

# Catholic Candle

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## Bishop Williamson Teaches Situation Ethics

On June 28, 2015, Bishop Williamson publicly stated that the new mass is bad but that people should use their own judgment whether it is good for them. Here are his words:

Do whatever you need to nourish your Faith. ... I would not say that every single person must stay away from every single novus ordo mass. ... It is case by case. ... Therefore, the essential principle is: do whatever you need to keep the Faith. ... You make your own judgments. ... I've got to use my own mind in my own circumstances. ... I would not say every single person must stay away from every single novus ordo mass, if they can trust their own judgment, that attending this mass would do them more good than harm spiritually; but *it does harm in itself*. ... You must work it out for yourselves.<sup>1</sup>

This is the heresy of Situation Ethics! Bishop Williamson is telling people that they should “trust their own judgment” whether the new mass is good for them, even though it is evil and “does harm in itself”!

In 1952, Pope Pius XII condemned this pernicious method of making decisions:

The distinctive mark of this morality [*i.e.*, Situation Ethics] is that it is in fact in no way based on universal moral laws, for instance, on the Ten Commandments, *but on the real and concrete conditions or circumstances in which one must act*, and according to which the *individual conscience* has to judge and choose. This state of things is unique and valid only once for each human action. This is why the supporters of this ethics affirm that *the decision of one's conscience cannot be commanded by universal ideas, principles, and laws...*

*Acts of the Apostolic See*, 1952, pp 413-419 (emphasis added).

Pope Pius XII is describing (and condemning) Bishop Williamson's teaching about how to make the decision whether to attend the new mass! Although Bishop Williamson (correctly) affirms the objective principle that the new mass "does harm in itself" and is bad,<sup>2</sup> he says that the decision of one's conscience cannot be commanded by this objective principle (*viz.*, the principle that the new mass is bad and "does harm in itself"). Instead, Bishop Williamson teaches that people should "make your own judgments",<sup>3</sup> using "the real and concrete conditions or circumstances in which one must act".<sup>4</sup> Plainly, Bishop Williamson is teaching the heresy of Situation Ethics!

Again, in 1956, the Holy Office explicitly condemned all types of Situation Ethics. The Holy Office warned that:

The new morality ... [has] insinuated itself even among Catholics, despite the fact that it is contrary to moral doctrines as taught and applied by the Catholic Church. Situation Ethics rests not upon principles of objective ethics rooted in being itself, but rather it claims to transcend the limitation of objectivity. Promoters of the system maintain that the ultimate and decisive norm of human activity is not some objective order of right, determined by the law of nature and certainly known in virtue of that law. Rather, they assert that the correct rules of moral action lie in some intimate light and judgment rooted in the mind of each individual person [*i.e.*, we should decide for ourselves whether evil things are nonetheless "right" for us]. This subjective intimation enables one who is placed in a *particular concrete situation* to determine for himself what he is morally obliged to do right now in each case. There is no dependence on any immutable rule of action external to man; there is no measure of truth and rectitude beyond oneself; man suffices for his own moral guide.

*Acta Apostolicae Sedis*, 1956, pp. 144-145 (bracketed words and emphasis added).

What the Holy Office describes here (and condemns) is *exactly* how Bishop Williamson teaches that we should decide whether to attend the new mass! Although he correctly teaches the objective principle that the new mass is bad and *does harm in itself*, he scandalously tells people that the ultimate and decisive guide is not this objective principle (that the new mass is bad) but rather, their own "case-by-case" judgment of their own situation. In other words, Bishop Williamson tells people that "the ultimate and decisive norm of human activity is *not* some objective order of right".<sup>5</sup>

Instead of following the objective principle, Bishop Williamson tells people to decide whether to attend the new mass based on their own light and judgment. That is (in Bishop Williamson's words), he tells them to "trust their own judgment ... I've got to use my own mind in my own circumstances."

His words exactly echo this condemned heresy of Situation Ethics! As the Holy Office warned in 1956, concerning people who promote Situation Ethics:

[T]hey assert that the correct rules of moral action [*e.g.*, deciding whether to attend the new mass] lie in some intimate light and judgment rooted in the mind of each individual person ... [using the] *particular concrete situation* to determine for himself what he is morally obliged to do right now in each case ....

Let us pray for Bishop Williamson, who is afflicted with the mind rot of Situation Ethics! He has done much good in the past and could yet do more good in the future.

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1. Quoted from a June 28, 2015 conference found at this link. [https://youtu.be/Ma9\\_10iVBik?t=1h1m](https://youtu.be/Ma9_10iVBik?t=1h1m) (emphasis added). This is the opposite of what Bishop Williamson used to teach! He used to (correctly) say no one should *ever* attend the new mass. Read his words here: <https://catholiccandle.neocities.org/priests/resistance-really-uphold-basic.html>
  2. Here are Bishop Williamson's words on another occasion: "Take for instance the **Novus Ordo Mass.** ... [I]t is as a whole *so bad that no priest should use it, nor Catholic attend it.* ... [I]f I say that *the new Mass must always be avoided, I am telling the truth*". Quoted from: December 13, 2014 *Eleison Comments #387* (emphasis added)."
  3. Quoting Bishop Williamson.
  4. Quoting Pope Pius XII, explaining the error of Situation Ethics.
  5. This quote is from the Holy Office's description (and condemnation) of Situation Ethics.

## Bishop Williamson Further Extends His Ecumenism—this Time to the Anglicans

God is offended by the errors of the new conciliar religion, of the feeneyites, and of the sedevacantists. Whatever invincible ignorance might possibly afflict *particular* individuals (making

them somehow not culpable for their grave errors), nonetheless the persons in those groups are objectively (materially) outside the Catholic Church.<sup>1</sup>

With Bishop Williamson having promoted attending the new mass and the services of feeneyites and sedevacantists,<sup>2</sup> he now also extends his ecumenism by promoting the (supposed) truth and worship of another false religion, *viz.*, the Anglicans.

Bishop Williamson tells people that Anglicans possess some truth and some of “the true worship of God”. Here are his words:

If you look for the truth, and you look for the true worship of God, you may find some of it in an Anglican Church. But you start talking to the minister, probably his principles are—most likely are—not completely true.<sup>3</sup>

As discussed below, Bishop Williamson’s scandalous words are ecumenical and false for four reasons:

1. He is wrong that the Anglicans have any “true worship of God”; their worship can never please God because they are heretics and are outside the one True Church;
2. He is wrong and ecumenical for implicitly encouraging Catholics to participate in the false worship of these heretics;
3. He is wrong and ecumenical for saying that Catholics will find the truth in the (heretical) Anglican “church”; and
4. He is wrong and scandalous in saying that there is any possibility of Anglican ministers having principles which are “completely true”.

### **1. The Anglicans cannot have any “true worship of God”**

Bishop Williamson causes the grave scandal of telling his followers that the “true worship of God” can be found in the Anglican “church”. This is false!

Anglicans cannot have “true worship of God” (as Bishop Williamson claims they can), because the worship of all heretics offends God *because* they are heretics.

The reason for this is obvious: heretics (and schismatics) are outside the Catholic Church and so they maintain the posture of being enemies of God, since all those not in the Catholic Church, are enemies of Christ.<sup>4</sup>

Vatican II is wrong that there can be any “partial communion”. We are either with Our Lord, or against Him. St. Matt., 12:30. Only Catholics can be with our Lord because only they are part of His Mystical Body.

Heretics do not have Sanctifying Grace. *Summa*, IIa IIae, Q.5, a.3, *Sed contra*. God is not moved by the prayers of those who are not in the state of Sanctifying Grace. *Summa*, IIa IIae, Q.178, a.2, ad 1. This is because:

whosoever has not charity is wicked, because “this gift alone of the Holy Ghost distinguishes the children of the kingdom from the children of perdition”, as Augustine says (*De Trin.* xv, 18).

*Summa*, IIa IIae, Q.178, a.2, *Sed contra*.

Further, heretics do not have Charity,<sup>5</sup> so whatever good works heretics do, profit them nothing. As St. Paul said, “[I]f I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.” 1 Corin. 13:3.

Also, as the Council of Florence and Pope Eugene IV taught about heretics (among whom are the Anglicans):

[S]o important is the unity of this ecclesiastical body [*viz.*, the Catholic Church] that only those remaining within this unity ... can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may ... can be saved, unless he remain within the bosom and the unity of the Catholic Church.

*Cantate Domino.*

St. Augustine, Doctor of the Church, further explains why the heretics (including the Anglicans) can never have true worship of God, *i.e.*, worship which pleases Him:

[I]f they [*viz.*, heretics] distribute of themselves their own substance to the poor, as many do, ... in the different heretical bodies [*i.e.*, sects] ... they cannot attain to eternal salvation, even with all those good things, which profit them not.

*On Baptism, against the Donatists*, Bk. 1, ch.9 (bracketed words added).

### Conclusion of this section

The Anglicans and other heretics have no “true worship of God” because they are outside the Catholic Church, outside of which, it is impossible to please God or worship Him as He wants to be worshipped.<sup>6</sup>

## 2. Bishop Williamson implicitly encourages the Faithful to worship with the Anglicans if it “helps” us.

First, notice the grave harm Bishop Williamson causes by teaching something favorable about Anglican worship (*viz.*, you can find the “true worship of God” there). And he does not warn people to stay away from that heretical group and completely avoid their “worship”.

However, a superficial reading of Bishop Williamson’s words might cause a person to think that Bishop Williamson did not encourage anyone to worship with the Anglicans. He “merely” said they *have* some “true worship of God”. But look at the context of Bishop Williamson’s false and ecumenical statements about the Anglican heretics:

- He publicly and repeatedly instructs people to “do *whatever* you need to nourish your faith.”<sup>7</sup>
- He approves of attending the worship of three other false religions, *viz.*, the new conciliar religion, the feeneyites and the sedevacantists.<sup>8</sup>
- He did not remind people to avoid the Anglicans.
- He told his followers the Anglicans have some “true worship of God”.

The reasonable understanding of Bishop Williamson’s words is that a person should attend the (supposed) “true worship of God” of the Anglican heretics, just as with the three other false religions (*viz.*, conciliar, feeneyite, sedevacantist), if that is what “you need to nourish your faith”.

Bishop Williamson's ecumenical words about the Anglican heretics are an echo of Vatican II's promotion of interreligious "worship" with Anglicans and other heretics, whom Vatican II calls "separated brethren". Here is what Vatican II teaches:

[I]t is allowable, indeed desirable, that Catholics join in prayer with their separated brethren. *Unitatis Redintegratio*, §8.

This is the opposite of the consistent teaching of the Church before Vatican II. The Catholic Church "has constantly forbidden Her children to hold any communication, in religious matters, with those who are separated from her communion" including the Anglican heretics.<sup>9</sup>

From the earliest times, the Church has decreed that: "If any bishop, or priest, or deacon, shall join in prayers with heretics, let him be suspended from communion".<sup>10</sup> Thus, we must not pray with the Anglicans!

Further, "If any clergyman or laic [*i.e.*, layman] shall go into the synagogue of the Jews or the meetings of heretics, to join in prayer with them, let him be deposed and deprived of communion"<sup>11</sup>

So also,

in one of Her [*viz.*, the Catholic Church's] most respected councils, held in the year 398, at which the great St Augustine was present, She speaks thus: "None must either pray or sing psalms with heretics; and whosoever shall communicate with those who are cut off from the communion of the Church, whether clergyman or laic [*i.e.*, layman], let him be excommunicated," Council of Carthage, iv, §§72 & 73.

*Id.* Thus, the Council of Carthage is telling us that any prayer or worship, however good in itself, is ruined when said with heretics and that this worship offends God. Notice that the Council of Carthage's condemnation (of praying with heretics) does not make any exception for such prayers which (supposedly) "nourish your faith"!

Further, the Council of Laodicea decreed the same thing: "No one shall pray in common with heretics or schismatics". Council of Laodicea, Canon 33.

Even the Sacraments of the Catholic Church (as pleasing to God as they are in themselves) are offensive to God among the heretics (such as the Anglicans). As St. Augustine teaches:

For all the sacraments of Christ, if not combined with the Charity which belongs to the unity of Christ [*i.e.*, the unity of the Catholic Church], are possessed not unto salvation, but unto judgment.

St. Augustine, *ad Petilian, the Donatist*, Bk. III, ch.40, ¶46 (bracketed words added).

These Councils and Canons all condemn Bishop Williamson's erroneous promotion of the (offensive) "worship" of the Anglican heretics. Further, those Catholic authorities also all condemn Bishop Williamson's evil promotion of praying with the conciliar religion (in the new mass), and with the feeneyites and sedevacantists.

### Conclusion of this section

The councils and canons of the Catholic Church condemn Bishop Williamson's promotion of the worship of the Anglicans and other groups which are objectively heretical and schismatic. It would be complete stupidity to attempt to please God or "worship" Him by joining with those who are postured as His enemies.

### **3. Bishop Williamson is wrong and ecumenical in saying that Catholics will find the truth among the heretics.**

As quoted above, Bishop Williamson teaches that a person looking for the truth "may find some of it in an Anglican church". This is scandalous and un-Catholic!

Because the Anglicans are heretics, their faith is merely human and is not even supernatural. *Summa*, IIa IIae, Q.5, a.3, *Respondeo*.

Further, not only is the Anglican "religion" merely human (and inspired by the devil), but this "religion" is inherently a mixture of many poisons, *i.e.*, heresies. Bishop Williamson's teaching that people might find the truth in the Anglican "church" is like telling people that they might find nutrition in a pie which contains a mixture of many poisons.

#### **4. Bishop Williamson is wrong and scandalous in saying that there is any possibility of Anglican ministers having principles which are “completely true”.**

As quoted above, Bishop Williamson teaches that “probably” an Anglican minister’s principles are “not completely true”. Bishop Williamson’s assertion is false and evil. That statement means that *it is possible* that the Anglican minister’s principles *are* completely true. This is like saying that a person who dies in mortal sin “probably” won’t go to heaven, whereas the truth is that *no* Anglican minister has the complete truth and *no* one who dies in mortal sin goes to heaven.

Among principles held by every Anglican minister are that: 1) the Catholic Church is not the one and only true Church of Christ; and 2) that the Anglican “religion” is not false and is not a man-made tool of the devil. In other words, all Anglican ministers deny the truth that there can be no salvation in the (false) Anglican “religion”. For, if any Anglican minister held the Catholic Truth on this matter, he would not be Anglican.

In other words, in this and many other matters, all Anglican ministers hold heresy. It is impossible for an Anglican minister to ever have principles that are “completely true”, as Bishop Williamson teaches to be possible.

Let us pray for the Anglicans, who are poor, lost sheep who are outside Christ’s one true Sheepfold. They need to be told the truth, *viz.*, that the only truth and the only true worship of God are in the Catholic Church.

Let us also pray for Bishop Williamson, that he returns from his grave ecumenical errors against the Faith!

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1. Regarding the importance of not judging the subjective, interior culpability of others even when they commit great objective evils, see this explanation:  
<https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5>
  2. See Bishop Williamson’s words and the analysis of them, at these links:  
<http://catholiccandle.neocities.org/priests/williamson-approves-sedevacantist-masses.html> ; <http://catholiccandle.neocities.org/faith/new-mass-never-grace.html>

3. Quoted from a July 2016 conference, found at this link:  
[www.youtube.com/watch?v=aQalQor5itQ](http://www.youtube.com/watch?v=aQalQor5itQ) begin listening at minute 1:19:09.
4. It is unreasonable and un-Catholic to call such individuals “Christian” or speak about them as truly following Christ. For a detailed explanation, *see*, <http://catholiccandle.neocities.org/faith/heretics-are-not-christians.html>—*or see*, *Lumen Gentium Annotated*, by Quanta Cura Press, note beginning on p.119, © 2013, available at: [scribd.com/doc/158994906](http://scribd.com/doc/158994906) (free) & at Amazon.com (sold at cost). p.119 *et seq.*

Of course, we don’t judge the interior culpability of particular individuals who are outside the visible Church, and we don’t declare we *know* they are going to Hell, even though it is true that *outside the Catholic Church there is no salvation*. See the explanation of rash judgment at this link:  
<http://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5>

5. Charity only comes with Sanctifying Grace and Sanctifying Grace always causes the supernatural gift of the Catholic Faith. *Summa*, IIa IIae, Q.172, a.4, *Respondeo*; IIa IIae, Q.4, a.4, ad 3. Thus, anyone with Charity has the Catholic Faith.
6. Because the prayers of non-Catholics do not please God and non-Catholics receive no merit or spiritual benefits from their prayers and works, a person could wonder how Anglicans could ever receive the Grace to convert to the Catholic Faith. The answer is that they can benefit from the prayers and good works of Catholics, which are offered for them, just as the souls in Purgatory benefit, and as the pagans (and everyone else) can also benefit from the merits of Catholics.

All heretics and all others outside the Catholic Church are unable to help themselves to get into God’s Grace and favor. All Graces and gifts which God gives to any persons outside the Catholic Church, are given to them without their merits, to bring them into the Catholic Church, to live the Catholic life and live it abundantly. *Summa*, Ia IIae, Q.109, a.2; & Q.114, a.5.

This explanation also answers a question which is confusing Bishop Williamson, who (wrongly) supposes that the new mass must give Grace because, otherwise, how can people ever convert to Catholic Tradition from the conciliar religion

unless they previously receive Grace from the new mass? *Eleison Comments* #445.

Of course, a conciliar Catholic can receive Grace from the merits of Traditional Catholics, (as can the Anglican heretics, the souls in Purgatory, *etc.*). Also, if that conciliar Catholic is invincibly ignorant of the grave evil in which he participates in the conciliar religion, he could possibly be in the state of Grace and therefore could also merit by the family rosary, by fasting, and other Traditional prayers and good works.

7. Among other places, he teaches this pernicious doctrine in a June 28 2015 conference, found at this link: [https://youtu.be/Ma9\\_10iVBik?t=1h1m](https://youtu.be/Ma9_10iVBik?t=1h1m) (emphasis added).
8. <http://catholiccandle.neocities.org/priests/williamson-approves-sedevacantist-masses.html> ; <http://catholiccandle.neocities.org/faith/new-mass-never-grace.html>
9. *The Sincere Christian*, by Bishop George Hay, Blackwood & Sons, Edinburgh, 1871, vol. 2, p.373.
10. *Id.*, quoting Canon 44 of the Apostolic Canons.
11. *Id.*, quoting Canon 63 of the Apostolic Canons.

## **If You Are Still in the New Liberal SSPX, You Will Lose Your Soul if You Don't Draw a Line in the Sand**

I make that point (in the title), after 50 years of observing well-intentioned Catholics try to retain their Faith while under attack by the errors of Vatican II and liberal church leaders. They never realize how the evils of liberalism subtly cloud their minds. This changes their perspective on what to hold fast to and when to reverse course to save their souls.

The only way to save your soul, when under attack by liberalism, is to draw a line in the sand (or set a benchmark) so you don't lose track of how tolerant you could become without realizing it.

In the 1960s it was becoming clear that most Catholics were unknowingly beginning to accept liberalism. I cautioned a friend to establish a benchmark in order to avoid a complete loss of faith. I suggested he select some outrageous change that he believed couldn't possibly happen (*e.g.*,

changing the Sacraments), and use it as *his* benchmark. That way, when that change occurred, he'd begin to realize that the Faith was indeed under attack. He failed to take heed, which resulted in him and his wife and eight children (and later many grandchildren) losing their Faith.

I thought long and hard on how to bring this point home to those “tolerators” still in the New SSPX. I decided an analogy might help. Consider the flawed mindset of an alcoholic or out-of-control gambler. They both think they can handle their destructive problem. The alcoholic believes he can drink large amounts of alcohol without a problem, and the out-of-control gambler thinks he knows when to stop before he forces his family into poverty. **And the tolerator believes he can handle an indefinite amount of liberalism without being affected by it.**

They are hopelessly wrong. The trouble lies in trying to convince them they have a life-destroying problem or a soul-destroying problem (or actually, both). Each has a problem that subtly overtakes prudent limitations they have set for themselves. They'll need a *line in the sand* to survive destruction. The only hope for an alcoholic is to set a limit and stick to it or stay completely away from alcohol; and for the gambler, to set a limit and stick to it. (Or better yet, to never gamble at all.) Likewise, the only hope for the tolerator, as well as the others, is to draw a *line in the sand*. That means to set parameters beyond which they will not tolerate the toxic waste of alcohol, gambling, or liberalism.

Liberalism is very deceptive. It has the ability to affect your thinking about something without you knowing it. It's amazing what one will accept if everyone else seems to be accepting it. To survive with a Modernist Rome and a new liberal SSPX, one has to be more vigilant than ever, with a well-defined *line in the sand*. The line will tell you just what liberalism you have started to accept without being aware of it. Thus, you acknowledge it and reverse course. Without that line you will accept more and more liberalism without realizing it—with your salvation at stake.

Of course the line must be drawn at a time before you are overpowered by liberalism. Also, you don't allow that line you set to move to the left, as it is so easy to do and so often does. It is also important to understand and fear gradualism. That is the death of so many souls.

If you are still in the new liberal SSPX, it seems almost too late for your *line in the sand* because you have already tolerated so much liberalism. But better late than never.

Here are a few examples of where the line should be drawn. (I'll bet some of the points may seem a little unreasonable to you because you have already tolerated so much liberalism which you didn't recognize and so, accepted.) To name just two points you've already tolerated if you're still in the N-SSPX: the fallacy that 95% of VC II is acceptable (as Bishop Fellay has agreed); and the claim that most texts of VC II are traditional—**both totally false.**

Currently, there is an effort being made to get you used to accepting dealing with the local indult or Novus Ordo parish, and eventually cooperating regularly with the Conciliar Church.

To avoid this gradualism:

- Don't join a religious procession with the local indult or Novus Ordo parish.
- Don't participate in the pro-life march with the local indult or Novus Ordo parish.
- It's time to join the Resistance:
  - when Bishop Fellay makes the deal with Modernist Rome
  - when the local bishop comes to your parish picnic and gives a short talk.
- Don't accept your parish joining the indult or Novus Ordo parish in order to make joint purchases to save money.

I'm sure there will be many other ways to get you to accept and tolerate liberalism little by little, and eventually, the trap is sprung.

To return to our analogy: The alcoholic doesn't consider the amount of alcohol he consumes, and thus he loses control. The tolerator doesn't consider the amount of liberalism he has accepted without a *line in the sand*. The gambler, alcoholic, and the tolerator must have a way to measure what "poison" they have consumed so that they don't lose control of their stability or traditional footing. The more an alcoholic consumes alcohol over the years, the more he can tolerate. So too, the more a tolerator accepts liberalism over time, the more he thinks he *can* tolerate—without concern for his salvation and that of his family. The gambler loses track of his losses and ensures a disastrous life of poverty for himself and his family.

For an alcoholic to recover, he must stay away from alcohol completely. Not a drop. Likewise, for the gambler. He must completely stay away from gambling, not one more bet. The tolerator must draw a firm *line in the sand*, from which there can be no deviation. With an immovable *line in the sand*, liberalism can be noticed, avoided, and not accepted. Not even the smallest amount.

I'm sure Bishop Fellay thought he could escape harm while negotiating with Modernist Rome. But history has already proved him wrong. He surely had no immovable line in the sand, based on how many liberal positions he has forced on the N-SSPX priests and laymen.

Don't think you can survive the attacks of liberalism without a line in the sand because I personally have witnessed countless well-meaning Catholics for the past 50 years who did not survive and thus gambled with their salvation.

So if you don't already have an immovable *line in the sand*, and you are still in the liberal N-SSPX, draw that line NOW and save your soul, as well as those in your family. Then, join the Resistance before that line is crossed.

**Catholic Candle Addendum:** *Among countless other signs of gradualism which could have been listed in the article above, we could have added: entering into conciliar churches to pray.*

*An example of this is in the October–November 2016 newsletter of the Massena Dominicans, who enthusiastically described taking their girls to all three local conciliar parish churches because “it was a good day to pray”.*

*That is un-Catholic! Conciliar churches are very unfitting places to pray, because of the evil that occurs there. See the analysis at this link: <https://catholiccandle.neocities.org/priests/sspx-praying-conciliar-churches.html>*

*May God have mercy on those poor, blind sisters, who are blinding their students. Thus, the blind are leading the blind and they both fall into the pit. St. Matt. 15:14.*

## **Bishop Fellay Asserts That Pope Francis is Appointing Some Good Bishops**

No bishop is good if he promotes Vatican II or any part of the doctrinal, moral or liturgical poison of the conciliar church. This is true, just as no shepherd is good if he feeds his sheep a mixture of food and poison.

Further, no bishop is good if he does not use his full Episcopal authority to fight Vatican II and all the doctrinal, moral and liturgical poison of the conciliar church.

In fact, no bishop is good if he even remains silent without publicly condemning Vatican II and all the rest of the conciliar doctrinal, moral and liturgical errors.

But Bishop Fellay says that, not only are there good conciliar bishops, but even Pope Francis appoints some good ones. Here are Bishop Fellay's words, spoken during a recent conference in which he claimed that he is in contact with good conciliar bishops:

[T]hese are young bishops! And some of them were appointed by Pope Francis!  
He is not just appointing bad ones!

DICI #342, October 14, 2016, p.11.<sup>1</sup>

The truth is that there are no good conciliar bishops. That would be impossible! None of them do their duty of feeding the flock with sound Catholicism and protecting the flock from spiritual evil!<sup>2</sup> If any conciliar "bishop" did his sacred duty, he would be instantly removed from his position!

Bishop Fellay's statement shows how far he has sunk and how he confuses good shepherds (which don't exist in the conciliar church), with wolves. His confusion (quoted above) is a more general manifestation of the "new" SSPX's erroneous promotion of individual (so-called) "conservative" conciliar revolutionaries, such as "Bishop" Athanasius Schneider.<sup>3</sup> The only difference between Schneider and the more radical Cardinal Kasper relates to the types and amounts of poison they feed their flocks. However, both feed poison to their sheep and so are bad shepherds.

There are no good bishops in the conciliar church and that won't change when Bishop Fellay fully joins the conciliar church by completing his deal with modernist Rome.

Let's pray for the conciliar hierarchy and the "new" SSPX, that they see the conciliar church for the evil it is, and come to Tradition.

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1. Bishop Fellay assumes that the consecrations of conciliar "bishops" are valid and not doubtful. He *must* make this assumption otherwise he could not obtain a deal from Rome. However, his assumption is rash and we don't grant it. To see why conciliar consecrations are inherently doubtful, see this article:

<https://drive.google.com/file/d/0B49oPuI54eEGZVF5cmFvMGdZM0U/view>

2. If a doctor were to spend his days killing babies, we would never call him a good doctor, because a doctor's duty is to heal people, not kill them. We judge that doctor's actions to be objectively evil (murder), but we don't judge his subjective culpability and his level of ignorance, if any.

Similarly, it could be possible that a conciliar "bishop" might not be subjectively culpable for the great evil he does. But nevertheless, we would not call him a good "bishop" because his murdering souls (with conciliar error) is worse than physical murder. *Summa*, IIa IIae, Q.99, a.2, *sed contra*; IIa IIae, Q.13, a.3, ad 1.

3. See, the analysis of that particular conciliar wolf, here:  
<https://catholiccandle.neocities.org/priests/sspx-schneider-beloved-revolutionary.html>

## According to the "New" SSPX, Pope Francis abides in the Truth and is Preserved from Error

Before we quote this new SSPX declaration, let's step back a moment and see the big picture.

- The "new" SSPX claims there are good conciliar bishops, even though that is impossible. DIC1 #342, October 14, 2016, p.11.
- The "new" SSPX claims that even Pope Francis appoints good conciliar bishops, even though that is impossible. DIC1 #342, October 14, 2016, p.11.
- The "new" SSPX especially selects some conciliar "bishops" for our admiration, even though they are *really* wolves and revolutionaries.<sup>1</sup>
- The "new" SSPX claims that the deceased conciliar popes were holy, even though all evidence shows the opposite.<sup>2</sup>

Now the "new" SSPX claims Pope Francis abides in the truth and is preserved from error. Here is that claim which the "new" SSPX recently published worldwide, in English and French:

We invite the faithful of the District of France to pray and to do penance for the Supreme Pontiff so that Our Lord, whose Vicar he is, may **preserve him from error and guard him in the truth** of which he is the guardian.<sup>3</sup>

The truth is that Pope Francis preaches error every day. It is a scandal for the “new” SSPX to ask its followers to pray that he be *preserved* from what he already has: *viz.*, countless errors! This is like the fact that we don’t pray for a person to be preserved from cancer, when he already has contracted cancer. Rather, we pray that his cancer be *cured*. Similarly here, Pope Francis has the cancer of modernism and the “new” SSPX falsifies this truth by asking that he be preserved from the “cancer” of error.

The “new” SSPX commends to its followers a second prayer intention, *viz.*, that Pope Francis be *guarded in the truth*. (See, quote above.) In this way, the “new” SSPX falsely tells its followers that Pope Francis *now has the truth*. When a bank has already been ransacked and its money stolen, it is too late to guard that bank so that the money be kept safe. Likewise, it is too late to prevent the truth from being taken from Pope Francis. He does not have the truth.

Unlike the “new” SSPX, a genuine Traditional Catholic prays that Pope Francis *come to the truth*.<sup>4</sup> The “old” SSPX used to teach that the *conciliar popes do not have the truth* and that they are imbued with error. For example, Archbishop Lefebvre declared that the conciliar popes do not have the truth and we must not accept their practical control until they come to the truth. Here are Archbishop Lefebvre’s words:

It is, therefore, a strict duty for every priest wanting to remain Catholic to **separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith.**

*Spiritual Journey*, ch. III.

In the progressive revolution in the conciliar church, Pope Francis is further from the truth than his conciliar predecessors. But the “new” SSPX falsely claims he *has* the truth, because this claim will make it easier for them to make a deal with him.

And, because the “new” SSPX wants to conceal its spiritual sellout with a thin veneer of piety, the “new” SSPX conceals its falsification as a *prayer request* that Pope Francis *continue* to be preserved from error and stay in the truth.

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1. See, e.g., <https://catholiccandle.neocities.org/priests/sspx-schneider-beloved-revolutionary.html> ; <https://catholiccandle.neocities.org/priests/sspx-sarah-new-mass.html> ; <https://catholiccandle.neocities.org/priests/sspx-promotes-books-revolutionaries.html>
  2. See the SSPX quote and the analysis at this link:  
<http://catholiccandle.neocities.org/priests/bouchacourt-promoted-superior-france.html>
  3. DICI #344, p.6; also published at: <http://sspx.org/en/news-events/news/pope-francis-lutherans-sign-declaration>
  4. Sedevacantism is wrong and *Catholic Candle* is not sedevacantist. In fact, we published a nine-part series setting out the errors of sedevacantism (and also why it is wrong to believe that former Pope Benedict XVI continues to be pope).  
<https://catholiccandle.neocities.org/faith/against-sedevacantism.html>

A reader would be mistaken to believe that the present article gives any support to sedevacantism. Pope Francis holds many objective errors but there is no evidence that he knowingly holds any position that he consciously knows would prevent him from being Catholic according to his *understanding* of what is currently required to be Catholic. In other words, he is a material heretic but not a formal heretic. See the explanation of this crucial distinction, at this link:  
<https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-5>

In the past, popes have been material heretics but did not cease to be popes because they were not formal heretics. See, e.g., Pope John XXII's material heresy in the 14th century. <https://catholiccandle.neocities.org/faith/against-sedevacantism.html#section-9>

## Fr. Yves le Roux Promotes Another New (& False) Teaching about God

Previously, Fr. le Roux contradicted fundamental Catholic doctrine by asserting that God is able to “hope”, although the truth is that it is impossible for God to have hope because He is all-knowing and all-powerful.<sup>1</sup>

Fr. le Roux’s latest foray into strange (and false) theology is to assert:

How difficult it is to see God at work in all the details of our lives ... while **He pursues only one end: our happiness.**

Quoted from Fr. le Roux’s September–October 2016 letter to friends and benefactors (ellipse in original; emphasis added).

Once again, Fr. le Roux contradicts fundamental Catholic doctrine. The truth is that God’s only end is His Own Glory, that is, Himself. Any other end (less than God) is unworthy of God.<sup>2</sup> Here is how St. Thomas Aquinas explains this truth:

*[E]ach and every creature exists for the perfection of the entire universe. Furthermore, the entire universe, with all its parts, is ordained towards God as its end, inasmuch as it imitates, as it were, and shows forth the Divine goodness, to the glory of God.*

*Summa*, Ia, Q.65., a2, *respondeo* (emphasis added).

God saves some persons (and gives them happiness) for His Own Glory. God allows some persons to damn themselves and be unhappy, also for His Own Glory. Here is how St. Thomas Aquinas (quoting St. Paul and St. Augustine) explains this Catholic Truth:

*Let us then consider the whole of the human race, as we consider the whole universe. God wills to manifest His goodness in men; in respect to those whom He predestines, by means of His mercy, as sparing them; and in respect of others, whom he reprobates, by means of His justice, in punishing them.*

This is the reason why God elects some and rejects others. To this the Apostle refers, saying (Romans 9:22-23):

What if God, willing to show His wrath [that is, the vengeance of His justice], and to make His power known, endured [that is, permitted] with much patience vessels of wrath, fitted for destruction; that He might show the riches of His glory on the vessels of mercy, which He hath prepared unto glory;

and (2 Timothy 2:20):

But in a great house there are not only vessels of gold and silver; but also of wood and of earth; and some, indeed, unto honor, but some unto dishonor.

Yet why He chooses some for glory, and reprobates others, has no reason, except the Divine Will. Whence Augustine says (Tract. xxvi. in Joan.):

Why He draws one, and another He draws not, seek not to judge, if thou dost not wish to err.

*Summa*, Ia Q. 23 a.5, ad 3 (emphasis added). The bracketed words (in the quotes from St. Paul) are St. Thomas' comments.

Not only is Fr. le Roux wrong that God's end is anything other than His Own Glory (Himself), but Fr. le Roux's grave error would make God our servant, since Fr. le Roux says that God's *only end* is to serve His creatures by making us happy. But again, the Catholic truth is that God's only end is His Own Glory, such that He saves some men and allows other men to damn themselves to eternal unhappiness (although He could have saved them). *Id.*

Fr. le Roux's false teaching is similar to—but worse than—the false, man-centered view of Vatican II (quoted below), that God created man for man's sake, rather than for His Own Glory. Here are the words of Vatican II:

[M]an ... is the only creature on earth which God willed for itself.

*Gaudium et spes*, §24.

In fact, Fr. le Roux's teaching is *even more man-centered* than Vatican II because Vatican II teaches that man does not exist for God's sake. Fr. le Roux is worse, teaching that God exists for man's sake (*i.e.*, he asserts that God's only end is man's happiness).

Fr. le Roux is responsible for forming seminarians. Instead, he deforms them. For the sake of his soul, let us hope that he acts out of ignorance and is not knowingly harming his seminarians with his liberalism and other errors. Let us pray for him, that he returns to Catholic Tradition.

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1. See, Fr. le Roux's words and the analysis of them at this link:  
<https://catholiccandle.neocities.org/priests/leroux-says-god-hopes.html>
  2. In fact, not only is this principle true concerning God, but it is even true concerning men, *viz.*, that it is unworthy of men to place their end in something lower than themselves. Of course, our true end is infinitely higher than ourselves: God.

**Catholic Candle note:** *We heartily thank the zealous and uncompromising priests who very generously agreed to remember your departed loved ones in their Masses and prayers during November.*

*The priests and organizations we identified last month are:*

- *Fr. Raphael, OSB, & San José Monastery, Ecuador*
- *Fr. Hewko, Fr. Pfeiffer & Our Lady of Mt. Carmel Seminary, Boston, Kentucky*
- *Fr. Pio Suneel, India*

*In addition to those priests and organizations, we belatedly received word from Fr. Ndong (Gabon, Africa) and Fr. Cardozo (Brazil) that they also are participating in this great spiritual work.*

*On behalf of the faithful, **thank you very much, Fathers!***

*2017 is approaching. You are most welcome to download our free no-frills Catholic calendar: <http://catholiccandle.neocities.org/cal.html>.*

**Catholic Candle note:** *We are pleased to share with you the latest bulletin from Fr. Raphael and the Traditional Catholic Benedictine monks at St. Joseph's Monastery, now located in Ecuador.*

## **Monasterio San José Winter 2016 Bulletin**



PAX

We wish to thank our friends and benefactors for their constant and unfailing support towards our Monastery of St. Joseph, in the midst of the difficulties and crosses which God has lovingly sent to us. We deeply appreciate your unceasing help and prayers for us!

Due to a crisis suffered by the Monastery in Colombia, we had to move. Just as the Most Holy Family had to flee into Egypt to save Jesus' Life, so our monastery had to move south to Ecuador, near Cuenca City, in order to survive without obstacles in the practices of the monastic spirit of our most holy father St. Benedict.

*below, a map of Ecuador, showing the city of Cuenca*



Thanks be to God that our monastery did not suffer shipwreck in the midst of the storm and with the help of the God's Grace, we have been able to keep going, trying our best.

We are under the protection of the Blessed Virgin Mary, both under her title *Our Lady of Good Success* (originating from her apparitions in Quito, Ecuador); and under her title *Protector of the Holy Faith* (originating in Cuenca, Ecuador). We are supported by the intercession of Mother Mariana de Jesus Torres and the whole Company of Ecuadoran Saints. With their help, the Monastery of St. Joseph continues its monastic work for the greater Glory of God and for the salvation of souls.

The monastery is now Providentially located in the land of the Most Sacred Heart of Jesus, the country gloriously consecrated to Him by the great president of Ecuador of Holy Memory, Don Gabriel Garcia Moreno.<sup>1</sup>

We are five monks and also have ten oblate men living our monastic life and joining us in our prayers and works.

Also, we have been contacted by many young Catholic ladies, seeking our help to enter the happy and self-oblation life of fully-Traditional Benedictine nuns. We now have five of these ladies under our care, living this blessed life in a cloistered convent near us. Their convent, under the protection

of Our Lady, is called “Convento Benedictino Nuestra Señora De La Soledad” (The Benedictine Convent of Our Lady of Solitude).

With the help of God, our monastery will continue defending the banner of a Faith without compromises, without regard for either conciliar or Episcopal leaders who deviate from Our Lord, and from the defense of the Faith.

We invoke the shining principle, which has ever illuminated us and which was taught with great wisdom by Cardinal Pie, the teacher of Pope St. Pius X. Cardinal Pie declared this principle:

**Battles are won or lost at the level of principles. To wait until we see the consequences of false principles before we react, is to be too late. For at that point, the battle is already lost.**

Not to constantly fight this battle at the level of the Faith, of principles, has been the cause of the defeat, even beforehand, of the SSPX and of those “Resistants” who place personal interests before the defense of principles.

With the help of God’s Grace, may He keep us in this fight for the restoration of His kingdom, and if He so decides, “unto death, even the death of the Cross”.

In union of prayers, with my blessing,

Padre Raphael, OSB

Prior

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*Monastery of San José in its new home, in the Andes Mountain Range, near Cuenca, Ecuador*



*We are settled in our 10,000m<sup>2</sup> (2.471 acres) monastery, with sufficient space to fit 12 monks.*



*Picture of the outside of the cells of St. Joseph's Monastery*



*Our monastery's little chapel named in honor of Our Lady of Guadalupe*



*Father Prior (center) with the monastery's novices Mauro and Alfonsus*



*Statue of Our Lady of Good Success, Quito, Ecuador*



*Incorrupt body of Mother Mariana de Jesus Torres, who foretold the work that Archbishop Marcel Lefebvre would do to save the Catholic priesthood and the Catholic Sacraments, in the second half of the twentieth century.*

**Catholic Candle note:**

*We heartily encourage you to help the excellent work of Fr. Raphael and the Benedictine Monks of San José Monastery, Ecuador.*

*Tax deductible donations for these well-deserving and uncompromising monks can be sent to this U.S. Charity:*

*Traditional Catholic Religious Life, Inc.  
223 West Jackson Blvd., Ste. 615  
Chicago, IL 60606  
Email: TradCatholicReligiousLife@gmail.com*

*In the memo section of your check, please indicate that your donation is for Fr. Raphael or for San José Monastery.*

*There are also PayPal and other donation links on the monastery website:  
<http://beneditinos.jimdo.com/>.*

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1. **Catholic Candle note:** For more information about this extraordinary man and his martyrdom by the Freemasons after he permanently consecrated Ecuador to the Sacred Heart of Jesus, *see, Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of *Quanta Cura Press*, © 2016. *See*, the section called “García Moreno, the Finest President that the World has Ever Known”, pp. 117-122.