knows I don't, But I think He's provided enough evidence there and very probably also in Buenos Aires, so that He is going to help all of these Novus Ordo souls. I mean the problem - dare I say that the problem with many Traditional, with a number of Traditional Catholics: they almost don't believe that Novus Ordo people have souls. The Novus Ordo is just a bunch of rejects who deserve to be abandoned. Well I don't believe that that's how God sees them."

So that's what "the problem with Traditional Catholics" is! You heard it here first folks! In case you're tempted to doubt, yes, he did really say that. Watch the video, see for yourself.

This is of course a caricature. It is also one of the cardinal sins of any debate or argument: deliberately misrepresenting your opponents. Do any of us really doubt that Novus Ordo Catholics have souls? Do we really view them as "rejects who deserve to be abandoned"..? Bishop Williamson knows perfectly well that that is not the case. When you have to resort to defeating straw man caricatures, when you find yourself condemning things which your opponents would obviously never say, that is usually a bad sign. Furthermore, these words are what one would expect to hear from a Fraternity of St. Peter priest, perhaps, or a conservative Novus Ordo priest. It is something which would *never* have been heard from the mouth of a Society of St. Pius X priest. And of course, it is totally untrue. Yes, Novus Ordo Catholics have souls. Yes, those souls need to be saved. That is why they must be made to realise the danger which staying with the Novus Ordo represents. The people who really care, who really are trying to help those Novus Ordo Catholics to save their souls, and who are genuinely charitable towards them, are we, the "hard-liners," "a number of Traditional

“Dare I say that the problem with many Traditional, with a number of Traditional Catholics [is that] they almost don’t believe that Novus Ordo people have souls. The Novus Ordo is just a bunch of rejects who deserve to be abandoned.”

Catholics” who will not be persuaded that the Novus Ordo is ambiguous. It is not ambiguous, it’s intrinsically evil. The conservative Novus Ordo priests have been instrumental in keeping souls from Tradition these past forty-something years, and attending even a “conservative” (as opposed to a “liberal”) Novus Ordo Mass will still cause your faith to weaken and your soul, ultimately, to be lost. Why? Perhaps because a non-Catholic rite designed by a Freemason and a committee which included six Protestants, even when it is said in a more Catholic, less liberal manner, is still a non-Catholic rite designed by a Freemason and a committee which included six Protestants!

If anyone truly deserves to be accused of the caricature of ‘not believing that these people have souls’ it is those who make excuses for the Novus Ordo Mass and downplay its

evil, for they are the ones who do most to jeopardise the chances of those poor souls awakening to their peril and jumping to safety. And sadly, it does seem that Bishop Williamson is one such. There are still occasional converts to Tradition from the Novus Ordo. But not many. And the numbers will become fewer now, thanks to Bishop Williamson. I cannot imagine these words of his having anything but a harmful, damaging effect on the chances of reaching the safe harbour of Tradition of any soul in the Novus Ordo who hears them. If I were a Novus Ordo Catholic unsure about what was the right thing to do, these words would almost certainly motivate me to stay put in my Novus Ordo parish, and would undermine the efforts of any Traditional Catholic friend trying to persuade me out of it. Kyrie Eleison.

“You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition. But most souls that make their way to Tradition came from the Novus Ordo. And they came - did the Novus Ordo stop them from coming to Tradition? No. They realised that the Novus Ordo is not right, but it wasn’t so bad that it had corrupted their faith to the point where they couldn’t break out of it. Many souls in the Novus Ordo still have the Faith.” [1.04.43]

It is *because* God wants to save souls in the Novus Ordo that some of them still leave and come to Tradition. But according to Bishop Williamson, Heaven is looking after not just them, but the others as well, including the ones who don’t come to Tradition: *all* the souls in the Novus Ordo. I fail to see how this can mean anything other than what it appears to mean. God wants to save Novus Ordo Catholics in, by and through the Novus Ordo, without the need for them to become Traditional. The rest of the quote is nonsense too, but we have already dealt with the “they came to Tradition from it, so it can’t be all that bad” fallacy.

“Does that mean that Traditional Catholics should not be Traditional? No, absolutely not. No, no, a thousand times no. Because the Novus Ordo is false, but its not only false, it’s part true part false. The false part is very dangerous, but the true part enables souls to keep the Faith.”

That Traditional Catholics are right to be Traditional Catholics does not preclude the possibility that Novus Ordo Catholics can stay Novus Ordo Catholics: if one believes in plural-

ism, one wouldn't want Traditionalists to become Novus Ordo any more than one would want Novus Ordo Catholics to become Traditional. The two are not mutually exclusive.

And as to the New Mass being "not only false" - this is dangerous nonsense. How can a thing be "part false" and not be as a result simply "false"..? Pick a false religion and I will show you something in it which is true. The "true part" does not enable people to keep the faith, as the past forty-something years have proven beyond doubt. Indeed, it is the "true part" which helped to ensnare many largely well-meaning souls into falsehood. And I cannot help feeling that this is a quote which our friend Mr. Johnson would distil down to "He said the New Mass is false" - as though he had not also said in the same breath that souls can keep the Faith inside it! Telling a child: "It's bad, but go ahead and do it," is worse than saying simply: "You can do it." Likewise, saying that the New Mass is false *but* there's enough "true part" that it can enable people to keep the Faith is worse than simply saying: "It can enable souls to keep the Faith." As though to demonstrate beyond doubt how disastrously mistaken he is, Bishop Williamson then goes on to give the example of the elderly gentleman in Canada which he has given before, and which has already been debunked within these pages using the words of the man himself! (See: "A Message from Gabrielle" - Issue 33, p.17)

Needless to say, this is all a very far cry from the opinion that the Novus Ordo Mass is so bad that no priest should ever use it and no Catholic should ever attend it, an opinion which was once expressed by Bishop Williamson himself as recently as 2014 (EC #387). Can anyone honestly say that he has not changed his position?

"I understand that people, you know, Traditional Catholics recognise the danger and they want nothing to do with this Novus Ordo Mass because it nearly had them. That is understandable. But the question is what's true. And what's true is that there are an awful lot of souls in the Novus Ordo that need to be saved. And I think God is reaching out to them by a miracle like this, by the Eucharistic miracles."

What more can one say? These words speak for themselves. The talk concludes with some inconsistent and/or insincere "reasons" why he will not ordain or even tonsure seminarians from Boston, Kentucky.

3. Conference in Houston TX (USA) - 25th September, 2016



(www.youtube.com/watch?v=Mn1jtS1VUGU)

This conference took place at "Stella Maris Chapel," the property bought last year for a cool \$650,000 cash down, by BRN Associates, to help the Fake Resistance establish itself in, and take-over, several Resistance chapels which had been going since 2012 and 2013.

The ubiquitous Fr. Gerardo Zendejas can actually be seen in the background at the start. I gather that he accompanied

Bishop Tomas Aquinas on his recent visit to the USA, a visit during which the latter criminally refused the sacraments for Fr. Pfeiffer, Fr. Hewko and those faithful associated with them, in much the same way that Bishop Williamson has also done, proving once again what we already knew: that the two "new bishops" are nothing more than an extension of Bishop Williamson. For all the talk of "no structure, no authority" - when it comes to doing evil of

this kind, when it comes to Bishop Williamson getting his way, there is very much a structure and an authority, albeit a hidden, secret one, not an open and honest one. It forms one united Fake Resistance front, and we should not have any naïve illusions that because Bishop Tomas Aquinas or Bishop Faure are different men, they will be any different to their delinquent master. They are not. One more piece of evidence for that is the presence of this priest at the side of which ever of the three Fake Resistance bishops visits the USA, on every visit, the man who will, perhaps - who knows? - be the next episcopal candidate, the priest who wrote in his newsletter that the good guys triumphed at Vatican II, Fr. Gerardo Zendejas. (And in case you are wondering, he took his newsletter out of public circulation within the past year, so that only his select few can read it. That's why we haven't reported any more on it. I know, who knows what he's been saying in it...!?)

The conference begins with a promotion of the alleged visions (locutions, to be precise) of Our Lady of Akita, Japan. It is perhaps worth noting here that the messages were given to a Novus Ordo nun and took place between 1973 and 1979. The messages deal with the future but don't talk about Vatican II, the New Mass or a *current* crisis in the Church. Because of that, I don't believe in them, despite it all being approved by the local (Novus Ordo) bishop.

The fact that the statue which the nun was praying in front of, and which allegedly wept, was a statue of "Our Lady of All Nations," does not help either. "Our Lady of All Nations" is an Amsterdam alleged-apparition which gave such bogus, heretical, left-wing messages that there can be no doubt whatever of its falsity. The Church needs to be modernised and updated, movements tending towards socialism are a good thing, ecumenism, globalism, and all the rest. The only question is whether it's *only* bogus or whether it's actually Old Nick. "Our Lady" stands not at the foot of the cross, but in front of the cross, obscuring it from view. The same image is the one involved in Akita. Oddly enough, Bishop Williamson doesn't go into that, though he does read out the messages of "Our Lady of Akita," clearly convinced that it is genuine and doing his best to make his audience think the same.



The talk tends to ramble, going from Akita to Garabandal (another dubious apparition which we could go into, if we were not running out of space...) to Muslims invading Europe to Masonry inside the Vatican to Western liberals with their "toasters that can play golf" (yes, really!) ...and back again. What interests us most of all is what Bishop Williamson says in, again, the Questions and Answers session at the end of the talk. And again, it concerns, the New Mass.

Beginning at 1.17.38 a question is asked about attending sedevacantist Masses if they are all that is available nearby. Bishop Williamson says, in essence, "Yes, you can attend". But he also inadvertently lets slip that you can attend a Novus Ordo Mass too, not all Novus Ordo Masses, but some. Judge for yourself:

"You've got to do what you can. God doesn't ask the impossible. He does ask the possible. The sedevacantist Mass is available. It's close enough, and so - is it a devout priest? Is he a raving madman? Does he have the Faith? Sedevacantism is dangerous. But if there's no other Mass available, I wouldn't exclude attending it. Maybe some people would take a harder line than that. If he's a dogmatic sedevacantist and slants everything towards sedevacantism and insists that souls attend only the Masses of

sedevacantists – beware! He’s beginning to go too far. But not all sedevacantists go that far. So, you’ve got reasonable sedevacantists and then you’ve got fanatical sedevacantists. You might think twice before attending the Mass of a fanatical sedevacantist; but a reasonable sedevacantist, if necessary, I’d say one could attend. It’s not this prayer missing or that prayer missing, it’s the whole push towards error which – towards clear error. So, you know. A Mass which clearly pushes towards liberalism, like many Novus Ordo Masses, those you can’t attend.”

From June 2013, when the Mass centres in London began (and Glasgow too), until the end of 2014 when we parted company with Bishop Williamson and a rival was founded in London causing a split, it is exactly this type of “advice” that we were subjected to constantly, both in the sermon and (more deadly still) individually, before and after Mass. The results speak for themselves and can be observed by anyone who wishes to see. The numbers steadily diminished, the enthusiasm died among those still there, confusion grew and grew... Those who departed, departed in all different directions: sedevacantist, the Novus Ordo, back to the SSPX, the indult, or even no Mass anywhere. From the time of the split to the present day, not only have the numbers slowly begun to increase again, but also the spirit and atmosphere are palpably improved, more positive, enthusiastic and upbeat. Bishop Williamson is well aware of the effect that his words have on people. He has been told about it often enough, and he has seen for himself the effects (in London, if nowhere else), making it very difficult to conclude that he is ignorant of what he is doing.

The bombshell (perhaps, though it really shouldn’t be all that surprising) comes at the end, and is not concerning sedevacantist Masses. That would be bad enough.

“A Mass which clearly pushes towards liberalism, like many Novus Ordo Masses: those you can’t attend.” Is it just me, or does he appear to have said that you can’t attend most Novus Ordo Masses? And if you can’t attend *most*, surely that must mean - can only mean! - that you *can* attend *some*..! Am I mistaken? Read it again and see for yourself. I don’t think so.

Perhaps a little less shocking but nonetheless disastrous is his permission to attend Mass at a sedevacantist chapel, said by a sedevacantist priest. The reader will notice instantly that in his reply, Bishop Williamson has taken an entirely reasonable and well-intentioned question and transformed the entire issue into a question of the subjective. Is the priest holy? Is he hard-line? These are questions which are entirely a matter of opinion. A priest described as “hard-line sedevacantist” by one person will be considered fairly liberal by another. How are we supposed to know who is holy and who is not? The matter thus goes from being one of objective principles, applicable in the same way for everyone, verifiable, testable - to being one which is entirely subjective and dependent on you yourself. It rests entirely on your opinion of the priest. Furthermore, these are things which you are meant to know before you have ever gone there or seen the priest with your own eyes. And even after you have been there once or twice, how can you possibly know, how can you possibly trust your own judgement? When he was asked the question, Bishop Williamson should have shouldered the burden on behalf of the faithful and laid out for them the objective principles which say that you cannot go. Instead he takes the burden, turns it around and places back onto the shoulders of the little man, you and I. Then he walks away, happy that he has offended or alienated no one, that his personal popularity with his audience is intact. This is simply not the behaviour of a shepherd of souls.

Likewise, a father who cares about what happens to his children will never advise them to do something dangerous. But that is exactly what telling people that “Sedevacantism is dangerous. But if there’s no other Mass available, I wouldn’t exclude attending it,” amounts to. If it’s dangerous, don’t tell people they can go. If you wouldn’t exclude attending, then they will conclude (quite reasonably) that it can’t really be all that dangerous after all.

And what about the Mass of a ‘hard-line sedevacantist’..? Can one attend those? Well, a careful reading of what Bishop Williamson says will reveal that even they are not necessarily off limits! If the priest is one who “slants everything towards sedevacantism” and says that you can only attend sedevacantist Masses, then: “He’s beginning to go too far.” So he hasn’t actually gone too far at that point yet, then..? “You might think twice about attending the Mass of a fanatical sedevacantist.” You *might* think twice..? So, equally, you might not? And if you do..? This is a far cry from saying: “You shouldn’t go to a fanatical sedevacantist.”

“God doesn’t ask the impossible,” is a poor excuse for doing what one knows to be wrong while presenting oneself as a powerless hostage to circumstance. There is nothing impossible about having to sanctify one’s Sunday without Mass. God does not ask the impossible, but He does ask the difficult sometimes. Once you begin to do it, however, you soon discover that it is not as difficult as you thought.

Conclusion

To distil all of the above into a few easy-to-take-away points is no small task. That Bishop Williamson is prepared to say that a Traditional Catholic, you or I, can attend a sedevacantist Mass, that he will say publicly that we could even attend a Novus Ordo Mass and receive grace there, should not come as such a great surprise. As mentioned above, some of us in London remember hearing this sort of thing two or three years ago. The sad truth is, Bishop Williamson really does believe in the Novus Ordo “miracles”. And, unlike those who seek to whitewash his reputation, he at least sees that this belief has consequences. To use his own words, “these miracles, always assuming they are authentic, have lessons for Traditional Catholics.” (Eleison Comments #438). Furthermore, Bishop Williamson does not believe in a Resistance of the type which began to form between 2012 and 2014. But he does believe in small independent pockets which comprise a movement so broad that it encompasses even the sedevacantists and the Novus Ordo. He gives the impression of being a little too easily impressed by the Novus Ordo parish priest of Sokolka, and I personally suspect that he has become rather too friendly with the Novus Ordo clergy in general (perhaps he has been over to Ramsgate Benedictine Abbey, near where he lives, once too often) - which, if true, might account for his softening towards the Novus Ordo. That is, after all, in essence what happened with Bishop Fellay too, and with so many other once Traditional clergy. They get a bit friendly with the conciliar clergy, and their view changes. I may be mistaken, and it is, as I say, only a suspicion. What accounts for it is not important in any case. What is important is that we continue to try to awake people to the very real danger. The modernism of Bishop Fellay was more deadly to souls in the SSPX than the modernism of Pope Francis, being closer to home. For many, Bishop Williamson is still closer.

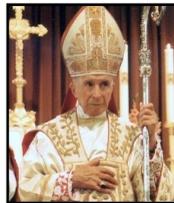
In the meantime, we will be fascinated to see how many knots Messrs Johnson and Akins have to tie themselves into explaining away a fraction of what has been exposed here. My guess is that they will not even attempt it. But perhaps I will be proven wrong. Kyrie Eleison.

Does the Novus Ordo Mass have “Good Parts” which “enable souls to keep the Faith”..?

Archbishop Lefebvre:

“The current problem of the Mass is an extremely serious problem for the Holy Church. I believe that if the dioceses and seminaries and works that are currently done are afflicted with sterility, it is because the recent deviations drew upon us the divine curse. All the efforts that are made to hang on to what is being lost, to reorganize, reconstruct, rebuild, all that is afflicted with sterility, because we no longer have the true source of holiness which is the Holy Sacrifice of the Mass. Profaned as it is, it no longer gives grace, it no longer makes grace pass.”

(“A Bishop Speaks” See: laportelatine.org/bibliotheque/oevres_mgr_lefebvre/)



“...People are still asking us these questions: ‘I don’t have the Mass of St. Pius V on Sunday and there is a Mass said by a priest that I know well, a holy man, so wouldn’t it be better to go to the Mass of this priest, even if it is the New Mass but said with piety, instead of just staying away?’

No! That’s not true! That is not true! Because this rite is bad, is bad, is bad! This is the reason why this rite is bad, it is poisoned! It is a poisoned rite! Mr. Salleron says it very well here: ‘It is not a choice between two rites that would be good! This is a choice between a Catholic Rite and a practically Protestant rite!’ It’s harmful to our Faith, the Catholic Faith!

So, it is out of question to encourage people to go to Mass in the New Rite, because slowly, even without realizing it, they end up ecumenist! It’s strange, but it’s like that. It is a fact. Then, ask them questions on ecumenism, on what they think of the relations with other religions and you will see!” (Conference at Écône, 11th April, 1990)

The Old SSPX:

Q. “What was wrong with going to the Catholic Church on Sunday and Holy Days - refusing to pray or read Novus Ordo prayers, but reading and praying the true, traditional Mass prayers and not financially supporting them? Could I go to Church, ignore the changes, etc., and do what I have been for the past few years? I am not participating in their Novus Ordo Missae service, but attending church where this is going on.”

A. “Many Catholics there are who feel the way you do. Missing church on Sunday is frightening - a real shocker to most good Catholics. Shall we judge them severely - those Catholics who do this? I strongly recommend that people stay away from this new service, which is not our Mass. Going unwillingly only encourages those who go along with it. Also, I believe the Novus Ordo is heretical and leads to apostasy from the Faith.” (*The Angelus*, April 1979 - See: www.angelusonline.org)



Fake Resistance Watch - Book Review

(Sean Johnson's "A Catechetical Refutation of Certain Objections Made to Bishop Williamson's Comments on the Novus Ordo Missae" - 'League of Christ the King' edition)

Despite sending me a personal, hand-written note back in August assuring me that, unless I paid him a bargain-basement \$129.99 "overseas subscription rate," my "subscription" (which I don't remember taking out, but never mind...) was about to expire - imagine my astonishment when the postman delivered a copy of Sean Johnson's interminable, self-important ramblings with a glossy "LKC" cover, direct from Mr. Hugh Akins himself!

Since Mr. Akins was kind and thoughtful enough to send me an unsolicited copy of this latest publication of his, I thought I would do my bit in return and write it a little review, so that the reader may better judge whether it really is worth forking out all of \$16 - much more, if you live outside the USA! - for it. (Can you guess my opinion...?!)

The whole text is on the internet for free anyway, so in reality what you would be paying for is the glossy cover, the giant photo of Bishop Williamson on the front cover staring back at you, and the 'blurb' on the back cover written by Hugh Akins. Though only a small body of text, this latter is truly fascinating and contains some real gems (formatting in the original), such as :

"In the same Q&A exchange in which Bishop Williamson is falsely accused of **promoting** the New Mass, he has actually **condemned it no fewer than 12 times!**"

We dealt with this chestnut in the last issue. Bishop Williamson did not "condemn" the New Mass, he said bad things about it mixed in with concessions to it. He said, for example, that while it is bad and strangles grace, at the same time it can increase your Faith if you assist at it. Concessions are still concessions, even when they are seasoned with grumbling and soundbites to make them more palatable to the "conservative" portion of your audience. What he said is no different to the weasel-words of a neo-conservative politician who tells his audience that "Abortion is wrong, it's barbaric, it's uncivilised, it's a tragedy. But, exceptionally, if you're not going to scandalise anyone, in extreme circumstances, if the mother's life is at risk...etc." The phoney 'criticisms' at the start of the sentence are little more than 'window dressing,' whose only purpose is to disguise the permission and concession which the sentence as a whole produces.

"A key part of the debate is in **distinguishing between the objective principle and the subjective application**, the former asserting that nobody should attend the New Mass and the latter allowing for certain exceptions (extreme spiritual necessity, ignorance, etc.)"



It is a fact, proven beyond serious dispute by more than 45 years of tragic experience, that the New Mass is harmful even to those souls who are unaware that there is anything wrong with it. Hence, whilst ignorance may be a defence against *personal culpability* for some Novus Ordo Catholics at their own judgement, it alters nothing of the fact that they are in harms way and that we must seize every opportunity to get them out of it! Would you leave someone to drink poison based on “exceptional circumstances” merely because “they don’t realise that it’s poison, so it must be OK for them to drink it”..? Their ignorance might serve in *their own* defence (God will judge!), but to use *their* ignorance as *our* defence, as our excuse for not doing everything to rescue them from harm’s way - this is dangerous rubbish.

As to “necessity” - the mind boggles. How can it ever be “necessary” to partake of something bad for you? What “extremity” can make it “necessary” for you to endanger your Faith or to participate in something which offends Almighty God? The New Mass is spiritual poison. What Mr. Akins says, in effect, is that, yes, objectively one should not drink a cup of poison, but in exceptional circumstances of extreme necessity, such as being really, really thirsty for example - then you can drink it! How does this make any sense at all..? The only way in which Mr. Akins’ words would make sense would be if the Novus Ordo were not always bad, were not bad in itself, but only some Novus Ordo Masses were bad (which in turn must mean that some are not bad). That, oddly enough, is the position of Bishop Williamson too...

“On Eucharistic miracles in the Novus Ordo, it’s not only possible but ***a miracle is present in every validly performed Novus Ordo consecration*** (few as they may be)”

This is very easily cleared up. A miracle, by definition, has to be *visible*. That is the whole point of it being a miracle. Yes, transubstantiation is something marvellous which the mind cannot grasp. “*Visus, tactus gustus in Te fallitur; sed auditu solo toto creditur,*” says St. Thomas in the hymn *Adoro Te Devote*. The senses are deceived, so all we are left with is the Faith which comes by hearing, meaning that we “hear” Our Lord’s words that “This is my body” and we believe Him. A miracle, properly speaking, is sensible, that is, it makes itself known to the five senses. Thus, when we talk about a “Eucharistic miracle” we mean the invisible presence of Our Lord, becoming somehow visible (visible bleeding, for example). Hence, to say that ‘a miracle is present in every valid Novus Ordo anyway’ is not strictly true, and is no more than a clever dodge to avoid discussing the issue. With the Argentinian “miracle” approved some twenty years ago by Mgr. Bergoglio, all the evidence which we could find points towards fakery and forgery. But that evidence has been avoided and remains entirely untouched and undiscussed thanks to these clever word-games.

“Bishop Williamson’s adversaries attack his character rather than answer his arguments (because they are beyond reproof as this study clearly shows).”

We will let this speak for itself. The reader knows whether Bishop Williamson’s “character” or his written and spoken words have been and remain our focus. As we have mentioned before, it is abundantly clear from what he writes that Mr. Akins has not been reading either *The Recusant* or *Eleison Comments*, and thus does not have the faintest idea what he is talking about. He does not know what “Bishop Williamson’s adversaries” say or think, so he just makes it up as he goes along, to suit his needs. Poor chap.

“That’s only a brief look at what this Theological Refutation covers...”

And here’s a brief look at what this tragedy in a glossy cover does not cover:

- **The highly dubious circumstances** of the Buenos Aires “miracle,” the main “miracle” promoted by Bishop Williamson from the start of this debacle. These circumstances are passed over in total silence. (e.g. approved by Bishop Bergoglio; three miracles in a row in the same church in the space of four years, the first one in the same month when Bergoglio became the local bishop; the host sent to another continent for testing - why?; approved by a scientist with a track record of approving other bogus nonsense such as fake seers, and who has built a T.V. and media career on sensationalism; visiting priest not allowed to see the “miraculous” host; bad fruits: no conversions, no returns to Tradition and twenty years after the “miracle,” communion in the hand, “liturgical dance,” Mass said sitting on the floor in front of the altar, and other irreverent and sacrilegious practices as strong and prevalent in the diocese as ever, including by the very priest for whom the “miracle” happened; and so on...)

- **The supposed “danger” of distancing oneself from the Conciliar Church** which, in any case, must from now on be referred to as “the Mainstream Church” and not “the Conciliar Church” ...

- **The victory of the good guys at Vatican II**, and the defeat of the unsound ideas which were proposed at the Council by “more or less honest means and men,” even though the men pushing those same unsound ideas somehow managed to get into power after the Council... (per Fr. Zendejas)

- **The wisdom of promoting the public ministry of a priest rightly suspended** by the just sentence of his superiors, for unnatural vice, and of attacking those who object to this.

- The “Theological Correctness” of **promoting a heretical, bogus “revelation”** condemned by the Holy Office as far back as 1949 and placed on the Index. And the making light of the same condemnation by the Holy Office as something which one should “not worry too much” about, if you “get so much out of” reading said bogus, heretical book.

- The “Theological Correctness” of publicly proclaiming to the world that **God no longer wants seminaries or structure in the Church**; that authority is no more and “the time for structures is yesterday”...

- The “Theological Correctness” of **using the Sacraments as a weapon**, refusing Holy Oils to priests who dare to publicly disagree with what you have said about the New Mass or Novus Ordo “miracles,” for example. Or, for another example, refusing to confirm children for no other reason than that the nearest Resistance chapel to their home happens to be run by a priest whom you don’t like, and choosing instead to say Mass and do confirmations at the Feeneyite chapel nearby. (And, of course, the *total* absence of *any* hypocrisy *whatever* in criticising Bishop Fellay for doing exactly the same thing!)

- The “nearly-identical-to-Archbishop-Lefebvre” “pastoral approach” of **not imposing even a true viewpoint on anyone**. If Janet thinks she needs to belong to the conciliar church, so be it! Why should I persuade her otherwise? And if John thinks that he has to be a sede-vacantist, or James feels that he should keep supporting the SSPX, why should I “ram it down his throat” that that isn’t the case? After all, “I believe in liberty”...

...and much more besides!

We shall see what the “LKC” press has to offer in defence of the above in future. It will have to be written by Mr. Johnson first, of course. And then whatever he says can be promoted by Mr. Akins. Poor Mr. Akins - who knows what Bishop Williamson and Mr. Johnson between

them might bind him to in future? It must be a tad worrisome not knowing what you are going to have to believe in, or be called-on to defend, from one week to the next. Indeed, even as this is being written, it seems that Bishop Williamson has had some new things to say about the New Mass, in America, thus outflanking Mr. Johnson's attempted defence and rendering this booklet out-of-date already! Perhaps it's already time for a defence of the bishop's *new* comments to be written? "A Catechetical Refutation of Criticism of what Bishop Williamson said in Autumn 2016..."? But then, even if Mr. Johnson can get it written in time, by the time Mr. Akins gets it into print, who knows what else Bishop Williamson may have gone and said about the New Mass somewhere else? Defending Bishop Williamson is a never-ending task of Herculean proportions. And it's only going to get harder to square the circle. My advice to them would be to give it up as hopeless. In the meantime, we can be confident that not one word of what we have written in these pages about the question risks becoming instantly outdated in this way. But don't take my word for it. Watch and see!

But I digress: back to this booklet. Our verdict on the product? Whilst \$16 is not a *huge* amount, at the same time, for what you're getting it is a bit pricey. After all, this is not even a proper book, just a booklet really. The typesetting is not great, though it is not quite as bad as the bulletin "*Opportet*" (which reads like one long continuous text document, the title of some articles sometimes found at the bottom of the previous page, for example). There are no page numbers, and despite a Foreword, Introduction and various sections with various headings (some using letters, and some numbers), there is no contents page. At the back of the booklet, five pages are left entirely blank, meaning that an entire double-sided, folded sheet could have been saved; two sheets, if a little effort had gone into editing the spacing and page layout. And one-and-a-half pages are given over to the promotion and advertising of...guess what? ...That's right! ... "*Opportet*" and the "LKC!" How's that for wasting space, not to mention wasting everyone's time and attention...? The idea of advertising your own publication *in* your own publication, to your own readers, takes 'bizarre and pointless' to new levels! Just imagine if a page-and-a-half of *The Recusant* were used for advertising *The Recusant*...

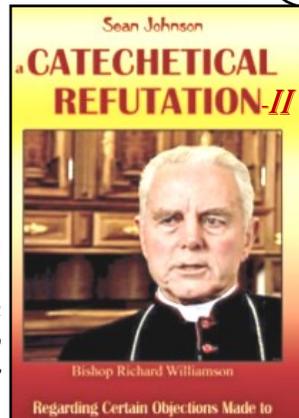
Finally, as we have mentioned before, the actual contents of this booklet can be found online and are therefore available for free, even to those who are convinced that it really is worth upwards of \$16. As the reader may have gathered, we remain unconvinced. There are two other possible motives which might, just possibly, cause someone to pay for this booklet ("in exceptional circumstances" to borrow a phrase!) - **A.**) comedy value; though even then, surely there must be more economical ways of having a good laugh; and: **B.**) as a collector's item; the far-sighted collector of Traditionalist memorabilia may spot that this will one day go down in history as one of those great embarrassments, unique among Traditionalist rhetoric which already includes plenty of other candidates for that title. It is strange but true that lots of things which were far from successful in their own day, go on to become so rare in later years that they are considered collector's items. Who knows, perhaps one day the last known remaining copy of this booklet will be found only behind glass in the Museum of Traditional Catholic Curiosities..?

In the meantime, until that day arrives, we can at least be grateful that the battle lines were already drawn some time before it appeared, so that no one will be able to use this booklet to ridicule the Resistance. Whatever posterity's verdict, *we* will not fear embarrassment! We confidently stand by our verdict on Bishop Williamson's New Mass Novelty.

Coming Soon from Hugh Akins/ the 'League of Christ the King' :

“A Catechetical Refutation II - Regarding Certain Objections made to Bishop Williamson’s Comments on Maria Valtorta”

With his uniquely brilliant wit and scholarly insight, Sean Johnson shows us how Bishop Williamson never even recommended the ‘Poem of the Man-God,’ but has been falsely accused by his enemies for political motives! In no way is this a defence of Valtorta, as the author makes clear again and again.



Nobody may read or recommend books which contain heresy, or are on the Index, or were condemned by the Holy Office as far back as 1949. But at the same time, in exceptional circumstances such as ignorance or necessity, souls may make use of Valtorta’s writing to nourish their faith, even though that does not alter its objective harmfulness. That is Church teaching, as the Catholic science of “casuistry” proves. It is in ignoring this crucial distinction between the objective principle and its subjective application that His Excellency’s enemies, departing from the sound teaching of Trent, of Lefebvre and of the old SSPX, have fallen into the sin and error of rigorism.

Sean Johnson has also contrived to throw in some quotes from St. Thomas Aquinas, Lefebvre, Fr. Peter Scott who probably couldn’t be bothered to read it all the way through but was too polite to say so and who hates the Resistance anyway, and lots of other learned, scholarly men like Fr. Chazal, to prove even more convincingly how right he is and how wrong are his opponents, the Pharasaic Extremists who would have us believe that the question is a simple and black and white one. Sean Johnson is to be commended for irrefutably demonstrating the Theological Correctness of Bishop Williamson’s comments about Maria Valtorta, which are in reality nearly identical to what Archbishop Lefebvre used to say.

Yours for just \$9.95..! Plus \$5.95 P&P..!

(Overseas rates are a heck-of-a-lot more, so rather than printing them, we’ll just say “contact us”..!)

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“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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