



The Recusant

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



“Pope Francis is in charge of governing the Church. So he is in charge of having this Church doing its job. And the duty of the Church is to save souls ... and to remind the world of God’s commandments. And when he [Pope Francis] does that - and he does that a lot, a lot of times - I am happy.”

(Bp. Fellay, “Conflict Zone” interview, March 2016)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Let me start with some good news. By the time you read this, a meeting of Resistance priests will have taken place in London. Many of you being too innocent may not realise just what scheming and plotting and underhand tricks have gone into keeping the Resistance, particularly its priests, divided, and therefore just what an achievement and big step forward this represents. It is not impossible that some backstage plotting, threats or other underhand means might keep some away, even now. We shall see.

For the moment, I will content myself to observe this. The fake Resistance behaves rather like a film-script parody of a left-wing workers union a couple of generations back. You must fall in line or be blackballed. Failure to toe the line will be met with total ostracisation and social death. Well, fortunately there are more than one or two ‘blacklegs’ out there, and the blockade is crumbling. Truth will out.

Like all peer pressure, once it has been breached by one or two brave pioneers, its power will crumble. Let us hope that there will be no more priests who feel compelled to ‘fall in line’ and defend the indefensible New Mass Nonsense of Bishop Williamson.

Alas, Bishop Williamson has not ceased to defend his novel ideas. Since the last issue, two more Eleison Comments have appeared, each with a whole array of different arguments, each one as desperate and implausible as the last. My personal favourite is the one which says (‘Host and Parasite I’) that the New Mass must be giving grace to people, or else how would people find their way over from the New Mass to the Traditional Mass and the SSPX?! As more than one person has already pointed out, if that’s true then atheism must give grace, or else how is it that atheists sometimes convert and become Traditional Catholics? And what about the Communists, abortion doctors and others who converted? It’s ridiculous. Our article on **p.12** gives a more comprehensive look at the second of the two Eleison Comments.

An Important Anniversary

Good Friday 2016, being the 25th March, is the 25th anniversary of the death of Archbishop Marcel Lefebvre. Perhaps unremarkably, this anniversary went largely unmarked in the SSPX. The site ssp.org reproduces a small article, not very prominently displayed on their main page. The British District Newsletter does not even mention this anniversary or the gigantic role played by the man to whom it belongs. At the time of writing (23rd March) I can see *nothing* on DICI.org, nor on fsspx.de (German district), though there is something by Bishop Tissier on LaPorteLatine.org (French district).

No one can actually read minds, but every once in a while people, by what they say and do (or omit to say and do) can give a clue about what is on their mind and what is not on it. They themselves may not even be conscious of it. The same holds true of organisations. Thus this anniversary, and the way it is being allowed to pass almost unmarked, is significant because it is apparently so insignificant. It is not worth remembering, at least for the ‘important people’ of the neo-SSPX. It is a clear sign of their current state of mind. Archbishop Lefebvre simply does not feature on their intellectual landscape. Twenty-five years after his death, he exerts virtually no influence over the minds or spirits of priests of the Society which he founded.

As I said last time, whilst almost everyone has forgotten and abandoned Archbishop Lefebvre, from the Ecclesia Dei societies, to the neo-SSPX, and now even the neo-Resistance, yet there remains the Resistance, the true inheritors of the Archbishop and his apostolic spirit, his fight against the poison of the Council and its works. One of the principle works of the Council is of course the New Mass. The neo-SSPX no longer institutionally opposes the New Mass. Bishop Fellay told Rome, on behalf of the SSPX, that the New Mass was “legitimately promulgated”; SSPX priests tell the faithful (as Fr. Wingerden, in London) that the New Mass gives “only a trickle of grace”; Bishop Fellay tells Cardinals that if Archbishop Lefebvre could have seen the ‘conservative’ Latin Novus Ordo he would have acted differently... The neo-Resistance are now forced by their Great Leader (a figure of hero-worship for them) to accept not only the authenticity of Novus Ordo Eucharistic miracles, but also that one can build one’s Faith at the New Mass and get graces by going there, and that not everyone (priests as well as people!) needs to leave. We do not accept any of that. Our position is not new and it is not merely “ours”, it is that of Archbishop Lefebvre and the whole SSPX up until very recently. So the fight goes on.

Are we ‘the Church of Lefebvre’?

Following the production of *Issue 32*, I received an email from one reader about our position in relation to Archbishop Lefebvre. I am extremely grateful to this person, because it was a useful exercise in collecting my thoughts. It has the potential to be a commonplace objection. What should our response be? This is very relevant to what I intended to say in this Editorial anyway, so I shall reproduce the relevant part here:

“Dear Editor,

I've been a supporter of the Recusant with a few donations over the past couple of years. I read the January/February issue cover to cover. I'd like to tell you my observations, for what they may be worth.

[...]

The Recusant newsletter is entertaining and well written. I appreciate the updates on the goings-on within the neo-SSPX and the Resistance. I don't disagree with the observations and conclusions you've recently made regarding Bsp. Williamson and Bsp Fellay. But, I do disagree with the penchant for making the traditional movement all about Archbishop Lefebvre. It has gotten to the point when I read The Recusant, that I think I'm reading something written by the Church of Lefebvre. I comprehend the enormity of what Abp. Lefebvre did to help ensure apostolic succession, having recognized the invalidity of the Sacraments of the new Montinian religion. Without validly ordained priests, there is no sacrifice and thus no valid Mass being offered, regardless of whether the old Latin rite is used. Abp. Lefebvre's efforts were extraordinary. And he was basically alone in the fight. I comprehend the desire to invoke the Archbishop's name in that regard. But, the Faith doesn't hinge solely on 'following the Archbishop'. We are to follow Jesus Christ, his Apostles, the unchanging and unchangeable Magisterium and the Scriptures.

I respectfully submit the Recusant teeters near to becoming a Lefebvre cult rather than a group of Catholics fighting for the unchangeable Faith. I welcome your thoughts. [...]”

...to which the relevant portion of my reply was as follows:

“Broadly, let me say this. You seem to be under the mistaken impression (if you'll forgive me) that what Archbishop Lefebvre did is all about orders and validity and apostolic succession. That's not where it's at. His contribution is something far more important than just passing on his orders. I think the fact that there are a very large number of sedevacantist and independent bishops out there, several different Thuc-lines, Duarte-Costa line and others, proves that this is not all that's required. On its own, it's not enough. What we need above all is the Faith, with or without sacraments, with or without a bishop, with or without a priest. [...]

If you want to see what I think we need to be most grateful to Archbishop Lefebvre for, you only have to look at what is missing today from Bishop Williamson & co. Moral leadership. Conviction in the Faith. Apostolic zeal. A complete willingness to sacrifice his own considerable reputation and become an outcast from amongst his peers in order to perpetuate the Faith amongst souls whom no one cared about. He didn't just agree to set up a seminary for those French seminarians, he set up seminaries in other countries, priories, gave structure and organisation to something that was in its own way unprecedented, with no blueprint to work off. He stood up and took responsibility, took the decisions, took the criticism which he's still taking to this day! Just try for one moment to imagine what would have happened had he behaved in the selfish manner of Bishop Williamson. Imagine, even if he had just been like Bishop de Castro Mayer and refused to do anything outside his own little corner of Switzerland. How different would things have been? But he was apostolic. He loved souls, he loved the Faith, and he made whatever sacrifice was necessary. That's really what we ought to be thankful for. That's why I say he was the man sent by God.

Now, as to your main point, I agree. As you say, the Faith does not hinge solely on Archbishop Lefebvre. We follow Our Lord. One proof of that is that all the Archbishop's credentials are wrong. On a human level what does he have to recommend himself to us? He's dead, first of all. Nobody is interested in someone who was but no longer is, just think what short memories people have. And what's worse, HE WAS FRENCH! Instantly he's starting off at a disadvantage for anyone like me! A dead Frenchman! Humanly speaking, I ought to have no interest whatever. If we in any way "follow" him, it is 100% because of his words and deeds, and then only because what they represent is something unchanging since before the Council. Now, there are today four bishops consecrated by Archbishop Lefebvre in 1988, and yet not one of them is acceptable to us, despite their proximity to him, despite their direct apostolic succession, and why? Because they are betraying Our Lord. Had Archbishop Lefebvre betrayed Our Lord, we would not be looking to his example either (who knows, maybe we'd have barely heard of him). But he didn't. If I understand about Vatican II and its errors, if I appreciate the distinction between the conciliar church and the Catholic Church, if I truly love and appreciate the Tridentine Mass and hate and detest the New Mass, then that is thanks, directly and indirectly, to Archbishop Lefebvre. Give the man his due. He really was the Doctor of the Crisis in the Church, he taught and led the way. And like all good teachers, he didn't just talk the talk: he led by example.

If you can point to an error taught by Archbishop Lefebvre and then beyond that to the fact that we accept that error "because it's the Archbishop saying it!" rather in the way that some souls are now accepting the Novus Ordo nonsense, the structureless-Church nonsense, the homo-pederast nonsense, and all the rest, "because it's Bishop Williamson!" - then you might have a point. So far I have read as much Archbishop Lefebvre as anyone, and I have found nothing like that. Please note as well that we go to some effort to reproduce Archbishop Lefebvre at length, usually full interviews, full sermons, etc, 4,000 words, 6,000 words in one go... unlike most of the opinionated talking heads (neo-SSPX, "the nine," Ecclesia Dei, etc.) who never seem to go beyond generalisations or very short soundbite quotes. The greatest apologetic for the Archbishop is the Archbishop himself. That's why we try to let him speak for himself, and at some length.

Does that make sense? I'm proud to be known as a Lefebvrst. It was originally intended as a derogatory term, and it's true, as you say, that's we're not actually following the man, but Our Lord who made use of the man. What concerns me above all is that all the people who have left the line of Archbishop Lefebvre have all done so for their own reasons and motives, replacing his wisdom with their own. In the absence of any actual error on the part of the Archbishop, if I stop being a "follower" of him then it can only mean that I'm now following something of my own making, which is bound to be far worse. That's what the nine are doing. That's what the Ecclesia Dei folks are doing. That's what the neo-SSPX are doing. And now that's what Bishops Williamson and Faure are doing too.

God bless and Happy Easter,

- Editor."

Let me add one final remark on this topic. The Archbishop's motto, too, has never been more relevant to our times. "*Tradidi quod et accepi.*" Who today is handing on what they received? Plenty of bishops, priests and faithful can say "*accepi*". Very few can say the "*traddidi*" part with any honesty. Neither the neo-SSPX, nor Bishops Williamson and Faure are faithfully handing on what they received. They received a lot from the Archbishop, and they ought to be giving it to us in turn. But they are handing on some poor thing of their own device, a mess of pottage in place of an inheritance. Only the Resistance is really handing on what all of us were fortunate to receive from this true man of God.

State of the Resistance (GB) in 2016

My apologies, once again, as ever, for the late arrival of this issue. Some of you may have noticed that the “efficiency” of its production (not something which I have ever wished to boast about!) has become even worse in recent months, if such a thing were possible. Furthermore, there is only one large issue for two months, as opposed to two smaller ones. The reason for this is the increased activity of the Resistance in Great Britain, a cause for hope.

At the start of October, Fr. Eric Jacqmin began visiting our country regularly on Saturdays to offer Mass, hear confessions and teach catechism, alternating between London, the Midlands, Kent and Wales. In February a five day Ignatian retreat took place in which fifteen people took part. Although mixed, and with the retreatants taking turns at cooking (not ideal, but one does what one can - ‘the best is the enemy of the good!’), it was a great success. And one on which we hope to build in future, with separate retreats for men and women pencilled -in, either in the summer or autumn - watch this space. Recordings of the retreat are available, please write and ask us. They are highly recommended.

The retreat taking place in rural Suffolk was also the unforeseen occasion of the start of a new Mass centre, which Fr. Jacqmin went back to visit in March. What is interesting is that SSPX has no presence at all in this part of the world, nor has it ever had, as far as I know. These are not souls that have been “poached” (‘rescued’!) from the SSPX... In March, Fr. Jacqmin said Mass in Portsmouth for the first time, bringing the total centres to six. Please pray that God will provide a priest who build on the work already done and care full-time for these souls in the southern half of our country, much as Fr. King is now looking after the northern half. The effort required of priests like Fr. Jacqmin should not be underestimated, travelling abroad with such regularity to a country and people not his own. Any priest resident here full time would have more than enough work, but also many possibilities. But that would mean that something lasting could be put in place to preserve the Faith in our country in the way the SSPX once did, before the betrayal. Please keep the intention in your prayers.

An Unhappy Event

Here’s the bad news. A little over a month or so ago, Bishop Williamson announced his intention to consecrate Dom Tomas Aquinas as a bishop. This is a cause of great sadness. Many of us regarded Dom Tomas very highly. He visited the Resistance here in London in February 2014. But there is no question whatever what this consecration means. Try as I might, I cannot see this new consecration by Bishop Williamson as anything other than a cynical, diplomatic manoeuvre with less-than-honest motives. At the start of the year, an article appeared by Dom Tomas Aquinas attempting to defend Bishop Williamson regarding the New Mass nonsense. Readers of the Recusant familiar with what Bishop Williamson has been saying ought to know what that implies. It is, to use Fr. Altamira’s very apt expression, defending the indefensible. I could scarcely believe my eyes that the same Dom Tomas who had fled le Barroux, rejected Campos and separated himself from the neo-SSPX would now raise his voice (so seldom heard, of late) in so unworthy a cause. In fact what he wrote is not very edifying and deliberately avoids the main issue. He only talks about miracles, and even then in a very abstract way; he does not even attempt to deal with the scandalous advice given to a lady who by her own admission has a Traditional Mass every Sunday where she lives but *chooses* to attend the Novus Bogus on weekdays. (And remember, she did not even say that it is conservative or all done in Latin. She merely said that she “believes” that the priests

intend to consecrate the bread and wine.) She had already had the grace to be present at a (supposedly) “Resistance” conference, and to be able to put her question to a man of ‘authority’ who ought to have told her the truth. She needed and perhaps wanted to hear the truth - why else might she have asked? But what did she get...? Despite gallons of equivocation, not one of the hero-worshippers has been able to justify the monumentally bad advice which she received. Dom Tomas could not defend it and has not really tried. But his clear intention to deflect criticism of this nonsense, and the fact that he is prepared to attack those priests brave enough to raise an alarm - this is very bad news. God forgive him.

Why might he wish to do that? Well, in February it was announced that Bishop Williamson would be consecrating him bishop in mid-March. Can there *really* be no connection?

It is well known that Bishop Williamson intended for a while to consecrate Fr. Faure and Dom Tomas Aquinas. Rumours of it have floated around for the past two or three years. Some people have even heard it from the horse’s mouth. Hence there was some surprise when he only consecrated one of them last year, and not the other. Ask yourself this: why did he not consecrate both of them together? Why make the latter wait one more year? Could it be to apply pressure and be sure of a bishop who would not deviate from the new course being plotted, who would not risk helping the Resistance? Could it be to do with an intended ‘reputation boost’ (“Thank you, Bishop Williamson! We never doubted you!”)...? Is there some other reason? Delaying this consecration by one year is not normal.

Then there is also the question of justification. *Eleison Comments* #449 (20th Feb 2016) in which he announced the intended consecration, begins by informing us that in 2012: “*the Society of St Pius X took a decisive lurch towards a compromise...*” Which means that it did not actually compromise: it only took a *lurch* in the *direction* of compromise. Very well. Given that the SSPX has not yet fully compromised, given that “there is still Faith left in the Newchurch,” and so on... why the need to consecrate one more bishop? Also, given that Bishops Williamson and Faure were enough for the moment, which is what we were told last year, why then consecrate a third only now; and if two new bishops were needed and not one, why not do them both together in 2015? Finally, when we have already seen one elderly bishop consecrate another elderly bishop, why choose as the third bishop a man not much younger and in much poorer health than the other two?

What official reason or justification is given for this consecration? Recent *Eleison Comments* in March seem to have been grasping at that very question, with all sorts of angst about the new rite of consecration and whether Novus Ordo bishops are really bishops (how strange that this should suddenly be such a great concern..!). Last year the *Eleison Comments* on the day after the consecration contained the Apostolic Mandate (which we reproduced in Issue 25). This time around, the equivalent *Eleison Comments* contains little more than “Here’s some nice things which one man once said about Dom Tomas...” And here we are, nearly two weeks later, and nobody has seen the Mandate for this consecration, the Mandate which would contain the official justification. I wonder what it says. I wonder why it has been judged best not to release it.

As many of you will doubtless have noticed, last year I tried to be generous and see the positive side. Wishing to give Bishop Faure a fair chance, I put aside my misgivings and tried to be positive and wait to see what he would do. What a disappointment. A few months ago, at the end of 2015, he travelled all over North America visiting the Resistance chapels

founded and run by Frs. Pfeiffer and Hewko, but without telling them and refusing all contact with them. His travels were arranged secretly, not made public. He did confirmations in each place but also sowed discord, complaining, for example, about the “radicalised” Resistance priests in America (who *could* he mean..!?) He was accompanied by Fr. Zendejas who was thus introduced into the sheepfold everywhere he went. His conferences are masterpieces of bluster and obfuscation worthy of Bishop Fellay on a bad day. Asked about Bp. Williamson’s New Mass advice, he kept repeating that “*we must read them [Election Comments] carefully and understand exactly what he is saying,*” (as though we haven’t done that!) and then talking at length about people who go to a Novus Ordo priests for confession (totally irrelevant!). He also said, concerning Bishop Williamson’s advice to the unfortunate woman: “*Yes, it’s evident that many people were surprised by that, no?*” and “*I think that what he said does not concern Traditionalists.*” But he made it clear throughout that he sees nothing wrong *per se* with any of Bp. Williamson’s actions. His crowning achievement, as far as imitating a slippery politician goes, must be his answer concerning Fr. Stephen Abraham. Remember that he had a long account of this delivered to him in person by someone who had travelled from abroad and waited five days to meet him for that express purpose. Remember also that the same person says they received only what amounted to “Oh dear, that’s a very difficult situation!” by way of an answer. Well, those of you with internet can see for yourselves: have a look online for the conference Q&A in St. Mary’s, Kansas on 2nd December, 2015.

Fr. Cardozo says (p.27) that the sermon of Bishop Faure in Spanish which can also be found on ‘youtube’ is worse even than Bishop Williamson. Those of you who understand Spanish may wish to have a look and let us know your verdict (again, only if you’re up for doing a bit of penance). Finally, my conscience will no longer permit me to pass over the fact that there are some very, *very* serious accusations made by a Mexican former-SSPX priest, one Fr. Ruiz (the brother of a priest of the Resistance) against Bp. Faure. Though brushed aside in a trivial and not-wholly-honest way, they have still to be answered properly by him. The fact that Fr. Ruiz swears a solemn oath, that he writes under his own name and anonymously, that he calls as witnesses priests whom he knows were there (but have not been courageous enough to speak out), and that what he says fits perfectly with my own and others’ experience of Bishop Williamson, leads me to confess that I believe what this Fr. Ruiz has written. But it raises very serious questions about both Bishop Faure and Bishop Williamson. That, in turn, cannot help but cast the latest consecration in a new light.



For all of the above reasons, I cannot rejoice at this latest consecration. I regard it as another betrayal. Unlike with Bishop Faure, Dom Tomas Aquinas publicly defended Bishop Williamson’s New Mass nonsense *before* he was consecrated. It is a tragedy. Either way, watch the words and actions of these men and time will tell. Pray for his conversion of heart. But don't go getting your hopes up. Yes, we love to have lots of friends and we love to say and think nice things about people. But we love Our Lord more.

A Happy & Blessed Easter to all our readers, friend and foe alike.

- The Editor

Extract from the Oath Taken by SSPX Priests at their Ordination: *(Could Bishop Williamson take this oath today..?)*

[...]

“I affirm that the new rite of Mass does not, it is true, formulate any heresy in an explicit manner, but that it departs “in a striking manner overall as well as in detail, from the Catholic theology of the Holy Mass”, and for this reason **the new rite is in itself bad.**

That is why I shall never celebrate the Holy Mass according to this new rite, even if I am threatened with ecclesiastical sanctions; and **I shall never advise anyone in a positive manner to take an active part in such a Mass.**”

(Emphasis ours)

Extract from a Conference by Archbishop Lefebvre *Écône, 11th April, 1990*

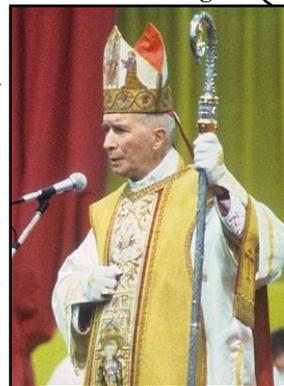
Source: <http://epiphaniusblog.com/2016/02/16/extract-of-a-conference-given-by-the-archbishop-lefebvre/>

“I admit that the masses celebrated according to the new rite are not all invalid, in view of the bad translations, of its ambiguity ...”

You have on that subject some explanations from the book of Mr. Salleron, those are in my opinion, probably the best ones which were given and the most complete. He really made a study of the Novus Ordo Mass. It's hard to do it more perfectly and more completely than what he did very courageously. He is not afraid to say in which way the Novus Ordo Mass is equivocal. There are three chapters, one after the other, which show that it is equivocal and it is clear that the Novus Ordo Mass favours heresy. For those reasons, the Novus Ordo Mass is a failure. There are three chapters which are very well written for us now. Also, his whole analysis of the Novus Ordo Mass and the whole history with all very well studied documents are really enlightening. If someone is still adhering to the Novus Ordo after having read that book, it is because he will never understand anything. Besides, that is why I brought it with me to the Holy Office. And then, when they talked with me about the Novus Ordo, they interrogated me. “So concerning the New Mass; how is it that you say some rather serious things about it?” So, I can assure you they asked me questions. It's shocking. “Do you

maintain that a faithful Catholic can think and affirm that a sacramental rite, especially the one of the Mass, approved and promulgated by the Pope, can be nonconforming with the Catholic faith or favour heresy?" I said: "Well here! You are holding the book. Those are not even my words, you see! But I agree absolutely with what he says: it's an equivocal Mass, a Mass favouring heresy ..."

So, I also advise you to have this in your library, this book by Salleron, and to give it to the people who are hesitant. "But, even so, we know brave priests who are good and who are trying to say the New Mass well etc..." Read this! You will see! It is the New Mass in itself! It is not about the priest who is saying it. It is not because he says it piously or anything that the new rite changes. It is not because it changes anything in the rite of the Mass. It is obvious that this new rite is a rite that has been made only to draw us closer to the Protestants! That is clear! Finally clear!



On this subject, re-read also the article by Fr. Boyer in the supplement of the Dictionary of Catholic Theology. After the table of contents, there are a few articles and in particular a very long article by Fr. Boyer who was my teacher at the Gregorian, who is now dead, and who was very highly regarded, a man of value who was, for some time, Secretary of the Secretariat for Christian Unity. Basically, I think he was appointed to this Secretariat to give a slightly more traditional image and to give some confidence to the people. As you know, Fr. Boyer was a respected man, highly regarded in Roman circles and among teachers. He wrote a long article on ecumenism, an article very well documented where he quotes some phrases of Pope Paul VI requesting that we go as far as possible in suppressing everything that can hinder the Protestants in our ceremonies, excluding, obviously, what might be contrary to the Faith. But, I do not see how we can change the texts of our Mass and diminish them without harming the Faith? It is not possible! The Mass is everything! Once we remove what bothers the Protestants, how can we say that we are not going to touch the Faith? It is contradictory. They are unbelievable orders, and that is literally what is written by Fr. Boyer. So what do you want to do?

“And that’s why I never will celebrate the Mass according to the new rite, even under threat of ecclesiastical penalties and I will never advise anyone positively to participate actively in such a mass.”

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

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

So, it is out of question to encourage people to go to Mass in the New Rite, because slowly, even without realizing it, they end up ecumenist! It's strange, but it's like that. It is a fact. Then, ask them questions on ecumenism, on what they think of the relations with other religions and you will see! They are all ecumenist. For the priest himself, the fact of saying this mass and celebrating it in a constant manner, even without thinking about anything, about its origin, or why it was made, turns him and the people who assist at it ecumenist. And, if we ask them about ecumenism, their answer will be: "But of course! You can be saved in all religions, it's obvious!" This is the New Mass, the Novus Ordo Mass.

Of course, that's why it says: "...positively to participate actively at such a Mass." But we can exceptionally, as it Canon Law says for things like Orthodox ceremonies, for some reasons we can assist passively. For a wedding, funerals of parents or things like that, where we feel obliged to be present and we cannot do otherwise, we assist passively. We don't receive communion, we are not participating in the Mass, but we are doing it more out of politeness towards the people who assist at it, than for assisting at the sacrifice of the Mass. Those are conditions that are already mentioned in Canon Law, the old Canon Law. But attending it as one's Sunday Mass, no! It is better to stay home reading and going once a month. Make the effort to go once a month and do 100 km if necessary, to attend the Catholic Mass! Like in the missions, we were visiting our faithful's three times a year. We could not do more! That was the average. This didn't mean that they were bad Christians. They could not do otherwise. It is not an impossible thing. People say: "But am I not committing a grave sin by not going to Mass?" Not at that Mass! It does not oblige under pain of grave sin. We are never forced to do something which would tend to diminish our Faith. It's not possible. God cannot force us to do that. On the other hand, we are seriously obliged to do everything possible to attend the Mass of St. Pius V, the Catholic Mass. There, the obligation remains, but not for a rite that is almost Protestant. On the contrary, there is an obligation *not* to go.

I'm a little surprised, you know. Sometimes, I receive a lot of requests for consultations from our priests who are in the priories and some are asking me: "What should one reply to a person who says he cannot have the Mass of St. Pius V and who believes that he is under the obligation to go to a New Rite Mass, said by a good priest, a serious priest who offers all the guarantees almost of holiness? etc." But I don't understand why they can't answer this themselves! They don't find the conclusion by themselves and they feel obliged to ask me such a thing. It's incredible! So you see, there are still some who hesitate. This is unbelievable!

And that, you will see, will be mandatory for those who have left us. For the Fraternity of St. Peter, for Dom Gerard, even if they never say the New Mass themselves, even if they have our convictions, they will be obliged to consider the New Rite as having the same value as the Traditional Rite! In practice, when they receive Novus Ordo priests who come to visit them, they will be obliged to let them say their Mass and tell them: "No problem. But of course, say your Mass." This is fatal! They cannot do otherwise. Look at the cohabitation of the two rites with Father Lafargue! In Paris there, with Father Veuillet! And beware! Father Lafargue and Father Veuillet must not go tell the others that their Mass is bad or say: "You must come with me, you must come with us." It is well marked in the contracts. The two rites are valid, do not criticize... So, this is not possible. It is cannot be otherwise. They are trapped!

A.M.D.G.

Catholic Resistance Conference

London

Saturday 2nd & Sunday 3rd April, 2016



Fr. Joseph Pfeiffer
Fr. David Hewko
Fr. Eric Jacqmin
Fr. Ramiro Ribas



Provisional Schedule for Saturday **(timings are flexible!):**

9.00am Confessions

9.30am Mass

- sermon

- reception into the Church

- tea break -

11.30am Talk

- lunch break -

(buffet provided free)

1pm Talk

- tea break -

2pm Talk

- tea break -

- Rosary -

3.30pm Talk

- tea break -

4.30pm Talk

5.30pm - END

Sunday - 9.30am Mass
similar timings thereafter, also
flexible.

Saturday evening - dinner
in the Hotel restaurant for
those able to attend.

**The Antoinette Hotel,
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What a ‘Novus Ordo Mess’:

Bishop Williamson believes in the conciliar church!

A Closer Look at

‘Eleison Comments’ #447

(“Host and Parasite II”), 7th Feb. 2016:

Two weeks ago these “Comments” stepped back onto a minefield, and defended the position that there is still something Catholic in what has become of the Catholic Church since Vatican II.

Stepping onto a minefield is not an apt metaphor because what it implies is so far removed from what it represents in reality. Bishop Williamson is not putting himself in the firing line to defend Our Lord and His teaching, nor taking a personal risk for the greater good, despite his own peculiar conceit to the contrary. What he is in fact doing is indulging his own whim and fancy without regard for the devastation which his scandalous words, spoken and written have on souls who have already suffered so much. Worse, when he implies that he is somehow taking a risk, this is tantamount to lying since, in reality, anyone who disagrees with him is “dealt with”, though in secret (so you may not often hear about it). His words are a standing scandal and are causing souls to fall away. “Woe to him by whom the scandal cometh” would be more accurate than talk about ‘minefields’. How tragic to witness a man, a bishop no less, who has so little self knowledge that he can apparently view himself as some sort of hero-martyr, all the while behaving so selfishly. But I digress. Tragic and pitiable though it is, this is not what is important.

‘Still something Catholic’ in... ..what?

What concept does he say he is defending? *“That there is still something Catholic in what has become the Church since Vatican II.”* Which begs the question - what has become the Church since Vatican II? The common understanding would be that what we are talking about is the conciliar church. That is what has become, since Vatican II, of what is generally considered “the Catholic Church.” So is he saying that there is still something Catholic in the conciliar church? Why not come clean and say it? If he means something else, why put it in a way which is so unclear? Lack of clarity when it comes to the “Catholic Church vs. conciliar church” distinction is something which we are accustomed to expect from Bishop Fellay and Menzinger. Alas, it seems the disease has now spread to Bishop Williamson too!

How Catholic is Catholic?

Further reflection ought to remind us of the following. Just how Catholic is “something Catholic”? Here’s a hint. If it isn’t 100% Catholic, it’s not Catholic. There is undeniably “still something Catholic” in the Anglicans, for example. They still have the sign of the cross, the Our Father, stained-glass windows, candles, crucifixes, the Nicene Creed... are the Anglicans Catholic? No. But it most definitely has “something Catholic in it.” Does it matter whether there is “still something Catholic” in it, as far as our support or acceptance goes? No. The same goes for the conciliar church: of course there is “still something Catholic” in the conciliar church - some of the modernist architects of the conciliar church themselves

have admitted that the “still Catholic” bits are useful to help get the new bits accepted. So, insofar as it is different in any way from the Catholic Church, the conciliar church is a false religion which we must avoid and resist, and the fact that there is “still something Catholic” in it does not change that. Near the end of the Eleison Comments, the same straw-man fallacy is advanced once again:

“...to say that there is nothing at all of these [‘Catholic decency and devotion’] left in the Newchurch seems to me to be a gross exaggeration.”

Again, that there is “something” (not “nothing”) left is beside the point. There is something of Catholic decency and devotion left in the Anglicans. This is mere sophistry. But it is very important to spot it and understand it, given what follows.

For example on the one side the present leaders of the Society of St Pius X act as though the official Church in Rome is still so Catholic() that the SSPX cannot do without its official recognition. On the other side many souls that really have the Catholic faith utterly repudiate the idea that there is still anything Catholic whatsoever left in the “Church” now being led by “Pope” Francis.**) What follows is just one attempt to discern what truth may be on both sides.*

Did you spot the sleight of hand, the two fake alternatives which are not really alternatives at all, the one exaggeration verses the other parody? According to Bishop Williamson, the two alternatives are:

1. “We cannot do without official recognition from the official Church in Rome!”
This is the voice of the neo-SSPX.
2. “We utterly repudiate the idea that there is anything Catholic left in Rome!”
This, presumably, is us.

He then goes on to present his thesis as a “solution” to the “problem” presented in these two positions. The fact is, however, these two extremes are in reality just caricatures. As mentioned above, there is “still something Catholic” in the Anglicans, so of course there is still something Catholic in the conciliar church. But, as discussed above, “something Catholic” is as good as useless. “Something Catholic” is not Catholic; only 100% Catholic is Catholic. *bonum ex integra causa. malum ex quocumque defectu.*

Incidentally, if the conciliar church really is the Catholic Church - sorry, the “official Church” - then why exactly are Bishop Fellay and the neo-SSPX wrong to seek its approval? If they are wrong to do so, is that not because the conciliar church is something different to, other than, or distinct from the Catholic Church?

“And since they [modernists] have had nearly 50 years to conform the Church to their insanity, from top to bottom, then there has emerged a Church so different from

* “...as though the official Church in Rome is still so Catholic...” - There’s that phrase again! Notice that there are no quotation marks around the phrase “official church”, indicating that this is what Bishop Williamson himself is calling it here, and not what he is saying the SSPX calls it.

** “...the “Church” being led by “Pope” Francis...” - notice that here, unlike above, he does employ quotation marks, making it look like that is what we say (putting words in our mouth). Is this meant to insinuate that those of us who reject the conciliar church are sedevacantists? At any rate, that is the impression given...

the pre-conciliar Church that it is a reality deserving the name of Newchurch.”

As mentioned above, talk of “...a Church so different...”, just like “...the official Church in Rome is still so Catholic...” and “...still anything Catholic whatsoever [in it]” is all highly misleading, implying as it does something quantitative. But the question “Catholic or not?” is a binary choice. The only answers possible are “Yes” or “No”. It is not something quantitative. There is no such thing as “less Catholic” or “more Catholic” or “so Catholic” or “not anything Catholic”. We also note with dismay that there seems to be a suggestion of an equivalence between the Church and the conciliar church, both being described in similar terms (“the pre-conciliar Church” and “a Church [sic] so different...”). And need one add: “the Church” is the Bride of Christ: what was “made to conform” was the people and not, properly speaking, the Church herself.

So, Bishop Williamson’s thesis seems to be as follows.

1. The Church is so different now to how it was before the Council, “that it is deserving [of] the name ‘Newchurch’.”
2. But this “Newchurch” still has the faith, even though lots of people in it don’t, so you can’t reject it altogether.

“But if one respects reality, one is bound to admit that there is still faith in the Newchurch.”

If one respects reality, one is bound to admit that Bishop Williamson is talking nonsense, and that he has fallen away from Tradition every bit as much as has Bishop Fellay. That there may be an old babushka somewhere in Siberia who has the Faith and knows nothing about “Orthodox vs. Catholic” and who thus may save her soul, does not mean we can say that the Russian Orthodox church has the Faith and people can be saved in it! That there may well be souls in the conciliar church who still have the Faith in spite of it, does not prove that the conciliar church as the conciliar church has the Faith. It does not. This is not just an abstract idea: for a look at how serious it is, consider the inter-religious meetings at Assisi which deny Our Lord publicly before the world and place him on a par with Buddha, Mohammed and so many other false gods and demons (cf. Psalm 95 “*omnes dii gentium daemonia*”). That is not the Catholic Church acting, organising these Assisi meetings. It is the conciliar church.

“A layman tells me that his father has faithfully attended the Novus Ordo Mass for the last 45 years, and still has the faith. A priest tells me that he can remember a laywoman presenting to Archbishop Lefebvre himself her reasons for needing to attend the NOM, and he merely shrugged his shoulders.”

...and as proof of this idea (“that there is still faith in the Newchurch”), Bishop Williamson advances the spurious claim of a story about a layman who has attended the New Mass for 45 years and it didn’t do him any harm! I say “spurious” because there are so many things wrong with this. You can’t prove a point as important as this with just one example, and a subjective personal example at that. And even a whole list of personal examples would each have the same limitations as that one example, each would remain personal and subjective, subject in the same way to circumstance, interpretation, etc. Our own personal experience, mine and yours, surely shows beyond any doubt that over the past 40-odd years, those who

stopped practising in the early days of the Novus Ordo are far more likely to have kept the Faith than those who carried on going. Finally, as chance would have it, the layman in question was recently located. Suffice it to say that his particular case in point has been here rather misrepresented by Bishop Williamson. He is a liberal, a fan of Pope Francis, a follower of modern bogus apparitions. And he himself says that if he has kept the Faith it is only *despite* the Novus Ordo and he would never recommend anyone else to go to it!

[Don't take my word for this: see for yourself in the article **"A Message from Gabrielle"**, found elsewhere in this issue.]

As for the latest example of taking Archbishop Lefebvre's name in vain (you might call it the "x+1" example), please note that it is third-hand, (a priest tells Bishop Williamson who tells us that he witnessed something), which given Bishop Williamson's record in recounting the example of the layman above, does not inspire confidence; and that it does not involve any actual words spoken by the Archbishop. Where and when was the question put? Was it even a question (and thus requiring of a reply?) What did the shrug denote? Could it be that, for example, that the person in question, having listened to an entire conference from the Archbishop about why one cannot go to the New Mass, but seeking to justify her own guilty conscience, asked an infuriatingly stupid question immediately afterwards, showing that she had taken in nothing of what had been said, at which point the Archbishop did not bother to repeat what he had just spent an hour or more saying? Was it in a crowd of people, or 'buttonholing' him on his way out, so that he had no time to give a verbal reply? I am just speculating. We have no way of knowing. Either way, for Bishop Williamson to have to resort to such "evidence" speaks volumes and is surely a sign of desperation.

"The reason for these testimonies being real should be obvious. As an essential part of the subjective and ambiguous religion, the NOM can be what you make of it."

So the Novus Ordo is not itself bad, then. It is only bad when liberal priests say it badly. It can be what you make of it. Are there really people in the Resistance who are going to swallow this poison?

"A priest can celebrate it "decently," a Catholic can attend it "devoutly." The inverted commas are to placate the hard-liners who will insist that with the NOM there can be neither true decency nor true devotion, but when they say such things, I think that they are flying in the face of reality."

Notice the dishonest way in which Bishop Williamson moves the goalposts: not only Archbishop Lefebvre but, until a mere four or five years ago, the whole SSPX and all the priests, religious and faithful of Tradition would have said that the Novus Ordo is simply not reconcilable with real devotion and reverence. But now such a position has suddenly become the exclusive domain of "hard liners". When did that happen? How many other things, commonly accepted now, will magically become something which only "hard liners" think or do or say? As with the leftward drift of secular politics and social custom, if we wake up one day to find that what was once normal and widespread is now 'right wing' or 'hard line', it is because the so-called 'centre' or 'mainstream' has been moved, leaving behind those who have not moved with it. But we are not talking about Freemasonic politicians or their corrupt media lackeys, here. This is Bishop Williamson doing this. Ask yourself why.

And by the way, if the inverted commas are only there to placate people with whom you disagree, (and who are “out of touch with reality”) then one must remove those inverted commas in order to get the true sense. So, according to Bishop Williamson:

“A priest can celebrate the Novus Ordo Mass decently, a Catholic can attend it devoutly.”
Again I ask: who in the Resistance is going to swallow this poison? And if they do, what exactly are they “resisting”?

What does all this mean? It means that Bishop Williamson believes in the conciliar church. Whether one sees it as a mistake, an error of judgement, a deviation from the path of truth, it is the same mistake, the same misjudgement, the same deviation which Bishop Fellay has fallen into. Like Bishop Fellay, Bishop Williamson sees the conciliar church (“the official Church in Rome”) as being something which we cannot reject. Worse, he not only believes it himself, but stubbornly promotes it to anyone who will listen. His own words witness it, even the bad rhyming couplet with which this unfortunate ‘Eleison Comments’ begins:

***A leprous Mother some sons will desert.
Others will get too close, not being alert.***

I wonder how many of his poor readers have thought carefully about what that means: it is a curious choice of metaphor and bares careful thinking about. What are the characteristics of a leprous mother? She has leprosy, through no fault of her own, but she is still your mother. She is still in essence good, though in appearance bad; she is still the same, though in appearance, superficially, different. You still love her, honour her, treat her as a mother (with obedience and respect), and wish to nurse her back to health. If in nursing her back to health, you have to keep a *physical* distance for some time, then that is only a temporary measure, and it is only *physical* - you are still united in heart and mind all the while. You still serve her and carry out her wishes, and wish to embrace her as soon as you are able. Is this really how Bishop Williamson sees the conciliar church? It seems so. Kyrie Eleison.

Since I must finish somewhere, and since the Muse of Bad Taste has been provoking me for some time now and I feel the urge to write a very bad rhyming couplet, let me leave you with this to chew on:

***For the Bishop ‘conciliar’ and ‘Catholic’ church is one!
Then why from the Resistance (and to Rome) is he not gone?***

SPOT THE DIFFERENCE:

“Take for instance the Novus Ordo Mass. The new Rite as a whole so diminishes the expression of essential Catholic truths...that it is as a whole **so bad that no priest should use it, nor Catholic attend it.**”

- *Eleison Comments #387, Dec. 2014*

“I do not say that every person should stay away from every single Novus Ordo Mass.”

- *Mahopac, New York, July 2015*

“I do not say to everybody inside the Novus Ordo, priests and laity, I don’t say: ‘You’ve got to get out!’ ”

- *St. Catherine’s Ontario, Canada, Nov. 2014*

A Message from Gabrielle

Source: epiphaniusblog.com/2016/02/17/a-message-from-gabrielle

To whom it may concern,

Reading faithfully my weekly “Eleison Comment” , my attention was caught by the following statement:

“A layman tells me that his father has faithfully attended the NOM for the last 45 years, and still has the faith...”

This reminded me of something familiar, but what? After thinking more about it, I realized that I knew the person in question. Grabbing my phone, it didn’t take long to reach him. After I explained the situation to him, he kindly accepted to answer my questions about it and also consented to share with you the result of our exchange:

“If I kept the Faith during all those years, it was certainly not because of the Novus Ordo Mass but despite it!”

If it is the case (God alone can probe hearts and minds, Psalm 7:9), it is a miracle, and a real one this time... (cf. Eleison Comments #436 ‘Novus Ordo Missae I’).

“ I attribute my perseverance specifically to the daily rosary that I have kept saying during all these years.” Then, he told me that it was, for him, a daily fight and he added to that :*“I must admit that if I would have exposed my children to it, they would have all lost the Faith!”*

Personally, knowing him very well, I don’t think that he got out of it unscathed... My last question to him was:

“Would you recommend me to go to the Novus Ordo Mass? ”

Answer:

“Absolutely not!”

So , now that you have read my little story, you are probably wondering how I know him?

He is my grandfather!

- **Gabrielle**

“And we must not waver for one moment either in not being with those who are in the process of betraying us. Some people are always admiring the grass in the neighbour’s field. Instead of looking to their friends, to the Church’s defenders, to those fighting on the battlefield, they look to our enemies on the other side. ‘After all, we must be charitable, we must be kind, we must not be divisive...’ ”

- Archbishop Lefebvre, September 1990 (Écône conference)

Fake Resistance Watch:

Which of the following statements is acceptable to you?

The following are in no particular order. Every one of them is propagated today by the fake neo-Resistance. Some slight editing has been necessary in order to make the meaning more clear, but the meaning has not been altered - read the exact wording and see for yourself!

- The new religion can build your Faith. (1)
- Attending the New Mass can build your Faith. (2)
- Do whatever you think you need to do to keep the Faith, which can include attending the Novus Ordo Mass. (3)
- If you attend the Novus Ordo Mass you have to be careful, but you can find the grace of God there and sanctify your soul. (4)
- Not everyone needs to avoid the Novus Ordo Mass. (5)
- Attending the Novus Ordo may do more good than harm spiritually. (6)
- Not every priest needs to leave the conciliar church or stop saying the Novus Ordo Mass. (7)
- The Novus Ordo Mass does not always undermine the Faith, though frequently it does. (8)
- The problem with the Novus Ordo Mass is that it is ambiguous. It can be made to favour the new religion, but does not have to, it can also be done in line with the old religion. (9)
- The problem with Vatican II is that it is ambiguous. (10)
- By distancing yourself from the conciliar church, you are putting yourself in danger and risk becoming a Pharisee who is disconnected from reality. (11)
- We must accept the supposed 'Eucharistic miracles' of the Novus Ordo Mass as genuine. (12)
- The Eucharistic miracles of the Novus Ordo Mass have lessons for Traditional Catholics, one of which is that the Novus Ordo Mass doesn't always have to be avoided. (13)
- The Novus Ordo Mass is not as good as the Traditional Mass, but it is still better than nothing. (14)
- If I support the Resistance, it doesn't mean I'm against the neo-SSPX. I have no intention of doing anything against the neo-SSPX. I don't want the neo-

SSPX to collapse. We should support the good priests still inside the neo-SSPX, though we can also support priest who left as well. (15)

- There *might* be salvation outside the conciliar church. (16)
- At Vatican II, the liberals tried to introduce novelty and false teaching, but their attempt was silenced by good men. After the Council, the liberals somehow got into key positions in the Church, and that's why there is now a new orientation in the Church. (17)
- Archbishop Lefebvre resisted the new orientation which came about after the Council. But he also desired to re-establish union with the Vicar of Christ as soon as possible. That is what he stood for more than anything else. (18)
- There's still something Catholic in the conciliar church, so it's wrong for us to reject it completely. (19)
- Congregations and seminaries are not needed today. They are outdated. God does not want there to be a structure or congregation for the Resistance. (20)
- Seminarians who are ready for ordination should not be ordained, because there is no structure or congregation for them to be ordained into. (21)
- We shouldn't try to get priests to work together. It's bound to fail, so it's better not to attempt it at all. (22)
- People who disagree with or criticise Bishop Williamson should not be made welcome. Priests who disagree with or criticise Bishop Williamson should not be received and the faithful should not go to their Mass. Criticising Bishop Williamson has consequences. (23)

...if the answer is "none of the above", then you can be happy: you have not fallen for the modernist propaganda and changed with the times. You are, however, in opposition to Bishop Williamson, Fr. Zendejas, the Dominicans of Avrillé and Dom Tomas Aquinas.

Concordance of Sources:

(1, 2, 3 & 4) – *Bp. Williamson, conference in Mahopac, New York, USA, 28th June 2015 (video publicly viewable on 'youtube')*:

Question: "Bishop I go to the Latin Mass on Sundays and ... during the week I go to a Novus Ordo Mass."

Bp. Williamson: "While the new religion is false, it's dangerous, it strangles grace and it's helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith ... The essential principle is: do whatever you need to do to keep the Faith. ... There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it. ... Be very careful with the Novus Ordo ... But, exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul."

(5 & 6) - Mahopac, New York (as above):

“Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this [Novus Ordo] Mass will do more good than harm spiritually ... [shrug] ... The rule of thumb is and will remain: stay away from the Novus Ordo Mass. But, exceptionally - the wise thing would probably be to say in private to this or that person, but here I am saying it in public, that may be foolish ...”

(7) – Bp. Williamson, conference in St. Catherine’s, Ontario, Canada, 5th November 2014 (video publicly viewable on ‘youtube’):

“I do not say to everybody inside the Novus Ordo, priests and laity, I don’t say: ‘You’ve got to get out!’ ”

[If not every priest “in the Novus Ordo” has to “get out”, what that means exactly will depend on what is meant by “in the Novus Ordo”. It could refer to the Novus Ordo Mass or it could be shorthand for the conciliar church. Therefore, not every priest must either a) stop saying the Novus Ordo Mass, or b) leave the conciliar church. Or both.]

(8, 9 & 10) - Bp. Williamson, ‘Eleison Comments’, #437, 30th November 2015:

“The Novus Ordo Mass, like Vatican II which it followed, is ambiguous, favours heresy and has led numberless souls out of the Church ... Doctrinally, the Novus Ordo Mass is ambiguous, poised between the religion of God and the Conciliar religion of man. Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the Novus Ordo Mass frequently does. But as ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion.”

AND

(10) Fr. Zendejas, ‘Blue Paper’ newsletter, #300, November 2015:

“Hence, the apparent conflict between ‘obedience’ and Truth rests on AMBIGUITY. For instance, at the time of Vatican II there were those ambiguous terms, which could be understood in one way by Catholics and in another (contradictory) way by Modernists”

(11) Bp. Williamson, ‘Eleison Comments’ #438, 5th December 2015:

“Therefore the NOM and the Novus Ordo Church as a whole are dangerous for the Faith, and Catholics are right who have clung to Tradition to avoid the danger. But as they have had to put a distance between themselves and the mainstream Church, so they have exposed themselves to the opposite danger of an isolation leading to a sectarian and even pharisaical spirit, disconnected from reality.”

(12) Eleison Comments #437 (as above):

“Facts are stubborn - as long as they are facts. If readers doubt that the eucharistic miracle of 1996 in Buenos Aires is a fact, let them undertake their own research... But if their research of that case leaves them unconvinced, then let them look up the parallel case of Sokólka in Poland, where a whole centre of pilgrimage has arisen around a eucharistic miracle of 2008. And a little more Internet research would surely discover accounts of more such Novus Ordo miracles, with at least some of them being authentic.”

(13) ‘Eleison Comments’ #438 (as above):

“However, these [Novus Ordo] miracles – always assuming they are authentic – have lessons also for the Catholics of Tradition ... ”

Bp. Williamson, email quoted from ‘Catholic Candle’, December 2015 issue:

“On the Internet can be found cases of Eucharistic miracles involving the Novus Ordo Mass How would this be possible if the Novus Ordo Mass was absolutely to be avoided?”

(14) ‘Eleison Comments’ #437 (as above):

“So does it not make sense that in punishment of their modern worldliness these sheep would

broadly lose the true rite of Mass, while in reward of their desire for Mass they would not lose every valid Mass?"

'Eleison Comments' #438 (as above):

"...while since the 1960's a mass of Catholic sheep have become too worldly to deserve to keep the true rite of Mass, [yet] they have loved the Mass enough not to lose it altogether."

"The Novus Ordo Mass may have been allowed by God to make it easier for Catholics to leave the Faith if they wanted to, but not impossible to keep it if they wanted to."

(15) - *Avrillé Dominicans, "The Friary's Position", July 2015 (publicly visible at: www.dominicansavrille.us/the-friarys-position):*

"We support therefore all the priests still in the SSPX who, not without difficulty, continue the good fight in this spirit. By the grace of God, there are a good number of them, especially in the French District of the Society."

"If there are priests outside of the Society who, clearly and without ambiguity, continue the combat of Archbishop Lefebvre, there is no reason not to support them. To support them does not mean "taking sides" for one Society against another."

"The *'Appeal to the Faithful'* of January 2014 was not a declaration of rupture with the SSPX."

"We have no intention to do anything "against" the Society, and do not wish its collapse: no-body wants that."

(16) *Fr. Zendejas, 'Blue Paper' newsletter, #300, November 2015:*

"If there could be salvation outside the Conciliar Church, then is there salvation 'outside the SSPX' or other traditionalist groups?"

(17) *Fr. Zendejas, 'Blue Paper' (as above):*

"In the days of the Council, the teaching of novelties about humanism (man-centered Church) were opposed and then silenced by more or less honest means and men, but adherents thereof have since been installed in key positions of power during the post-Conciliar period..."

(18) *Fr. Zendejas, 'Blue Paper' (as above):*

"He [Lefebvre] continued to act 'within the Church and according to the Church,' resisting the new ecclesiastical tide... Thus, he resisted the Post-Vatican II ecclesiastical orientation (religious liberty, ecumenism and collegiality), in order to remain in the one Church of Jesus Christ ... and desiring - in spite of many disappointments - that union with the Vicar of Christ can be re-established as soon as possible without having to compromise on any point of doctrine. No matter what, this is what he stood for!"

(19) *Bp. Williamson, Eleison Comments #447 - see separate article in this issue.*

(20) *Bp. Williamson, 'Eleison Comments' #278:*

"It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated. ... But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical Congregation or seminary of yesterday."

(21) *Bp. Williamson, letter to Fr. John Bosco - see separate article in this issue.*

(22) *Bp. Williamson, Post Falls, ID (USA), 1st June, 2014:*

"Even if all the laity want to obey me, even if all the priests want to obey me, [...] can you imagine that commanding resistant priests is like trying to herd cats? Can you imagine, is it unimaginable? In which case, is it worth trying if it's bound to fail? It may be better not to attempt than to attempt and fail..."

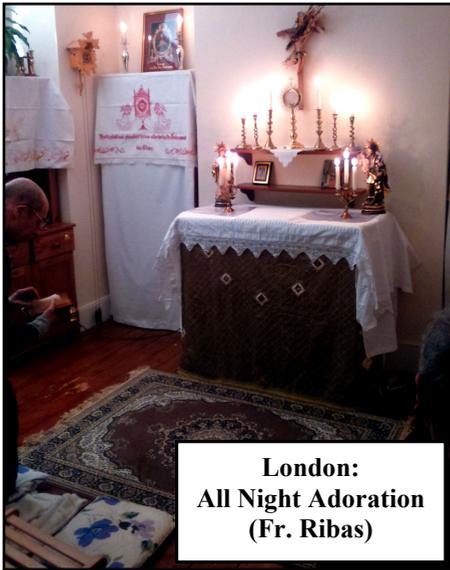
(23) *Letter of Dom Tomas Aquinas to Fr. Cardozo. "Criticising Bishop Williamson has consequences" is word-for-word his own expression.*



**Leighton Buzzard
(Fr. Ribas)**



**London
(Fr. Fuchs)**



**London:
All Night Adoration
(Fr. Ribas)**



Five-Day Ignatian Retreat (Fr. Jacqmin)



Suffolk (Fr. Jacqmin)



London
(Fr. Ribas)



**SNAPSHOTS FROM
THE RESISTANCE
IN GREAT BRITAIN**

Portsmouth
(Fr. Jacqmin)





Our Lady of Mt. Carmel Seminary
Boston, Kentucky (USA)
 February, 2016



Fr. Cardozo

Fr. Pfeiffer

Fr. Hewko

Fr. Jacqmin

Fr. Hewko

Fr. Pfeiffer

Fr. Srlenovic

An Ignatian Retreat
Preached by Fr. E. Jacqmin, Feb. 2016

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Bishop Williamson's Response to a Cry for Help:

Your Excellency,

I am Rev. Fr. John Bosco Ohadugha, a Nigerian priest to whom you gave conditional ordination in New York in 2014. Currently I am in Nigeria.

I am writing to inform you about the deplorable situation in which we found ourselves (Traditional Catholics & Remnants) in this part of the world. It is highly regrettable that for over 45 years since the issuing of the documents of Vatican II no Catholic Bishop of Nigeria has made the effort to promote Traditional Catholicism in the country. One Nigerian Bishop who made despairing effort in the recent past to invite FSSP in his Diocese got it very hot from Catholic Bishops Conference of Nigeria. In essence they hate Latin Mass and Tradition.

This struggle of the remnants in Nigeria seems to be the latest recrudescence in our time of liberalism and modernism. We are the latest victims of a wicked collusion between the liberals and the non-Catholics. Our struggle is not a mere resistance, that would be purely negative. It is a positive commitment to revamp the faith, such as would be the pride of posterity to come.

Nigeria is a liberal country. In most of our seminaries Islamic religion has been made a compulsory subject for seminarians. During my own Novus Ordo formation, I was taught Islamic religion for two years before I was ordained in the new rite.

In view of this I would appeal to your excellency to use our good offices to come to our aid. Boniface is a seminarian from Novus Ordo diocese. He completed his philosophical and Theological studies in St. Joseph Major Seminary Ikot-Ekpene, an affiliate of Pontifical University Rome. He has received his minor orders: Lector and Acolyte. He later joined FSSP but after discerning his vocation, he decided to join the Resistance Group in Nigeria. He is desperately waiting to be ordained by a Traditional Bishop. Therefore, we are begging you to come and ordain him for us.

His ordination might open the door for other candidates desiring for Traditional Catholicism in Nigeria. Your kind consideration of this humble request will be greatly appreciated by all and sundry.

Thanks and may God continue to sustain you as you help the young traditionalists around the globe.

I hereby attach attestation letter from the Nigerian Superior of FSSP where Boniface was.

Your Sincerely,

Fr. John Bosco

January 27th, 2016

Dear Father,

Thank you for this email, as for the letter of attestation which arrived separately and which I have read.

Alas, the Church is in chaos, because the Supreme Shepherd is struck and the sheep are scattered, as they may never have been scattered before. I do sympathise with your desire to have Boniface ordained, but into what structure would he be incorporated? Can you be sure, for instance, that he would be a loyal collaborator of your own if he were ordained priest? There would be no diocese around and above him to control him, any more than there is around and above you or me. The Church is in chaos.

In Latin they say nobody is bound to do the impossible – *nemo ad impossibile tenetur*. In today's situation it may be impossible for you or for him to do more than you are already doing. Patience. This situation is not going to last for ever. Meanwhile, you and he can do much more than you think by enduring all the pains caused by the chaos, by praying (almost all day long) especially the Rosary, and by begging Our Lady to obtain from her Son the straightening out of the Church.

For myself I am already very busy, probably too busy, distracted by the chaos. I honestly do not see my way to extending my apostolate to Nigeria. I am very sorry if this disappoints you, but I do not feel that I could start in Nigeria without following up, and I could not follow up without neglecting what I am already doing elsewhere.

I am sorry if this reply disappoints you, but I dare not risk, in this chaos, biting off more than I can chew. I hope you understand.

May God bless you and keep you faithful. You may think that with your faithfulness you are not doing very much. You would be mistaken. Two faithful souls like Boniface and yourself give to the Sacred Heart and to His Mother much consolation.

I send to the two of you my own humble blessing,

+ ***Richard Williamson***

“Woe to you who command others! If so many are damned by your fault, what will happen to you? If few out of those who are first in the Church of God are saved, what will happen to you?”

- *St. Leonard of Port Maurice*

“I do not speak rashly, but as I feel and think. I do not think that many bishops are saved, but that those who perish are far more numerous.”

- *St. John Chrysostom*

“If traitors have arisen from among the very clergy themselves, let not this undermine your confidence in God. We are saved not by names, but by mind and purpose, and genuine love toward our Creator.”

- *St. Basil the Great*

“He Who Gathers not with Me...”

A Sermon by Fr. Ernesto Cardozo
Ipatinga, Brazil, February 28, 2016

The words of today's gospel are really very wonderful. They are quite relevant to the topic we will talk about today. The gospel says, “*He who is not with Me is against Me.*” “*He who gathers not with Me, scatters.*”

I repeat, “*He who is not with Me is against Me.*”

How do we know? How do we know whether we are with Christ and not against Christ? For it is possible that we are deceiving ourselves. Luther, I suppose, would say that he was with Christ. The heretics, I suppose, claimed that they were with Christ. “He who is not with me is against Me!” What do we do to know this? How do we know whether we are with Christ? Let us analyse some words. Christ says, “He who loves Me keeps My word.” He who loves Me, will keep My word. He also says, “He who loves father or son more than Me, is not worthy of Me.” Is that not so? Am I lying? Is this in the Gospel?



But do you know what the problem is, dear faithful? *Deus veritas est.* God is truth. That magnificent dialogue with Pilate, when Christ tells Pilate, “He who is of the truth hears My voice.” - *Qui est ex veritate audit vocem meam.* “He hears Me.” He hears *Him* [pointing to the crucifix]!

But, there's a problem that deep inside we would not like to see. We get used to it. We like to make mistakes. We accommodate ourselves to error. This magnificent last gospel that I never get tired of praising and asking you to meditate on it! The liturgy does not offer us these little pictures just for us to look at them. They are to be read and meditated. Just listen to what it says. It says that the Word came unto His own, and His own received Him not. His own did not receive Him! He was the light of the world, but the world preferred darkness. And Truth Itself ended there [on the cross]!

Defending the truth, dear faithful, is not easy. For it means defending God, defending God in a hostile place. Jesus Christ Himself tells us, “*I send you amongst wolves, like lambs amidst wolves.*” True or false? We like lies. We get used to lies, because the truth is uncomfortable. The truth leads to a reaction, don't you see?

There is the case of Saint John the Baptist. What happened to St. John the Baptist? He enunciated truth! He denounced an adultery! And what happened to him? He ended up with his head cut off! Watch out! Humanly speaking, we would say, how stupid! Since it was only about adultery, why didn't he keep quiet? But, St. John the Baptist told Herod, “*No, Herod, this is not good! She does not belong to you!*”

Let's look at another example, an example that we have analysed in a sermon before, here in Ipatinga. The example of Thomas More! Thomas More is a great saint! He and Bishop John Fisher were opposed to the adultery of the King, Henry VIII. Do you recall this story? I don't want to tire you by repeating the same sermon on Thomas More, but was Thomas More wrong? Was Bishop Fisher wrong? Bishop Fisher went against at least 80 bishops in his country. Thomas More was practically the only layman against a whole nation that wanted to apostatise. And which did apostatise. Do you remember the story, or do you want me to tell it to you again? The case of Thomas

More will never tire us, my dear faithful, because it is a case of a man going against the flow. And going against the flow is very hard. Here in this world it is hard. But up there, God rewards it.

But let us take a step back. A conflict has arisen in the Resistance, a very serious conflict. It's not just a small problem where one person says this and another writes that. Here we have a problem about the Faith, a problem of the Faith through which we run the risk of damning ourselves eternally! Watch out! I lament the superficiality with which sometimes I have seen it treated. No, this is not a problem about someone writing this and another person saying that and still another saying something else. No! And we never go back to the cause.

Let's take another example. Let's suppose I turn the lights off and I shout, "Fire, fire!" People will start running away, running into each other and falling over. And, of course, they'll start quarrelling. "Why did you step on me?" "Why did you push me?" And they go on with such things without realising that I am the guilty one because I turned off the lights.

In the same way, suppose that there is a fire outside, and they enter here yelling, "Fire, fire!" And someone says, "What a way to enter the room, running like that! Can you speak a little bit quieter?" That is, they criticise the effects, but not the cause. So if someone yells "Fire," before we criticise the person running who yelled "Fire," let's go out and see if there really is a fire. Let's go to the cause. This is the problem. This is what hasn't been studied. This is the sad reality. They look at it sideways.

What is the cause? I ask you, my dear faithful, let's see. Until September at least, if I remember correctly, did we have any serious problem here? I do not believe so. Maybe there could have been some human dislike, foolishness that exists in every society. But did we have a problem about the Faith here? Tell me if there was a problem about the Faith. And when did the problem start? Please do not be scandalized when - please!- when I start talking, wait for me. The problem started when Bishop Williamson started writing three Eleison Comments in favour of the miracles in the new mass. Yes, do you remember? Three Eleison Comments!

When Bishop Williamson wrote these three Eleison Comments, we, the priests that are in the firing line, come to a certain place, and they asked us: "Father Cardozo, what is this?" And I confess to you that it had been some time since I had read the Eleison Comments. Why? Because, among other things, they'd cause spiritual disquiet in me. And I had to sit down and read the Eleison Comments.

And when I did this, the first thing I did was to get in contact with a priest in Mexico who publishes Bishop Williamson's Eleison Comments. You know who he is. And I told this priest, "Please Father, do not publish this. There are errors." This priest told me, "Father, you are completely right, but we will publish it so that our enemies do not believe we are divided." Oh, dear! Oh, dear!

Have you read the gospel, when Our Lord tells us: "Let thy speech be yes yes, no no, whatever is over and above this comes from the devil." Be careful! "It comes from the devil!" This dear Father, recognizing that this paper contained errors, said, "You're completely right, but..." And this is when the problem began. This is when it started.

I am a priest. People ask me, "Father, is this true or false?" I have to follow Our Lord's word, I have to say yes or no. Anything beyond this is done by the devil. It is my duty, and I told him, "No, this is not right." Meanwhile, I started seeing atrocities. Please do not be scandalised. The monks who read it, said, "I don't see any error in these things." Great Thomistic people, who say

they don't see any error! Do you remember? Do you want me to mention names? It is not necessary. Specifically, Bishop Williamson says and maintains, and insists that there are miracles outside the Catholic Church.

I finally dared to write an article on December 9th saying that there is a fuss concerning this. And I started by simply stating a fact of common sense. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Do you remember? That's the gospel. I'm not making it up. These are Christ's words, the Infinite Wisdom. This would have been enough to put an end to this problem. But, I don't know if you know what a sophist is. A sophist is a person who tries, through deceit, to make a lie pass for the truth. It's as if I would say this ceiling is black, and I would use words and mix them up to make you believe that the ceiling is black. But the ceiling is white. And the priest from Mexico, we have to recognise it, is an excellent sophist, an excellent sophist. I do not know what good it will do him, but he is an excellent sophist.

And starting with this article in which I intended to defend the fact that there can be no miracles and so on and so forth, I was called everything, not in a very nice way. It's ugly to open your email, to click here and click there, and see that they are telling you that you are an imbecile, that you are so proud, you are going against St. Thomas, who do you think you are...? It's not nice. I have a back, and I don't like to be talked about behind my back.

But let us continue. I'm up to here with these lies. Bishop Williamson said there are miracles outside the Catholic Church and he insisted on this. And it occurred to me to explain it to them, at the end of the year, to go back to the same matter, this time jokingly—joking so as not to cry. I started talking about the cherry on the cake and all of those things. I explained that God is omnipotent and He can do whatever He pleases and wherever He pleases. BUT GOD IS ORDERLY. God cannot make a round triangle. God cannot make the sun rise in the north tomorrow, or in the south, but not in the east. God is orderly. But after this it seems like there was no argument that they liked.

Do you know what this is? [He holds up a book.] The title says, “Catechism of St Pius X.” Question: “Is this catechism trustworthy?” Modernists would say, “Throw it in the garbage.” But I think I am among Catholics. Is this trustworthy? [The people say yes.] Are you sure? Be careful, watch out what you say, look to what you have said. I read this Catechism of St. Pius X soon after I met Archbishop Lefebvre. I felt the need to reinforce the catechism I had learned as a child so I bought the catechism and read it. Of course, there are things, little details that we don't remember. When this problem about the little miracles in the modern mass arose, one of you called me and asked me, “Father Cardozo, what do you think?” I told him, it's very easy to deal with this. These little miracles go against the sanctity of the Church. But of course, there are so many things—we read so many things—that it is impossible to know precisely where we read certain things. And one is also busy trying to make arrangements for trips, missions, etc., thinking that the people read the catechism, thinking that the clergy read their catechism. Please repeat to me whether this is a Catholic catechism. A catechism is, in principle, a compendium of all Catholic dogma. True or false? Have you all said true? Then take the consequences! Read it!

Maybe some of you have the same edition. Look at the last two pages. It's easy—turn the first and the second last two pages. Be careful, I did not write this, this is not an edition for dear Fr. Cardozo. Sit tight! Bear with what you are going to read. And remember, the truth hurts, and it hurts a lot. And sometimes it is hard to say “I was wrong.” And I know there are many who are waiting to say, “But Fr. Cardozo, how can you say these things against Bishop Williamson?” Just listen to what St Pius X has to say. The saint talks about the marks of the Catholic Church. And I repeat: he talks about the marks of the Catholic Church, not of the marks of Cardozo's Church, not

of Williamson's church, but the marks of the Catholic Church. Referring to the mark of Holiness, it says: "The faithful that reads the history of the church with a sincere heart, will see the holiness of the Church shine, not only in the essential sanctity of its invisible head, Jesus Christ, the sanctity of the sacraments, of the doctrine, of religious institutions, of a great number of its members, but also of an abundance of celestial gifts, of sacred charisms, of prophecies, and"—pay attention here—"and miracles that Our Lord, denying them to other religions, makes shine on the face of the earth, this gift of holiness endowed exclusively on His one and only Church." I repeat, "...and miracles that Our Lord, denying them to other religions, makes shine on the face of the earth, this gift of holiness endowed exclusively on His one and only Church." So, did I teach anything in opposition to this? I ask, did I teach this? Did I attack the sanctity of the Church? Did I attack it by saying that there are little miracles in the new church?

The great sophist of Mexico tells me, because he begins to receive - because, of course, I'm not the only fool that realizes the problem. There are a lot of fools! - he has started receiving letters saying, "Watch out, we are defending error!" A dear Father from Colombia wrote to all the priests and both bishops and said, "Ladies and gentlemen, if we are going to defend error, if we are going to fight error with error, we are doing wrong!" Then the great sophist from Mexico answered me and said, "Father Cardozo, what you said about there being no miracles outside the Catholic Church is beside the point." What? It's beside the point? How is it beside the point?

I ask, is the new mass part of the Catholic Church? And how do we know that it is not of the Catholic Church? Because of its errors, because the goal of the new mass is ecumenism, because our BIG LIONS for the Faith, Archbishop Lefebvre and Bishop de Castro Mayer, did not cease saying that this new mass is the mass of a new church, which is not the Catholic Church. Of course, when one listens to this, coming from a fellow priest, supposedly a traditional priest, supposedly from the Resistance, who tells you besides that the new mass is good, and that the new mass is of the Catholic Church, I'm sorry, but I thought there was going to be a short circuit. Why? Because we are in contradiction! We enter into contradiction. Then I told him: "Father, I thought that the new mass was a mass from another church!" But Father insists, "No, no, no! It's of the Catholic Church."

Of course, what's going on here? What are we doing here? For, if the new mass is good, if the new mass is of the Catholic Church, please tell me what we are doing here. Why don't we go to our parishes? Maybe there we will have air conditioning. Tell me, what are we resisting? Please, because I repeat, if the new mass is good, if the new mass is of the Catholic Church, I don't really see any sense in our being here. And I think many of us would not have to be here.

But, let's finally put the movie on pause here. In mathematics, and in everything, not only in mathematics, when you start something, for instance to say $1+1=3$, that is to say, you start with an error, if you do not correct the error, this error will influence the course of the analysis, and will increase exponentially. Something that began as a small error will become a very big error. When I told you here on December 30th to be careful because we are looking at the tip of the iceberg, I think you did not assess the harm that this $1+1=3$ has done. Why? Because to justify that $1+1=3$, they start saying that the mass, the new mass is good, that it is of the Catholic Church.

Even Bishop Faure, trying to justify and support Bishop Williamson, gave a sermon, I believe on December 12th. Yes, on December 12th in Mexico. For those who understand a little bit of Spanish, I suggest that you read it. When I listened to Bishop Faure's sermon, favouring the little miracles in the new mass, I started feeling afraid, because I was hoping that Bishop Faure would have said, "Williamson, forget about this subject; talk about Beethoven instead." When you listen to it - you can hear it on the 'Non Possumus' website - it's so obvious, if you are honest, and want

to do a little penance for Lent, listen to this sermon, and you will see that it is even WORSE than the three Eleison Comments by Bishop Williamson. I was so terrified! Be careful! This does not amuse me, ladies and gentlemen! It doesn't amuse me! I told Bishop Faure, "Please, Monsignor, I beg you to study your sermon, and count the number of times that you contradict yourself!" Remember, yes, yes, or no, no; when you go beyond that, the devil comes. Then I received an email from Bishop Faure. This email says: "Cardozo, there are miracles outside of the Church!" just like that, as if to say, "Oh, stop being a bother!" And it was put in bold letters. Furthermore, "Where did you see Archbishop Lefebvre say that the new mass is not a mass of the Catholic Church?" I'm sorry! I almost had a heart attack. That is to say, Bishop Faure defends the fact that the new mass is a mass of the Catholic Church.

I went to Argentina to look for two little books. There's a book by Archbishop Lefebvre titled "The New Church." It's not that the Archbishop wrote a quote about the new church. No! "The New Church"! There's another book that Archbishop Lefebvre wrote called "The New Mass." I know that I had it, but I see that somebody borrowed it, and it was never returned. Well that's the way it goes. How can Bishop Faure ask me where I saw that Archbishop Lefebvre says that the new mass is a mass that's outside the Catholic Church? But it doesn't stop here. The error is exponential.

Let's see, what do we have here? Do you know the Dominican monks of Avrillé? You do? You know who they are. In all truth, I had a very high opinion of them. When one says "Dominican monk" you know that you're referring to someone whose life is secluded in the cloister and who spends his time, his life, studying theology. That is to say, they are persons who know a little bit more than just the catechism, supposedly.

Then, the Dominicans entered the discussion. They got involved in the fuss. Ok, and I read this [He holds up a paper.], which is titled "*The Neo-modernist Sect that Occupies the Catholic Church, by the Dominicans of Avrillé.*" I did not count all the contradictions, but if you have this document, count them! There is more than one.

This document was repeated by the future bishop, Dom Tomas Aquinas. In the first part, this document tries to explain the relationship between the conciliar church and the Catholic Church. Read it, pay attention please, because I notice that nobody reads, that many people say they read, but in reality they don't. It says, "The conciliar, neo-modernist church is therefore neither substantially different from the Catholic Church (beep, beep, beep), nor absolutely identical to it." Wow! That is, it is neither equal nor different. Excuse me! What do you call this? CONTRADICTION! Sorry, in Spanish this is a contradiction. But wait; there are still prettier things to come. "She, the conciliar church, mysteriously has something from one, and something from the other." That is to say, the Lutheran church mysteriously has something Catholic, you see, like baptism. They make the comparison. Here they say something that is very true, and I share it with you. It is a foreign body that occupies the Catholic Church. That is, the conciliar church is a foreign body that occupies the Catholic Church, but... (I'm glad you are sitting down. Will the ones who are standing, please hold on to the wall?) "...but, it is necessary for us to differentiate between them, without separating them."

Let's see whether I can explain it myself. The conciliar church is a foreign body, the Dominicans say. Let's imagine a tick on my hand. It is necessary to differentiate between them, the tick and my hand, but not separate them. Pardon me! Do you realize that you have separated yourselves from your parish? Why did you separate yourselves from your parish? Because you didn't want to become infected with modernism? If I have this filth of a bug that's biting me here [on Father's hand], it's modernism. And this [Father's hand] is the Catholic Church, I differentiate between them. I can separate them.

Ladies and gentlemen, didn't Archbishop Lefebvre tell us there shouldn't be any agreements with these people [the modernists], that when they convert to the faith, they will find us Catholics? Archbishop Lefebvre said that, didn't he? Did Archbishop Lefebvre tell us, "You have to differentiate between the bug of modernism, but do not separate it from the Church?" Did Archbishop Lefebvre say that? No, ladies and gentlemen! I cannot coexist with error. What's more, the defence of the truth, love for the truth, implies a fight against error. I cannot permit the tick to continue sucking my blood, because that's going to kill me. It's that simple. So, if I see Our Holy Mother, the Catholic Church, infected with modernism, what do I have to say? "Oh yes, I can differentiate between them: this priest is a showman, and that priest is good. But I cannot separate them." I don't know if you realise where this [idea] is taking us? I don't know whether I am too discerning. Don't you realize that it is leading to an identification of the Catholic Church with the conciliar church, just as Bishop Fellay is doing? Because Bishop Fellay says, "This visible church [the church of Vatican II], is the Catholic Church." That means we are going in the same direction. We have left the neo-fraternity to remain Catholic, and now we find that we are steering the ship's bow toward the neo-fraternity, toward the neo-fraternity's position. Please open your eyes; don't be imbeciles! Forgive me, but use a little bit of sense. No one works without having a purpose. Why are they saying these things; why are they saying $1+1=3$? And why are they saying, "The new mass is good"? And why are they saying: "The new mass is a mass of the Catholic Church"?

BECAUSE THEY ARE TAKING US TO THE SAME PLACE [as Bishop Fellay]!

OK. But let us now go on to another detail. In January, I left to go to another mission. I thought that the people were at peace, that they understood, but I think I was mistaken. And when I arrived, I got the news that the future bishop, Dom Tomas Aquinas, is blocking me from the apostolate in São Paulo. The sacristan is here; he is my witness. I wasn't in agreement with Dom Tomas Aquinas, because he was defending Bishop Williamson with all his strength. Dom Tomas Aquinas was saying in letters that I had to correct myself—that I had to submit to the hierarchy. But how embarrassing it is to have to say words that the bishop is not going to support! And when I left, I told the sacristan, and he is a witness, that our dear Cecilia's baptism was to take place. And I told him, look out! If Cecilia wants the baptism done, there's no problem. No problem! It is a valid, licit baptism. Well, I did not receive the same courtesy. I was received as if I were a heretic. It is funny, because they asked him, "Dom Tomas, why can't Fr. Cardozo say Mass in São Paulo?" "It's because he is against the hierarchy. Can you imagine? If he goes to the monastery and gives a sermon that he doesn't believe in the miracles, it would create a conflict between the hierarchy and Fr. Cardozo."

Specifically, who is in agreement with St Pius X about this infamous point of the miracles? Am I or is Bishop Williamson? Did I deny the magisterium of the church? Did I deny the sanctity of the church? I'm asking! I didn't; he did! And he insisted and insisted stubbornly. I even went as far as to write: "*Monsignor, please stop this fuss. To save myself I don't need miracles outside the church. Stop the division that you are about to cause in the Resistance.*" And his answer, which my friend reproduced [in an article answering Bishop Williamson's errors], was: "*Dear Fr. Cardozo, have patience. This chaos is just starting. Patience! I give you my blessing. Good bye.*" A chaos that he started [Bishop Williamson]! Which he is causing! I'm sorry. "And the chaos is barely starting." So you'd better hold on. Hold tight! But I tell you again, don't come and tell me that I'm causing a division in the Resistance, that I'm causing scandal, that I'm against the hierarchy and so many other things.

Do you know who ordained me? Someone who went against the hierarchy! Because the hierarchy, as long as it remains Catholic, is great. But when it opposes Catholic doctrine... Excuse me!

Didn't Archbishop Lefebvre go against the Pope, the hierarchy? Watch out! I have the honour of having been ordained by him. I cannot betray this man, and much less, betray Him [Our Lord]. Just because I like Bishop Williamson, I cannot swallow this tale, and tell all of you, "Ladies and gentlemen, there are little miracles." What foolishness! I'd be attacking the sanctity of the Church, and this error is leading us to attack the unity of the church." Why? Because of what I just told you about the Dominicans, the Dominicans who say the conciliar church is mysteriously united to the Catholic Church. The Catholic Church is the immaculate spouse of Jesus Christ, and the immaculate spouse of Christ has as her head, Christ Himself. And the same Christ, that is, the head, and His body, the immaculate spouse of Christ, cannot mysteriously embrace a prostitute. Let's see if you understand it. Or is the catechism that hard? We are talking about the catechism. We are not talking about the Summa Theologica. We are talking about the catechism, ladies and gentlemen; and I've noticed that we need to learn much more of our catechism. Remember that Jesus Christ also said, "He that loves his father, his mother, his son, more than Me, is not worthy of Me." It seems that we have to love Williamson above all things. I'm sorry; I continue to try to follow the first commandment. Is that a sin? Is that heresy? Is that a scandal? Just as I have read in an email: "What a scandal!" Who's creating the scandal? The one who denies doctrine, the one who attacks Catholic doctrine, or the one who is simply asking, "Please defend the Catholic catechism.?" Souls are at stake! And they are scandalised and say that Fr. Cardozo has a group of people who put things into his head, implying that I am subnormal, that I cannot think!

What are we to do? People ask me, "Father, what are you going to do? Are you going to the consecration of Bishop Tomas Aquinas? What do you think about the consecration? Is it okay to have a consecration?" Yes, for me, it would be excellent for a consecration to take place, and for there to be a bishop in each state of Brazil, or at least one bishop in each country. That would be excellent. But let that bishop be Catholic. Otherwise he would be useless. If the future bishop Tomas Aquinas is going to continue in this attitude of attacking the sanctity of the Church, the unity of the Church, pardon me, I will not walk down that road. "But Father, you will be left without a bishop, what are you going to do?" What? How's that? You do not understand anything. How am I going to be left without a bishop? When I hear these things, when they tell me these things, I think we are on a different planet. To whom have I been talking and preaching? How am I going to be left without a bishop? Is it perhaps that I'm going to be left without St. Augustine, without St. Ambrose, without St. Anthony Mary Claret, without St. John Fisher? Because all of those thousands and thousands of bishops, and many of them saints, have supported and defended the sanctity of the Church and the unity of the Church. They have not attacked it, and have not cast doubts on it. Because, trying to save the situation, some people say, "They are only saying that it might be possible."

Ladies and gentlemen, if I deny a dogma of the faith or put it into doubt, I sin gravely against the faith. Read your catechism. If I tell you I think it's possible that there's no hell, I am committing a grave sin against the Faith, as grave as if I had told you that there is no hell. Why? Because I cannot cast doubt on something that has already been defined by the Church. Let's see if we understand. Let's see if we are realistic and if we really love the Truth. Because it's beautiful to say that we love God, and "Long live Christ the King" and I don't know what else! But when the situation arises, in which we have to take a risk for the Truth, "Oh dear! Oh no! We will be left without a bishop!" I was listening to an audio in which someone said, "I need a bishop." Do you know what? I NEED THE FAITH. If there's a Catholic bishop, blessed be God! If there's no Catholic bishop, I regret it. God, The Divine Providence, will see how to fix this problem. But in order to have a bishop, I will not give up a single ounce of my Faith. I don't know whether I have made myself clear. Don't come and tell me, "You are a rebel; you are here to divide." Ladies and gentle-

men, I believe I have never taught any error against the faith here. And let whoever says the opposite come to me and prove it. I'm not denying the hierarchy of Bishop Williamson, of Faure or any other bishop. I am saying that those gentlemen are in a grave error against the faith, and they are persevering in their error.

Let us continue with the catechism. And this really scares me, because we are talking about clergymen. Do you know what one of the sins against the Holy Ghost is? I'm going to refresh your memory. "How many sins are there against the Holy Ghost?" says the catechism. There are six sins against the Holy Ghost: to despair of our own salvation, to presume of being saved without any merits, to fight against the known truth... I repeat: to fight against the known truth. Are you going to tell me that these three bishops—we will include Dom Tomas as a bishop—haven't read the Credo? Don't they pray it every Sunday? It says, "I believe in the Holy Catholic Church." What is this? Didn't they know this truth? And now they are crushing those who defend it? They have no sense of shame!

Let them do whatever they want to me, but I will not go along with this. I want to die a Catholic. Why don't I use the title of The Resistance anymore? Because, when they say resistance, they immediately associate it with Williamson. Excuse me, as long as Williamson doesn't retract, refer to me personally as Catholic. Nothing else! Do not come to me with adjectives that get subverted. I'm Catholic, period! Prove to me that I am not! Be careful! Prove to me that I am not! Whoever comes to try to prove that I am not Catholic, before doing so, must partake of this catechism. Completely! All of it!

Ladies and gentlemen, a few years ago you asked me to come and take care of Ipatinga, and I did so gladly. You know it! I haven't lied to you; I haven't taught bad doctrine. But attention, please. There's a sign outside that reads: "CATHOLIC MISSIONS" and I hope that that sign continues to say, "CATHOLIC MISSIONS". I don't want the sign to change to "Williamson's Mission" or whatever name you want to use. No, I am not here for that. If it's going to be like that, excuse me; I have a lot of work, too much work. If because of this I am now told, "Go away, because we want to be one of Williamson's sect" or whomever else's, okay, good luck, my friends! I will continue on my way. I'm not afraid to leave. St. Paul has a beautiful verse: "*I know in Whom I have believed.*" And just this past Saturday we read a verse in the Epistle that I would suggest many of you read and re-read, and meditate on it. It is the verse, "*Cursed be the man who puts his trust in another man.*" I ask: is Williamson God? Is Bishop Faure God? Is the future Bishop Dom Tomas Aquinas God? Are all of the Dominican monks—even though there are two, whom I know of, who are firm, trying to fight error—are they God? Do I have to yield my intelligence and say, okay gentlemen, "So be it," as Dom Tomas Aquinas is asking me to do?

I would like Dom Tomas Aquinas to be like the other Dom Tomas Aquinas when Bishop Williamson came. [See: <https://youtu.be/hk1jj4KnZnM>]. When Bishop Williamson started to praise Benedict XVI, Dom Tomas interrupted him saying, "Be careful; watch out! Don't continue!" A perfect intervention! Perfect! How sad he hasn't repeated this act of faith now. How very sad! I'm so sorry! I am so sorry because Dom Tomas Aquinas, as you know, I have told you—I will be grateful to Dom Tomas until the day of my death because he received me when I left São Paulo [and the SSPX]. My eternal gratitude! But not because of that gratitude am I going to accept the errors that they are now upholding.

But going back, I repeat, if there's any question and you think that I'm a heretic, that I'm here to divide the Resistance, that is, that I'm a stupid person who doesn't know how to think, that all my friends are filling my head with ideas, making me go astray, I think you are underestimating me a little bit.

If you want to continue being Catholic, I will come here. If you do not want to continue being Catholic, excuse me, I'll pack my bags and leave. No problem. Thank God, my dear friend Eric will receive me in his home. We can move the chapel to a different place, no problem. But please tell me. BECAUSE I DO NOT WANT TO WORK WITH HERETICS! I DO NOT WANT TO WORK WITH SECTARIANS! I WANT TO WORK WITH CATHOLICS! OTHERWISE, I'M WASTING MY TIME, WHICH I CAN USE FOR MUCH MORE PRACTICAL THINGS THAN WASTING MY TIME WITH SECTARIANS. IS THAT CLEAR? Is it clear that I intend to follow the commandment to love God above all things? And how do I prove that I love God above all things? Because I keep His word! "He who loves me will keep my word." Okay. This is what I will ask you, whether you are Catholics, do you keep His word without trying to distort it by saying "more or less," or "it may be." No, no, ladies and gentlemen.

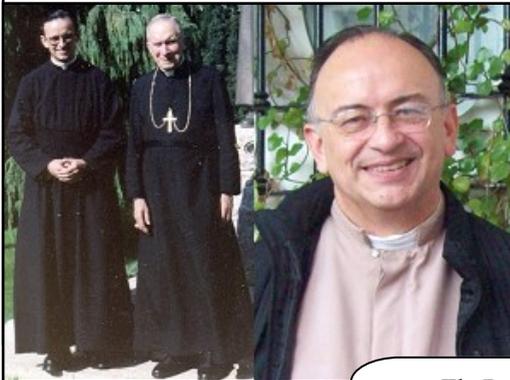
There's a letter going around now, a little letter from dear Fr. Trincado, the great sophist, with a lot of issues about this and that. I read it some time ago. He sent it to me a long time ago. I'm sorry; I'm not going to discuss even one period or one comma with a sophist. Not a period, not a comma. And I'm going to ask a favour of whoever wants to come and discuss this problem, a favour of intellectual honesty. Bring me a little note that says, "I adhere totally and absolutely to the Catholic doctrine which among other things is contained in this catechism. [He holds up the catechism of St Pius X.] For, if you come to me with sophisms, I don't want to waste my time.

How is it possible, that after 40 years in the fight, there are traditionalist priests who come and tell me that the new mass is good? My God! And that the conciliar church cannot be separated from the Catholic Church? My God! My time is gold. And I do not want to waste it on stupidities.

Today is a very important day for this mission, because, depending on what you decide, either we save ourselves, or we condemn ourselves. Either we continue being Catholic, or we enter into a sect. You choose! And I ask you to tell me at least by Saturday because I have to get my things in order. I have to see where I'm going to go, what I'm going to do—just a simple thing. But I repeat, before answering me, read this. For, maybe this catechism is prepared by dear Cardozo, to lie to you. No! No, there are a lot of them [catechisms]. Read it! Because a lot has been said, and a lot of stupidities have been said because we do not know the catechism.

And let us end with that phrase from the gospel: *"He who is not with me is against me."* And as far as I know, I have not denied any dogma or article of the creed. The others have!

VIVA CRISTO REY! [LONG LIVE CHRIST THE KING!]



Fr. Ernesto Javier Cardozo was ordained a priest by Archbishop Lefebvre, at La Reja, Argentina, in 1986. He was expelled from the SSPX in May 2012.

Bishop Fellay's Interview with *Deutsche Welle's* "Conflict Zone"

<https://www.youtube.com/watch?v=g0eTadAYK6o>



This appeared at the start of March 2016, and is so cringe worthy one almost cannot watch. Poor Bishop Fellay. The interviewer is brutal, and despite Bishop Fellay's valiant attempts to be nice - and credit where it is due, he does not lose his cool at any point - manages virtually to tie him into proverbial knots and make him look bad, in the eyes of the world at least (for all the right reasons!). Perhaps the most excruciating moment is the final question: "Bishop Fellay, what are your sins?" The word 'sin' in the mouth of a secular media interviewer, of course, could mean just about anything. But instead of refusing to be drawn, or replying "I confess my sins to God in confession, not to you and not to the world which rejects God!" or something similar, Bishop Fellay treats the question seriously and informs the world that he thinks he talks too much. An agonising silence follows, which last ten full seconds (which feels like an eternity!), and then, on further prompting, Bishop Fellay, says that, yes, he says too much and is too sure of himself. Poor man. I doubt if he will ever live it down. Nevertheless, no matter how embarrassing that moment was, it is not what should be of primary interest to us.

The interview itself is interesting inasmuch as it gives us one more window into the workings of the top of the SSPX. What is going on in Menzingen? Well, if this is anything to go by, Bishop Fellay and those around him are *desperate* to be accepted by the world.

Several questions, and several attempts by the interviewer to twist things are allowed to pass. And by always trying his hardest to be nice and sympathetic-looking, Bishop Fellay in our opinion, on more than one occasion concedes far more than he ought. Here are a few choice extracts:

Bishop Fellay concedes the validity of the 1988 “excommunications”:

Interviewer: You were excommunicated.

Bp. Fellay: Yes. Four Bishops.

Interviewer: The excommunication was lifted

Bp. Fellay: Yes.

[...]

Interviewer: You were warned that if you went ahead with the consecration you would be excommunicated. You still went and did it and set yourself against the Church.

Bp. Fellay: Yes.

Interviewer: And you don’t repent of having done this?

Bp. Fellay: No, I don’t think so.

Bishop Fellay appears to concede a lack of any link between clerical abuse and homosexuality, and that homosexuality is a “sexual orientation”:

Interviewer: You said in 2010: *“The Church’s problem is not celibacy but homosexuality. If you want to prevent abuse you have to keep homosexuals out of the priesthood.”*

Bp. Fellay: And I still...

Interviewer: You confuse two things though, because abuse is what is done by paedophiles, which is a crime; homosexuality is a sexual orientation. They’re different things, aren’t they?

Bp. Fellay: Let’s say I agree, that we need to distinguish there, and many times, unfortunately, this distinction is not made, between, let’s say, as I say -

Interviewer: But you didn’t make the distinction, did you?

Bp. Fellay: Well, I may say, with the time going, we become more precise. There was a time when we said, when somebody someone would say “a homosexual” he would mean the acts, and not just these tendencies in yourself, which have to be distinguished. When I say “homosexual acts”, when I say “paedophile acts”, of course I distinguish both, OK, granted, I distinguish both.

[...]

Interviewer: But it [clerical abuse] went on for years.

Bp. Fellay: That means that some people did not apply the law of the Church, they were not faithful to the law they were bound to follow.

Interviewer: Are you ashamed of that?

Bp. Fellay: Yes, I am very not happy of that, yes. Yes.

Interviewer: Do you hang your head in shame?

Bp. Fellay: Oh yes. Yes.

Bishop Fellay gives a very confusing response concerning “equality” and leaves the interviewer with the impression that he would not stand by the words of St. Pius X concerning the inequality of men and women:

Interviewer: What about equality, Bishop Fellay?

Bp. Fellay: What do you mean with “equality”?

Interviewer: Equality, between men and women, for instance? Pius X had his own views about equality, didn't he, between men and women? He didn't think there was any, did he?

Bp. Fellay: Wrong. Wrong.

Interviewer: *“Woman can never be man's equal,”* he said, *“and cannot therefore enjoy equal rights. Few women would ever desire to legislate and those who did would only be classed as eccentrics.”*

Bp. Fellay: You have to distinguish things, when you speak of “rights” ...

Interviewer: But you go along with that?

Bp. Fellay: I just make again distinctions. I think many things can be cleared if you distinguish things. And here, on that question let's say of women and men, it is clear that, let's say, a man is not a woman and a woman is not a man. So, you...

Interviewer: But that's not the point he was making.

Bp. Fellay: ...each one has, so to say, abilities or qualities which make them fit or better for doing some works, some not only works, but operations or actions...

Interviewer: So you stand by what he said, all those years ago, a century ago? You stand by what he said?

Bp. Fellay: I'm explaining what it means.

Interviewer: Yes but he says: *“Few women would ever desire to legislate.”* Parliaments around the world are full of women who legislate.

Bp. Fellay: Today they are full, yes.

Interviewer: Yes, so you can't stand by that statement, can you? You can't continue to... It's out of date, isn't it? It's out of date?

Bp. Fellay: It's the understanding, let's say, what did he mean? That's, let's say... he made an application for that time. But the fundamental meaning of this distinction between men and women: as human beings they are absolutely equal. And I maintain that. And Pius X would have said that too. As human beings...

Interviewer: But he didn't, as it happens. He didn't say it.

Bp. Fellay: ...as human beings, they have exactly the same rights.

Bishop Fellay concedes that “some of” the “statements and attitudes which [Traditionalists] cling to need updating” and that modernism and anti-modernism “has nothing to do with the modern world”:

Interviewer: My point is that these statements and these attitudes which you cling to as part of Traditionalism need updating don't they?

Bp. Fellay: To certain points, yes. Of course.

Interviewer: But you're anti-modernist! You said: *“We will write our creed in blood and sign the anti-modernist oath.”* This is what you said!

Bp. Fellay: Sure. Yes, but what is anti-modernism? It is aiming at an error...

Interviewer: It's you picking and choosing what you want, isn't it?

Bp. Fellay: ...it is a religious, a religious error, modernism. It has nothing to do with the modern world. We take the plane, we use the computers and so on, we have the smartphones. And if that's modernism, it's fine, you see.

Interviewer: And modernism is also talking to other faiths, which you don't like either...

Bp. Fellay: Sure. And we do, and we do that all the time. Yeah we do! But discreetly.

ST. PIUS X on THE MODERN WORLD:



“Then again, to omit other motives, We were terrified beyond all else by the disastrous state of human society today. For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? [...]

There is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the ‘Son of Perdition’ of whom the Apostle speaks (II. Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity!”

- *‘E Supremi’*, 4th October, 1903

Extracts from Bishop de Galarreta's Conference (Bailly, France, 17th Jan. 2016):

Source: www.dici.org/en/documents/bishop-de-galarreta-i-think-the-pope-will-lean-towards-a-one-sided-recognition/

The conciliar church seems to be turning in the right direction at last! Cardinals, Bishops and Priests are reacting! (Where have we heard that before?):

"Now we are starting to see reactions in the actual, official Church. And deep reactions, for some do realize that there is a doctrinal problem, a problem of faith. They realize that there is also a problem in the conciliar and post-conciliar magisterium. They are starting to ask questions and, this is very important, they understand that to oppose this complete rupture with Tradition, they have to react and necessarily oppose the authorities who diffuse these errors. So we see cardinals, bishops, priests and laymen beginning to react, and in the right way, even in an excellent way, sometimes very firmly."

To be "officially recognised" by conciliar Rome would be a jolly good thing:

"I think that the Pope will lean towards a one-sided recognition of the Society, and that by acts rather than by a legal or canonical approach... But in this hypothetical case - I am giving you my opinion based on conjectures, right? - in this case I think we will have the necessary graces to persevere and do the good we must do in our Holy Mother the Church.

...This *de facto* recognition would have a good, a beneficial effect: it is a rather extraordinary apostolic opening, and it would have an extraordinary effect."

One way in which the neo-SSPX differs from the Resistance:

"We do not refuse, you see, in an absolute and theoretical way the possibility of an agreement with Rome. That is what distinguishes us from the 'Resistance'. For them it is a principle. It is a doctrinal question: 'You cannot admit the possibility of an agreement with Rome without being liberal.' Such is not our position.

He's right. That is our position. An agreement with conciliar Rome is wrong *in itself*, for reasons far beyond mere "terms and conditions." Tradition and liberalism cannot cohabit. We cannot put Christ into the Pantheon. We could alter his words slightly and say: 'You cannot admit the possibility of an agreement with today's Rome without betraying Our Lord!'

'Since when is life without risks?' (Sound familiar?)

"So you are going to tell me: 'In these cases there is a risk!' – Yes, of course. In life there are many risks; in war there are even more. ...So as long as we didn't seek it [recognition], even if it happens, I think we must not panic. Nothing changes."

I think the Roman authorities would be very surprised to hear that the SSPX did nothing to seek a "recognition"..! No Rosary crusades, then? No Doctrinal Declaration? No grovelling letter to Benedict XVI begging an audience? And as for "nothing changes" - if we are and have been in decline for some time, then "nothing changes" has a very different meaning...!

Pope Francis might recognise us! That's all we ever wanted!

Rumours abound of an imminent 'recognition' of the SSPX by the men who are destroying the Church. Bishop de Galarreta is said to have told several priests that it is happening soon, after an extraordinary chapter is called to give it's approval. In Florida (USA), on 28th February, the SSPX prior, Fr. Vernoy, told his congregation:

"Lots of you have heard about what Bishop de Galarreta told regarding a simple recognition of the Society. ... And it's very possible - we had conferences with Bishop Fellay in January already about this topic - that the Pope will recognise the Society as it is, with lots of guarantees and without asking us anything. ... This is exactly what we are asking from the beginning, to be able to live the Tradition. This is the request, the request of the Society, the request of Archbishop Lefebvre: to be able to freely live the Catholic Tradition. And if we are offered that, how could we say no? It's not Catholic, absolutely not Catholic."



He goes on to say, concerning Pope Francis:

"There is an authority. You can think whatever about this particular authority, but it's there. And to deny formally the authority [is to] place yourself in the state of mortal sin."

Speculation about whether an SSPX-Rome agreement will be announced some time soon ought perhaps to interest us less than what the following admissions tell us about the neo-SSPX in their own words. All we want is to "live Tradition". We don't want the modernist destroyers to convert, to cease their destroying and to come back to the work of God then? Just as long as we get what we want and they leave us alone, we'll leave them alone. Live and let live. Furthermore, it seems that to disobey the Pope, even one doing scandalous things and causing souls to be lost, is "absolutely not Catholic". (And yes, that is a sleight-of-

hand, equating disobedience with denial of authority. So if Pope Francis invites us into his Pantheon, "how can we refuse?" - despite the fact that by saying "yes" we are agreeing to ecumenism and pluralism in practice. We note in passing that Archbishop Lefebvre is once again press-ganged into a foreign cause, but that too is of secondary importance. Even the SSPX of the 1990s understood that disobedience is sometimes required of the just man, and that disobedience and denial of authority are not always the same thing.



...is there room for one more in there..?

German neo-SSPX encourages the faithful to read conciliar books:

‘Sarto Verlag’, the German SSPX printing house and book seller, are selling and recommending to the faithful books by such “Traditional Catholics” as Cardinal Sarah and DVDs of Mgr. Athanasius Schneider. But their Winter 2015 catalogue contains even worse. For only €19.95 you can own your own copy of *“Das wahre Evangelium der Familie”* (“The True Gospel of the Family”), whose preface was written by the Cardinal Archbishop of Madrid, and according to which,

“...the authors demonstrate a profound knowledge of the teaching and knowledge of Saint John Paul II [sic], whom Pope Francis called ‘the Pope of the family’ when he proposed him as a reference point for the Synod on the family.”

This all fits neatly into the current neo-SSPX policy of favouring “conservative” conciliar revolutionaries (e.g. Cardinal Burke) and only attacking “liberal” conciliar revolutionaries. But the price paid for that is having to accept “Saint” JP II and his teaching on the family.

Fr. Brucciani Watch

The latest District newsletter contains nothing remarkable. Quite the contrary, it is what one might expect. The whole Editorial can be summed up in its penultimate paragraph:

“Instead of just lamenting and wringing our hands in despair, however, we must roll up our sleeves and sharpen our pencils. In this edition of Ite Missa Est, we hear from those who earn their eternity by educating our children for heaven at St. Michael’s School. Their’s [sic] a difficult job and they deserve our prayers, our praise and our money.”

Full marks for grasping the nettle and for not being too coy to mention the harlot by name! ‘Instead of lamenting and wringing your hands, you can give us all your money!’ Meanwhile rumour has it that the SSPX Mass in Norwich recently became the latest victim of “efficiency” and fell before the might of the District Superior’s spreadsheet. Certainly the new newsletter (‘Ite Missa Est’ - “Go away! We’re finished!”) says that there are no Masses there throughout March and April. One of the older chapels and located in a historically Catholic area, it was already down to one monthly Mass for around 15 souls. Not much money, not much hope for vocations coming from there... Not interested! That’s the dog-eat-dog law of the modern business world. Norwich follows in the footsteps of Middlesbrough and Tunstall, closed last year (others such as Carlisle, Plymouth, Isle of Wight and North Baddesley were closed even further back...). Greatly reduced but not yet axed are: Taunton, Liverpool, Bingley and Rhos-on-Sea. Watch out!

SSPX Youth Pilgrimage to Rome for the ‘Jubilee Year of Mercy’

No Comment.



YOUTH PILGRIMAGE 2016
 A PILGRIMAGE TO ROME FOR THE JUBILEE YEAR OF MERCY
 FOR FAITHFUL OF THE SOCIETY OF ST. PIUS X
MAY 6-17, 2016
 WITH FR. NICHOLAS GARDNER

Huguette Pérol

New book by the widow of M. Perol

The title alone, “The Impossible Choice of the SSPX: Fidelity or Sectarianism?” should tell us a certain amount about its author. Huguette Pérol’s husband was a former French ambassador to the Vatican and the man behind GREC - “*Groupe de Reflections entre Catholiques*” - the secret roundtable between SSPX and conciliar priests which began happening in secret in 1997. No, I haven’t read it. And no, I don’t intend to. But it shows, if nothing else, that the same forces are still alive and well. This stuff is not ancient history.

Le choix impossible
de la Fraternité Saint-Pie X

Fidélité ou sectarisme ?



They’re at it again. .!

Sorry for making you squirm. I know, it’s embarrassing. “Support us, get prizes” is I think what the message is supposed to read. No shame in letting everyone know that this is what you’re reduced to. No qualms about setting a very bad example to the faithful - how are we to withstand the seductive call of materialism if this is what we must come to expect from the clergy?

**We’re not a parish, we’re a...
...“Catholic Community”?!**

So says the website of ‘Our Lady of Sorrows’ SSPX church in Phoenix, Arizona. Isn’t that how the Novus Ordo describe themselves? After all, the New Mass is all about ‘being community’. Language reflects thought. When one’s language changes, watch out!



**Resist All Modernism!
(Wherever it comes from!)**



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“Holy abandonment is found ‘not in resignation and laziness but at the heart of action and initiative.’ It would be dishonest to pray for victory without really fighting for it. [...] ‘The things I pray for’, St. Thomas More prayed magnanimously, ‘dear Lord, give me the grace to work for.’”
(“The Biography of Marcel Lefebvre” p. 568)

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