



The Recusant

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



“[It is better] to be a Catholic rather than a non-Catholic, because a Catholic has a much better chance of getting to heaven.”

(Bishop Williamson, Vienna Virginia, 11th May 2017)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

I’m very sorry to report that we received not one letter of outrage following last issue’s little musical interlude. I am disappointed. Clearly, we must try harder. But perhaps this issue will put that right? Take a look at our exclusive interview on page 38 - you won’t see anything like it anywhere else!

In the meantime word reaches us of the sad demise of the remarkably short-lived Fake Resistance newsletter, the one which called itself “*ipsi conteremus*,” or something similar and which we referred to in the last issue’s editorial. What a pity. We could have had so much fun. A visit to the now-defunct website of that newsletter, ipsaconteret.com, redirects one automatically to another website, where one finds the following as a sort of obituary if you will, or letter of resignation from the man responsible for that abortive attempt at a newsletter, a Mr. Samuel Loeman. He begins by complaining about the lack of zeal which he perceives amongst the Catholics of the Fake Resistance:

"I believe some of this lack of zeal can be traced back to a certain bishop who would rather sit in a hole listening to Beethoven and waiting for the sky to fall, instead of work in the Lord's vineyard. I wonder what will happen to this servant when the Lord returns and finds him floundering ?

What an extraordinary thing to say. It might have been written by me in a private email in 2014, or in these pages at any time since the latter part of 2015 when the first explicit disagreement with Bishop Williamson appeared in these pages. Before then, it would have been too strong to appear in *The Recusant*..! And what refreshing candour. Let's give him, oh, 7/10 for seeing the problem (he's not fully there yet, after all), but full marks for having the courage and honesty to admit to what he does see. Well done, Mr. Loeman. Hats off.

He continues:

"Not happy to follow such a fatalistic and destructive example, a few people made an attempt to unite and strengthen the Resistance by launching a newsletter, by and for the Resistance."

Well. Hmm. For "Resistance," read "Fake Resistance." As we pointed out at the time, Bishop Williamson himself does not believe in the Resistance. And the reason that we Resistance Catholics are ostracised and alienated by these others who seem to call themselves "The Resistance," and who do not include us under that title, is precisely because we dared publicly to disagree with the bishop. See the irony? But let that be.

"Unfortunately, despite the positive feedback after the first issue, it turned out that once again very few people turned up for the "working bee". And since I have no intention to follow the bad example of another newsletter, i.e. of becoming a one man show, that project with great potential has now been all but abandoned."

Yes, it's funny how that happens, isn't it. The problem with accusing *The Recusant* of being a one-man show (apart from the fact that it isn't entirely true!) is that this is something quite beyond anyone's control. The most important endeavours do very often come to depend on the will of one man determined to make things happen. That is what it means to take responsibility. Human nature is what it is and most people are always going to be passengers: they may talk the talk, but just try getting them to act! That is why "mild contempt" should be the default setting for how one regards the sort of people who write anonymously on internet forums. Some of them are good men. Most are opinionated blowhards who contribute not one bit of action to the very things which they complain so loudly about. And if finding someone ready to act is hard, just try finding someone - even just one! - who is really prepared to take responsibility. I think Mr. Loeman has learned the hard way something which I considered telling him when I first heard the idea of his newsletter - that in today's world, people who can be relied on are worth their weight in gold. That all those "friends" of yours who give you so much encouragement can't be relied on and will leave you holding the baby, but will still expect their newsletter to turn up in their letter box every six weeks - free! - and will fondly imagine that they are somehow doing you a personal favour by deigning to read it. And that whilst most of them will take on board the essential points of information which you labour to bring to them in an easy to understand way, and will congratulate themselves on being so well informed, and sometimes even a whole consensus will arise of things which "everyone knows" - you may look in vain for any recognition or credit given for how it came about that everyone came to know what you laboured to make them understand. It is often a rather

thankless task, in other words, and if you are doing it for anything but the purest, most altruistic motives, or are not prepared to make big sacrifices, then think again. Your efforts will not bear fruit. The endeavour will not last. Let me point out, at this stage, to those of our opponents reading this who may wish to present this editorial as proof of bitterness or disappointment, that it is nothing of the sort. If I had become bitter or disappointed, we would not have made it anywhere near Issue 41, since bitterness kills initiative; furthermore, there would be no humour, since in my experience it kills humour too. No, I am just realistic about human nature. Idealism is a wonderful thing, but it must always be tempered with realism, as this one unfortunate fellow appears to have discovered to his cost. Of course, had I thought for one moment that he might listen to me, I might have tried to tell him...

Let me also note in passing, that though he seems to be expressing his disillusionment with the attitude and conduct of Bishop Williamson, yet the consequences or implications of that, particularly in terms of the people whom he once shunned and denounced who now, it seems, might actually have had a point, still appear to be totally absent from his narrative. Let us hope that this is an oversight on his part and not anything lacking from his generosity and magnanimity. He has discovered something important about the man he once revered. Let him now learn to reconcile himself with those whose only crime was to have been 'ahead of the curve,' to have learnt that same lesson earlier than him.

I have often thought that the more one knows Bishop Williamson, the greater likelihood of becoming his implacable opponent. I may be wrong, but it does seem that his fan club (and there are still a few of them around, though a dwindling number) are overwhelmingly those who have little personal acquaintance. Most of them are in America. He has very little support this side of the pond, in his own country. Is that really just a coincidence?

But let us return to Mr. Loeman. He continues:

"So I decided to stop flogging a dead horse and to turn off my computer as well.

However, quite a few people contacted me asking me not to follow that certain bishop's example and to keep fighting. Among them were a few priests one of whom asked me to come back and to turn the forum into a blog. As for the disappointment in those who should be leading us, his advice was "what cannot be changed must be endured", or in the words of St. Thomas More : "You must not abandon the ship in a storm because you cannot control the winds. What you cannot turn to good, you must at least make as little bad as you can." And this is the reason why I started this website : to try and help others make the best of a bad situation, from a clown in Rome, to a bunch of traitors in Menzingen and a chicken little in London."

Somebody might like to point out to him, in passing, that Boradstairs is not in London. It is two or three hours from London (depending on traffic), and on the opposite side of London from all the rest of the country. That is why a few people were dismayed back in 2014 - from the point of view of the Resistance apostolate, it is possibly the worst place to put a priest-house (apart from Penzance, perhaps, or the Shetland Islands!).

Chicken Little will be known to British readers as Chicken Licken. You will recall that he needed urgently to see the king, to tell him that the sky was falling down.

And I really don't think it is entirely fair to call Bishop Williamson Chicken Little. Chicken Little wasn't all that bad, after all. He was just a little bit paranoid and perhaps a little rash

(especially when it came to whom to ask for directions!). Bishop Williamson really ought to be lumped under the “bunch of traitors in Menzingen” category, the only real distinction being that he doesn’t live in Menzingen. Although that is perhaps a bit unfair to those traitors. Whatever else one may say about them (and there are plenty of bad things), they have not been putting all their energies into promoting acceptance of the New Mass amongst priest and faithful in the way Bishop Williamson has these past couple of years. And they don’t go about promoting Valtorta either. And they did take Fr. Abraham out of circulation, even if they didn’t entirely reduce him to the lay state.

Flippancy aside, there is a serious point here. “What cannot be changed must be endured” is all very well if we are talking about personal faults or crosses. But when it comes to false or immoral teaching, or things calculated to harm the Faith, we have no right to “endure” them, but are duty bound to actively fight them in public. False teaching can never be endured. If the problem were only certain personal faults of Bishop Williamson, we would not waste our time on them. But we are talking about the promotion of the New Mass, the promotion of bogus conciliar “miracles”, the promotion of heresy condemned by the pre-conciliar Holy Office, the promotion of priests suspended for serious immorality, the promotion of a type of “the Church is broken and cannot be fixed” fatalism calculated to kill charity and apostolicity stone dead. These are things which no one has the right to “endure” without becoming complicit in them and jointly responsible for the harm which their promotion will bring about. The problem is much more serious than just “Why doesn’t Bishop Williamson do more to help promote the Resistance?” which is where some of us were at four or five years ago. Perhaps in another four or five years Mr. Loeman and others will also have awoken to the danger. Let us hope so, and pray so. The Fake Resistance is doomed in any case. It has no *crede*, no charity and does not stand for anything, being merely a coalition of self interest and a temporary one at that. But the sooner it collapses, the sooner the work of the Resistance can proceed unhampered.

Another Fake Bishop

The consecration of Bishop Zendejas seems, by all accounts, to have been deliberately kept shrouded in a secrecy and under a tight media control which would surely have made Stalin blush. Signs, we are told, were prominently displayed forbidding the taking of pictures or the recording of video or audio, a policy which was zealously enforced by laymen who appear to have been specially appointed to pounce on any unsuspecting offenders in the congregation. Call me suspicious, but I’m fairly certain that nothing like that took place at Écône on 30th June 1988... How the owner of (un)Cath(mis)info managed to slip past such a blockade must remain a mystery, but it is thanks to his disobedience and shameless disregard for the will of the Great One that the world may now witness what took place. Perhaps the thought of all that publicity was just too much of a temptation for him. Either way, we should all be grateful.

The first thing which stands out is the weather. That’s right. You will recall that the *Eleison Comments* email (#504) which first announced this consecration, ended with the words:

“Please pray for the blessing of Almighty God upon the ceremony - and for good weather!”

So of course, it poured with rain. Not just a little rain. Not just normal rain. Not just heavy rain. A veritable monsoon. To appreciate this, you must really watch the videos of the ceremony and listen to the constant background noise to see for yourself. To anyone but the very least superstitious, it must have seemed a very ill omen indeed!

So the world groaned and discovered that it had had yet another Fake Bishop foisted upon it. A Fake Bishop who teaches a Fake Teaching, whose job is to galvanise what little there is of a Fake Resistance (whose only purpose of existence is to counter the original Resistance), with Fake Followers (they're not really "followers" properly speaking and ultimately are only in it for themselves: watch how quickly they will tear each other to shreds the moment their narrow self-interests no longer coincide!), practicing Fake Charity and Fake Apostolicity (watch and see how many genuinely new chapels he opens, in places where they are really needed..!). The curious thing is that the world seems to realise this instinctively. Not only are we of the Resistance left feeling rather underwhelmed, but from the Fake Resistance and the wider world in general the response has been virtually mute. The consecration of Bishop Faure was a much bigger deal. Since the actual consecration of Bishop Zendejas took place, nothing has been heard. Several weeks on, have you heard anything ..? The sermons at the ceremony, and the talk afterwards likewise, must be listened to by the reader in order to really appreciate them, but for the moment we discuss some of what was said on **p.40ff**. What is not mentioned is Bishop Zendejas's own speech at the reception, in which he compares his being made a bishop to the choosing of the lead casket in *The Merchant of Venice*. This curious choice of comparison seems to suggest that he "hazards all" i.e. risked everything he has on the great prize which, for him, is episcopal consecration. Am I being unfair? Can anyone suggest an alternative reading? I am open to persuasion, but at the moment I cannot see one... The mockery made by Bishop Williamson of the very sombre and chilling warning of St. John Chrysostom, that the floor of hell is paved with the skulls of bishops, is also alarming in the extreme. For who can doubt that it is true? And which of us can contemplate his eternal destiny with anything less than reverent awe, if not a holy fear and trembling? In many ways, that one "joke" tells us far more about the falling away of Bishop Williamson than all the articles written about him put together. But again, you must watch it and see for yourself.

SSPX - GB

The word on the proverbial grapevine is that at the end of August, Fr. Patrick Summers will be departing from St. Michael's School. His replacement, so the story goes, will be one Fr. John Brucciani, the brother of our District Superior, Fr. Robert Brucciani. Rightly or wrongly, I gather than he has a reputation as something of a liberal. Surely not. Still, his appointment might be an interesting barometer for where things stand today in our SSPX district, and one wonders just how liberal things can get down at the school before there is some sort of reaction. Don't get your hopes up. When the going gets tough, excuses are never in short supply. Consider also the extra influence which a school can exert over the faithful (as opposed to the more limited contact of a mission chapel) and four years of gradual slide will be enough to leave even the most devout and single-minded Catholic weak and confused.

Nevertheless, we must never give up praying, and joining our actions to our prayers, however bleak the outlook. Copies of "**Primary Sources for studying the Crisis in the SSPX 2012**" are available free on request. Either write and ask for hard copies, and then be patient with us posting them to you. (There are only so many hours in the day!) Those who are able to print it off for themselves in booklet form can download it for free here: www.stmaryskssspxmc.com/wp-content/uploads/2016/01/primary_sources_for_studying_the_crisis_in_the_sspx_2012.pdf

- please note that the address on the back page is now out of date and should instead be substituted for our Wimbledon address, as shown on the back page of this issue.

This and That

It has now been quite some time since I last mentioned the dreaded “M” word here in the editorial, but as Mr. Loeman has perhaps discovered, being editor of a Resistance newsletter is a job which comes with a negative salary. As ever, a small number of you are extremely generous - God reward your generosity - and put to shame everyone else whose entitlement or apathy, or whatever else it may be, must surely have got the better of them. Donations to help keep The Recusant going may be sent in either electronically via “paypal” (button on our website), or in the post (address on the back cover), or in person to the person who gave you this copy who will then hand it back up the supply chain to where it is needed most.

Ad Multos Annos

On behalf of all our readers, we wish Fr. David Hewko a very happy 25th anniversary of priestly ordination. In fact, Father was ordained early in his year and became a priest at around Easter time in 1992. But the celebrations will be held at the traditional time, late June, at Our Lady of Mount Carmel, Boston, Kentucky. If you are not able to make it, please keep Fr. Hewko in your prayers, as also the whole seminary, staff and students, in your prayers. We hope to have some pictures for you in the next issue.

- *The Editor*

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Sermon of Archbishop Marcel Lefebvre *Econe Ordinations - 29th June, 1976*

In the name of the Father, and of the Son, and the Holy Ghost. Amen.

My dear friends, dear confreres, dear brethren...who have come from every country, from all horizons: It is a joy for us to welcome you and to feel you so close to us at this moment so important for our Fraternity and also for the Church. I think that, if the pilgrims have permitted themselves to make this sacrifice, to journey day and night, to come from distant regions to participate in this ceremony, it is because they had the conviction that they were coming to participate in a ceremony of the Church, to participate in a ceremony which would fill their hearts with joy, because they will now have the certitude in returning to their homes that the Catholic Church continues.

Ah, I know well that the difficulties are numerous in this undertaking which we have been told is foolhardy. They say that we are in a deadlock. Why? Because from Rome have come to us, especially in the last three months, since 19th March in particular, the Feast of Saint Joseph, demands, supplications, orders, and threats to inform us that we must cease our activity, to inform us that we must not perform these ordinations to the priesthood. They have been pressing these last few days. In the last twelve days in particular, we have not ceased to receive messages and envoys from Rome enjoining us to refrain from performing these ordinations.

But if in all objectivity we seek the true motive animating those who ask us not to perform these ordinations, if we look for the hidden motive, it is because we are ordaining these

priests that they may say the Mass of all time. It is because they know that these priests will be faithful to the Mass of the Church, to the Mass of Tradition, to the Mass of all time, that they urge us not to ordain them.

In proof of this, consider that six times in the last three weeks - six times! - we have been asked to re-establish normal relations with Rome and to give as proof the acceptance of the new rite; and I have been asked to celebrate it myself. They have gone so far as to send me someone who offered to concelebrate with me in the new rite so as to manifest that I accept voluntarily this new liturgy, saying that in this way all would be straightened out between us and Rome. They put a new Missal into my hands, saying "Here is the Mass that you must celebrate and that you shall celebrate henceforth in all your houses." They told me as well that if on this date, today, this 29th June, before your entire assembly, we celebrated a Mass according to the new rite, all would be straightened out henceforth between ourselves and Rome. Thus it is clear, it is evidence that it is on the problem of the Mass that the whole drama between Écône and Rome depends.

Are we wrong in obstinately wanting to keep the rite of all time? We have, of course, prayed, we have consulted, we have reflected, we have meditated to discover if it is not indeed we who are in error, or if we do not really have a sufficient reason not to submit ourselves to the new rite. And in fact, the very insistence of those who were sent from Rome to ask us to change rite makes us wonder.

And we have the precise conviction that this new rite of Mass expresses a new faith, a faith which is not ours, a faith which is not the Catholic Faith. This New Mass is a symbol, is an expression, is an image of a new faith, of a Modernist faith. For if the most holy Church has wished to guard throughout the centuries this precious treasure which She has given us of the rite of Holy Mass which was canonized by Saint Pius V, it has not been without purpose. It is because this Mass contains our whole faith, the whole Catholic Faith: faith in the Most Holy Trinity, faith in the Divinity of Our Lord Jesus Christ, faith in the Redemption of Our Lord Jesus Christ, faith in the Blood of Our Lord Jesus Christ which flowed for the redemption of our sins, faith in supernatural grace, which comes to us from the Holy Sacrifice of the Mass, which comes to us from the Cross, which comes to us through all the Sacraments.

This is what we believe. This is what we believe in celebrating the Holy Sacrifice of the Mass of all time. It is a lesson of faith and at the same time a source of our faith, indispensable for us in this age when our faith is attacked from all sides. We have need of this true Mass, of this Mass of all time of this Sacrifice of Our Lord Jesus Christ really to fill our souls with the Holy Ghost and with the strength of Our Lord Jesus Christ.

Now it is evident that the new rite, if I may say so, supposes another conception of the Catholic religion-another religion. It is no longer the priest who offers the Holy Sacrifice of the Mass, it is the assembly. Now this is an entire program -an entire program. Henceforth it is the assembly also that replaces authority in the Church. It is the assembly of bishops that replaces the power of (individual) bishops. It is the priests' council that replaces the power of the bishop in the diocese. It is numbers that command from now on in the Holy Church. And this is expressed in the Mass precisely because the assembly replaces the priest, to such a point that now many priests no longer want to celebrate Holy Mass when there is no assembly. Slowly but surely the Protestant notion of the Mass is being introduced into the Holy Church.

And this is consistent with the mentality of modern man- absolutely consistent. For it is the democratic ideal which is the fundamental idea of modern man, that is to say, that the power lies with the assembly, that authority is in the people, in the masses, and not in God. And this is most grave. Because we believe that God is all-powerful; we believe that God has all authority; we believe that all authority comes from God. "Omnis potestas a Deo." All authority comes from God. We do not believe that authority comes from below. Now that is the mentality of modern man.

And the New Mass is not less than the expression of this idea that authority is at the base, and no longer in God. This Mass is no longer a hierarchical Mass; it is a democratic Mass. And this is most grave. It is the expression of a whole new ideology. The ideology of modern man has been brought into our most sacred rites.

And this is what is at present corrupting the entire Church. For by this idea of power bestowed on the lower rank, in the Holy Mass, they have destroyed the priesthood! They are destroying the priesthood, for what is the priest, if the priest no longer has a personal power, that power which is given to him by his ordination, as these future priests are going to receive it in a moment? They are going to receive a character, a character which will put them above the people of God! Nevermore shall they be able to say after the ceremony about to be performed, they shall never be able to say, "We are men like other men." This would not be true.

They will no longer be men like other men! They will be men of God. They will be men, I should say, who almost participate in the divinity of Our Lord Jesus Christ by His sacerdotal character. For Our Lord Jesus Christ is Priest for eternity, Priest according to the Order of Melchisedech, because He is Jesus Christ; because the divinity of the Word of God was infused into the humanity which He assumed. And it is at the moment that He assumed this humanity in the womb of the Most Blessed Virgin Mary that Jesus became Priest.

The grace in which these young priests are going to participate is not the sanctifying grace in which Our Lord Jesus Christ gives us to participate by the grace of baptism; it is the grace of union-that grace of union unique to Our Lord Jesus Christ. It is in this grace that they are going to participate, for it is by His grace of union with the divinity of God, with the divinity of the Word, that Our Lord Jesus Christ became Priest; that Our Lord Jesus Christ is King; that Our Lord Jesus Christ is Judge; that Our Lord Jesus Christ ought to be adored by all men: by His grace of union, sublime grace! grace which no being here below could ever receive-this grace of the divinity itself descending into a humanity which is Our Lord Jesus Christ, anointing Him, after a fashion, like the oil that descends on the head and consecrates him who receives this oil. The humanity of Our Lord Jesus Christ was penetrated by the divinity of the Word of God, and thus He was made Priest. He was made Mediator between God and men.

It is in this very grace, which will place them above the people of God, that these priests are going to participate. They too will be the intermediaries between God and God's people. They will not merely be the representatives of the people of God; they will not be the functionaries of the people of God; they will not merely be 'presidents of the assembly.' They are priests for eternity, marked by this character for eternity, and no one has the right not to respect them; even if they themselves did not respect this character-they have it always in themselves, they will always have it in themselves.

This is what we believe, this is our faith, and this is what constitutes our Holy Sacrifice of the Mass. It is the priest who offers the Holy Sacrifice of the Mass; and the faithful participate in

this offering, with all their heart, with all their soul, but it is not they who offer the Holy Sacrifice of the Mass. As proof, consider that the priest, when he is alone, offers the Holy Sacrifice of the Mass in the same manner and with the same value as if there were a thousand people around him. His sacrifice has an infinite value: the sacrifice of Our Lord Jesus Christ offered by the priest has an infinite value.

This is what we believe. This is why we think that we cannot accept the new rite, which is the work of another ideology, or a new ideology. They thought that they would attract the world by accepting the ideas of the world. They thought they would attract to the Church those who do not believe by accepting the ideas of these persons who do not believe, by accepting the ideas of modern man-this modern man who is a Liberal, who is a Liberal, who is a Modernist; who is a man who accepts the plurality of religions, who no longer accepts the social Kingship of Our Lord Jesus Christ. This I have heard twice from the envoys of the Holy See, who told me that the social Kingship of Our Lord Jesus Christ was no longer possible in our time; that we must accept definitely the pluralism of religions. That is what they told me. That the Encyclical Quas Primas, which is so beautiful, on the social Kingship of Our Lord Jesus Christ, which was written by Pope Pius XI, would never be written today by the Pope. This is what they said to me-the official envoys of the Holy See.

Well, we are not of this religion. We do not accept this new religion. We are of the religion of all time; we are of the Catholic religion. We are not of this 'universal religion' as they call it today-this is not the Catholic religion any more. We are not of this Liberal, Modernist religion which has its own worship, its own priests, its own faith, its own catechisms, its own Bible, the 'ecumenical Bible'-these things we do not accept. We do not accept the 'ecumenical Bible.' There is no 'ecumenical Bible.' There is only the Bible of God, the Bible of the Holy Ghost, written under the influence of the Holy Ghost. It is the Word of God. We do not have the right to mix it with the words of men. There is no 'ecumenical Bible' which could possibly exist. There is only one Word - the Word of the Holy Ghost. We do not accept the catechisms which no longer uphold our Creed. And so on and so forth.

We cannot accept these things. They are contrary to our Faith. We regret infinitely, it is an immense, immense pain for us, to think that we are in difficulty with Rome because of our faith! How is this possible? It is something that exceeds the imagination, that we should never have been able to imagine, that we should never have been able to believe, especially in our childhood-then when all was uniform, when the whole Church believed in Her general unity, and held the same Faith, the same Sacraments, the same Sacrifice of the Mass, the same catechism. And behold, suddenly all is in division, in chaos.

I said as much to those who came from Rome. I said so: Christians are torn apart in their families, in their homes, among their children; they are torn apart in their hearts by this division in the Church, by this new religion now being taught and practiced. Priests are dying prematurely, torn apart in their hearts and in their souls at the thought that they no longer know what to do: either to submit to obedience and lose, in a way, the faith of their childhood and of their youth, and renounce the promises which they made at the time of their ordination in taking the anti-Modernist oath; or to have the impression of separating themselves from him who is our father, the Pope, from him who is the representative of Saint Peter. What agony for these priests! Many priests have died prematurely of grief. Priests are now hounded from their churches, persecuted, because they say the Mass of all time.

We are in a truly dramatic situation. We have to choose between an appearance, I should say, of disobedience-for the Holy Father cannot ask us to abandon our faith. It is impossible, impossible-the abandonment of our faith. We choose not to abandon our faith, for in that we cannot go wrong. In that which the Catholic Church has taught for two thousand years, the Church cannot be in error. It is absolutely impossible, and that is why we are attached to this tradition which is expressed in such an admirable and definitive manner, as Pope Saint Pius V said so well, in a definitive manner in the Holy Sacrifice of the Mass.

Tomorrow perhaps, in the newspapers, will appear our condemnation. It is quite possible, because of these ordinations today. I myself shall probably be struck by suspension. These young priests will be struck by an irregularity which in theory should prevent them from saying Holy Mass. It is possible. Well, I appeal to Saint Pius V-Saint Pius V, who in his Bull said that, in perpetuity, no priest could incur a censure, whatever it might be, in perpetuity, for saying this Mass. And consequently, this censure, this excommunication, if there was one, these censures, if there are any, are absolutely invalid, contrary to that which Saint Pius V established in perpetuity in his Bull: that never in any age could one inflict a censure on a priest who says this Holy Mass.

Why? Because this Mass is canonized. He canonized it definitively. Now a Pope cannot remove a canonization. The Pope can make a new rite, but he cannot remove a canonization. He cannot forbid a Mass that is canonized. Thus, if he has canonized a Saint, another Pope cannot come and say that this Saint is no longer canonized. That is not possible. Now this Holy Mass was canonized by Pope Saint Pius V. And that is why we can say it in all tranquility, in all security, and even be certain that, in saying this Mass, we are professing our faith, we are upholding our faith, we are upholding the faith of the Catholic people. This is, indeed, the best manner of upholding it.

And that is why we are going to proceed in a few moments with these ordinations. Certainly we should desire to have a blessing as was given in the past by the Holy See - a benediction came from Rome for the newly-ordained. But we believe that God is here present, that He sees all things, and that He also blesses this ceremony which we are performing; and that one day He will certainly draw from it the fruits which He desires, and will aid us in any case, to maintain our Faith and to serve the Church.

We ask this especially of the Most Blessed Virgin Mary and of Saints Peter and Paul today. Let us ask the Most Blessed Virgin, who is the Mother of the Priesthood, to give these young men the true grace of the priesthood; to give them the Holy Ghost in Whose giving she was intermediary the day of Pentecost.

Let us ask Saint Peter and Saint Paul to maintain in us this faith in Peter. Ah, yes, we believe in Peter, we believe in the Successor of Peter! But as Pope Pius IX says well in his dogmatic constitution, the Pope has received the Holy Ghost, not to make new truths, but to maintain us in the Faith of all time. This is the definition of the Pope made at the time of the First Vatican Council by Pope Pius IX. And that is why we are persuaded that, in maintaining these traditions, we are manifesting our love, our docility, our obedience to the Successor of Peter.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

From the June 2017 'Catholic Candle' - catholiccandle.neocities.org

The N-SSPX's Pending Deal with Rome is a Disaster for Souls

Don't expect to win when negotiating with Rome. They only negotiate when they sense weakness. If you ever wondered how the N-SSPX would fare in negotiations with Masonic Rome, wonder no more. It's hard to see how it could be worse.

I'm able to make that charge after reviewing the statement from the Office of the Congregation for the Doctrine of the Faith, 27 March 2017, listed below, and Bishop Fellay's April 2017 interview.

First, the statement from the CDF:

*"As you are aware, for some time various meetings and other initiatives have been ongoing in order to **bring the Society of St. Pius X into full communion**. Recently, the Holy Father decided, e.g., to grant all priests of said Society the faculty to validly administer the Sacrament of Penance to the faithful (Letter *Misericordia et misera*, n. 12), such as to ensure the validity and liceity of the Sacrament and **allay any concerns on the part of the faithful**.*

*Following the same pastoral outlook which seeks to reassure the conscience of the faithful, despite the objective persistence of the **canonical irregularity in which for the time being the Society of St. Pius X finds itself**, the Holy Father, following the proposal by the Congregation for the Doctrine of the Faith and the Pontifical Commission *Ecclesia Dei*, has decided to authorize **Local Ordinaries the possibility to grant faculties for the celebration of marriages of faithful** who follow the pastoral activity of the Society, according to the following provisions.*

*Insofar as possible, the Local Ordinary is to **grant the delegation to assist at the marriage to a priest of the Diocese** (or in any event, to a fully regular priest), **such that the priest may receive the consent of the parties during the marriage rite**, followed, in keeping with the liturgy of the *Vetus ordo*, by the celebration of Mass, which **may** be celebrated by a priest of the Society." [Emphasis added]*

We must understand the following Points, to see Rome's effort to control and establish a false need for this intervention:

- Traditional Catholic groups do not need Pope Francis's indult, to administer any sacrament. They have had the necessary faculties since the 1960-70s through an emergency, supplied jurisdiction.
- The followers of the SSPX and Archbishop Lefebvre never doubted that the Society always had valid and licit sacraments, in the eyes of God.
- There is no "objective persistence of the canonical irregularity in which for the time being the Society of St. Pius X finds itself," as stated in the Vatican press release. Rome is

trying to establish a need for its intervention in order to manipulate the Society. There is no true need to “reassure the conscience of the faithful.”

- Try to understand what is really taking place when “the local Ordinary is to grant the delegation to assist at the marriage (of traditional Catholics) to a priest of the Diocese.” Once this is established, what more will they demand to take part in? The sermon? Distributing Communion?
 - ◇ Keep in mind this is a Novus Ordo “priest” of a false conciliar faith condemned by Archbishop Lefebvre.
 - ◇ The N-SSPX parish is praying with an anti-Catholic conciliar faith.
 - ◇ The N-SSPX parish is lending credence to the false conciliar faith.
 - ◇ The N-SSPX and its local chapel are causing great scandal.
 - ◇ The N-SSPX is confirming that such a service is the “new normal” and that the conciliar faith is good and acceptable.
 - ◇ A great loss of faith is inevitable.
 - ◇ It’s hard to believe any traditional Catholic parents would agree to have a daughter or son begin wedded life by being married by a “priest” from an anti-Catholic conciliar religion.
 - ◇ It looks obvious that Rome need not grant any temporary concessions to the N-SSPX, as the liberal Society will accept any agreement to ensure a deal will be made.
 - ◇ By the enemy breaking “the SSPX fortress,” the battle begun by Archbishop Lefebvre for Tradition is over, other than in scattered pockets of resistance outside the SSPX.

God, please help us!

To lessen the pushback from priests and laymen on the above marriage indult - which is a big step towards giving Rome control over the Society - Bishop Fellay, in effect, interviewed himself. In April, the Society’s U.S. Communications Director asked him soft questions the bishop no-doubt supplied. (Do you think Bishop Fellay would let the Catholic Candle interview him? No, I don’t think so either.)

The interview supposedly justified the negotiations for recognition, and the need for conciliar interference with N-SSPX weddings. In the interview, Bishop Fellay pretends that he is still negotiating, such as if this or that bishop gives us a problem we will use “Plan B”. In this way Bishop Fellay tries to convince his followers that the N-SSPX is not backed into a corner and that the deal with Rome includes satisfactory workarounds. That is wishful thinking, because Rome is in control. Rome can sense weakness in the Society because the N-SSPX’s goal is obvious: obtaining Rome’s acceptance at any price.

Rome turned down a deal with the N-SSPX in 2012 because too many priests and laymen would have left the Society. Rome didn’t want to contend with a strong new resistance. That situation has now changed.

In the interview, Bishop Fellay states that Rome believes marriages by the SSPX are invalid, and if the couple wanted to end their marriage, they would have an “easy door,” meaning they’d have an easy way out. He used this baseless fear to justify the need for the marriage indulgent. (If a couple would have such a mindset, they could easily get an annulment on the usual flimsy conciliar grounds, which is even quicker and more inexpensive now that Pope Francis has made it so.)

Bishop Fellay stated he has been negotiating with Rome for ten years to become recognized. Rome is dictating the terms and the best the bishop can do is try to put the best face on it. Rome’s score for controlling former traditional communities after making a “deal” is: **Rome 6** and **Tradition 0**. Bishop Fellay knows this, so he can only “interview” himself and try his best with ambiguous language to satisfy his supporters. Over ten years, his followers have been accepting more-and-more liberalism, so it is clear they will accept almost anything. Big mistake!

Bishop Fellay says that after a Novus Ordo “priest” marries the couple, the N-SSPX priest will say the Mass. He is implying how generous Rome is. What a weak, meaningless point to make after allowing an enemy’s representative (the Novus Ordo “priest”) into (what should be) their holy sanctuary “fortress.” That battle is lost, only his followers don’t know it yet. But Bishop Fellay knows it because he has agreed to it during the negotiations.

There are other examples of destructive compromises in the interview, in terms of souls and in terms of the future of the SSPX. Because the N-SSPX has given up Catholic Tradition in order to be recognized, they are racing toward disaster.

Why are hardly any N-SSPX priests and laymen concerned about what is happening, when so many souls are at stake? As our Lord asked: “When the Son of man cometh, shall he find, think you, faith on earth?” [Cf. St. Luke 18:8]

We must pray hard for the blind leaders of the liberal N-SSPX, who used to lead for tradition, but now follow Rome for liberalism.



Resist All Modernism!
(Wherever it comes from!)

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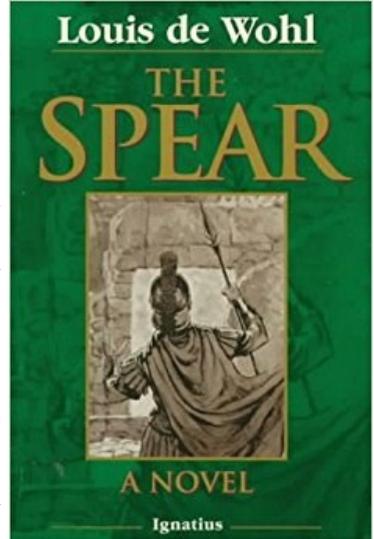
THANK YOU FOR YOUR SUPPORT!

We are grateful to one of our readers for sending in the following book review. Articles from readers are always gratefully received, though we cannot always guarantee publication.

The Spear

Louis de Wohl

I am definitely not the best person to write a book review. I consider books in the same way that I think of salads: dry, boring but probably good for your health. It is a painful, often drawn out struggle for me to reach a decision to start reading a book. Conversely, the preparation is a mostly smooth and decisive act: a book is selected from the bookshelf; it is marched confidently to my bedside table where it is placed lovingly on the top of a pile of its contemporaries. It is the next step, the one which involves reading the book where the trouble tends to begin. If the first chapter doesn't ignite my imagination or captivate my curiosity then the book will return to the pile where it will remain, in my eyes, a failure. However, it is rarely the book, but often my defects which render these relationships redundant. I am too affected by the fast paced nonsense of modern life to appreciate real quality. Much to my surprise then, when I not only picked up Louis de Wohl's *The Spear* from my bedside table, but I simply could not put it down. Since then I have read four other de Wohl works and each time I have had the same reaction. The man knows how to write and so, through this review of *The Spear*, I hope to encourage others to him, for his work is perfect in that it exists to increase our love and devotion for Our Lord.



The novel centres on Cassius Longinus (St. Longinus), the man who opened Our Lord's side and in so doing, brought about the final of the Five Holy Wounds. This history-making, saint-making, devotion-making incredible act is so marvellously profound that any novel based on it would be hard-pressed to be anything other than a reflective piece, encouraging philosophical musings and deep contemplations. Whilst *The Spear* achieves this, it is able to nourish these meditative benefits through quick wit, hilarity and rapid action presented by characters, both fictional and real of notable depth and complexity. These complement the book to such a degree that it can be enjoyed by anybody: it lends itself superbly to readers looking for fuel for meditation whilst similarly providing humour and grit for readers who, like me, typically shy from meaningful meditative manuals.

Within the first page, two characters debate the size and wealth of another: "They say he's almost as rich as he is fat. If that's true he must be horribly rich." By the end of the following chapter there have been a series of moving exchanges between father and son as the latter desperately seeks to save his father's life. The pace continues as Cassius Longinus

experiences difficulties quite unimaginable (I don't wish to provide a spoiler alert, desperate though I am to convey just how much happens and how exciting it all is) which ultimately form him in providing the bedrock for his conversion.

Entwined within these action packed themes are events from Our Lord's life. They are well described and add much to our imagination of the occasions. The raising of Lazarus from the dead describes well man's weakness in the Faith as two men watch on and then one, in fear of believing, claims: "Maybe – maybe it didn't happen at all. Maybe I just imagined –" "Yes, said Joram disgustedly. "You just imagined it. And so did I, and so did twenty-odd people. Want to go back and have a look?" "God forbid –" "Then don't talk rubbish..." And Mary Magdalen speaking to a Pharisee by the name of Joel after the Resurrection describes well man's reluctance to think logically: 'After a pause he said, "You will forgive me, I hope – but I very much fear that many people will think that there is a natural explanation...you had been through much suffering. You were overwrought...you saw the gardener and thought it was *He*." "But I didn't," said Mariam cheerfully. "I saw my Lord and though he was the gardener." "But – but if this really happened –" "Exactly." She nodded. "But you must have the courage to think that sentence through to its end." He sighed. "Whatever He was – He was a good man...I only met Him once...And He said to me, 'Thou art not far from the kingdom of God.'" Joel's eyes were moist. "Oh, no!" Miriam rose, her eyes flashing. "But that is impossible," she cried. "My Lord said He was the Son of God...If it is not true, the man who said it was a blasphemer, and no one could call Him good. But if it is true – then He is more than a man, and again it is not possible to call Him a good Man and leave it at that." "I can see the logic of your thinking, but –" "But it shocks you... It is a question you must face. It is a question everyone will have to face sooner or later. *Who is He?*"

The book provides us with a description of the piercing of Our Lord's side and it is quite lovely. Similarly, a description is given of the stone of Our Lord's tomb being moved which again adds much to the imagination and aids greatly with meditation. I don't want to provide extracts from these passages because they should be read in full. I encourage this wholeheartedly because in simply revisiting this excellent book for the purpose of this review, like Joel, my eyes have been moistened and the poor love I have for Our Lord has been stirred. I must preface this advice with a warning: once you read *The Spear*, there is a risk of experiencing an urgent craving for more De Wohl which could lead to you spending your hard earned income on book after book after book. It's a risk worth taking and an addiction happily suffered!

HOLY SOULS MASSES :

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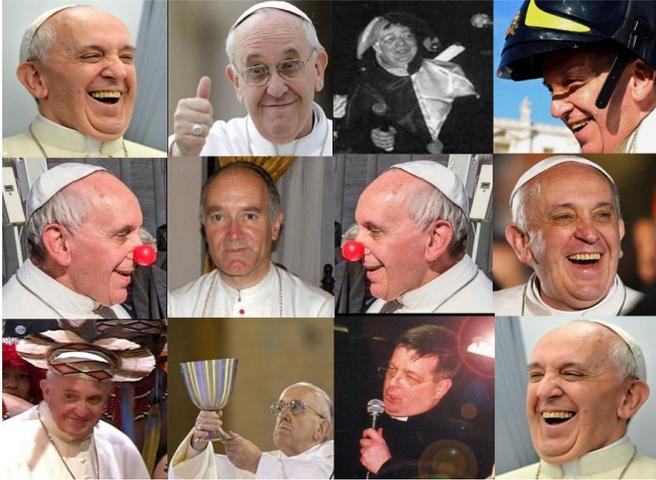
Some minor adjustments to the English were necessary, but as far as possible we have tried to keep the original 'flavor'. God bless Fr. Ruiz...

NECESSARY PRECISIONS TO THOSE WHO RESIST THE CONCILIAR FURY AND ITS ERRORS

By

Rev. Fr. HUGO RUIZ VALLEJO

February 4th 2017



Catholic Priests - who do their best in order to preserve the authentic inheritance of the Roman Apostolic Catholic Church, that is, the bi-millennial Catholic Tradition - try to remain faithful to the teachings and directives that Mons. Lefebvre gave us with this precise objective. That is why every day we need to make new alerts and precisions, where required.

We are living times of demonic disorientation, of deep crisis in the Catholic Church, as well as in her members. It is not enough just knowing about this. We should not forget that evil is also seductive and is capable of adopting new appearances to better achieve its goals. That is the reason why true Catholics need to be cautious.

(“Watch and pray so that you do not fall into temptation”. St. Mc., XIV, 38). Through the increasing disorientation, due to the crisis of authority in the Church, (“I will hurt the shepherd and the sheep shall be scattered”. St. Mc. XIV, 27) It happens that even in those who have the sincere intention to save the Holy Tradition in the Catholic Church, there are gaps towards the attitude to be taken on certain matters and particularly in regard to certain situations.

The modern world of liberal nature has no qualms about mixing; furthermore, it loves mixtures. On the contrary, our Holy Religion asks us to flee away from evil, as well as the occasions of sin, which may be more than varied.

As far as I am concerned, as I said before, I try to conform myself to the directives that our Catholic and Sainly Bishop Mgr. Marcel Lefebvre gave us, also the directives of the Priestly Fraternity of Saint Pius X (F.S.S.P.X.), which he founded, as well as his Teachings and authentic Catholic attitude of the F.S.S.P.X. until the new-fraternity gradually started to separate himself from the spirit of its founder.

Amongst some so-called “resistance”, they begin to give advice to the parishioners, which no longer corresponds to those of our Bishop Mgr. Lefebvre, our faithful Bishop. This is the main reason, why I want to point out various matters, which are of main importance, although nowadays, they seem to be less clear to some. At the end, I have added a commentary in relation to the recent announcement given by Mgr. Fellay about the imminence of an official agreement of the (new)-FSSPX with the conciliar Rome:

1st Point: About the morality of the new mass and attendance at it.

As we know, Pope Paul VI ordered the elaboration of the new mass (novus ordo) with such an ecumenical criteria, thus worst of all, to six protestant pastors⁽¹⁾, who participated in creating it.

For this and other reasons, Paul VI artificially produced a new mass, copied from the protestant mass. However, it was ambiguous enough so as to be neither formally heretical, nor formally Catholic. An ambiguous rite was created, but one which was no less unavoidably poisoned by a protestant spirit.

The conclusion is that the new mass, due to its ambiguity, is not formally heretical; nevertheless because of his errors, it is indeed favourable to heresy. This is the reason why it can not be called either a Catholic Rite, nor good in itself, because those are intrinsic characteristics.

From all this we can deduce that:

- ▶ Assistance at the new mass is not permissible. It is not licit. (Those who are aware of what the new mass is, morally we can no longer attend it).
- ▶ No one can ever be advised directly to go to the new mass. Although for serious reasons of prudence, one can simply leave someone in his ignorance or good will.
- ▶ Holy Communion is the most perfect Way to participate in the Holy Mass. This is the reason why one must not receive communion from consecrated hosts in the new mass.

This is in short the thought and the attitude that Mons. Lefebvre taught us to have towards the new mass.

1. The new mass was written as a protestant and not sacred at all.; it means a desacralized one. It was elaborated by one mason and 6 protestants. The mason was: card. Annibale Bugnini; as well as by 6 protestants, such as Rev. Ronald CD Jasper (anglican), Rev. Dr. H. Massey Pastor Jr. (methodist), A. Raymond George (methodist), Pastor Friedrich-Wilhelm Kunneth, (calvinist), Rev. Eugene L. Brand, (methodist) and Pastor Max Thurian, (ThaizéComunity).



2nd Point: On attendance at the masses of the “indult”.



Conciliar Rome has always tried to recuperate those Catholics who, defending their Faith, have set themselves apart (without intention of schism) from the ecclesiastical environments, which are infected by modernism and by the mistakes of Vatican II. Nevertheless, conciliar Rome in her eagerness to put them under their control has proposed to them new “solutions” and “pardons”, which would give an apparent opportunity to continue preserving their convictions, but within the official structure of the conciliar church. Those who have fallen into these nests have been cruelly disillusioned by the pressures and even because of the drastic measures, which are always focused on limiting Catholic Tradition and its practice more and more. It is indeed a terrible contradiction the fact of putting the Sacred Tradition under the guardianship and “protection” of those, who are exactly the same enemies of the Sacred Tradition...

Mgr. Lefebvre, in his time, has made us understand that the Traditional Mass is not the whole Tradition, but there also exists the Teaching of Faith and its practice. It is not enough to have the Traditional Holy Mass, when next to it, the preaching and the practice of the Faith are not consistent. Particularly, when next to the Holy Mass, the whole Faith is not taught anymore, whether directly nor indirectly. It is about forcing the parishioners to accept Vatican II. (For instance, by omitting the clear and firm denunciation of the mistakes of Vatican II in order to weaken and exterminate our defense and fight for the true Catholic Faith and Sacred Tradition). In such a case, the souls of those parishioners are already in greatest danger. Therefore, it is better to renounce those masses because of the danger of infection, which is more or less camouflaged around them. The Holy Priest of Ars in his youth, preferred to stay without the Holy Mass, rather than to assist to those masses said by priests who were sworn to the liberal government of his time.

The attitude, which was before requested of parishioners of the F.S.S.P.X. towards the “indult” masses was:

- ▶ Never to assist to those masses of “indult”. (It is better to pray the Holy Rosary at home, and when it is possible, to go to the Holy Mass celebrated by priests who are not committed to the conciliar church.)
- ▶ Do not attend any pastoral service of the mass of “indult” (whether conferences, nor pilgrims, etc.) It is indeed better to stay without Mass than be exposed to that danger of being gradually influenced by that committed mentality of the conciliar church.

3rd point: On attendance nowadays at the Masses of the new F.S.S.P.X.



The present day superiors of the new-F.S.S.P.X. in their eagerness to come closer to conciliar Rome, have already placed the new-F.S.S.P.X. in a similar situation or even the same one, which we previously reproached to the agreement-groups as the Fraternity Saint Peter, haven't they? And in this

Superior General- SSPX

Bishop Bernard Fellay

case, do not the old instructions that were given to us regarding the agreement-people already apply to the (new) F.S.S.P.X, as well?

The spirit that nowadays rules within the new-F.S.S.P.X. is that of coming closer and having an agreement with the conciliar Rome, which is undeniable. Mgr. Fellay already affirms it openly and publicly. Besides, it is not always necessary for an agreement to be written and official in order to be a true one; because tacit agreements may also exist based on “friendly chats” and significant “facts”.

Pope Francis had recently given the jurisdiction to confess to the priests of the new F.S.S.P.X., isn't this a real fact? In fact, in the Catholic Church one can not have jurisdiction, if one is not first incardinated (even if it were directly by the Pope). It is true, as Mgr. Fellay shamelessly said in an agreed interview on the 29th of January 2017, “...only the seal is missing”.

All the pressures and persecutions which have been being made for a long time, not only on the priests but also the parishioners, in order to fold them into this surrendered policy. Are they not arguments to confirm that the new-F.S.S.P.X. is in a frankly agreement attitude? And each time the increasingly notorious false shyness in not being willing to denounce openly the mistakes of Vatican II and specifically the noisy scandals from Pope Francis, are they not a worrying sign?

It is obvious that all this dangerous environment, which we denounced in the “Ecclesia Dei” societies. (Before, our same superiors we were constantly putting us on guard against this danger.) Nowadays this dangerous environment is already present inside the new-F.S.S.P.X.

It is a fact for all these reasons that the present day environments of the new-F.S.S.P.X. have become dangerous. This constant insistence on blind obedience, even when there are more than legitimate reasons to be worried about. So, Faith has passed to a second level in respect to blind obedience; when it should be the opposite.

According to my personal experience, all the priests as well as the parishioners who have not wanted to disconnect themselves from the new-F.S.S.P.X., as a result, they have been folding hands one after another. Not only have they abandoned the fight against modernism, but due to those intolerable moral pressures they are suffering from, they have been changing and watering-down their thoughts.

► For all these reasons, I advise the Priests as well as the parishioners, DEFINITELY, to walk away from all the environments of the new-F.S.S.P.X. This is in accordance with the spirit of prudential attitude that Mgr. Marcel Lefebvre had previously advised us in relation to the “Ecclesia Dei” societies, which nowadays all already applies perfectly to the new-F.S.S.P.X.

4th point: On attendance to the “Vacancy of Peter’s Seat” Masses (‘Sedevacantist’ Masses).

As for those who affirm today the “vacancy of the Apostolic Seat,” I do not doubt that many of them have a sincere attachment and great veneration for the person of Mgr. Lefebvre. However, they are not always willing to accept all the recommendations and directives that he gave us.



In fact, Mgr. Lefebvre himself spoke very clearly about the possibility of this question. Nevertheless, what he always and emphatically refused to do, was definitively to define this issue.

You can not make a doctrine, out of a historical fact, a strictly doctrinal point. The Truths of the Faith are necessary for our Salvation, whereas a historical fact may be controversial. The danger is that if one day God wants to raise a true Catholic Pope, then one no longer wants to recognize the legitimacy of the Apostolic Succession.

Mons. Lefebvre wrote an article in the traditional magazine “Roma” (number 67, from the year 1981):

“Our Fraternity absolutely rejects sharing these reasonings. We want to remain attached to Rome, to Saint Peter’s Successor; even though we reject his liberalism because of the Fidelity to their Predecessors.

We are not afraid today to say it respectfully but firmly, as Saint Paul did in front of Saint Peter.

That is why, far from rejecting the prayers for the Pope, the more we increase our prayers and we plead the Holy Spirit to illuminate him and strengthen him in the support and defense of the Faith.

In consequence, it cannot be tolerated that the members, priests, brothers, sisters, oblates of the Priestly Fraternity of Saint Pius X (F.S.S.P.X.) reject praying for the Pope and assert that all the masses of the Novus Ordo are invalid”.

On another occasion, commenting on this article, he added: “I wanted to write this article so that everybody knows, including the parishioners, what is the position of the Fraternity. So the parishioners know that if one of our priests preaches that there is no Pope, he does not preach in accordance to what the Fraternity thinks”.

Mons. Lefebvre said in the “Fideliter” magazine (number 79, January-February 1991):

“I have always put on guard the parishioners about the vacancy of the Seat of Peter, for instance. Then they say, if the Mass is good, then we can go to Mass.

Of course there is the Mass. This is a good thing; although one has to consider that there is also the preaching, there is also the environment, the conversations, before and after, the contacts. All of which makes one gently and gradually changes ones thought. All this is then a real danger and that is why in a general way, I estimate that all this forms one whole. One does not only go to Mass, in fact, one attends the whole environment”.

A well known blog of the [Fake] Resistance (“Non Possumus”), on the 12th of January 2017, published an article which says: *“It is licit to the parishioners to go to all traditional Masses (also celebrated “non una cum”) because it is the Minister who answers to God about his decisions, meanwhile the parishioners must only answer if they have observed the Third Commandment: “Sanctify the Feasts”.*” (The expression “Non una cum” means that in that Mass the legitimacy of the actual Pope is not recognized.) According to this principle it would then be justified to attend not only the Sedevacantist Masses, but also those of the Indult and with no doubt those of the new-F.S.S.P.X. !

5th point: The “suicide operation” or the “agreements” of the new F.S.S.P.X.

Plenty of times Mgr. Fellay vehemently declared even not long ago, that he did not want to make any agreements. And now this past 29th January 2017 in a TV interview, Mgr. Fellay commented in such an “unworried” way, that: “only the seal is missing” in order to have consummated the agreement with Rome. Mgr. Fellay then recognizes the existence of all this work of preparation and flirtation with Rome (for which he is responsible), which was in fact a practical agreement already, to which only this one “small” formality was missing: “the seal.”



Mgr. Fellay, with such an ambiguous language full of unverified and unverifiable suggestions has been weaving his web around the unsuspecting. Has been preparing for years the spirits of the priests and parishioners towards this agreement. Mgr. Fellay has always suggested in his “conferences” and preaches about “beautiful horizons” and the “serious probability” that Rome is “already” converting. In fact, Mgr. Fellay is dragging the flock that had been entrusted to him by Mgr. Marcel Lefebvre. (Priests, parishioners, seminaries, priories, schools, etc.) into the conciliar pot! Yes, all of Monsignor Lefebvre's great work of rescue of Tradition is now falling down into the conciliar (Vatican II) pot!

All of Pope Francis’ indecent statements and gestures are not a statement of his intention, are they? Mgr. Fellay putting himself under his jurisdiction, does not imply obeying him, does it? “Francis,” as he nowadays likes to be called, does he not try to govern the church according to the intention which he himself has previously expressed, does he? And if that is his intention, those who now direct the F.S.S.P.X are not falling down into a colossal trap, that they themselves have sought, are they? The far-fetched, falsely educated and above all ambiguous language of Mons. Fellay matters little, in fact he is trying to justify not only a great imposture, but also an error of historical dimensions.



His Excellence Archbishop Marcel Lefebvre stated in his sermon of Episcopal Consecrations in 1988, that if he had continued the agreements with Rome it would have been a “suicide operation.” Even worse, the facts ended up convincing the faithful Archbishop Lefebvre that these agreements were a great chimera, due to the lack of honesty of the conciliarists (from Vatican II). It is for this reason that Archbishop Lefebvre himself, after the failed approach with Rome, made clear the new profile of what would be in the future the position of the Fraternity (F.S.S.P.X.) in regard to Rome occupied by modernists:

“If I went to discuss to Rome, it was because I wanted to prove, if we could make an agreement with the ecclesiastical authorities, while at the same time, looking forward to sheltering ourselves from its liberalism and protecting Holy Tradition.

But the strength of the facts has forced me to confirm that no agreement could be made at all, which could give us both, all the guarantee, and at the same time the conviction that Rome would sincerely attend to the preservation of the Holy Tradition.” Monsignor Lefebvre “Fideliter” magazine No. 68, 1988.

“Our true parishioners, those who have truly understood the problem and who have helped us to continue the straight and steady line of Holy Tradition and the Faith, feared beforehand the meetings for possible agreement that I had in Rome. They told me it was indeed dangerous and that I wasted my time on it. Of course, I had waited until the last moment to see if Rome could show a little honesty. I can not be blamed for not having done everything I could. But now, however, to those who come to tell me: ‘You come to an understanding with Rome,’ I think I can tell them with certainty that I went farther than what I should have gone.” ‘Fideliter’ magazine No. 79, 1991.

And referring to the Romans, Mgr. Lefebvre told them on another occasion:

“If you do not accept the Doctrine of your Predecessors, it is useless to talk. As long as you do not accept to reform the Council taking into account the Doctrine of the Popes, who have preceded you, there is no possible dialogue, it is useless.” (‘Fideliter’ No. 66 Nov. 1988).

And on the same occasion, talking about the “traditionalists” who had already made agreements with Rome, Mgr. Lefebvre said:

“When they affirm that they have not given up anything, it is false. They have given up the possibility of contradicting Rome. They cannot say anything now. They must remain silent because of the favors they have received, and it is now impossible for them to denounce the errors of the conciliar church. Very slowly they accept, even if it were only the profession of faith that Cardinal Ratzinger has imposed on them ... From the point of view of ideas. They turn very gently and end up admitting the false ideas of the Council Vatican II. This is because Rome has granted them some favors for Tradition. This is a very dangerous situation.”

In his Book “Spiritual Journey,” which he considered as being his spiritual Testament addressed to his own priests, Mgr. Lefebvre says:

“It is then a strict duty for every Priest who wishes to remain a Catholic one, to separate himself from this conciliar church, as long as it has not returned to the Holy Tradition of the Magisterium of the Church and of the Catholic Faith.”

There is a supine “forgotten” in the new F.S.S.P.X. of the last teachings of Monsignor Lefebvre on the issue of the agreements ...

The “apostolate of penetration,” which means the tactic of trying to convert the wrong environments “from the inside,” is an activist mistake that has always led to many disasters (It is a bad tactic to enter the communist party to convert the communist party, as well as to enter the cave of Alibabá and the 40 thieves to convert Alibabá and the 40 thieves, etc.).

What the conciliar catholics really need is, above all, the example that Holy Tradition gives them. All mixtures violate the nature of things.

The process of silencing (any criticism of Rome, the Council and its errors, the attitudes and scandalous words of Pope Francis, etc.) began long ago inside the F.S.S.P.X. Since it began to please conciliar Rome, it was an inevitable consequence. Can the destroyers of the Catholic Church be pleased in any other better way?

In questions of Faith for those who have a public function as pastors, a public profession is necessary. It is not enough to over-understand (in fact, not all understand them ...) in a public society such as the Catholic Church, what is not publicly said, generally it does not have practical validity. After silence follows pusillanimity, fear, commitment. But commitment in things of Faith is a sin.



Conclusion:

This year, 2017, we celebrate the 100th anniversary of the Apparitions of Our Lady in Fatima. The crisis of the Faith, which was spoken of in the Third Secret given by Our Lady, has not been taken into account by the men of Church.

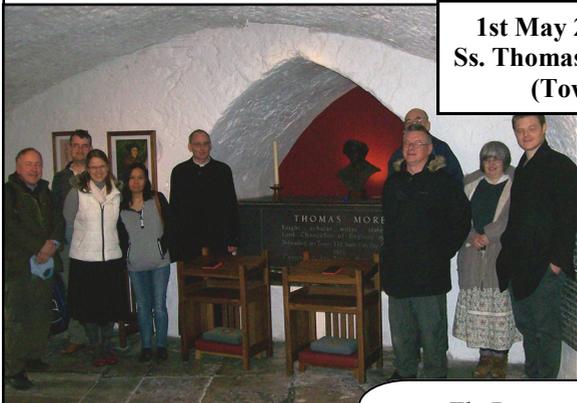
Furthermore, considering this corruption of Faith each time deeper, we can only entrust ourselves to and implore the faithful protection of the Immaculate Heart of the Blessed Virgin Mary, to preserve us and to remain always faithful in the Faith of the True Holy Church of Christ our Lord and God.

A.M.D.G.

APRIL 2017
Fr. Fuchs
VISITS
SUFFOLK,
LONDON
&
GRANTHAM



**1st May 2017: Pilgrimage to
 Ss. Thomas More & John Fisher
 (Tower of London)**





All-Night Adoration:
PRAYER for PRIESTS

MAY 2017
Fr. Ribas
VISITS
LONDON
&
LIVERPOOL



Is *The Recusant* Guilty of “Internecine Warfare”..?

You decide. The following letter to the Editor of the Recusant was set privately at the end of the last year. It reappeared under the title “Perspective and Common Sense” in a newsletter calling itself ‘Ipsi Conteremus’ (or something similar) in April 2017. It is worth noting that: 1. It was reproduced without warning; 2. There was no invitation to print our reply (which is what the Recusant always does); 3. The part about Fr. Stephen Abraham was cut out but no indication was given that this part was missing. True, there is some personal information contained in this part, but a little light editing saves everyone’s blushes... My reply follows immediately. As a gesture of good will, I am allowing Mr. Whiting to have the last word, confident that the reader will be able to make his own mind up on the truth of the matter.

31st Dec. 2016

Dear [Editor],

I have been brooding for some time over your ferocious and unending attacks on Bishop Williamson and it has interfered with my enjoyment of the Christmas festivities. I wish you would desist, not just for selfish personal reasons, but because this kind of internecine warfare hinders the great cause we all share – the rescue of the Church from the Modernists. In issue after issue of *The Recusant*, you examine in great detail the locutions of the bishop with the sole objective of finding fault. You clearly find his lecturing style very tiresome – I admit his eloquence can become a bit hackneyed – but using a fine tooth-comb the way you do is not good for you: it affects your judgment. For instance in your attempted demolition of the Bishop’s talk about the Sokolka Eucharistic miracle (*Recusant*, p34ff) you represent the Bishop’s rhetorical surprise at the fact that some Novus Ordo priests still believe in the Real Presence as a “straw man” argument. On the contrary, their continuing belief is highly relevant to the case being made and is properly emphasized here. A little further on, you mock the Bishop for saying that we traditional Catholics sometimes act as if the Novus Ordo people don’t have souls. Here, surely the Bishop is doing what all Christian preachers have always done, which is to prick the bubble of complacency, that can form when the faithful come together in a holy huddle that seems to exclude outsiders from consideration.

You maintain that the evidence the Bishop presents for Novus Ordo Eucharistic miracles is not evidence because it is the official story. You simply assume that the official story is false but you cannot prove it. In the absence of a more searching investigation, the official story counts as the evidence. Similarly, in the London Olympics, the official evidence showed that the Russian athletes were drug-free: it took further investigation to show that their drug tests were rigged. Neither Bishop Williamson nor, if it comes to that, Fr. Pfeiffer are in a position to get behind the official story on eucharistic miracles nor, supposing that they could, do I think it at all probable that these miracles are rigged. Although you do not say so, it would seem that you and the Fr Pfeiffer school assume on *a priori* grounds that there can be no genuine miracles in the Novus Ordo mass. It is malicious of you to claim that the Bishop has no real concern for the great bulk of Catholics trapped in the Conciliar Church. They are oblivious to the exhortations of the SSPX or the Resistance. Perhaps you look for a different kind of miracle by which Fr Pfeiffer or some other true Resistance preacher will be elevated to a position from which all the world will hear him? As things are, these Novus Ordo miracles seem plausible enough. Where some grains of faith in the Real Presence exist, God is willing to nourish them. These

miracles are not welcome to the Modernist bishops or this Modernist Pope, so they are hardly likely to fake them. If however they are true miracles, the ecclesiastical dignitaries have to manage them as best they can.

The NOM is a maimed and distorted rite but it is still in most cases valid. To millions of Catholics it is still THE MASS. It was imposed by Paul VI in 1970 and took root in the parishes. Although those who devised it were enemies of the Faith, it retained just enough elements of the true mass to pass muster with the majority of priests and laity (and presumably with Pope Paul VI himself). My personal experience of the SSPX goes back to the 1980's when I converted from Anglicanism. Although I had received instruction from Fr. Edward Black, I was for a time betwixt-and-between the SSPX and the Conciliar Church. I once actually confessed as a fault to the late Fr. Leslie, SSPX that I had failed in my Sunday obligation by missing some Novus Ordo masses on Sundays when the SSPX couldn't get to Herne Bay. Father reassured me that there could be no serious sin in missing a seriously defective rite. He refrained however from saying that it was sinful to assist at such masses. Obviously our SSPX priests disapproved of our attending NOMs as did Fr Bernard Sim of the Redemptorists, but they must have felt that they lacked the authority to ban it outright. It is clear enough that those of us who have our eyes opened to the nature of the new rite and the purpose for which it was devised ought never to assist at it.

Nevertheless, as Bishop Williamson says we should "differentiate and distinguish". The NOM is not a Satanic black mass; it is not a mass of the schismatic Orthodox Church; it is not a Church of England Communion Service, which some Anglo-Catholics believe can give them the true Body and Blood of Our Lord. For the great bulk of our fellow-Catholics it is the only mass they know and how can we be so certain that it does not confer the covenanted graces? Following in the footsteps of Archbishop Lefebvre, the Bishop has pointed out many times that the new rite is defective: it does tend to undermine belief in the Real Presence as was the purpose of those who devised it. But this deadly purpose is not universally effective: some of us know friends and relatives in the Conciliar Church who have resisted the tendency for many years and retained their belief in the Real Presence. As so often, you overstate your case. The Bishop nowhere maintains that "the effect which the NOM has on the faithful is entirely subjective". This 'novel theory' is something you foist upon him. None of us would deny that the pressure is still there: even the most resistant are in danger of losing their faith in the end. But the Bishop tries to maintain a balance – a balance which you and the Pfeifferite school seem incapable of comprehending. Thus in EC 438 he asserts that the NOM is dangerous for the faith but that for Traditionalists there is the "*opposite danger of an isolation leading to a sectarian and even Pharisaical spirit, disconnected from reality*". In Recusant 31 you dismiss this as something Fr Pfluger could have written, although the Bishop's position is miles away from Fr Pfluger's. To my mind, you and Fr Pfeiffer exemplify this "*opposite danger*". You should ponder the final sentence of EC438: "*Tradition still needs isolation, but with a generous and not an isolationist spirit.*"

What about the notorious conference in New York State on 28th June 2015, when Bishop Williamson gave a lady permission to attend the NOM? Wasn't it an imprudent thing to do? Yes it was! and he admits it himself at the time. But in view of the Bishop's consistent stance against the Conciliar Church and the NOM over many years, I fail to see why there has been such a continuing hullabaloo about it. In EC 445 he warns against "ecclesiavacantism" or the notion that the Conciliar Church has nothing Catholic left in it whatsoever. (Here we are talking about essentially Catholic things not trimmings such as incense or vestments.) Those who

take this view and who at the same time condemn sedevacantism in the strongest terms seem to me to be treading along a knife edge. Bishop Williamson is more realistic: he often quotes the text from Zacharias: *When the shepherd is struck, the sheep are scattered*. That is to say when the Pope has his head stuffed with modernist mush, the rest of the Church, whether clerical or lay, are bound to fall out with one another. So, on the one hand we should tolerate sedevacantism held as a private belief and on the other hand we should be generous to Novus Ordo Catholics. Which is not to say that we should give up on our condemnation of the NOM for its defectiveness and long-term destructive tendency, but that we should concede that to those of our fellow Catholics for whom it is still THE MASS it may, here and now, give graces.

If we remain too focused on our fratricidal quarrels, we can become armour-plated in self-righteousness and may never have leisure to raise our eyes to see what is happening in the wider world. Bishop Williamson is very concerned with what is happening in the wider world, specifically with the BIG LIES such as the Holocaust, Nine Eleven, etc which the Globalists use to control and manipulate the narrative of contemporary history for their own ends. He may perceive that his near-obsession with such matters unfits him for leadership of a formal Resistance organization since many other Traditionalists don't go all the way with him in these views. He may also be disinclined to take up the role, since those who clamour the loudest already have their path mapped out and don't require a real leader but rather a puppet at their head. The nastiest part of your campaign against Bishop Williamson is the insinuation that he is secretly behind various moves by rival clerics in the USA to discommode Fr Pfeiffer (as you see it). You have no real evidence for this! Bishop Williamson has his faults and weaknesses, but such sneaky behaviour is not part of his nature. It may be provoking that he refuses to respond directly to your severe criticisms of him in The Recusant but Fr Pfeiffer equally turns his back on the severe criticisms made of him in the TradCat Forum and elsewhere. It is particularly noteworthy that he has not responded publicly to the open letter sent a year ago from his natural ally Fr Chazal.

As to Maria Valtorta and The Poem of the Man-God, there is quite a lot about it on Google and it is clear that the placing of the poem on the Index in 1959 was by no means the end of the matter. Bishop Williamson has a high regard for it, although he has told us that Archbishop Lefebvre did not care for it. Neither does Bishop Thomas Aquinas or Fr Stephen Abraham but they don't convict Bishop Williamson of heresy for his advocacy of it!

I was shocked when I read your piece from November last year about Fr Abraham. I could guess that the "two faithful" who interviewed him were [X] and his brother-in-law [Y]. I arranged to meet [Y] and he confirmed that your account was accurate. I then met up with [Z]. He told me that the Bishop had got a priest with special competence in such matters to look into Fr Abraham's offences and he concluded that they were pretty low down on the scale of such things and did not merit a lifetime suspension from priestly functions. Remember that Fr Abraham was never convicted although he did spend a night in a French police cell. [X] and his wife and their young family together with [Y] and his mother used to more than half-fill the little chapel at Broadstairs and the place feels bare without them, which must be chastening to Fr. Abraham. However there are other families with young children who are aware of Fr. Abraham's history and they accept his ministrations at Earlsfield. On Our Lady's First Saturdays we have Confession, Rosary, Mass and Benediction (with the First Saturday meditation) at Broadstairs. This has been going on for a year or so and people from Earlsfield come down for it. So the chapel is full again!

One thing from The Recusant I do value is the beautiful Prayer for Priests. I have copied it out and pray it every day. Even if we cannot agree on anything else at least we can say the same prayers. I wish you all the best for the New Year, only hoping that 2017 will be less full of your diatribes against Bishop Williamson than 2015 and 2016 have been!

Yours sincerely

Dennis Whiting

17th April, 2017

Dear Dennis,

How good of you to write to me! And how remiss of me not to have replied until now! How could that have happened? On inspection of my inbox, I find that your email arrived on 31st December, while I was on my way to Australia. I was only there for 48 hours, and spent more time on the plane going there and back than I actually did on the ground, I fell ill during the brief time I was there, and had to go back to work when I got home! So I think it fair to say you caught me at the worst possible moment! Nevertheless, please accept my sincerest apologies. I think I did read your email while I was in transit, but it deserves a proper response and I did not want to fob you off with an unworthy two-line reply. Please let me now put that right.

Since your letter is rather long, and the danger is that my reply will be even longer, and since I don't wish to try your patience too hard, I will try to keep my reply as short and to the point as possible. Also, I have already said what I think about these various questions again and again - you know where to find it! - I'm sure I don't need to repeat everything here.

First of all, regarding the New Mass:

Thank you for explaining your point about the New Mass at such length and in such detail. You seem to be saying that we can't say that no grace comes through the New Mass because the New Mass is what many or even most Catholics, through no fault of their own, see as being "the Mass" therefore these poor trapped souls can receive grace from it. In other words, you wish to defend the idea of grace in the New Mass on the grounds of the poor Novus Ordo Catholics who know no better. Have I got that right? I appreciate your point and I hope I am not misconstruing or misrepresenting you. You say that it is not a Black Mass or an Orthodox Mass. Quite right. In many ways an Orthodox Mass has more going for it than a Novus Ordo Mass, since at least it is a) valid, or at least the validity is not half so dubious and b) it is a Catholic Rite. We can't go to it for the simple reason that it is outside the Church. But even if we ditch the notion of the conciliar church altogether, and for argument's sake agree that the New Mass is not outside the Church, there still remains the fact that the New Mass is not a Catholic Rite. It is a fake, man-made, made-up rite, a schismatic rite which has no legitimacy whatever, was never legally promulgated to begin with anyway, and worse still, falls under the explicit anathema of the Council of Trent against inventing new rites. That is why, as far as I am concerned, Archbishop Lefebvre, Fr. Carl Pulvermacher, the Angelus magazine, Fr. Hesse, Fr. Kramer and so many others are absolutely correct: the New Mass is not Catholic and doesn't give grace.

It will not, I think, come as any great surprise to you to hear that I disagree with you. It may come as more of a surprise to you to learn that Bishop Williamson does not fully agree with you. As far as he is concerned, grace in the New Mass need not be explained by, defined by or limited to those souls in the Novus Ordo who know no better. According to Bishop Williamson,

Traditional Catholics, including those in the Resistance, who know full well what the New Mass is, could, if they so wished, go along to the New Mass and would receive grace from it. Would you go that far yourself, I wonder? Do you think that you or I can go along to the New Mass and receive grace from it? I suspect not. I certainly hope not.

In case you think that this is hyperbole, or that I am overstating my case again, please see for yourself. He says this very thing, explicitly, in his conference in Emmett, Kansas, 18th September 2016. Not only is he explicit, you will notice that he does not qualify his statement in any way. And he paused and thought about it before answering carefully, so I don't think we can really claim that it was a slip of the tongue either. It really is what he believes and teaches.

“What about the notorious conference in New York State on 28th June 2015, when Bishop Williamson gave a lady permission to attend the NOM? Wasn't it an imprudent thing to do? Yes it was! And he admits it himself at the time.”

You are quite right, he did, and I accept that. The problem is that his acolytes and apologists do not. Mr. Sean Johnson, along side whom you are (perhaps unwittingly?) appearing, is a prime example. On the internet he pours thinly-veiled contempt on anyone who dares disagree with the Bishop's advice to the poor lady in Mahopac NY and demands that we accept the theological and pastoral “correctness” of Bishop Williamson's advice to her, which, says he, is virtually identical to Archbishop Lefebvre. Another, Mr. Hugh Akins, tells the world that “Archbishop Lefebvre fully vindicates the prudent, charitable approach of Bishop Williamson.” I (and others) who do not accept that Bishop Williamson was either prudent or charitable, are accused publicly and by name, in print and on the internet, of “sin and doctrinal corruption”, “a multiplicity of transgressions against the Faith”, “defection from Catholic Teaching,” and much more besides. These people constantly claim that they act with the full approval of Bishop Williamson. Make of that what you will.

“You should ponder the final sentence of EC438: ‘Tradition still needs isolation, but with a generous and not an isolationist spirit.’ ”

Thank you for your advice. In fact, I have pondered it. It is quite clear from the rest of that EC what he means by “generous.” He means it in the same way in which he says: “Catholics, be generous, recognise God's goal, to save outside Tradition many a soul.” I think he is mistakenly conflating latitude or license, or a readiness to stretch a point, with generosity. And I suppose the original meaning of the word “liberal” is “generous,” so maybe he has something there. The problem is, we have no right to be “generous” in that sense when it comes to the revealed truth given to us by God through Sacred Tradition; we have no right to stretch a point when it comes to doctrine. Sacred Scripture tell us to “guard jealously” what we have received, not be “generous” in giving way before other, false ideas. Either the Novus Ordo Mass is Catholic or it is not. Saying that, well, you know, perhaps sometimes it is a bit Catholic, more or less, for some people – that might feel like being “generous” but in reality it is not generous at all, it is lukewarm and pusillanimous. The same applies to the word “isolationist” – what is at stake is not physically isolating ourselves from our fellow men by living in an underground bunker or something equally daft. What is under discussion is the isolation of ideas, of teachings, of opposing doctrines, one from another. So while “isolationist” may sound like a scary word, it really need not be. St. Pius X had a thoroughly isolationist spirit when it came to the modernists, and thank God too! And look at what Archbishop Lefebvre had to say about the conciliar church, especially near the end of his life. It was John XXIII wanted to de-isolate the Church by connecting it up to the modern world, and who famously

threw open the windows of the Vatican. If only he had been a little more “isolationist,” he might have saved the Church from the tempests which blew in through those open windows. I’m not sure quite what Bishop Williamson thinks he means by telling us that we need to be isolated but without an isolationist spirit. That sounds to me rather like saying we need to be apostolic but without an apostolic spirit or we need to oppose modernism but without an anti-modernist spirit.

The Novus Ordo “Miracles”:

I’m afraid you are quite mistaken on the question of evidence. The original claim is not evidence. The whole point of evidence is that its purpose is to prove or disprove, to back up or undermine, the original claim. The two must remain distinct: the claim that a miracle has taken place cannot be your evidence that a miracle has taken place. The onus is on the person claiming a miracle to offer proof of it. These “miracles” are, as it were, guilty until proven innocent. When the Church investigates such things, She always starts from a position of scepticism, looking for holes in the story, and requiring some pretty serious, heavy-duty proof. What’s more, when a known fraudster who has been caught lying before, makes yet another fantastic claim, the world is quite right to require serious and independent evidence up front and to withhold its belief until after it is produced. The conciliar church, conciliar Popes and conciliar “college of bishops” are that fraudster. The same people who gave us the Divine Mercy, Medjugorje, “Saint John Paul II” with his miracle of curing someone of a disease which might have got better on its own anyway, and so many other highly dubious things besides, cannot expect any sane man to simply take their word for it. Furthermore, the word of someone who is benefitting financially from the very thing which they allege is less than worthless. My main point in all this was not simply to do down Bishop Williamson: the main reason I made something of it was because he made such a big thing of it to begin with, telling the questioner at length how, unlike anyone else, he looks at the evidence “E-V-I-D-E-N-C-E! Evidence!” and so on. Take a look at the video and see just how condescending he was to the poor woman. She didn’t deserve that, her question was a sincere one. And to make matters even worse, we have the fact that he himself doesn’t ever look at the evidence! He seems only ever to recount the official version of events and then call it evidence! It is left to nasty, malicious isolationists like me to dig up some actual evidence and show people why they should perhaps not be so quick to accept what the conciliar church tells them. You’re welcome.

In case what I’m saying is not clear, let me try another angle and ask you this. Roughly a year ago, we printed a very long article which shone a light on some serious holes in the story of the alleged “miracle” of Buenos Aires. To this day, there has been no response from Bishop Williamson or anyone else. The article may be wrong, it may be I who am mistaken: if so, I would like someone to show me how and where. But so far nobody has. But my point is this. Up to that point, before our article showing what is wrong with the Argentina “miracle,” Bishop Williamson had been using Argentina as his prime example. Since then, he has switched his aim and now says no more about Argentina, but he moves on to Sokolka and asks us to believe in that instead. That simply will not do. If it was he who a mere 18 months ago was recommending Argentina, which now looks distinctly dubious, then he must first of all answer for Argentina, either to defend the alleged “miracle” and answer our questions and refute our scepticism regarding it, or to admit that he was perhaps a little too ready to believe. Only then can he recommend these similar miracles in Poland and expect to be taken seriously. If I point out that the last “miracle” he recommended turned out to be bogus as far as one can

tell, so we shouldn't rush to believe in this latest one which he is recommending, that is, I think you'll agree, not mean-spirited or in any way unfair or unreasonable. It is, to borrow a phrase, merely "Perspective and Common Sense."

"A little further on, you mock the Bishop for saying that we traditional Catholics sometimes act as if the Novus Ordo people don't have souls. Here, surely the bishop is doing what all Christian preachers have always done, which is to prick the bubble of complacency, that can form when the faithful come together in a holy huddle that seems to exclude outsiders from consideration."

I don't agree. If you listen to the rest of the talk, before and after his little jibe about not believing that they have souls, it is quite clear that he is using this as a justification for the idea that one does not need Tradition to be saved. That is the idea he is pushing. He even began an *Eleison Comments* with that as the verse couplet: "Catholics be generous, recognise God's goal / to save outside Tradition many a soul." He teaches that God wants to save souls outside Tradition, without them ever needing Tradition. And as a proof of that, as a justification and defence of this idea, in that conference he says once again that we who disagree with him are looking down our noses at Novus Ordo Catholics as though they are trash, and we almost don't think they have souls. His words are quite clearly aimed at those who take a different view to him, and intended to bolster his own contention that God is saving people in, by and through the Novus Ordo. That is an ungenerous attitude to display towards one's opponent, and it is also a cheap shot. And his own manner and demeanour when saying those words is one of mockery, he pulls silly faces and uses a silly voice, while making a cheap caricature of people who disagree with him, so I hope you understand if I say I won't lose much sleep over employing a little sarcasm of my own. Had he only been doing what you suggest, I would have had no problem with it.

The same goes for "the fact that some Novus Ordo priests still believe in the Real Presence" being "highly relevant." No, I still think it's a straw man argument, not least because the vast majority of them don't believe in it (if my memory serves, it was something like 75% in America who don't believe in it, the last time a survey was done, and who knows what it is in England, it may be even higher). And among some of the ones who do believe, very often, in my experience, one has only to talk to them for five minutes to discover that although they believe in the Real Presence they also believe all sorts of other heresies. I suppose that shouldn't really surprise us, after all the Real Presence really is a basic fundamental belief, even the Orthodox and some Anglicans hold it. I'm sorry, but if you look at what he says, he uses that belief in the Real Presence as evidence that the Faith is being kept in the Novus Ordo, by the Novus Ordo and through the Novus Ordo. You and I know that there is more to keeping the Faith than merely belief in the Real Presence, important though that is.

Some of the other things you say are factually inaccurate or highly contentious, for example your claim that:

"These miracles are not welcome to the modernist bishops or the modernist Pope, so they are hardly likely to fake them."

The "miracle" of Sokolka was approved by the local bishop. A whole centre of pilgrimage has grown up around it with his full approval. The "miracle" of Legnica was approved by the local bishop, who also went out of his way to promote it, and got it approved in record time (just over two years, which is practically unheard of!) – if you look on pp.26 & 27 of Issue 34 you will see that we reproduced his letter announcing it, and photos of the ceremony at which he

presided, and some professionally designed publicity boards. You will notice that he says that he has instructed his priests to find a suitable place to put the “miraculous” host on display so that the faithful can come and venerate it. As for the Argentina “miracle” in Buenos Aires, you will also no doubt recall that it was enthusiastically promoted by the local bishop (three times!), who just happened to be one Mgr. Jorge Bergoglio, who went on to become Pope Francis.

Likewise, your assumption that I am arguing from a position of believing “...on a priori grounds that there can be no genuine miracles in the Novus Ordo Mass,” is unfair and untrue, not least because I dedicated so much time and space (sixteen pages, no less) to looking at the evidence, and took the trouble to go into the details of what happened, what we know, and what the circumstances were, and all the rest (and who else has really done that?). So it isn't true: I have not been arguing from an a priori position. To be clear, I think that one *can* make a sound a priori argument. But as it happens, I have not made it. I think anyone reading Recusant 34, pp.26-41 would have no trouble seeing that.

The Blackballing of Fr. Pfeiffer

You say:

“The nastiest part of your campaign against Bishop Williamson is the insinuation that he is secretly behind various moves by rival clerics in the USA to discommode Fr Pfeiffer (as you see it). You have no real evidence for this!”

May I draw your attention to another item in the very same newsletter which has published your letter to me? There, only a few pages away from your letter, we see Mr. Sean Johnson asking Bishop Williamson the following question:

“The Resistance bishops have refused to collaborate with Fr. Joseph Pfeiffer and Fr. David Hewko in the United States, for reasons which are well known, in the hopes that this charitable isolation would correct their publicly scandalous attacks. Is it foreseen that this policy will continue under the episcopate of Bishop-elect Zendejas?”

The bishop's reply to this question is non-committal and little more than hot air. Perhaps he found the question a trifle embarrassing (who could blame him?). But even if he can't bring himself to say “yes,” Bishop Williamson does not say “no” either. And even leaving aside the fact that the reasons are anything but “well known” (can you say with certainty what they are? I can't...) and leaving aside also the grotesque idea that to be charitable towards Fr. Pfeiffer means in practice refusing the sacraments to his faithful (why are they punished for his supposed misdemeanours?), what should interest us here is Mr. Johnson's claim that there is a clerical and sacramental blockade around Fr. Pfeiffer and Fr. Hewko, a claim which Bishop Williamson does not correct or contradict. The fact is, there is a sacramental blockade around them, there is a campaign against them, they are being blackballed: these two priests and their seminarians (who really are very fine young men, by the way), just like the other priests in other parts of the world, Fr. Ruiz for example, or Fr. Cardozo – these priests have been excommunicated in the proper sense of the word, but with a difference. When John-Paul II supposedly “excommunicated” Archbishop Lefebvre in 1988, at least he had the common courtesy to admit what he was doing, to announce it publicly and to try to some offer some sort of justification for why he was doing it!

I ought to point out, in passing, that it might have been a little more generous had you asked me what evidence I have, rather than telling me that I have none. Has it occurred to you that I don't immediately make public every piece of dirty linen which comes my way? Furthermore, I am

not waging “a campaign against Bishop Williamson” as you put it. As I have said plenty of times: when he stops saying crazy things, I’ll stop taking him to task. If you feel disinclined to believe me, check back over your back issues. I wrote not one single word against him until September 2015, despite splitting from him in December 2014 and being in open disagreement with him since even earlier. No matter. I am sorry that you find my contention “nasty”. It is a nasty thing we are talking about. But it is accepted as a fact by everyone in the United States on both sides of the divide, Mr. Sean Johnson included (as you will note). Whether and to what extent Bishop Williamson is “behind it” as you put it, is surely an academic question. It is being carried out in his name by people who publicly profess an obedience to him and who cite him as their source of unity. I don’t see him acting to stop this outrage being carried out in his name, do you? That is your a priori evidence. I have more evidence than just that, do please let me know if you are really interested.

And while we are on the topic of “nasty” ideas, how about this then? You say (rightly) that Bishop Williamson is fond of telling us that “The shepherd is struck, the sheep are scattered.” How nasty would it be if I could show you that he is the one doing the scattering, and deliberately and calculatingly too? Again, let me know if you want to take me up on the offer, I would be more than happy. But only if you are genuinely interested. I should warn you though: it would cause you even more brooding, and might ruin your entire summer.

Concerning Valtorta’s “Poem”:

Forgive me, Dennis, but I rather think you are missing the point. Maria Valtorta’s work was condemned by the Holy Office, a legitimate organ of the Church. It was therefore condemned by the Church. That judgement has never been repealed: it still stands. That is that. I could point out that the well-known orthodox defender of Tradition Cardinal Ottaviani was against it, whereas its main supporter was the well-known, arch-modernist ring-leader Cardinal Bea. I could point out that it contains impurity, blasphemy, heresy and lots of other unwholesome stuff. I could point out that you are mistaken in your dates, it was first condemned in 1949, not 1959. I could point out that you are equally mistaken in that I have never “convicted Bishop Williamson of heresy” because of it, as you say – I have pointed out several times that the work contains heresy, that the work was convicted, and he, of course, promotes it. But all of that pales into insignificance beside the one unavoidable fact: that the work was and is condemned by the Church. Neither you nor I nor Bishop Williamson nor anyone else has any right whatever to go about promoting it and telling people to read it. And belittling the pre-conciliar Holy Office and Index of Forbidden Books, the way he did, only makes matters worse. Even the most unwary and intemperate of Bishop Williamson’s apologists, men such as Johnson and Akins, have been strangely silent on the question. They know that it is indefensible. There is no argument to be had here. The Church has condemned it. That’s all there is to say.

Concerning Fr. Abraham:

If you wish to be fair and even handed, please go back and read what was printed about this. Notice not just what I say, but also what I don’t say. Nobody is perfect, and it would be very easy to get carried away on such an issue, but I tried very hard to stick to the facts. Beyond that, on the question of what to make of it or what should happen next, the interpretation in other words, my main concern was and is: “What does the Church say?” I provided extensive quotations from Councils, Saints, Doctors of the Church, the Summa Theologica and the old 1917 Code of Canon Law as well as the new (1983) one. Whether Bishop Williamson, or his anonymous priest-lawyer, or you, or I, or Fr Abraham himself think that it wasn’t really so bad

or shouldn't be punished any longer, is neither here nor there. We have no right to insert our own opinions into matters already decided by the Church. What Mr. [...] does with his children is his business, not yours or mine, and his conscience must answer for it. Personally I think he is being extremely reckless and irresponsible and wonder whether he really has accepted as a proven fact what Fr. Abraham has himself admitted to, or whether he has somehow persuaded himself otherwise. But never mind, what I think does not matter. The Church has laid down what should happen to a priest like Fr. Abraham. Go back and have a look for yourself. That he was never convicted by the state is neither here nor there, since he himself admits that he was guilty. This vice never goes away. It doesn't matter how long you wait, the perversion remains, and it is one of the strongest and most difficult things to conquer. Perhaps that's why the Church is so seemingly harsh and uncompromising in what She prescribes.

Incidentally, while we're on the subject, please let me share one little thing with you. Of all the people involved in this whole sordid business, the only one who, in my opinion, comes out of it looking any better, is Fr. Abraham himself. Words cannot describe how much I admire his courage and integrity in telling the truth. I'm not sure I would be capable of it myself. Nobody else has come out of this looking good in any way, especially not Bishop Williamson. Of course, Fr. Abraham should really take responsibility for himself and just leave of his own accord and go and live in seclusion. But it is his obedience to and reliance on Bishop Williamson which is behind that. Bishop Williamson has behaved and is behaving extremely selfishly and uncharitably by insisting that Fr. Abraham stay in the public eye, and it really breaks my heart that Fr. Abraham is still going to find his name being brought up because of it. I don't like bringing up his name myself, but I will keep doing it until Bishop Williamson does the right thing and takes him out of the public eye and into seclusion. I cannot imagine for one moment what motive he has which is of such overriding importance that Fr. Abraham must stay in public like this at all costs: it's unfair to Fr. Abraham and it's unfair to everyone else.

Internecine Warfare

I honestly think this is the most important thing your letter throws up, all things considered, and encompasses everything else. You ask me to stop criticising Bishop Williamson, because,

"This kind of internecine warfare hinders the great cause we all share - the rescue of the Church from the Modernists."

I would ask you to please consider the following. What is the use of bringing people from the Novus Ordo or elsewhere "to Tradition", if the "Tradition" we bring them to is at best vague and unclear about questions such as whether you can attend the New Mass, or whether we can choose to ignore the condemnations of the Church, or whether the modernism began at the Council and happened as a result of it, or only took over the Church after the Council. In other words, if we are prepared to sacrifice doctrinal integrity, what is the point? How are we to rescue the Church from the modernists if we are to totally reverse our position on the New Mass (find me where Archbishop Lefebvre told Traditionalists that they could go there and receive graces at it!) simply because one perceived "leader" changes his mind and we all have to follow suit?

In fact, what we have here is not internecine warfare but just warfare. I don't consider myself on the same side as Bishop Williamson. And yet I have not changed my beliefs one iota over the past few years – how is that possible? As far as I am concerned there are two different sides. It can be confusing when the other side insist on still referring to themselves as the Resistance, even though their own leader and supposed source of unity, Bishop Williamson,

has said several times that he doesn't believe in the Resistance and never uses the word except in quotation marks... if they were honest, they would not use a name or label which Bishop Williamson himself so pointedly eschews, but never mind. The point is that these two sides are very different and stand for very different things. One side has bishops as its source of unity, the other the Faith. One side is more interested in persons, the other in ideas. One side always somehow manages to attack their opponents without ever quoting any of their actual words, the other side quotes their opponents' own words at length. One side always attacks the personality or personal morals of their opponents, or spreads anonymous online rumours which are either impossible to verify or turn out to be totally untrue, the other side questions the doctrinal orthodoxy of their opponents' public teachings. One side has no problem assigning motive to their opponent, the other can stick to what they actually said. One is prepared to turn a blind eye to bending a little doctrine here, a little Tradition there, the other are absolute sticklers and insist that not one iota must change and that every last grain must be accounted for, so to speak. One side offers the faithful a great deal of license on questions such as where to go to Mass, the other side encourages them to be generous (in the proper sense of the word) to Almighty God and exhorts them to personal sacrifice. I could go on. On the question of assigning motive, by the way: do take care accusing me (or anyone else) of being malicious. I may be wrong, but that's not quite the same thing is it?

What you say about Fr. Pfeiffer having a miracle and so on, by the way, is rather childish and silly. But I'm not going to be up in arms about it and denounce you in the way that Bishop Williamson's friends like to denounce me. I suspect that you don't know Fr. Pfeiffer half as well as I know Bishop Williamson, but I promise you, I will join you in criticising Fr. Pfeiffer on the day he starts promoting ideas half as bad as those of Bishop Williamson. The moment he deviates from Tradition, from Catholic doctrine, from the teaching handed on to us by Archbishop Lefebvre, he will find no greater critic than me. That he has so many enemies and yet nobody has ever so much as hinted at doctrinal unorthodoxy on his part, should surely tell you something.

And please consider, Dennis: these ideas about the New Mass, the miracles, Valtorta, these controversies, these questions are not just academic. They really matter, a very great deal. They have real consequences in day-to-day life. It may be unpleasant, but we don't have the right to look the other way. Please also consider: who launched the controversy, was it I? Did Fr. Pfeiffer suddenly start talking about the New Mass for no apparent reason? And if you will admit that it was Bishop Williamson who kicked things off, please ask yourself why. Why was it necessary? Did he need to do that? Did he need to follow up his dreadful advice in Mahopac with five Eleison Comments re-stating and re-entrenching that advice? Did he need to tell his audience in Kansas (and the rest of the world watching online) that Traditional Catholics can also go to the New Mass and get grace from it? Why is it that those of us who are merely reacting to Bishop Williamson are the villains? The solution is in Bishop Williamson's hands, it always has been.

Please don't let's get distracted by the situation in the world. To a naïve, untrained eye, your letter could seem to be saying that we mustn't let quarrels about things like the New Mass get in the way of spreading the truth about Nine Eleven or the Holocaust. I'm sure that's not what you really meant to say or are saying, only that someone who doesn't know you could be forgiven for thinking it. Yes, the geo-political situation is important. But it's not that important, not as important as keeping the Faith intact.

Finally...

Thank you for praying the prayer for priests. I pray it every day too. If more people prayed for their priests and bishops, perhaps we wouldn't be in this mess. And I am sorry for interfering with your enjoyment of the Christmas festivities. On the other hand, if the only way to be happy is to be blissfully ignorant of various problems, then I personally would rather be worried and miserable (the misery never lasts, though). There is a joke about that, perhaps you have heard it? It goes something like: "When I die, I want to die peacefully in my sleep, like my grandfather did. And not screaming in terror, like the people who were in the back of his car!" Perhaps one day you'll thank me. Perhaps not. I do hope so, though not because I like being thanked!

Incidentally - and please don't take this too much to heart, it's really not a big deal - I was a little surprised to see your letter reproduced (minus the Fr. Abraham bit, understandably) publicly online and in a newsletter. It is your email, you wrote it and you can do what you like with it, but had I realised that it was an Open Letter, I might have made more of an effort to drop you a line begging for more time to respond at length. I don't seem to see the title "Open Letter" anywhere on it. And I don't recall your letting me know that you were going to hand it over for publication. You don't have to, of course, you can do what you like, but it would have been basic good manners. And that is what took me a little by surprise: that's the sort of poor form which I have come to expect from my own generation, a generation which doesn't know the meaning of good behaviour, alas. But not from yours. And yes, I do occasionally reproduce my own letters in the Recusant, but never on a matter which I myself have initiated, but rather in response to someone else. And I always try to let the person know that I will be printing the correspondence, and extend to them the offer of printing their reply. I wonder whether the same courtesy will be extended to me. I know what I would guess, but perhaps I'll be proved wrong. Let's wait and see. It's also a bit of a shame because, in many ways, a phone call is the right place to deal with all this sort of thing. There is too much to say, it involves too many words and even now I still have a lingering feeling that I haven't done justice to your email. I also didn't want to be too hard on you. Now that you have had your email to me published, however, I don't really have much choice and will have to reply in kind. Without meaning to, perhaps, you have succeeded in creating just one more controversy. But perhaps good will come of it in the end. In my experience, the more light is shone on a controversy, the less it becomes a controversy. Perhaps in the end you will have helped more souls sort these things out in their mind and see the truth.

Either way, thank you once again for taking the trouble to write. Do please forgive if there are parts of your email that I have left out, I don't want this reply to be too long, and it is too long already! And do please give me a call if it is more convenient.

Wishing you a happy Easter,
God bless,
[Editor]

14th June 2017

Dear Editor,

The root point at issue between Bishop Williamson and Fr. Pfeiffer is the status of the Novus Ordo mass. According to Bp Williamson and the editor of the TradCat website, it is a seriously

defective Catholic rite. According to Fr Pfeiffer and the editor of *The Recusant*, it is a totally alien non-Catholic rite. They argue that we cannot know whether the officiating priest has been effectively ordained or whether his intention is correct. Therefore all NOM masses are void from uncertainty. Thus no matter how often the Bishop inveighs against the NOM and explains how it was devised by enemies of the Church in order to gradually and insidiously undermine belief in the Real Presence and must therefore be shunned by the faithful who understand this, he cuts no ice with the Pfeifferites so long as he maintains that it can be validly confected and that its sacraments can confer grace.

You direct me to the Bishop's conference at Emmett, Kansas on 18th September, 2016 where you claim that he contradicts his normal stance by saying that Traditional Catholics may attend the New Mass whenever they wish. So I toil through the one hour and three-quarter video to within 20 minutes of the end to find that the Bishop does not say that at all! Only that there could be some cases of extreme necessity where it might be acceptable for a Traditional Catholic to attend a reverently conducted NOM. This was in answer to a question from the floor which I found inaudible but which may have envisaged some circumstance of "extreme necessity".

Bishop Williamson's position here is consonant with that of Archbishop Lefebvre's in 1980 according to the *Apologia pro Marcel Lefebvre* of Michael Davies. The relevant excerpt can be found on the TradCat website.

Regarding the *Novus Ordo* "miracles", you are too hasty when you say that "The original claim is not evidence" since the original claims come with a great deal of circumstantial detail which to my mind counts as "evidence". To be absolutely certain that a miracle has occurred we need a lot more than this: time taken for corroboration and counter checking, etc. so I accept that these eucharistic miracles have not been proved beyond dispute, but they are still possible, even probable. Upon reflection, I think I ought to have given you credit for your long article in *The Recusant* 34: it is something of a tour de force. Nevertheless, maybe I do not fully deserve your rebuke for my guess that you reject *Novus Ordo* eucharistic miracles on a priori grounds because you confirm my guess by saying that you can make a case for doing just that. What is the point of all this exhaustive examination if you do not start with an open mind?

The first time I encountered Bishop Williamson was in the chapel in Herne about a dozen years ago and his sermon was devoted almost entirely to expounding how 9/11 was an inside job. He certainly considers that the geo-political situation is of great importance and so do I. You say that it is "not as important as keeping the Faith intact". I am not sure to whom belongs the "naive untrained eye" to which you refer, but I don't see how we Catholics can keep the faith in any meaningful way if we close our eyes to the hugely evil people who are the "movers and shakers" behind the scenes in our contemporary world.

I believe that Bishop Williamson is keeping the faith, that he is a true son of Archbishop Lefebvre, that he is neither lukewarm nor pusillanimous, nor has he become a liberal in his old age. The instigators of this intractable quarrel are those who deny that a NOM (which we all admit to be seriously defective) can be a Catholic rite at all - however decently and reverently it is celebrated. The Bishop cannot work with priests who fault him so persistently and severely on this issue.

Dennis Whiting

Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:

An Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

...and in the meantime, don't forget to pray for priests!

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

That's right. What can we say? Are you really that shocked? Where will it all end..?



Bishop Williamson Teaches Indifferentism

“We now come to another and most fruitful cause of the evils which at present afflict the Church and which we so bitterly deplore, we mean indifferentism, or that fateful opinion everywhere diffused by the craft of the wicked, that men can by their profession of any faith obtain eternal the salvation of their souls.”

- Pope Gregory XVI, *Mirari Vos*

That title is a little provocative isn't it? Aren't you exaggerating, just a little? No, not at all. Bishop Williamson really does teach indifferentism; worse: he practices what he preaches. He promotes indifferentism in practice, through his discouraging any effort to convert souls to the True Faith and to Tradition. And in his teaching, he now explicitly teaches the idea that God saves outside of Tradition, that Tradition is an optional extra but not necessary for saving your soul. Bishop Fellay has never even come close to what we now witness. See for yourself.

1. The Practice

In *Eleison Comments* #513 ('God's Weapons'), we are told that:

“...Many a clear-sighted Catholic can already be preferring to keep silent rather than attempt to argue or to teach. A mass of modern minds are so incapable any longer of thinking or reasoning that any attempt to dispel their errors can seem to risk only increasing their confusion...”

Our Lord tells us not to throw pearls in front of swine, in other words not to teach people unfit to learn ... Many souls today are likewise unfit to learn the truth. And when it comes to fighting, Our Lord Himself in the Garden of Gethsemane told Peter to put up his sword. ... Beware fighters for Our Lord - if your fighting does not work, you risk running away from Him.”

In summary, then, according to Bishop Williamson:

- Don't bother trying to argue with people or teach them the truth. You may want to just keep quiet instead (if you are 'clear sighted,' that is!);
- Some people are “unfit to learn the truth” so it might not even be worth bothering to make an effort to reach them;
- Fighting for Our Lord or for the Faith can be a bad thing which leads to losing the Faith.

As though to confirm that he is prepared to practice what he preaches here, the following

week, in Eleison Comments #514 ('Consecration Achieved'), we Bishop Williamson informs the world that the recent consecration of Fr. Zendejas:

"...has no ambition either to save or to convert either the Newchurch or the Newsociety."

So that's OK then. The bad guys who have infiltrated the SSPX and the traitors at the top can have a sigh of relief. According to Bishop Williamson himself, they need fear nothing from himself, Bishop Zendejas and all those with them. He has just signalled to the enemies of the Church that he and his followers are no threat whatsoever (if they didn't realise it already!).

Having all-but succeeded in capturing the machinery of the Catholic Church, the enemy need fear no war of reconquest, at least not one coming from that direction. They are not even going to try. As long as they are left alone with their sacraments, they are happy.

In case anyone is tempted to suggest that this teaching is somehow a one-off aberration, in a speech on the day of the consecration itself he said the following:

"God will lead towards us the souls that He chooses. And if there isn't a grace given by God to a soul to come anywhere near us, that soul is not going to understand what we are up to. It takes a special grace for a soul today to understand what is going on. And so I don't think we need to be too concerned to bring souls towards us because people just don't understand today. They don't have ears to hear." (See: youtu.be/hetZgRGZafA)

And in case any dogged defenders wish to claim that these are just two or three "one-off aberrations", let us further point out that a similar teaching to this was preached in at least one Sunday sermon by Bishop Williamson in London in 2014. He warned the faithful against being too apostolic lest they lose the Faith, saying that there was a tension between being apostolic and zealous on the one hand, and keeping the Faith on the other; that in order to keep the Faith, it may be that one has to become less apostolic. Many people in London will still remember it.

Similarly, in 2016, in Emmett Kansas, Bishop Williamson had the following to his audience say regarding those who still have friends or relatives still inside the compromised, sliding neo-SSPX. Whilst initially warning of a danger of staying in the SSPX, he went on to say:

"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 [i.e. at the SSPX church] 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."

(www.youtube.com/watch?v=j4qrXglMmjY - 5m20 ff.)

There are other such similar examples we could cite. The message is the same: You have the truth, others don't, don't bother about them too much, don't put too much effort into trying to convert them. Indeed, we could go back as far as December 2012, to the first Resistance conference in the USA, attended by families from all over, the keynote address for which, on the final day, was given by Bishop Williamson. What advice had he to offer to Catholics who

saw the crisis beginning to unfold throughout the SSPX? “Hunker down”. Buy lots of tinned food and a water filter. Settle into your nuclear bunker and wait for World War Three. Anyone tempted to think that I am exaggerating is invited to go back and listen to the talk again (it is all over the place on the internet - just search for “Bishop Williamson hunker down” and you will find it without difficulty).

Of course, there was less of an outcry at the time. Not everyone heard the talk, and for those who did, the error was not as obvious, being both less explicit and not quite so easy to place into context. But the same error is clearly there in its earlier form, even if the talk mostly sins by omission, so to speak. But let there be no doubt, to encourage people to selfishly “hunker down” is hardly any better than if he had explicitly said “Don’t go out and try to bring people to the Resistance.” The effect is calculated to be the same.

2. The Preaching

“If I look behind me, the line is fairly straight that’s brought us to where we are today. To be a Catholic rather than a non-Catholic because a Catholic has a much better chance of getting to heaven.”

(Speech at reception after consecration of Bishop Zendejas - see: youtu.be/hetZgRGZafA)

Let these words sink in. Take a moment to think about what they imply. Those familiar with the false teaching of the conciliar church will immediately spot what they signify. Many a Novus Ordo priest, many a Vatican II –style catechism, many a CTS pamphlet, many an official statement issued by the bishops’ conference has said exactly the same. The Catholic Church has what they like to call “the fullness of truth” - the clear implication being that the non-Catholic sects are somehow lacking in something. You see, being ecumenical, liberal, broad-minded and so on, these conciliar churchmen cannot possibly bring themselves to say that the Catholic Church is the only true religion, that all other religions are false, and that one must become a Catholic to be saved. On the other hand, they can’t exactly openly admit that there’s no point in belonging to the conciliar church because, well, why should anyone stay? So they come up with this nonsensical compromise. John-Paul II used to say it all the time. You have a much better chance of getting to heaven as a Catholic. I defy anyone to find a catechism, encyclical or Catholic book from the 16th, 17th, 18th 19th or early 20th century which says such a thing. They all say the same thing: only Catholics go to heaven. It is as simple as is it true. Every single council that has had something to say on the matter has taught explicitly that only Catholics go to heaven, and not one word about having “a much better chance”, as though salvation were some sort of game of Russian Roulette. Here, for example is the Council of Florence in the year 1438:

“The most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the ‘eternal fire which was prepared for the devil and his angels’ (Matthew 25:41), unless before death they are joined with Her”. (Session II)

And, to give one more example, let us not forget that the Athanasian Creed begins thus:

“Whosoever wishes to be saved, before all things it is necessary that he hold the Catho-

lic Faith. Which Faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly."

Only Catholics go to heaven. There may, in recent generations, have been a certain amount of speculation (very unhelpful speculation, in my opinion) by those of a more "liberal" tendency as to what counts as a Catholic, and whether someone can go to heaven having turned out to have been a Catholic without even ever having realised it while alive, and so on. But even that does not change the one essential fact which is undeniable. No Catholic worth his salt can deny that this is a consistent teaching of the Church, and one which can be found down through the ages. From the earliest Church Fathers to the 20th century Popes, and everything in between. In the year 1928, Pope Pius XI did no more than restate this infallible teaching when, in his own encyclical, he quotes Lactantius:

"The Catholic Church alone is keeping the true worship. This is the font of truth, this is the house of faith, this is the temple of God; if any man enters not here, or if any man goes forth from it, he is a stranger to the hope of life and salvation."

(Mortalium Animos, 11ff.)

The above example of Bishop Williamson's teaching is perhaps the more shocking because it is not just so-called "Trad-ecumenism," but just straight forward ecumenism. The charge of "Trad-ecumenism" has been laid at his feet in these pages before, and so far even his most fervent and intemperate defenders not even attempted to answer it. Thus it will come as little surprise that at the ceremony of consecration of Bishop Zendejas, the sermon preached by Bishop Williamson contained more of that same teaching:

*"May God bless Bishop Zendejas. May God bless **all Catholics in whatever part of the church** who are keeping the faith despite everything. **Not only inside Tradition.** Let us not believe that tradition has a monopoly on Catholicism. Catholicism is much, much more than the dear movement of tradition of today. May our Lady look after all Catholics **in whatever part of the church they are found.**"*

(www.youtube.com/watch?v=Pr7hIngdFTo - emphasis ours.)

Once again, as before, let no one try to claim that this was a slip of the tongue, and unfortunate choice of words, or a one-off aberration. We would point out that previous Eleison Comments such as #455 ('Archbishop's Legacy II' - 02/04/2016):

*"Surely **resistant Catholics, inside or outside of Tradition**, have to take into account the many consequences of this split..."* (emphasis mine)

...or his talk last year in Veneta, Oregon in which he says:

"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." (See Recusant 37, p.34 ff.)

Once one understands the essential one-ness between the Catholic Faith and Tradition, one begins to see that Trad-ecumenism is little different in the end to straightforward ecumenism. The latter is more obviously indifferent to the Catholic religion as such, the former *only* (!) indifferent to Catholic Tradition. In the end, they both lead to the same place. Tradition is the Church, and the Church is Tradition. Start treating one as a bargaining chip, useful but in the end potentially expendable, and the Faith will inevitably suffer. Perhaps that is why St. John Chrysostom tells us: "Is it Tradition? Ask no more." What Bishop Williamson has been and

is still trying to do, in dividing Tradition from the Faith and from the Church is something simply not acceptable in any way to any Catholic. The Fathers never have accepted it, neither the Doctors, nor any one of the Councils or Popes. Furthermore, the attempt runs counter to the efforts of Archbishop Lefebvre and the last 40-plus years of the SSPX apostolate, runs counter to the instincts of anyone with a *Sensus Fidei*, and is borne out of who knows what questionable motives. Finally, it can be said with near-certainty, that future generations will not look kindly on what they will see as being his words and actions, and will talk about it in terms far less forgiving than those found in these pages.

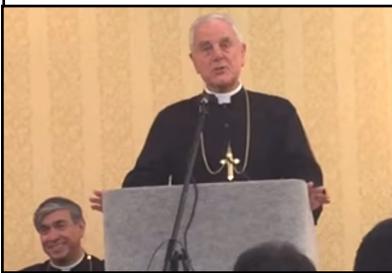
Is it any wonder that this man can recommend going to the Feeneyites, the Sedevacantists, the Indult Mass (the “least contaminated” one, of course!) and even the Novus Ordo (even Traditional Catholics who realise the evil can go along to it and receive grace there!)? Is this not merely the putting into practice of his ecumenical teaching? A significant, albeit shrinking number of people need to start being honest with themselves, and admit the evidence of their own five senses. Bishop Williamson is a modernist who is leading souls to hell.

Epilogue

At the reception in a local hotel, immediately following the consecration of Bishop Zendejas, Bishop Williamson gave a speech. Nobody was supposed to have filmed it, so the Catholic world owes a debt of gratitude to the person (whoever it was) who was indiscreet enough to go in with a camera and press the red button. The speech which we can witness as a result is mostly just more of the same. He says, for example, that he thanks God that there are no journalists present (the irony!), that none were invited and that it is just as well that none came. We don't want publicity, says he, we just want to be left alone. But it is his opening words which deserve to be more widely known:

“So the first thing I said this morning, after the ceremony, the first thing I said to Bishop Zendejas, was [sarcastic tone] St. John Chrysostom says: ‘Hell is paved with the skulls of bishops.’ ”

(See: youtu.be/hetZgRGZafA)



The reader will have to watch it and see for himself that we are not exaggerating. It is all there. The dramatic hiatus, the sarcastic tone, the silly face. And his audience react accordingly. They laugh and cheer and applaud. Had the statement been meant to be taken seriously, the laughter would have been wholly inappropriate and might even have looked like they were laughing *at* him. As it is, it is quite clear that the laughter and applause is pure sycophancy. They are laughing *with* him. So is Bishop Zendejas, who can be seen sitting on his right hand side. The momentary look of smug self-satisfaction which can be seen on his face as he drinks in the laughter and applause of his adoring fans suggests that Bishop Williamson himself both expected and intended for it to be taken that way. Beware. God is not mocked. Bishop Williamson's real friends (if he has any left) should be very concerned for his eternal welfare. Kyrie Eleison.

EXTRA ECCLESIAM NULLA SALUS

The Catholic Church infallibly teaches and has always taught:

“There is no salvation outside of the Church”
(St. Cyprian of Carthage)

“No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honour, one can have the sacraments, one can sing ‘Alleluia,’ one can answer ‘amen,’ one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too - but never can one find salvation except in the Catholic Church.”
(St. Augustine)

“The Holy Catholic Church teaches that... all those who are separated from Her will not be saved.”
(St. Gregory the Great)

“By the heart, we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic and Apostolic Church, outside which we believe that no one is saved.”
(Pope Innocent III)

“There is but one Church in which men And salvation, just as outside the Ark of Noah it was not possible for anyone to be saved.”
(St. Thomas Aquinas)

“There is but one Universal Church of the faithful, outside of which no one at all is saved.”
(Fourth Lateran Council)

“There is only one true, holy, Catholic Church, which is the Apostolic Roman Church. There is only one See founded in Peter by the word of the Lord, outside of which we cannot find either true faith or eternal salvation.”
(Pope Pius IX)

“This is our last lesson to you; receive it, engrave it in your minds, all of you: by God’s commandment salvation is to be found nowhere but in the Church.”
(Pope Leo XIII)

“Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation.”
(Pope Pius XII)

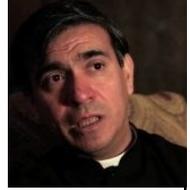
Yes! That's right! If you can't quite believe it, perhaps that's because it isn't quite true...! Who knows! But believe it or not, 'The Recusant' has managed to scoop Sean Johnson, 'Non Possumus' and all those other Fake Resistance chappies by gaining an unprecedented:

Exclusive Interview With Bishop Zendejas!

32nd May, 2017

The Recusant: Good afternoon, Bishop Zendejas. Thankyou for granting this interview.

Bp. Zendejas: You are welcome. Hit is good to be get the perspective on what with the things like that we are not always read them of when things such as what these with open mind, that's why isn't it, what you are going to do when, like with the bishop Williamson he's essay, you can skin the cat in the different ways? No? Swat I'm always essay. Is complicated.



The Recusant: Err, OK. I didn't quite, I'm not sure if I... I don't really...

Interpreter: May I be of assistance, sir?

The Recusant: Oh, thank God! Yes! Yes, yes, definitely! Look, please thank him for granting this exclusive interview. And then ask him how he feels about being made a bishop.

Bp. Zendejas (via interpreter): It's like Shakespeare's Merchant of Venice with the choice of three caskets. The right choice is the one made of lead: "Who chooseth me must give and hazard all he hath." That is what I have done. I was ready to sacrifice everything, and I did, I staked it all: my status as SSPX priest, my integrity, my conscience, the Catholic Faith. Even my immortal soul. It was a big risk. But in the end it was worth it. Because inside was a mitre.

The Recusant: And are you not worried about what will happen to you when you die?

Bp. Zendejas: What do you think? How shall I put it, it's like Bishop Williamson said: "We are in the soup well and truly now." He means we're in trouble, he and I. And it's true. We're both in the soup, deep in it. Saint John Chrysostom says, it's the skulls of the bishops which pave the floor of the hell... [Laughs].

The Recusant: I see. Moving swiftly on, how do you see the future of your apostolate? What role will you be playing in it? What are your plans for the future?

Bp. Zendejas: All I can offer is the sacraments. That's all. Nothing more. Because, you know, who's got the answer? What are we all doing? Just going around, going around, going around. You stand up in the boat and what happens? You flip up. We have to be stable. That's what I want to do, be stable so that others can be stable. I help those who help me. I want to go the extra mile for those who go the extra mile for me, err, I mean Him. No one has the answer.

The Recusant: I see. I think... Let me try approaching it another way. Do you have plans to open more chapels, have more priests, more missions? What are your plans?

Bp. Zendejas: Well, that will depend. We have started a few chapels these past years, Connecticut, Saint Marys... We are hoping that we can do more soon. That means we are hoping that soon Fr. Pfeiffer is going to get some more places with a lot of faithful. Maybe it will be that Fr. Pfeiffer will expand his apostolate some more soon. We must wait and see.

The Recusant: Sorry, I think you misheard. I was asking about *your* chapels...

Bp. Zendejas: Yes, yes! Are you not listening to what I'm saying? We will see what Fr. Pfeiffer will do, if he will get some new places with a lot of people. Then we will be able to expand again like we have done before. Of course we don't know where yet, that depends. But I will be watching Fr. Pfeiffer of course, to see where we can expand.

The Recusant: Oh, I see. So you won't be venturing into any new places where there hasn't been a Resistance Mass yet? I mean starting something up from scratch on your own?

Bp. Zendejas: You mean places where even Fr. Pfeiffer has not yet gone?

The Recusant: Yes.

Bp. Zendejas: No.

The Recusant: Oh.

[Awkward silence]

The Recusant: And what about people who don't have either you or Fr. Pfeiffer to go to? What are they to do?

Bp. Zendejas: They can make their own judgements. There are other options for them.

The Recusant: Such as..?

Bp. Zendejas: Well, for example, you see, sedevacantism is good and at the same time it's not good. You should beware that going to a sedevacantist Mass, it's dangerous for you and you could lose your soul. But you can go to it. The indult Mass is really, really bad. But you can go to the indult Mass. But you have to decide for yourself. But you have options.

The Recusant: And the New Mass too?

Bp. Zendejas: That's something we have been very clear about, the answer is obvious.

The Recusant: Well, some people... Never mind. Let me ask this: how does all this relate to your new role as bishop?

Bp. Zendejas: Well, I just want to be a follower of Archbishop Lefebvre, just as Bishop Williamson said in the sermon at my consecration. We're the sons of Archbishop Lefebvre. We are continuing his line. We stand for what he stood for.

The Recusant: And what exactly is that?

Bp. Zendejas: To act within the Church and according to the Church. And above all, to re-establish union with the Vicar of Christ as soon as possible.

The Recusant: Aha, interesting. Thank you. We're running out of time, let's move on. Bishop Zendejas, you have seen some controversy in recent years. One man famously refers to you online as a "sheep stealing Puerto Rican." How do you respond to such accusations?

Bp. Zendejas: That's totally untrue! I'm not from Puerto Rico! Haven't you seen my coat of arms, didn't you see my mitre? What more can I do to prove how Mexican I am?

The Recusant: I see. Could you please explain your coat of arms to us..?

Bp. Zendejas: Sure, if you have another hour or two. I thought you said time was short?

The Recusant: Fair enough. Thank you once again for the interview.



“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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