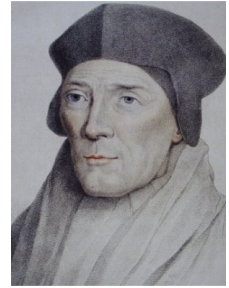


The Recusant

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



“The time we live in is a very, very dangerous one. As I tell you, it is the temptation of the Apostles in the Passion. You know how many of the Apostles remained faithful. Almost all of them ran away. [...] That’s why we have priests that call themselves the Resistance [...] they are so fixated on the reality of the sufferings of the Church that they run away.”

- Bishop Fellay, Armada Michigan (USA), 3rd Feb. 2018

FROM THE DESK OF THE EDITOR:

Dear Reader,

The world around us believes lies, the father of whom, says sacred Scripture, is Satan. It believes them, one suspects, not so much through pure ignorance, but because it wants to believe them. It likes the lies. It enjoys them. That may well be why it can feel so difficult and frustrating trying to lift the veil from the eyes and hearts of those around you. If they want to believe the lie, what can you do?

Inside:

- **“Mass of All Time vs. Mass of Our Time” (Abp. Lefebvre)**
- **Remembering the English Martyrs (Jan. - March)**
- **Open Letter to Fr. Ortiz (re. Russian Orthodoxy)**
- **A Closer Look at Vladimir Putin and the Russian Orthodox Church (Digest)**
- **“The Heresy of Evolution” (Fr. Joseph Pfeiffer)**

Many of the problems of our modern era can be correlated with (and seen to be caused directly or indirectly by) the continued weakening of the Church. Modernism is the disease of our time. It is what is causing the current crisis in the Church. We are in a fight to the death with this deadly poison, and we need to fight it tooth and nail and not give any ground. And the root of modernism - what caused it, where does it come from? Evolution. Therefore, it seems to me, if we are serious about fighting modernism, the “sewer of all heresies” as St. Pius X called it, and to roll back its tide, then we probably ought to get serious about eradicating the error which spawned it. If we want to make progress in the fight against modernism, surely we ought to get serious about

converting people away from the monstrous lie of evolution and back to the truth of Almighty God's creation as taught by Sacred Scripture.

The Root of Modernism

In her book "A Handbook of Heresies", the author M L Cozens describes the origins of modernism thus:

"Nearly every heresy, however far reaching its final denials, begins as an attack on one particular dogma. In the opening years of this [i.e. 20th] century however, appeared a heresy which attacked not one dogma but the very roots of dogmatic theology."

She goes on:

"The two sciences which made the most apparent progress during the nineteenth century were biology and textual criticism. Biology and textual criticism were therefore the idols of the universities and schools. To them every other science must resign precedence: by their latest results must the truth of every other department in life be judged."

Emphasis, one suspects, ought to be on the word "apparent." Perhaps they ought also to be called "apparent" sciences? Never mind. She continues:

"This spirit not only filled the non-Catholic world, but crept among the faithful and alas! even into the priesthood.

Among the clergy ordained during the past quarter of the century were some who, finding it impossible to reconcile the dogmas of certain modern scientists with the Dogma of the Faith, despaired not of modern science but of the Faith. Instead of holding firmly that God's revelation is infallibly true, and that all other truth must eventually be found in harmony with it, they decided that whatever in Christian doctrine was out of harmony with the spirit of the age must go - or, as they would say, be so reinterpreted as to harmonise it."

("Handbook of Heresies, XVI Modernism - p.79)

Plan of Attack

So, do we really want to fight modernism? Then we need to attack it at its root: evolutionism. And how do we do that? How do we go about undoing the monstrous lie of evolution in the popular mind? It seems to me that the first obvious step is to become educated ourselves in what exactly is wrong with the heresy of evolution and why. What are the arguments against it. Where are its fallacies to be found. What is the evidence which points directly in the opposite direction? Once you are more familiar with all of that, you can start to undo the lie in the minds of those around you. Of course, many will not be persuaded. But in my own experience it seems there are plenty of good people, intelligent people, people who are sceptical of the modern world and its superstitions and oracles (the mainstream media, for example) and who are not afraid to stand out from the crowd and be *Athanasius contra mundum* who nevertheless believe the lie of evolution. The reason, it seems to me, is really that they have never had the contrary case put convincingly to them by someone who is convinced of it himself. That could be you. There may be different approaches, and with a quick prayer to the Holy Ghost I am sure you will somehow find the right words. But you and I have a duty to play our part in

this war, and we need to take it seriously and get into training for it.

Where will you find good resources? Do a search on ‘youtube’. There are a number of evangelical Protestant scientists and apologists out there who are very good and easy to understand. Anything by Kend Hovind for example, particularly from roughly 2001-2004 is very good; Dr. Jason Lisle is also very good. There are plenty of others. They are not right about everything, but the obvious and easy-to-make arguments against evolution are what you are looking for, and they are there in abundance. Once someone points it out to you, you wonder why you didn’t see that all along. First of all you yourself must be convinced. Then you will be able to convince others. In some cases it may be easier than you think. Your main obstacles will be peer pressure and a conformist spirit, so with the right person your task is relatively straightforward: all they need is the other side of the argument (which almost certainly, they will never have heard before). If you are looking for something to show others, not just to get your own understanding in place, the Ben Stein documentary “Expelled: No Intelligence Allowed” is very slick and acceptable to moderns. Again not everything in it is 100% infallible, but its main points are very well made and it would open more eyes if only it had a wider audience.

Modern Superstitions

Here is my own poor contribution. By way of giving you something you may find useful for starting a discussion, this is a quick run-down of what it is that the modern world expects us to accept and believe. Hint: it’s a lot more than just the idea of monkeys becoming humans. Modern “science” in particular and the modern world in general demands that you believe the following:

1. Time, Space and Matter spontaneously began to exist at a given moment. Don’t ask, they just did.
2. A “big bang” happened, even though up to that point there was nothing to go bang, nor anything to give any kind of scale, come to think of it, which makes words like “big” and “small” meaningless, but never mind...
3. After nothing had finished going bang, the entire periodic table somehow “evolved” from whatever elements had gone bang (Hydrogen? Helium?), including Uranium and all the rest...
4. The stars and planets spontaneously formed. Also, notice that the laws which govern the universe (motion, gravity and so on) must also have come from somewhere by this point - presumably they too spontaneously sprang into existence along with time, matter and space?
5. The earth which had been a fire ball cooled down, it rained a lot, the earth turned to rock. From this bubbling “primeval soup” (in which there was no living, organic matter) over the course of billions of years there emerged a single-celled organism. Never mind how that happened, it just did. How does one get living matter from non-living matter? “True, rock plus water does not equal amoeba, but didn’t you hear? It happened over *billions* of years!” Take note - the timescale (itself wholly unproven and unprovable) is there solely to boggle our simple minds into accepting what we would not accept if someone proposed that it happened in a few hours. But it will do no good the laws of nature are fixed. That’s why they are laws. Lead doesn’t turn into gold even if you wait billions of years.

6. The amoeba somehow managed to become a fish, complete with gills and eyes and all the rest. Then the fish grew feet in order to get out of the water and walk on the land. And so on.

The rest, I'm sure you already know. You may wish to ask just exactly how it is that we can know for certain that this or that took place "billions of years ago" as we are constantly being told. You may wonder out loud why it is that over the recent decades, "science" has been constantly pushing the timescale back, making it bigger and bigger. The secret, of course, which no one wants to admit, is that *time is everything* for the evolutionist. It is the magic ingredient without which his entire edifice, laughable though it already is, collapses into a heap of ridicule. That being the case, make sure you thoroughly acquaint yourself with the many, many evidences for a young earth (as in, 6000 years old) and for the flood (4,400 years ago, since you ask). And also for the existence of dinosaurs along side men, such as the soft tissue recently discovered to be inside dinosaur bones which were supposed to be 65million years old. The evidence is overwhelming and it's out there. They've tried hard to hide it from us, but if you look for it, it's not that hard to find.

It is also worth pointing out that all these fairy-stories which we are supposed to believe with a holy awe and reverence are entirely free of evidence. Can they really be called "science"? They are not observable. The magic spontaneously appearing amoeba, the evolving periodic table, the big nothing which went bang - none of it can be observed. Godless moderns like to think of themselves as sceptics and will refuse to believe in an actual miracle, but the truth is that ours is the most gullible era to have existed and quite happy to believe in these fantasies without a shred of evidence! At least miracles can be observed! Anyone can go to Naples and see the blood of St. Januarius liquefy; plenty of people witnessed for themselves that the girl with no pupils in her eyes could nevertheless see. What our religion proposes is reasonable. What their religion - make no mistake, it is a religion - demands of us is not. No reasonable person should believe it. If only we were braver and less prone to falling victim to human respect, surely no one would.

Vladimir Putin - Good Guy or Bad Guy?

Allow me to pre-empt a criticism. Am I going over the top with the news articles about Putin? I don't think so. I hope not. He's not all bad and may well be less bad than other world leaders. But is he really "a follower of Christ"? Methinks we need to set the bar a little higher. The point is not whether he is, on balance, a "bad guy" or a "good guy", but whether he really is a follower of Christ. A real Catholic ruler would look somewhat different.

Fr. Marshall Roberts

In the last issue, I wrote that a man is innocent until proven guilty and that he has the right to a proper defence. Father Marshall Roberts, who recently joined Fr. Pfeiffer and Fr. Hewko at Our Lady of Mount Carmel, Boston, Kentucky, is an innocent man unjustly accused. He has effectively been tried in the court of public opinion by men who ought to know better or who have no scruple, no conscience and a very large axe to grind. I am still waiting to see some serious evidence. God bless those who have been good and principled enough to stick up for him. Shame on those who have not. As Catholics we have a serious duty to defend the innocent. That some of the chattering classes of the Fake Resistance (side note: isn't it interesting that the Fake Resistance exists largely on the internet? Remember what Fr. Pfeiffer said in

2012 about an incarnational religion...) have been swift to publicly condemn Fr. Roberts on little to no evidence for the most obviously base motives: never let a good opportunity to attack Fr. Pfeiffer and Fr. Hewko go to waste. That the Fake Resistance themselves considered Fr. Roberts as more-or-less one of them not so long ago is glossed-over and dropped down the memory hole. When the Fake Resistance bishops came visit Fr. Roberts at his former chapel and confirm his faithful, these people did not criticise them for it and neither did we. Who is being inconsistent now?

For anyone out there still undecided or tempted to abdicate their moral responsibility, throw their arms up in the air and with a sigh declare “How am I supposed to know who is right!?” please consider the following.

1. Fr. Roberts returned from the Indult back to the SSPX as a priest-friend more than ten years ago. The scandal-mongering goes back at least as far in time. The SSPX US District at the time investigated and gave him the green light. We are the continuation of the SSPX, the true SSPX, the legacy of Archbishop Lefebvre. We only left in 2012 because we had to. Therefore we ought to abide by the decisions made before that time. Fr. Roberts’ superiors exonerated him just as Fr. Abraham’s superiors suspended him. We abide by the decision in each case.

2. I asked if serious evidence would be brought forward. Have you seen any? I have not. The man himself says he is innocent. There is a noticeable lack of evidence to the contrary. That ought to be ‘case closed.’ That there exist some people who are up-in-arms is all the more reason to ask why no serious evidence has been forthcoming.

3. In the meantime, here is some serious evidence for the other side. Most of the criticism I have seen has been going around privately by email. I really don’t like the way the same quotes from the same page of the same books are always recycled in these arguments. “Someone once wrote something in a book” is not a very strong argument at the best of times, less so when what was written is itself suggestive and vague. I recently came into contact with someone who might be able to throw some new light onto matters. If Fr. Pfeiffer’s word counts for nothing and if mine counts for nothing (since everyone knows I am the puppet of Fr. Pfeiffer - or vice-versa?), perhaps this will cause a few more brains to tick. The cleric to whom I spoke was a seminary classmate of Fr. Roberts in the early 1990s at Gricigliano. He says:

“Yes, I remember Marshall Roberts, he played the organ at my diaconal ordination. I never remarked anything amiss with him and only heard that he was dismissed for some matter that didn’t actually involve homosexual activities. I then heard he went to the SSPX where he was ordained and then to the Society of St John in Scranton Pennsylvania.”

“I repeat that I have not seen at first-hand any evidence of Fr Roberts behaving in an immoral way when he was a seminarian at Gricigliano.”

He adds that there were other seminarians at Gricigliano who *were* dismissed for that sort of thing, and he gives names. Perhaps not very surprisingly he has asked that I keep his identity to myself, not wishing to be publicly embroiled in any controversy. In gratitude and justice I intend to respect his wishes. One always hates to see ones fellow Catholics behaving badly. Let’s have no more of this nonsense, please. There are serious battles to be fought.

Welcome to the front line of the Resistance, Fr. Roberts. If you were looking for a quiet life you’ve come to the wrong place!

- *The Editor*

Latest Novus Ordo "Miracle":

Will Bishop Williamson be promoting this one too..?

(www.lifesitenews.com/news/miraculously-preserved-hosts-found-amid-earthquake-rubble-exposed-for-eucha)

"News that 40 consecrated hosts had been recovered from a tabernacle retrieved from the ruins...a year and a half after a massive earthquake hit the region, first appeared in the Italian bishop's official newspaper *Avvenire*. According to reports, after recovery efforts unearthed the tabernacle it was taken to a diocesan storage facility where other sacred objects and artefacts were being held."

What could possibly be wrong with that? How could anyone doubt it? It's as certain a miracle as the "healing miracle" performed recently by soon-to-be "St." Paul VI..! The guys who have a hard time in believing in actual real miracles are promoting it, so it must be true! No doubt this "miracle" too "can be used to build your Faith".



Consecrated hosts 'miraculously' preserved after Italy's earthquake.

Photo courtesy of Av

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NEWS | CATHOLIC CHURCH Tue Feb 27, 2018 - 5:16 pm EST

'Miraculously' preserved hosts found amid earthquake rubble exposed for Eucharistic Adoration

Diane Montagna
Follow Diane

Catholic, Catholic Church, Eucharistic Adoration, Miracle

ROME, February 27, 2018 (LifeSiteNews) — The parish priest who discovered 40 'miraculously' preserved consecrated hosts in a tabernacle retrieved from the rubble 16 months after a devastating earthquake hit central Italy, has said the hosts are n

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

An Act of Spiritual Communion

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

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

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

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

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

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

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

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

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

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

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

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www.youtube.com/user/469fitter/

A complete video catechism is also available free, at:

www.youtube.com/user/469fitter/videos



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5. Creation and the Angels
6. Creation and the Fall of Man
7. Sin
8. The Incarnation
9. The Passion, Death and Resurrection of Our Lord
10. The Holy Ghost and Grace
11. Virtues & Gifts of the Holy Ghost
12. The Church
13. Communion of Saints, Forgiveness of Sins, the Resurrection
14. The First Commandment of God
15. Second and Third Commandments of God
16. The Fourth Commandment of God
17. The Fifth Commandment of God
18. The Sixth Commandment of God
19. Seventh & Eighth Commandments of God
20. The Ninth Commandment of God
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22. Six Precepts of the Church - pt.2
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24. The Sacraments in General - pt.1
25. The Sacraments in General - pt.2
26. Baptism
27. Confirmation
28. The Holy Eucharist
29. The Holy Sacrifice of the Mass
30. Holy Communion
31. The Sacrament of Penance
32. Contrition
33. Extreme Unction
34. How to Make a Good Confession

The Mass of All Times versus the Mass of Our Time

(Chapter 4 of “Open Letter to Confused Catholics”)

In preparation for the 1981 Eucharistic Congress, a questionnaire was distributed, the first question of which was: “Of these two definitions: ‘The Holy Sacrifice of the Mass’ and ‘Eucharistic Meal’, which one do you adopt spontaneously?” There is a great deal that could be said about this way of questioning Catholics, giving them to some extent the choice and appealing to their private judgment on a subject where spontaneity has no place. The definition of the Mass is not chosen in the same way that one chooses a political party.

Alas! The insinuation does not result from a blunder on the part of the person who drew up the questionnaire. One has to accept that the liturgical reform tends to replace the idea and the reality of the Sacrifice by the reality of a meal. That is how one comes to speak of eucharistic celebration, or of a “Supper”; but the expression “Sacrifice” is much less used. It has almost totally disappeared from catechism handbooks just as it has from sermons. It is absent from Canon II, attributed to St. Hippolytus.

This tendency is connected with what we have discovered concerning the Real Presence: if there is no longer a sacrifice, there is no longer any need for a victim. The victim is present in view of the sacrifice. To make of the Mass a memorial or fraternal meal is the Protestant error. What happened in the sixteenth century? Precisely what is taking place today. Right from the start they replaced the altar by a table, removed the crucifix from it, and made the “president of the assembly” turn around to face the congregation. The setting of the Protestant Lord's Supper is found in Pierres Vivantes, the prayer book prepared by the bishops in France which all children attending catechism are obliged to use:

“Christians meet together to celebrate the Eucharist. It is the Mass... They proclaim the faith of the Church, they pray for the whole world, they offer the bread and the wine. The priest who presides at the assembly says the great prayer of thanksgiving.”

Now in the Catholic religion it is the priest who celebrates Mass; it is he who offers the bread and wine. The notion of president has been borrowed directly from Protestantism. The vocabulary follows the change of ideas. Formerly, we would say, “Cardinal Lustiger will celebrate a Pontifical Mass.” I am told that at Radio Notre Dame, the phrase used at present is, “Jean-Marie Lustiger will preside at a concelebration.” Here is how they speak about Mass in a brochure issued by the Conference of Swiss Bishops: “The Lord's Supper achieves firstly communion with Christ. It is the same communion that Jesus brought about during His life on earth when He sat at table with sinners, and has been continued in the Eucharistic meal since the day of the Resurrection. The Lord invites His friends to come together and He will be present among them.”

To that every Catholic is obliged to reply in a categorical manner, “NO! the Mass is not that!” It is not the continuation of a meal similar to that which Our Lord invited Saint Peter and a few of his disciples one morning on the lakeside, after His Resurrection. “When they came to land they saw a charcoal fire there and a fish laid thereon and bread. Jesus said to them, come and dine. And none of them durst ask Him, ‘Who art thou?’, knowing that it was the Lord. And Jesus cometh and taketh the bread and giveth them, and fish in like manner” (John 21: 9-13).

The communion of the priest and the faithful is a communion to the Victim Who has offered Himself up on the altar of sacrifice. This is of solid stone; if not it contains at least the altar stone which is a stone of sacrifice. Within are laid relics of the martyrs because they have offered their blood for their Master. This communion of the Blood of Our Lord with the blood of the martyrs encourages us also to offer up our lives.

If the Mass is a meal, I understand the priest turning towards the congregation. One does not preside at a meal with one's back to the guests. But a sacrifice is offered to God, not to the congregation. This is the reason why the priest as the head of the faithful turns toward God and the crucifix over the altar.

At every opportunity emphasis is laid on what the New Sunday Missal calls the "Narrative of the Institution." The Jean-Bart Centre, the official centre for the Archdiocese of Paris, states, "At the centre of the Mass, there is a narrative." Again, no! The Mass is not a narrative, it is an action.

Three indispensable conditions are needed for it to be the continuation of the Sacrifice of the Cross: the oblation of the victim, the transubstantiation which renders the victim present effectively and not symbolically, and the celebration by a priest, consecrated by his priesthood, in place of the High Priest Who is Our Lord.

Likewise the Mass can obtain the remission of sins. A simple memorial, a narrative of the institution accompanied by a meal, would be far from sufficient for this. All the supernatural virtue of the Mass comes from its relationship to the Sacrifice of the Cross. If we no longer believe that, then we no longer believe anything about Holy Church, the Church would no longer have any reason for existing, we would no longer claim to be Catholics. Luther understood very clearly that the Mass is the heart and soul of the Church. He said: "Let us destroy the Mass and we shall destroy the Church."

Now we can see that the *Novus Ordo Missae*, that is to say, the New Order adopted after the Council, has been drawn up on Protestant lines, or at any rate dangerously close to them. For Luther, the Mass was a sacrifice of praise, that is to say, an act of praise, an act of thanksgiving, but certainly not an expiatory sacrifice which renews and applies the Sacrifice of the Cross. For him, the Sacrifice of the Cross took place at a given moment of history, it is the prisoner of that history; we can only apply to ourselves Christ's merits by our faith in His death and resurrection. Contrarily, the Church maintains that this Sacrifice is realized mystically upon our altars at each Mass, in an unbloody manner by the separation of the Body and the Blood under the species of bread and wine. This renewal allows the merits of the Cross to be applied to the faithful there present, perpetuating this source of grace in time and in space. The Gospel of St. Matthew ends with these words: "And behold, I am with you all days, even until the end of the world."

The difference in conception is not slender. Efforts are being made to reduce it, however, by the alteration of Catholic doctrine of which we can see numerous signs in the liturgy.

Luther said, "Worship used to be addressed to God as a homage. Henceforth it will be addressed to man to console and enlighten him. The sacrifice used to have pride of place but the sermon will supplant it." That signified the introduction of the Cult of Man, and, in the Church, the importance accorded to the "Liturgy of the Word." If we open the new missals, this revolution has been accomplished in them too. A reading has been added to the two which existed, together with a "universal prayer" often utilized for propagating political or social ideas; taking

the homily into account, we often end up with a shift of balance towards the “word.” Once the sermon is ended, the Mass is very close to its end.

Within the Church, the priest is marked with an indelible character which makes of him an alter Christus: he alone can offer the Holy Sacrifice. Luther considered the distinction between clergy and laity to the “first wall raised up by the Romanists”; all Christians are priests, the pastor is only exercising a function in presiding at the Evangelical Mass. In the Novus Ordo, the “I” of the celebrant has been replaced by “we”; it is written everywhere that the faithful “celebrate,” they are associated with the acts of worship, they read the epistle and occasionally the Gospel, give out Communion, sometimes preach the homily, which may be replaced by “a dialogue by small groups upon the Word of God,” meeting together beforehand to “construct” the Sunday celebration. But this is only a first step; for several years we have heard of those responsible for diocesan organizations who have been putting forward propositions of this nature: “It is not the ministers but the assembly who celebrate” (handouts by the National Centre for Pastoral Liturgy), or “The assembly is the prime subject of the liturgy”; what matters is not the “functioning of the rites but the image the assembly gives to itself and the relationship the coc celebrants create between themselves” (P. Gelineau, architect of the liturgical reform and professor at the Paris Catholic Institute). If it is the assembly which matters then it is understandable that private Masses should be discredited, which means that priests no longer say them because it is less and less easy to find an assembly, above all during the week. It is a breach with the unchanging doctrine: that the Church needs a multiplicity of Sacrifices of the Mass, both for the application of the Sacrifice of the Cross and for all the objects assigned to it, adoration, thanksgiving, propitiation and impetration.

As if that were not enough, the objective of some is to eliminate the priest entirely, which has given rise to the notorious SAAP (Sunday Assemblies in the Absence of the Priest). We can imagine the faithful gathering to pray together in order to honor the Lord's Day; but these SAAP are in reality a sort of “dry Mass,” lacking only the consecration; and the lack, as one can read in a document of the Regional Center for Social and Religious Studies at Lille, is only because “until further instructions lay people do not have the power to carry out this act.” The absence of the priest may even be intentional “so that the faithful can learn to manage for themselves.” Father Gelineau in *Demain la Liturgie* writes that the SAAP are only an “educational transition until such time as mentalities have changed,” and he concludes with disconcerting logic that there are still too many priests in the Church, “too many doubtless for things to evolve quickly.”

Luther suppressed the Offertory; Why offer the pure and Immaculate Host if there is no more sacrifice? In the French Novus Ordo the Offertory is practically non-existent; besides which it no longer has this name. The New Sunday Missal speaks of the “prayers of presentation.” The formula used reminds one more of a thanksgiving, a thank-you, for the fruits of the earth. To realize this fully, it is sufficient to compare it with the formulas traditionally used by the Church in which clearly appears the propitiatory and expiatory nature of the Sacrifice “which I offer Thee for my innumerable sins, offenses and negligences, for all those here present and for all Christians living and dead, that it may avail for my salvation and theirs for eternal life.” Raising the chalice, the priest then says, “We offer Thee, Lord, the chalice of Thy redemption, imploring Thy goodness to accept it like a sweet perfume into the presence of Thy divine Majesty for our salvation and that of the whole world.”

What remains of that in the New Mass? This: “Blessed are You, Lord, God of the universe, You who give us this bread, fruit of the earth and work of human hands. We offer it to You; it will become the bread of life,” and the same for the wine which will become “our spiritual

drink.” What purpose is served by adding, a little further on: “Wash me of my faults, Lord. Purify me of my sin,” and “may our sacrifice today find grace before You”? Which sin? Which sacrifice? What connection can the faithful make between this vague presentation of the offerings and the redemption that he is looking forward to? I will ask another question: Why substitute for a text that is clear and whose meaning is complete, a series of enigmatic and loosely bound phrases? If a need is found for change, it should be for something better. These incidental phrases which seem to make up for the insufficiency of the “prayers of presentation” remind us of Luther, who was at pains to arrange the changes with caution. He retained as much as possible of the old ceremonies, limiting himself to changing their meaning. The Mass, to a great extent, kept its external appearance, the people found in the churches nearly the same setting, nearly the same rites, with slight changes made to please them, because from then on people were consulted much more than before; they were much more aware of their importance in matters of worship, taking a more active part by means of chant and praying aloud. Little by little Latin gave way to German.

Doesn't all this remind you of something? Luther was also anxious to create new hymns to replace “all the mumblings of popery”. Reforms always adopt the appearance of a cultural revolution.

In the *Novus Ordo* the most ancient parts of the Roman Canon which goes back to apostolic times has been reshaped to bring it closer to the Lutheran formula of consecration, with both an addition and a suppression. The translation in French has gone even further by altering the meaning of the words *pro multis*. Instead of “My blood which shall be shed for you and for many,” we read “which shall be shed for you and for the multitude.” [in the French version - Ed.] This does not mean the same thing and theologically is not without significance.

You may have noticed that most priests nowadays recite as one continuous passage the principal part of the Canon which begins, “the night before the Passion He took bread in His holy hands,” without observing the pause implied by the rubric of the Roman Missal: “Holding with both hands the host between the index finger and the thumb, he pronounces the words of the Consecration in a low but distinct voice and attentively over the host.” The tone changes, becomes intimate, the five words “Hoc est enim Corpus Meum,” operate the miracle of transubstantiation, as do those that are said for the consecration of the wine. The new Missal asks the celebrant to keep to the narrative tone of voice as if he were indeed proceeding with a memorial. Creativity being now the rule, we see some celebrants who recite the text while showing the Host all around or even breaking it in an ostentatious manner so as to add the gesture to their words and better illustrate their text. The two genuflections out of the four having been suppressed, those which remain being sometimes omitted, we have to ask ourselves if the priest in fact has the feeling of consecrating, even supposing that he really does have the intention to do so.

Then, from being puzzled Catholics you become worried Catholics: is the Mass at which you have assisted valid? Is the Host you have received truly the Body of Christ?

It is a grave problem. How can the ordinary faithful decide? For the validity of a Mass there exists essential conditions: matter, form, intention and the validly ordained priest. If these conditions are filled one cannot see how to conclude invalidity. The prayers of the Offertory, the Canon and the Priest's Communion are necessary for the integrity of the Sacrifice and the Sacrament, but no, for its validity. Cardinal Mindzenty pronouncing in secret in his prison the words of Consecration over a little bread and wine, so as to nourish himself with the Body and

Blood of Our Lord without being seen by his guards, was certainly accomplishing the Sacrifice and the Sacrament.

A Mass celebrated with the American bishop's honeycakes of which I have spoken is certainly, invalid, like those where the words of the Consecration are seriously altered or even omitted. I am not inventing anything, a case has been recorded where a celebrant went to such an extent of creativity that he quite simply forgot the Consecration! But how can we assess the intention of the priest? It is obvious that there are fewer and fewer valid Masses as the faith of priests becomes corrupted and they no longer have the intention to do what the Church--which cannot change her intention--has always done. The present-day training of those who are called seminarians does not prepare them to accomplish valid Masses. They are no longer taught to consider the Holy Sacrifice as the essential action of their priestly life.

Furthermore it can be said without any exaggeration whatsoever, that the majority of Masses celebrated without altar stones, with common vessels, leavened bread, with the introduction of profane words into the very body of the Canon, etc., are sacrilegious, and they prevent faith by diminishing it. The desacralization is such that these Masses can come to lose their supernatural character, "the mystery of faith," and become no more than acts of natural religion.

Your perplexity takes perhaps the following form: may I assist at a sacrilegious Mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday obligation? The answer is simple: these Masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and canon law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious.

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

I owe it to truth to say and affirm without fear of error that the Mass codified by St. Pius V- and not invented by him, as some often say - expresses clearly these three realities: sacrifice, Real Presence, and the priesthood of the clergy. It takes into account also, as the Council of Trent has pointed out, the nature of mankind which needs outside help to raise itself to meditation upon divine things. The established customs have not been made at random, they cannot be overthrown or abruptly abolished with impunity. How many of the faithful, how many young priests, how many bishops, have lost the faith since the introduction of these reforms! One cannot thwart nature and faith without their taking their revenge.

But as it happens, we are told, man is no longer what he was a century ago; his nature has been changed by the technical civilization in which he is immersed. How absurd! The innovators take good care not to reveal to the faithful their desire to fall into line with Protestantism. They invoke another argument: change. Here is how they explain it at the theological evening school in Strasbourg: "We must recognize that today we are confronted with a veritable cultural mutation. One particular manner of celebrating the memorial of the Lord was bound up with a religious universe which is no longer ours." It is quickly said, and everything disappears. We must start again from scratch. Such are the sophisms they use to make us change our faith. What is a "religious universe?" It would be better to be frank and say: "a religion which is no longer ours."

REMEMBERING THE ENGLISH MARTYRS

JANUARY

21st January, 1586	Bl. Edward Strancham (Seminary Priest) Bl. Nicholas Woodfen (Seminary Priest)
22nd January, 1592	Bl. William Pattenson (Seminary Priest)
24th January, 1679	Bl. William Ireland (Priest, SJ) Bl. John Grove (Layman)
31st January, 1642	St. Alban Roe (Priest, OSB) Bl. Richard Reynolds (Seminary Priest)

FEBRUARY

1st February, 1645	St. Henry Morse (Priest, SJ)
3rd February, 1578	Bl. John Nelson (Priest, SJ)
7th February, 1578	Bl. Thomas Sherwood (Layman)
12th February, 1584	Bl. George Haydock (Seminary Priest) Bl. James Fenn (Seminary Priest) Bl. Thomas Hemerford (Seminary Priest) Bl. John Nutter (Seminary Priest) Bl. John Munden (Seminary Priest)
17th February, 1603	Bl. William Richardson (Seminary Priest)
18th February, 1594	Bl. William Harrington (Seminary Priest)
21st February, 1591	Ven. Richard Williams (Secular Priest)
21st February, 1595	St. Robert Southwell (Priest, SJ)
26th February, 1607	Bl. Robert Drury (Seminary Priest)
27th February 1601	Bl. Mark Barkworth (Priest, OSB) Bl. Roger Filcock (Priest, SJ) St. Anne Line, neé Higham (Widow)

MARCH

7th March, 1544	Bl. John Larke Bl. German Gardiner Bl. John Ireland
16th March, 1589	Bl. John Amias (Seminary Priest) Bl. Robert Dalby (Seminary Priest)

18th March, 1616	Ven. John Thulis (Seminary Priest) Ven. Roger Wrenno (Layman)
19th March, 1544	Ven. Thomas Ashby (Layman)
21st March, 1587	Ven. Thomas Pilchard (Seminary Priest)
22nd March, 1602	Ven. James Harrison (Seminary Priest) Ven. Anthony Battie or Bates (Layman)
25th March, 1586 1593	St. Margaret Clitheroe (Layman) Ven. James Bird (Layman)

21st January 1586

Edward Strancham was an Oxford man born and bred. Shortly after taking his Bachelor's degree at St. John's College, he became a convert to the Catholic Faith and went over to Douay to study for the priesthood. He returned to England in 1581 with **Nicholas Woodfen**. The latter was born at Leominster and educated at Leominster Grammar School. He studied for the priesthood at Douay and Rheims and was ordained in 1581, returning immediately to the English mission. While lodging in Fleet Street he ministered under an assumed name to the Gentlemen of the Inns of Court, whose manner of dress he adopted. After enduring much poverty and persecution for five years, both these priests were put to death on the same day with great barbarity.

22nd January 1592

William Pattenson was a Durham man and became an alumnus and later a priest of Douay College, Rheims. A year after his ordination he was sent on the English Mission. In 1591, having come to London in order to seek counsel regarding certain scruples that were troubling him, he was arrested on the Third Sunday in Advent. The house in which he was staying was suddenly invaded by constables, churchwardens and sidesmen of the Protestant parish church. Their purpose was to find out which of the inhabitants of the house were not attending the Protestant services.

Father Pattenson was seized and, at the first session held after Christmas, condemned to death for being a priest. The night before his execution he was put into the 'condemned hole' with seven malefactors who were to suffer with him on the following day. There he succeeded in converting six of them and helping them to make their peace with God. The persecutors were so enraged at the profession of the Catholic Faith which they subsequently made on the scaffold at Tyburn and the constancy with which they accepted an ignominious death in satisfaction for their past crimes, that the Martyr was treated with unusual barbarity when his turn came to die.

24th January 1679

William Ireland came from Lincolnshire and studied at St. Omer. He entered the Society of Jesus in 1655 at the age of nineteen. He is reported to have been a man of wonderful calm and evenness of mind. On returning to England he was arrested at the first outbreak of the Titus Pates Plot and cast into prison where he suffered much from the loathsomeness of the place and the weight of his iron chains. He was brought to trial with several others, including **John Grove**, a layman, his servant.

Oates and Bedloe swore that Father Ireland had been present at a consultation held in August for killing the king, and this in spite of the fact that the priest brought many witnesses to testify that he was in Staffordshire at the time. Oates and Bedloe also swore that Grove was appointed to shoot the king, for which deed he was to receive a preposterous sum of money. Both were condemned to death. As the Martyrs were drawn on hurdles from Newgate to Tyburn they were abused and pelted by the mob all the way, but they endured every insult with cheerful patience, and died forgiving those who were guilty of their blood and praying for their king and country.

31st January, 1642

The Benedictine monk known in religion as **Father Alban** was born at St. Albans and brought up a Protestant. All his life he was full of zeal, and it was in an attempt to refute the so-called errors of a man imprisoned at St. Albans for his faith that he himself received the initial grace of conversion. After this interview his soul knew no peace until he found himself safe in the port of the true Church. He went abroad to study for the priesthood at Douay, and after time left that college to join the Benedictine Order in Lorraine, where he prepared himself with fervour for his coming apostolate in England. He was arrested after two years on the English mission and thrown into prison at St. Albans - the very same prison where the first seeds of the Faith had been sown in his soul. We are told that he nearly died of cold and hunger in this place, but after two months friends succeeded in getting him removed to the Fleet Prison in London, where he was slightly better treated. Here he remained for seventeen years, never losing his dauntless courage and gaiety amid severe sufferings of mind and body. He never ceased to labour for souls and did much good to his fellow prisoners. At one time he was allowed by the gaoler to go out on parole, and so was enabled to pursue his ministry outside the prison as well. He was finally condemned to be executed at Tyburn because of his priesthood, together with Bl. Richard Reynolds.

Bl. Richard Reynolds, a Warwickshire man, was educated abroad at Douay and Seville, for the sake of the Catholic religion no longer tolerated in his own country. He was ordained in 1592 and then returned to England where he laboured for nearly fifty years.

After passing through many vicissitudes and perils, at the advanced age of eighty he was arrested and condemned to death. His companion in martyrdom, Father Alban Roe, met him with a cheerful countenance at the hurdle which was to convey them both to Tyburn. The two martyrs made their confession to each other and recited the *Miserere* together. The way of the two martyrs from Newgate to Tyburn was like a triumphal procession with Catholics throwing themselves on their knees before them, begging their blessing and kissing their hands and their garments. "Friend, pray let all be secure and do thy duty neatly, I have been a neat man all my life," said the old priest to the executioner. "Pray sir, if I conform to your religion and go to church, will you secure me my life?" asked St. Alban to the Sheriff. "That I will," was the reply. "See then," said St. Alban turning to the crowd, "what the crime is for which I am to die, and whether my religion be not my only treason." At the last moment the two martyrs gave each other absolution and then the cart was drawn away.

1st February 1645

St. Henry Morse was a Suffolk man, born at Broome in the year 1595. He studied at Cambridge and at the Inns of Court. At the age of twenty-three he was converted to the

Catholic Church and went abroad to study at Douay and the English College, Rome. After his ordination in 1625 he was sent to England and worked in Durham, where he became a Jesuit. Later he moved to London, and during the Plague (1636-7) he and St. John Southworth were charged with caring for sick Catholics. They both worked heroically and Father Morse caught the disease, but he was miraculously cured when at the point of death and immediately returned to care for his plague-stricken flock. He was captured and imprisoned and then banished from the realm, but soon found means to return and continue his ministry in England. He was eventually captured again in Cumberland during the Civil War and brought to London, where he was tried and condemned to death at Tyburn.

On the morning of his martyrdom he celebrated the votive Mass of the Blessed Trinity in thanksgiving for the great favour God was pleased to grant him - having first, according to his custom, recited the litany of Our Lady and the litany of the Saints for the conversion of England. When he was told that his time was come, he knelt down and offered himself without reserve as a sacrifice to the Divine Majesty and in reparation for the sins of his nation, welcoming death, saying: "Come, my sweetest Jesus, that I may now be inseparably united to Thee in time and in eternity. Welcome ropes, hurdles, gibbets, knives and butchery! Welcome for the love of Jesus my Saviour!"

3rd February 1578

Bl. John Skelton was born at Skelton, near York, and was educated at Douay. He was ordained in 1575 and left for the English mission. He was arrested on suspicion late one evening when saying Matins, and the oath of the Queen's supremacy offered him. This he refused to take saying that the Pope's Holiness was the Head of the Church, "to whom that supreme authority on earth was due as being Christ's Vicar and the lawful successor of St. Peter." When sentence was pronounced against him he never changed countenance but prepared himself with a good heart to die. By God's special providence, he had received the Sacred Viaticum the day before he was arraigned. Arrived at Tyburn, he turned to the people, saying: "I call you all this day to witness that I die in the unity of the Catholic Church, and for that unity do now most willingly suffer my blood to be shed; and therefore I beseech God, and request you will pray for the same, that it would please God of His great mercy to make you, and all others that are not such already, true Catholic men..." He then besought all who were of the like Faith to pray with him "that Christ, by the merits of His bitter Passion, would receive his soul into everlasting joy." He was cut down when only half dead and as his heart was plucked from his breast he was heard to murmur: "I forgive the Queen and all that were the causers of my death."

7th February, 1578

This Martyr, a Londoner, had been abroad and had returned from Douay in order to arrange with his father about remaining at the seminary. While he was in Chancery Lane the cry was suddenly raised: "Stop the traitor!" The unworthy son of a Catholic lady with whom he was staying had betrayed him. Having replied to the question put to him, that he believed the Holy Father to be the Head of the Church, the young seminarist was sent to prison on a charge of high treason. In a vain attempt to force him to reveal where and by whom he had heard Mass said, he was taken to the Tower and cruelly racked. The only words which escaped him were: "Lord Jesus, I am not worthy that I should suffer these things for Thee, much less am I worthy of those rewards which Thou hast promised to give to such as confess Thee." He was then

thrown into a dungeon among the rats, where he endured hunger and cold for three winter months.

On the eve of Candlemas, Sherwood was tried, found guilty of denying the royal supremacy, and the barbarous sentence was passed. He is described as small, looking much younger than his twenty-seven years, "being of his nature very meek and gentle." Six days after his condemnation Thomas Sherwood made the supreme sacrifice of his life at Tyburn.

12th February 1584

On the Feast of St. Peter's Chains, the prisoners heard the death-sentence passed on them for upholding the primacy of Peter.

Bl. George Haydock, son of the squire of Cottam Hall near Preston, Lancashire, was only twenty-four years old when he suffered. In answer to the questions put to him by the minister, he replied that if he and the Queen were alone in some desert place where he could do to her what he would, he would not so much as prick her with a pin - "No, not to gain the whole world, and," he added, "I beg and beseech all Catholics to pray together with me to our common Lord for me and for our country's weal."

Bl. James Fenn was born at Montacute, near Yeovil in Somerset. He made his studies at Corpus Christi College and Gloucester Hall, Oxford, after which he became a schoolmaster and married. After the death of his wife, he decided to become a priest and went to Rheims to study. He was ordained in 1580 and returned to labour on the English mission, but was soon arrested and condemned to death. A moving scene took place at Tower Gate when the Martyr was bound on the hurdle. His little daughter Frances, with many tears, came to take a last leave of her father. Painfully and with difficulty he raised his manacled hands and blessed her.

Bl. Thomas Hemerford and **Bl. John Munden** welcomed death with great fortitude. Father Munden acknowledged his sentence by joyfully reciting the *Te Deum*. They were both natives of Dorset.

Bl. John Nutter was a Lancashire man from Reedley Hallows near Burnley. He won from his fellow-prisoners the name "John of Plain Dealing" because of his outspokenness in rebuking vice. He is said to have been timid by nature, but he now met a most cruel death with no less courage and constancy than his companions.

17th February 1603

It was near Sheffield, Yorks., that **Bl. William Richardson** was born and he was educated at Valladolid and Seville. After his ordination in 1594 he returned to England where he found a refuge at the Inns of Court. Here he made many converts to the Catholic Church, especially among the young lawyers, many of whom placed themselves under his direction. When after a few years he was arrested his spiritual sons would gladly have risked their lives attempting to rescue him by night, but he absolutely refused to allow it. "I know well it comes from your great love for me," he said, "but what could you possibly wish for me that could be more honourable or more glorious...than to die...for the confession of the true Faith and the Christian religion. Rather strive with me in prayer to God that He may give me prudence and wisdom to reply discreetly to the judges, and the strength of soul to bear whatever sufferings are laid upon me." He was sentenced to the barbarous penalties decreed against priests, and the following day was dragged to Tyburn escorted by many of his devoted disciples who, pressing to the side of the hurdle, kept wiping away the slush from his face. To the very end they refused to be kept back, crowding around him, kissing his hands and begging his blessing, until he

finally mounted the ladder by which he was to ascend to God and eternal glory.

18th February 1594

Born in Yorkshire, at Mount St. John, Felixkirk, **Bl. William Harrington** was educated at Rheims, where he was ordained in 1592. He returned to England and was very soon arrested and condemned to death for being a priest. He was only twenty-seven years old. Before being led out to the hurdle on the morning of his triumph, he gave his blessing to some poor Catholic women who had found means to come to him. At Tyburn he was offered his life if he would promise to go even once to the church by law established. "See, then, all my treason is that I will not go to church!" was his reply. Topcliffe then bade him tell all he knew of the Catholics in the West Country, as it was known that he had friends there and it was in the power of the Sherriff to show mercy and save him. The Martyr replied that he had nothing to disclose, and that Topcliffe's mercy was worse than the Turks' who, having the body in subjection, sought not to destroy the soul.

21st February 1591

Richard Williams was a Marian priest who had conformed to and then been reconciled. Little is known of him except that he died a heroic death at Tyburn for the Catholic Faith.

21st February 1595

Horsham, St Faith, Norfolk, was **Robert Southwell's** birthplace and he was received into the Society of Jesus when he was only sixteen years old. He early showed signs of great literary gifts. For six years he laboured among his persecuted fellow-countrymen and, at the end of this time, he was betrayed and arrested by Topcliffe. He was first imprisoned in Topcliffe's house and cruelly tortured. Afterwards he was moved to a prison where he was left, starving, covered with vermin and too weak to look after himself. His father succeeded in getting him moved to a slightly more habitable cell, and here he remained for three years until he could obtain a trial. When he learnt that he was at last to give the supreme proof of his love his heart overflowed with joy.

Great care was taken to keep the day of his martyrdom secret and the execution of a famous highwayman was purposely arranged at another place at the same hour. These precautions were nevertheless powerless to prevent an immense crowd assembling at Tyburn in order to witness the last glorious conflict in the holy Jesuit, poet and martyr. Arrived at Tyburn he made the sign of the Cross as well as he could with his manacled hand, and then began to speak to the people in the words of the Apostle: "Whether we live, we live to the Lord, or whether we die, we die to the Lord; therefore whether we live or whether we die, we belong to the Lord." He then prayed for the Queen and for his country, imploring the Divine Bounty to grant it light and the knowledge of the truth. He died at the age of thirty-three.

26th February 1607

Bl. Robert Drury, a Buckinghamshire man, was educated partly at Rheims and partly at Valladolid, where he was ordained in 1593, returning immediately afterwards to England. HE fell into the hands of the persecutors during the reign of James I at a moment when a new Oath of Allegiance had been imposed upon Catholics. This oath is said to have been contrived by Sir Christopher Perkins, a renegade Jesuit, and was worded in such a manner that it was possible for Catholics to be divided in their opinion as to its lawfulness. It was in due course

prohibited by Pope Paul V, and that was enough for Father Drury as for all true Catholics. When condemned to die for remaining in the realm contrary to the statute he might still have saved himself by taking the oath, but he chose to sacrifice life rather than conscience, and suffered with great constancy at Tyburn at the age of thirty-nine.

27th February 1601

It was the Benedictine Father who sang on his way to Tyburn in the bitter cold and falling snow. Again, as he stood in the cart with his companion priest, the ropes about their necks, "*Haec dies quam fecit Dominus; exultemus,*" he sang, and the Jesuit took up the words of the Easter anthem, "*et laetemur in ea*".

Bl. Mark Barkworth was born in Lincolnshire in 1572 and brought up in heresy. At the age of twenty-two he became Catholic, not many years before he was to obtain the martyr's crown. "Twenty and two years was I nurtured with this pestiferous and deadly food," he wrote from Newgate on the even of his martyrdom... "eight years have I passed in the school of Christ." After his conversion, he went to Rome and Valladolid to study for the priesthood. On his way from Rome to Spain the devil appeared to him in the guise of a hermit and attempted to dissuade him from becoming a priest. St. Benedict then appeared, comforting him and counselling him to go forward. He foretold the great good that the Order of St. Benedict would do in England and predicted that the young seminarist would die a martyr, exhorting him when the moment of the glorious conflict should come to die in the Benedictine habit. For divers reasons, Bl. Mark Barkworth was obliged to continue his studies at the English College of Valladolid, and after his ordination he set out for his home country, to fulfil his missionary oath taken by all the students, to return and labour on the English mission. The desire for the monastic life had, however, never left him, and at last this desire was to be satisfied. On his way through Navarre he broke his journey at the Abbey of Hyrache, and having confided his secret to the prior and community, they received him then and there as a novice. Because of his oath to the College of Valladolid he was obliged to go on to the English mission-field, but the monks told him that if he was arrested before he could return to Hyrache to make his novitiate, he had only, at the hour of death, to declare himself a Benedictine and that would be equivalent to an admission to profession. He would thus be allowed to make his monastic vows at the hour of death, and this is in fact what actually happened. On the day of his martyrdom Father Mark appeared in a Benedictine habit which he had somehow been able to procure, his head shaven with the monastic tonsure. As he stood beneath Tyburn Tree he was now able to say: "I come here to die for being a Catholic, a priest and a religious man belonging to the Order of St. Benedict, by which order this kingdom was first converted."

Bl. Roger Filcock, from Sandwich, Kent, was educated at Rheims and Valladolid. Later, in England, he was admitted to the Society of Jesus. The two Martyrs were lifelong friends and Father Barkworth had written to Father Filcock shortly before their condemnation: "My mind tells me we shall die together, we who have so long lived together." Bl. Roger Filcock had to endure a double martyrdom, being obliged to witness the terrible scene of his friend's conflict before being called to endure the same thing himself. All the time, he called out words of encouragement in Spanish: "Courage, Father - courage! More pain, more glory!" When he saw that Bl. Mark Barkworth was dead, he cried: "Pray for me to Our Lord, whose presence thou dost now enjoy, that I too may faithfully run my course." He then, in his turn, passed to his glorious death.

St. Anne Line, weak of body but strong of soul, was the first of the three to be mar-

tyred. Her desire for martyrdom had been increased by a vision she had had of Our Lord in the Blessed Sacrament, bearing His Cross and beckoning her to follow Him. On Candlemas Day, 1601, the pursuivants, suspecting she harboured a priest, broke in while Father Page was saying Mass. He had time to escape but the brave widow was hurried off to prison and soon afterwards condemned to be hanged. At Tyburn she declared with a loud voice: "I am sentenced to death for harbouring a priest, and so far I am from repenting for having so done, that I wish with all my soul that where I have entertained one I could have entertained a thousand."

7th March 1544

Bl. John Larke had been the rector of St. Ethelburga's, Bishopsgate for twenty-six years when St. Thomas More nominated him parish priest of the old riverside church at Chelsea. It was here that the Lord Chancellor came with his household on Sundays and Holidays, accounting it a high privilege to serve Mass. There he came finally to be shriven and receive Holy Communion on the morning of the day he was summoned to appear before the Council to take the Oath of Succession.

Bl. John Larke carried on his work for souls for another ten years after this, but in the thirty-fifth year of the reign of Henry VIII he himself was put to the test, and, "following the example of his own sheep, afterwards suffered a most famous martyrdom for the same cause, the Supremacy." Two other secular priests, **Bl. German Gardiner** - kinsman and secretary of Stephen Gardiner, Bishop of Winchester - and **Bl. John Ireland** shared his condemnation and martyrdom.

16th March 1589

John Amias was born in Yorkshire, and after studying and receiving Orders at Rheims, returned as a missionary to his native country in the year 1581. We have no particulars of his labours; but after continuing them during seven or eight years, he fell into the hands of the persecutors in the year 1589. Dr. Anthony Champney, who was a young man at the time, was a witness of his death and that of his fellow-Martyr, Robert Dalby. He was so impressed by their meekness and the constancy of their faith that the recollection of it was never effaced from his mind. John Amias was beginning to address the assembled people, and explain that it was for religion, and not treason, that he suffered, but was not allowed to proceed. He therefore recommended his soul to God, and prayed for his murderers, and accepted death with joy. By an unusual act of clemency, he was allowed to hang until he was dead, and the rest of the fearful sentence was executed on his dead body.

Robert Dalby, sometimes called Drury, was a native of Durham, and a student of the English College at Rheims. He was sent on the Mission in 1588; but the period of his labours was short, as he was seized in the following year and condemned to death for his priestly character, together with John Amias. He died with signs of the greatest fortitude; and Dr. Champney relates that though the attendants did all in their power to keep the Catholics from approaching the remains of the Martyrs, a certain woman made her way through the crowd, and kneeling down, with hands joined and eyes uplifted to heaven, expressed an extraordinary affection and devotion in words, which he was unable to distinguish, until she was forcibly carried away from the spot.

18th March 1616

John Thulis was born in Upholland in Lancashire, and sent to Rheims for his education, which was begun there and completed in Rome. Being ordained a priest, he returned to England for the exercise of his ministry; but he was soon arrested and confined during several years in prison at Wisbeach Castle. Whether he escaped or was released does not appear, but by some means he was able to resume his labours in his native country. It was by a warrant of the Earl of Derby that Thulis was again arrested and sent to Lancaster goal. While there he contrived to escape, with his fellow-Martyr, Wrenno; but when morning dawned, and they supposed that they were many miles from the town, they discovered that they were almost close to the castle. This satisfied them that it was God's will that they should suffer. At the trial, Thulis was condemned for his priestly character and functions, and condemned to the penalties of high treason, which were accordingly carried out. Offers were repeatedly made to him to spare his life, if he would take King James' oath, which his conscience would not allow him to do. Several criminals were executed at the same time, four of whom he had the consolation of reconciling to God and the Church.

Roger Wrenno was a weaver by trade, a most fervent Christian, and zealous Catholic. He escaped one night from his confinement in Lancaster Castle, together with Thulis; but in the morning they were recaptured, and willingly resigned themselves to death. The charge against Wrenno was for felony, by harbouring and aiding priests in the exercise of their functions. At his execution, after he was turned off the ladder, the rope broke with the weight of his body, and he fell to the ground. He rose and knelt in prayer for a short time, and meanwhile his life was offered to him if he would take the oath. His answer was: "I am the same man, and in the same mind, as before," and thereupon he ran to the gallows and mounted the ladder as fast as he could. This eagerness was caused, as he gave them to understand, by a vision he had in his prayer of the glorious reward prepared for him.

19th March 1544

Ven. Thomas Ashby, a layman, was condemned under the Act of Supremacy.

21st March 1587

Ven. Thomas Pilchard. This zealous missionary was born at Battle, in Sussex, educated at Rheims and sent on the Mission as a priest in the year 1583. After labouring for some time he was arrested, thrown into prison, and finally banished in 1585. He contrived, however, to return to England, and was again apprehended. The second trial of Pilchard resulted in his condemnation as a priest ordained by authority of the Apostolic See, and exercising his office in the Queen's dominions. He was executed, with all the penalties of high treason, at Dorchester.

22nd March 1602

The holy missionary **James Harrison** was a native of the diocese of Lichfield and was ordained at Rheims and sent on the mission in 1584. He was allowed a longer time for his apostolic ministry than many of his fellow Martyrs, as he did not fall into the hands of the persecutors until near the Lent Assizes in 1602. He was sentenced to die barely for exercising his priestly office. When unexpectedly told one evening that he was to die the next day, he received the news without the least perturbation, and cheerfully sat down to supper. His death was marked with great constancy and fervour of spirit. The English Franciscans of Douay by some means obtained possession of the martyr's head and preserved it with religious veneration.

Anthony Battie or **Bates** was a gentleman of Yorkshire who was convicted at the Lent Assizes of having entertained in his house the martyr Harrison, knowing him to be a priest. On this charge he was condemned and executed at the same time with him.

25th March 1586

It was during the violent persecution raised by the Earl of Huntingdon, President of the North, that **Margaret Clitheroe** was arrested, with so many others, in the cause of religion. The charge brought against her was that of harbouring priests in her house. She absolutely refused to plead, lest she should compromise others, or be accessory to the sin of the jury in condemning the innocent to death. The legal penalty for this refusal was that she should be pressed to death - that is, crushed by means of enormous weights, placed on a board laid over her body. To this most cruel torment she cheerfully submitted and with the most invincible patience, often repeating that this way to heaven was as short as another. She had been well trained for martyrdom by the great piety of her life and her charity towards the afflicted. After her death, her husband and children were treated with great severity. The maiden name of Margaret Clitheroe was Middleton, but it does not appear certain to what family she belonged, as there were several of this name in Yorkshire. Some writers say that her death took place on 26th March, and others place it in the year 1587. The hand of this blessed martyr is preserved as a precious relic in the convent of the Blessed Virgin in York.

25th March 1593

James Bird was the son of a gentleman residing at Winchester and was brought up by his parents in the Protestant religion. When yet young, he was, by conscientious conviction, led to the Catholic Church, and went over to Rheims to pursue his studies. On his return to England, the zeal which he manifested for the Faith was the cause of his apprehension, and he was charged at the bar with high treason, in being reconciled to the Church of Rome and maintaining the spiritual supremacy of the Pope. The holy youth, who was only nineteen years of age, did not deny the indictment and was accordingly condemned to death. His liberty was offered to him if he would consent to go but once to the Protestant church, but this he courageously resisted, as well as the persuasions and commands of his own father, whom he tenderly loved, and to whom he professed perfect obedience in all that would not offend God. He was kept in prison for a length of time, and at last led to execution. The head of the martyr was set on a pole over one of the gates of the city of Winchester.

(16th, 18th, 21st, 22nd & 25th March taken from: "A Menology of England and Wales" by Richard Stanton, Burns and Oates Ltd, London, 1892. Available at:

archive.org/stream/menologyofenglan00stanrich#page/128/mode/2up

All other extracts taken from: "They Died at Tyburn", by the Benedictine Nuns of Tyburn Convent, 8 Hyde Park Place, Bayswater Road, London W2 2LJ. - *Imprimatur* 16th Sept 1961.)



**February 2018:
Fr. Pfeiffer Visits London,
Shropshire, Liverpool & Suffolk**



Liverpool



London



Suffolk



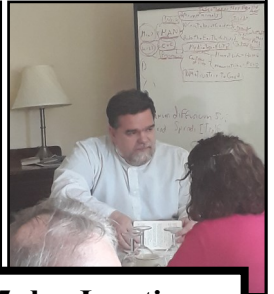
Pro-Life Vigil, Tooting (every Sunday in Lent, 12.30pm)



Craven Arms, Shropshire



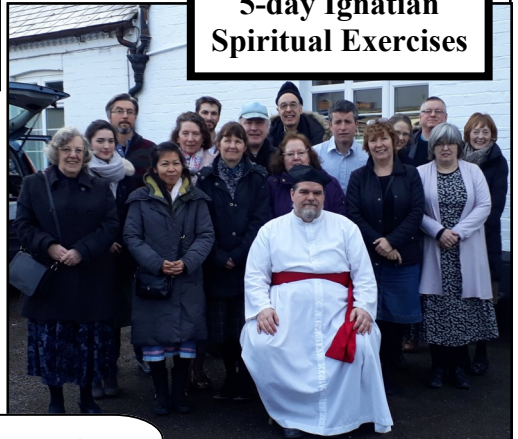
(Brown Scapular Investiture)



5-day Ignatian Spiritual Exercises



*Thank You,
Father!
God Bless!*



No reply received since 4th January 2018...

AN OPEN LETTER TO FR. JUAN CARLOS ORTIZ

London
4th January 2018

Dear Father Ortiz,

It is the memory of your 27-page long Ambrose Moran document dealing with questions of the schismatic Orthodox, and the time I spent reading through it, which spurs me to write to you first and foremost. In some people's eyes, you are the Church's champion leading a crusade against the peril of schismatic Orthodoxy. For this reason, I feel sure that the following will interest you a great deal. I wish to begin by drawing your attention to some fairly recent statements made by Bishop Williamson which appear to favour the Russian Orthodox. His words appeared in Eleison Comments #525 August 2017 and #535, October 2017 and can be read here: stmarcelinitiative.com/fatima-consecration-ii/ and here: stmarcelinitiative.com/putin-speaks. The first talks about the consecration of Russia requested by Our Lady of Fatima and uses the name "Holy Russia" to describe contemporary Russia before its consecration has happened. The second one begins by defending the use of the phrase "Holy Russia" and then goes on to call Vladimir Putin "a follower of Christ", even though he is a man whom the whole world knows to be a Russian Orthodox schismatic.

Holy Russia

Bishop Williamson begins Eleison Comments #535 by telling his readers that:

"One reader of these 'Comments' was surprised to see them (August 5) referring to 'Holy Russia' when since 1917 it is Russia that has been spreading its errors throughout the world."

Whether Bishop Williamson has misrepresented the grounds for his reader's objections (knowingly or otherwise) is unclear. Regardless, the fact remains that the main objection to calling Russia "Holy" is not merely that it was a Communist country after 1917, for this would be to suggest or give the impression that Russia perhaps was "holy" before 1917 and that it was only the Bolshevik revolution which took away that "holiness". You and I know otherwise, Father, as does Bishop Williamson.

Bishop Williamson then goes on to justify calling Russia "Holy Russia" by saying:

"But 'Holy Russia' is an expression that goes much further back than the 20th century. It refers to the Russian people's natural inclination to religion. If from 1917 to 1989 they were the spring-bed of international Communism, that is only because they served it with a religious fervour..."

The question which he begs is: their inclination to what religion? You and I both know the answer, Father. The religion of Russia is not the Catholic religion. It is a false religion calling itself Russian Orthodoxy and has been since the year 1054. And whilst the phrase “Holy Russia” may go back earlier than the 20th century, it is not that much earlier, and nowhere near as old as the schism of 1054. The phrase is a comparatively recent invention of the Orthodox. It therefore does not refer to anything Catholic but is a reference to Russian Orthodoxy supposedly being the true religion, since it recalls the false teaching of the Russian Orthodox according to which Russia (and not Rome) has a sort of spiritual primacy over the world, the true religion being the schismatic, man-made national religion of that country.

The contrast which the bishop draws between Russia pre- and post- 1917 is also misleading since, as mentioned above, it risks leaving the impression that things were bad in Russia after 1917, but not before. An uninformed person reading Bishop Williamson’s words might be forgiven for thinking that before 1917 Russia was a truly “holy” country, where all or most people were “fervently” practicing the true religion. But you and I know that that is not the case, quite the contrary. The truth is that the Bolshevik revolution of 1917 only replaced one form of darkness with an even more brutal and unpleasant form of darkness. Even so, prior to 1917 Russia was a country in need of conversion, a country practicing a false religion, a country which, in the name of that false religion, persecuted and oppressed the Catholic Church, even officially in her government and laws, sometimes with bloody violence. The Catholic Encyclopedia tells us that in the mid-19th century, a mere two generations before the Bolshevik revolution, Czar Nicholas I was busy persecuting the Church in Russia and also in Poland which at that time fell under his sway:

“The reign of Nicholas I was a long period of persecution and suffering for Catholics in Russia. ...

Catholics were prohibited from restoring their churches and from building new ones; from preaching sermons that had not previously been approved by the government, and from refuting the calumnies of the Press against Catholicism. It is not necessary for us to recur to the authority of Catholic writers, like Lescœur, to prove how odious this violence was; we may be satisfied with a mere glance at the immense collection of laws and governmental measures concerning the Catholic Church, from the times of Peter and of Ivan Alexeievitch to 1867. ...

It is not without reason that a Catholic writer has said that the laws of Nicholas I against Catholicism constitute a Neronian code.”

(www.newadvent.org/cathen/13253a.htm)

His successor, Czar Alexander II, was little better.

“The first years of the reign of Alexander II were not marked by anti-Catholic violence. ... Soon however there was a return to the methods of Nicholas I, notwithstanding the fact that Pius IX wrote to the tsar, imploring liberty for Catholics of both rites in Russia. In another letter, addressed in 1861 to Mgr. Fialkowski, Archbishop of Warsaw, Pius IX referred to the continual efforts of the Holy See to safeguard the existence of Catholicism in Russia, and to the difficulties that were opposed to all measures of his and of his predecessors in that connection. Encouraged by the words of the pope, the Polish bishops presented a memorandum to the representative of the

emperor at Warsaw, asking for the abrogation of the laws that oppressed Catholics and destroyed their liberty. A similar memorandum was presented to the tsar by the Archbishop of Mohileff and the bishops of Russia. Upon the basis of these memoranda, the government accused the Catholic clergy of promoting the spirit of revolution and of plotting revolts against the tsar. Most painful occurrences ensued; the soldiery was not restrained from profaning the churches and the Holy Eucharist, from wounding defenceless women, or from treating Warsaw as a city taken by storm. One hundred and sixty priests, and among them the vicar capitular Bialobrzieski, were taken prisoners, and several of them were exiled to Siberia. Mgr. Deckert, coadjutor of the Archbishop Fialkowski, died of the sufferings that these events caused him. The condition of the Poles were becoming intolerable, and Catholicism suffered proportionately. Amid the general indifference of Europe, one voice, that of Pius IX, was raised, firm and energetic, in favour of an oppressed people and of a persecuted faith.”

(Ibid.)

Would it be worth noting that the persecution of the Church by the Russian government and national “church” did not end with the death of Alexander II but carried on into the 20th century?

“It should not be forgotten that, during the entire reign of Alexander II, the religious policy of Russia was inspired by Konstantin Pobiedonostseff, Procurator General of the [Russian Orthodox] Holy Synod, who, for political rather than religious motives, was a fierce adversary of Catholicism. The Catholic clergy continued to endure the severest oppression, abandoned to the caprices of the police, greatly reduced in numbers, and trammelled by a thousand obstacles in the exercise of its apostolic ministry. This condition of things was prolonged into the reign of Nicholas II, during which Pobiedonostseff exercised his dictatorship until 1905.”

(Ibid.)

1905 is a mere twelve years before the Bolshevik revolution and the apparition of Our Lady of Fatima. But which Russia is it that we see here, is this the “Holy Russia” of which Bishop Williamson speaks? Was it “Holy Russia” which persecuted the Church? Was it “Holy Russia” which made the condition of Polish Catholics intolerable? Was it “Holy Russia” which sent soldiers into Catholic Churches to smash them up and profane the Blessed Sacrament? Was it “Holy Russia” which arrested priests and sent them to die in Siberia? Which Russia was this Russia which officially passed so many laws designed to suppress the Catholic Church and against which Pius IX energetically protested?

A Follower of Christ

That would be bad enough, but it gets worse. In the same Eleison Comments #535, Bishop Williamson tells us that Vladimir Putin is “a follower of Christ.”

“Some experts in the perfidy of the New World Order are still distrustful of Vladimir Putin, which is understandable, but as Americans say, if he talks, walks and quacks like a follower of Christ, then common sense says that he is a follower of Christ.”

Father, can a Russian Orthodox schismatic truly be called “a follower of Christ”? Can, in this particular case, possibly the best known Russian Orthodox schismatic in the whole world, a man who promotes the false religion of Russian Orthodoxy on television by his words and deeds and bad example, nevertheless be called “a follower of Christ”? Does Vladimir Putin need to convert and become a Catholic or does he not? If, say, you had managed somehow to become his best friend and closest, most trusted confidant, and he were to ask you one day: “What do you think, Father, should I become a Catholic? What would you advise me to do?” - would you urge him to do so as soon as possible, or would you tell him that there really is no need? I ask again: can a Russian Orthodox schismatic truly be called a follower of Christ? This is a yes or no question, Father. Bishop Williamson is either right or wrong. There are huge implications either way.

Implications

If what Bishop Williamson says is right, and a non-Catholic who publicly professes the Russian Orthodox religion can truly be called “a follower of Christ,” then it is not necessary to be a Catholic in order to follow Christ. And since it is by following Christ that we save our souls and gain the eternal reward of heaven, this in turn must surely mean that it is not necessary to become a Catholic in order to save one’s soul.

If what Bishop Williamson says is right, and Russia as it is today, in its present unconsecrated state, can be called “Holy Russia” due to the “the Russian people’s natural inclination towards religion” of any sort, be it the false religion of Russian Orthodoxy which persecuted the Church or the false religion of Communism which persecuted the Church and many others indiscriminately, then the word “holy” has undergone a radical change of meaning. According to this new meaning, the more inclined a person is towards joining and supporting whatever the fashionable false religion du jour is and “serving it with a religious fervour,” even if that service involves persecuting the Church, the more they can be said to be “holy.”

If what Bishop Williamson says is right, and Russia, a country with hardly any Catholics (all Catholics, including liberal and non-practicing Catholics, total barely 1% of the population) and where the Church is not represented in the state at any level can be called “holy”, then holiness can be found outside the Church, which in turn must surely mean that the Church is not necessary for sanctification since it is now possible to be “holy” without being in any way Catholic.

If what Bishop Williamson says is right, and a known, publicly-professing Orthodox schismatic can be “a follower of Christ,” then the charges which you levelled against Fr. Pfeiffer and Fr. Hewko of “association in sacris” (if there were such a thing) and of being “suspect of schism” (ditto) do not make a lot of sense because if, for argument’s sake Ambrose Moran really were a Ukrainian Orthodox and not a Ukrainian Catholic, he could still nevertheless be regarded as a “follower of Christ,” could he not?

On the other hand...

If what Bishop Williamson says is not true, then he has publicly propagated some ideas which are, at the very least, highly misleading and will lead to confusion among the faithful and even priests.

If what Bishop Williamson says is not true, then he would appear to have contradicted Church teaching on a number of points ('Extra Ecclesiam Nulla Salus' for example), whether implicitly or explicitly, knowingly or unwittingly.

If what Bishop Williamson says is not true, then such moral authority as he still enjoys due to his status as one of the four bishops consecrated by Archbishop Lefebvre in 1988 will unfortunately only serve in this instance to help lead souls astray.

If what Bishop Williamson says is not true, and you can see that it is not true, then you surely have a very grave moral obligation to point that out to him, for his benefit at least, if no one else's.

If what Bishop Williamson says is not true, and you can see that it is not true, then the unfortunate fact that he made these misleading statements in public means that they must be put right in public in order to repair the damage and clear up any confusion caused, and that any correction made to him, by you or by anyone else, must also be made in public.

If what Bishop Williamson says is not true, then as a sober man who takes such things seriously, you must surely ask yourself how this could have happened and whether perhaps it might have happened before on an occasion which you did not notice and whether it will happen again.

Justice

It is, as always, very disappointing to witness a supposedly "Traditional" Catholic bishop saying such things. What is perhaps even more disappointing is the lack of response from those calling themselves Traditional. It has now been nearly three months since Bishop Williamson made these statements, and I and many others have been waiting to see what your response would be, Father. So far, we have been disappointed.

Father Ortiz, you are regarded around the world as being a priest associated with, cooperating with and in some way joined to Bishop Williamson. That is true whether you like it or not, whether you intend it or not. You have in the past referred to Bishops Williamson and Faure as "our bishops," you assisted at the most recent episcopal consecration which Bishop Williamson performed, an event which took place at your church where you are resident, St. Athanasius, in Vienna, Virginia. And to this day, nobody has ever seen a public word from you which so much as hints at a difference between Bishop Williamson and yourself. I find this not a little perplexing.

The reason I find it perplexing is that not so very long ago you publically accused Fr. Joseph Pfeiffer and Fr. David Hewko (and indirectly all those who assist at their Masses) of being in some way tainted with schism and Orthodoxy due to their "association with" a man whom you regard as an Orthodox schismatic, despite the fact that he made a public profession of the Catholic Faith in 2015 and that his baptism as a Catholic in the late 1940s was proven beyond all doubt by the unearthing of his baptismal certificate from the parish in New York where he was born. I remember well the pages and pages of talk about "communicatio in sacris," and the quotations concerning those "suspect of heresy" to which you had added the word "schism" in square brackets, as though there could ever be such a thing as one "suspect of

schism". Only last year you wrote a letter to the Australian faithful accusing Fr. Pfeiffer and Fr. Hewko of "association in sacris" – a thing which does not exist! – and telling them that they could not go to their Masses. I thought then, as I do now, that you greatly overreached yourself and overstated your case. Had you confined yourself to saying that you were concerned over the question of Ambrose Moran's past or that you found Fr. Pfeiffer and Fr. Hewko to have exercised not enough caution for your liking then, I suspect, people might have taken you a little more seriously. I myself would still not necessarily agree, but it need not have been a point of public contention. Since, however, you chose to make this into such a big, public *cause celebre*, unfortunately you must bear the consequences of that decision, which is why people are now waiting to see what your response will be to Bishop Williamson.

You accused Fr. Pfeiffer and Fr. Hewko of being too closely "associated" with someone whom you suspected was Orthodox. You accused them of temporising with schismatic Orthodoxy and of being "suspect of schism" and said that no one may go to them for the sacraments lest they too become somehow tainted with Orthodoxy and schism. And yet now, today, when the whole world has witnessed Bishop Williamson speaking of the Orthodox schismatic Putin as a "follower of Christ" and of the Orthodox Russia which persecuted the Church as "Holy Russia" your response is total silence. A less generous man might be tempted to accuse you of the very worst kind of hypocrisy and self-interest. You have unjustly attacked two priests who are innocent of the crimes with which you charge them and who would never knowingly have anything to do with schismatic or heretical false religions, except to convert them. And yet when one of your own friends a year or two later does the very thing of which you accused those two priests, you look the other way and pretend you didn't notice.

If it was, as you said, "necessary to warn the faithful" about the non-existent "association" of Fr. Pfeiffer and Fr. Hewko with schismatic Orthodoxy, why is it not now necessary to warn the faithful of the very real and undeniable temporising with and favouring of schismatic Orthodoxy on the part of Bishop Williamson? Father Ortiz, to avoid anyone mistaking your silence for rank hypocrisy, you must now choose. Either you must denounce the recent statements of Bishop Williamson and warn the faithful against what he is currently encouraging them to think. Or you must apologise to Frs. Pfeiffer and Hewko and let it be known publicly that you were mistaken, that you overstated your case, that they were and are innocent of the charges which you levelled against them and that, in any case, even if they had been guilty, it would not matter because, as Bishop Williamson has now made clear, the Orthodox can be "followers of Christ" too. One or the other, Father.

On behalf of many others who, like myself, eagerly await your reply,

God bless,

Greg Taylor

PS – If my memory serves, Fr. Pfeiffer and Fr. Hewko asked you, in charity, to point out to them what "calumnies" they had committed against Bishop Williamson (or "our bishops," as you put it), an entirely reasonable request. It has now been a whole year. Perhaps you would like to consider fulfilling their request and showing them where they went wrong?

“Russian President Vladimir Putin has likened communism to Christianity and Vladimir Lenin’s mausoleum in Moscow’s Red Square to the veneration of the relics of Saints.”

www.rt.com/news/415883-putin-communist-ideology-christianity/

14th Jan. 2018

“Russian President Vladimir Putin has likened communism to Christianity and Vladimir Lenin’s mausoleum in Moscow’s Red Square to the veneration of the relics of saints.

[...]

Putin went further by comparing the Communists’ attitude to the Bolshevik leader Lenin to the veneration of saints in Christianity.

[...]

Putin’s words were music to the ears of Communist Party members.

‘I think these words of the president very effectively and reasonably smooth out the acute angles around the theme of the mausoleum,’ Deputy Chairman of the State Duma Ivan Melnikov said on Sunday, as cited by Interfax. ”

“Putin promised to keep Lenin’s body in Moscow mausoleum, communists say”

www.rt.com/politics/398319-putin-promised-to-keep-lenin/

2nd Aug. 2017

“The head of the Russian Communist Party has said that Vladimir Putin promised him that as long as he remains president, Vladimir Lenin’s body will stay in the mausoleum in Red Square.

Gennadiy Zyuganov made the comments at the Terra Scientia international youth education forum. ‘As long as I sit here, there will be no barbarism in Red Square,’ the Communist chief quoted Putin as saying at a conference with Russian party leaders some time ago.

[...]

The mausoleum and the cult of Lenin played an important part in Soviet ideology, and the public debate about the possibility of Lenin’s reburial began during the early days of perestroika in the 1980s. It usually intensifies every year before Lenin’s birthday and the anniversary of the 1917 October Revolution. So far, the only change has been the removal of the honorary guard from the mausoleum.”



“One of Europe’s largest mosques opens in Moscow”

www.rt.com/news/316327-moscow-mosque-largest-europe/

23rd Sept. 2015

“Thousands of Muslims have gathered in central Moscow to witness the opening of one of the biggest mosques in Europe. The ceremony was attended by Russian President Vladimir Putin, as well Turkey’s Recep Tayyip Erdogan and Palestinian leader Mahmoud Abbas.



The mosque was officially opened by the Russian president and Russian Grand Mufti Rawil Gaynetdin on Wednesday. [...]”

“President Putin: Traditional Islam is an integral part of Russia’s spiritual life”

www.muslim.ru/en/articles/137/13878/

[From the same event, via the official website of the “Russian Mufties Council” comes this extract from President Putin’s speech] :

“Mr Erdogan, Mr Abbas, members of the clergy, foreign guests, friends,

Let me congratulate you from all my heart on the opening of Moscow’s rebuilt Cathedral Mosque. This is a big event for all Muslims in Russia.

[...]

Right from its creation, Russia has always been a multi-ethnic and multi-confessional country. This mutual enrichment of different cultures, traditions and religions has always been our country’s distinguishing feature and strength.

[...]

Today, traditional Islam is an integral part of Russia’s spiritual life. Islam’s humanist values, like the values of our other traditional religions, teach people compassion, justice and care for our loved ones. We place great value on these things.”



“In Putin’s Return, Russian Jews See Stability”

www.jpost.com/Jewish-World/Jewish-Features/In-Putins-return-Russian-Jews-see-stability

10th October, 2011

[...]

“Putin was the first Russian leader to visit Israel, where he attended an official reception. He also visited a Moscow synagogue, participated in candle-lighting ceremonies on Chanukah and reportedly had an open door for one of Russia’s two chief rabbis, Berel Lazar.



Vladimir Putin and Benjamin Netanyahu visit Sobibor Jewish Museum - Jan. 2018

While human rights groups reported surges in xenophobic attacks at various times during Putin’s presidency, Jews rarely were the targets.

Lazar said Putin should be credited for driving anti-Semitism out of Russian political discourse.”

“Senior Russian Rabbi Says Putin's Ouster Would Endanger Jews”

“Under Putin, dozens of synagogues have been renovated with government support and a massive Jewish museum was opened in Moscow with state funding.”

www.haaretz.com/jewish/senior-russian-rabbi-says-putin-s-ouster-would-endanger-jews-1.535290

26th April, 2015

“A senior Russian rabbi warned of grave danger to Jews if Russian President Vladimir Putin is swept from power.

Alexander Boroda, head of the Chabad-affiliated Federation of Jewish Communities of Russia, made the warning Friday during a talk at Moscow’s 9th annual Jewish learning event organized by Limmud FSU.”



“Russian President Vladimir Putin and head of the Federation of Jewish Communities of Russia, Alexander Boroda, at the Jewish Museum and Tolerance Centre, 27th Jan. 2015” (Reuters)

"Russia's Putin Outlaws Denial of Nazi Crimes"

www.reuters.com/news/picture/russias-putin-outlaws-denial-of-nazi-cri-idUSBREA440IV20140505

5th May, 2014

"Moscow (Reuters) - Russian President Vladimir Putin signed a new law on Monday making the denial of Nazi crimes and distortion of the Soviet Union's role in World War Two a criminal offence punishable by up to five years in jail.

The law [is] described by critics as an attempt to curb freedom of expression ..."

"Russia's PM to Jewish Delegation: I Was First to Restore Jewish Property!"

www.jewishpost.com/archives/news/russias-pm-to-jewish-delegation-i-was-first-to-restore-jewish-property.html



Summer 2012 - Putin at the "Wailing Wall" in Jerusalem

"MOSCOW - In an extraordinary 40 minute meeting with Russian Jewish leaders on November 25, (then) Russian Prime Minister (and now President) Vladimir V. Putin promised to assist the Jewish community in combating anti-Semitism, building schools and reclaiming former synagogue buildings for Jewish communities."

"Putin Cracks Down on Christians in Crimea"

www.newsweek.com/putin-cracks-down-christians-crimea-337412?amp=1

31st May, 2015

[...]
"Since annexation, Crimea's religious communities have had a hard time. [...] Russia's stricter rules on foreign religious personnel have forced the closure of a small Roman Catholic convent in Simferopol. In January, a Polish Roman Catholic priest was fined and forced to leave for ministering in Yalta while on a tourist visa. Eastern Rite Catholic priests - typically citizens of Ukraine - may spend only 90 days at a time on the peninsula before leaving for a further 90."

Just How “orthodox” is the “Russian Orthodox Church”..?

Russian Patriarch ‘was KGB spy’ (The Guardian, 12th Feb. 1999)

“A secret Soviet-era document uncovered in Estonia suggests that Patriarch Alexy II, the head of the Russian Orthodox Church and spiritual leader of tens of millions of Christians, was a fully fledged KGB agent.

Accusations that Alexy, elected Patriarch in 1990, co-operated closely with the KGB under the code name 'DrozdoV' (Thrush), have circulated since a parliamentary commission was allowed a brief peek at secret police files in Moscow in 1991. [...]”

(Source: www.theguardian.com/world/1999/feb/12/1)

Patriarch Kirill urges to remember positive achievements of the Soviet period (Interfax, 5th November, 2015)

Moscow, November 5, Interfax - Patriarch Kirill of Moscow and All Russia urges to sober evaluation of the Soviet period in the Russian history.

“There would not be modern Russia, if not heroism of the preceding generations, who in the 20s and the 30s not only turned up the soil, though it is also important, but founded industry, science and defense power of the country,” Patriarch Kirill said on Wednesday at Moscow Manege at the opening of the 14th forum-exhibition Orthodox Russia, My History *‘The 20th century, 1914-1945: From great perturbations to the Great Victory.’*

According to him, we should not doubt successes of certain state leaders, who stood at the commences of such revival, modernization of the country, even if these leaders committed crimes.

“Where there was will, strength, intellect, political decisiveness, we call it doubtless success as in case with the Victory in the Great Patriotic War, and where there was blood, injustice, and sufferings, we say that it is unacceptable for us, people of the 21st century,” the primate said.

“We do not identify ourselves with these bloody pages, we give these historical personages to God's judgement, but these negative things should not give right to exclude all positive things that were done, at the same time, all positive things done by certain people should not exclude critical attitude to crimes committed by them,” he said.

The patriarch expressed hope that current exhibition would “help realize the beauty of our people's heroism in the 20s, 30s and 40s, to see the hard pages and understand: in order to love our Motherland, we should not exclude any historical period from the historical memory, but we should take it with common sense and clear moral perception and then truth will be separated from lies, and the good from the evil.”

(Source: www.interfax-religion.com/?act=news&div=12472)

Russian Orthodox Church Slammed For Stalin Calendar

(Radio Free Europe, 8th Jan. 2014)

The Russian Orthodox Church is under fire for publishing a calendar devoted to Soviet dictator Josef Stalin.

Pictures from the 2014 calendar have been making the rounds on the Internet, sparking a barrage of criticism and prompting a lively discussion on the Moscow Patriarchate's troubled ties with Stalin.

The calendar, published by the printing house of the Trinity Lavra of St. Sergius Monastery in Moscow, presents photos and biographical information documenting Stalin's evolution from a young seminary student in his native Georgia to the gray-haired Soviet leader.

The publishing house advertises the calendar on its website as a bestseller and "an excellent gift for veterans and history buffs."

It sells for 200 rubles (\$6) online and in bookshops.

(Source: www.rferl.org/a/russia-stalin-calendar/25224022.html)

KGB 'Christians': Putin, Stalin, and the KGB's History of Manipulating the Orthodox Church (Breitbart, 11th Jan. 2016)

"[...] The Russian Orthodox Church has been, since its reconstitution during WWII, an instrument of the state. [...]"

The Russian Orthodox patriarch at the time of Putin's Easter show was patriarch Aleksii II, who died on December 5, 2008. Lt. Gen. (r) Ion Mihai Pacepa, the highest Soviet bloc official to defect to the United States, writes of Aleksii II, 'The KGB had carried him under the codename 'DROZDOV' and awarded him its Certificate of Honor, as was learned from a KGB archive accidentally left behind in Estonia.'

Additionally, we know more from "original KGB documents known as the Mitrokhin Archive (described by the FBI as the most complete and extensive intelligence ever received from any source)." We also know more "from Politburo documents released by Father Gleb Yakunin, vice chairman of a Russian parliamentary commission that investigated the KGB's manipulation of the church."

And with those details in hand, [as recounted by the journalist Anna Politkovskaya] the "election" of a new patriarch in 2009 was quite a sight to behold:

"On January 27, 2009, the 700 Synod delegates assembling in Moscow were indeed presented with a slate listing three candidates. All, however, belonged to the secret KGB army: Metropolitan Kirill of Smolensk worked for the KGB under the code name "MIKHAYLOV"; Metropolitan Filaret of Minsk has just been identified as having labored for the KGB under the codename "OSTROVSKY"; Metropolitan Kliment of Kaluga was recently discovered to have been listed under the codename "TOPAZ".

When the bells at Christ the Savior Cathedral in Moscow announced that a new patriarch had been elected, Metropolitan Kirill, aka “MIKHAYLOV,” proved to be the winner. Presumably, the KGB/FSB considered him to be in a better position to carry out its tasks abroad, where he had directed his efforts during most of his professional life. In 1971, the KGB had sent him to Geneva (Switzerland) as a representative of the Russian Orthodox Church to the World Council of Churches (WCC), the largest international ecumenical organization after the Vatican, representing some 550 million Christians of various denominations throughout 120 countries. His task was to use his position in the World Council of Churches to spread the doctrine of Liberation Theology—a Marxist religious movement born in the KGB—throughout Latin America. In 1975, the KGB had infiltrated “MIKHAYLOV” into the WCC’s central committee, and in 1989 the KGB had appointed him chairman of the Russian patriarchate’s foreign relations as well—positions he still held when he was “elected” patriarch. Indeed, in his acceptance speech “MIKHAYLOV” announced that he would establish religious television channels in Russia that would broadcast abroad.”

(Source: www.breitbart.com/national-security/2016/01/11/kgb-christians-putin-stalin-kgbs-history-manipulating-orthodox-church/)

‘Penetration of churches by Soviet secret services’

(Wikipedia, taken from main article: ‘The Persecution of Christians in the Soviet Union’ as of 29/01/2018)

According to the Mitrokhin Archive and other sources, the Moscow Patriarchate was established on the order from Stalin in 1943 as a front organization of NKVD and later the KGB. All key positions in the Church including bishops were approved by the Ideological Department of CPSU and by the KGB. The priests were used as agents of influence in the World Council of Churches and front organizations, such as World Peace Council, Cristian Peace Conference, and the Rodina ("Motherland") Society founded by the KGB in 1975.

The future Russian Patriarch Alexius II said that Rodina has been created to “maintain spiritual ties with our compatriots” as one of its leading organizers. According to the archive and other sources, Alexius has been working for the KGB as agent DROZDOV and received an honorary citation from the agency for a variety of services. Priests have also recruited intelligence agents abroad and spied on Russian emigrant communities. This information by Mitrokhin has been corroborated by other sources.¹²⁷

There were rumours that the KGB infiltration of the clergy even reached the point that KGB agents listened to confessions.”

127 - According to Konstanin Khrachev, former chairman of Soviet Council on Religious Affairs, “Not a single candidate for the office of bishop or any other high-ranking office, much less a member of Holy Synod, went through without confirmation by the Central Committee of the CPSU and the KGB.” Cited from Yevgenia Albats and Catherine A. Fitzpatrick. *The State Within a State: The KGB and Its Hold on Russia - Past, Present, and Future*. 1994, page 46.

(See: en.wikipedia.org/wiki/Persecution_of_Christians_in_the_Soviet_Union)

Why the so-called Moscow Patriarchate is Uncanonical and Should Not Be Joined (TrueOrthodoxy.org)

In the summer of 1927, Metropolitan Sergius Stragorodsky, was suddenly released from two months of imprisonment and torture by the Cheka [proto-KGB]. He and three other clergymen who had been released from similar trials met in Moscow and declared on July 29th:

- That they had been “authorized” by the Soviet Union “to take over the administration of the Orthodox All-Russian Church” and vowed to prove themselves its reliable servants and “not betray its trust.”
- That the great task of their Synod was to prove in word and deed that the Orthodox Church could be a fully loyal and obedient collaborator and supporter of the Soviet regime.
- That the Church administration they were usurping would “be Orthodox, and at the same time see the Soviet Union as our civil Fatherland, whose triumphs and successes are also our triumphs and successes, whose failures are our failures. Every attack, boycott, public catastrophe [against Bolshevism]...will be regarded as an attack against ourselves.”
- That, because all events happen from God, therefore this means it is God’s goodwill that the Church accept the Revolution, acknowledge the Bolsheviks, and serve them faithfully “not only from fear, but for conscience’s sake” [Rom.], as a religious duty to God-appointed, lawful rulers.
- That the Church had previously rejected this position because it failed to understand God’s will and providence.
- That anyone who does not assent to this new administration and policy must be silent or leave the Church.
- Finally, “...we demand from the clergy abroad [34 anti-communist bishops and their flocks, forming the ROCOR, had gone into exile] a written promise of their complete loyalty to the Soviet government in all their public activities. Those who fail to make such a promise or fail to observe it shall be expelled from the ranks of the clergy...[and] cut off from their native Church and land.”

[...]

When Stalin decided to present a fake, Stalinist ‘Patriarchate’ to the people, he ordered the surviving handful of Sergianists to make Sergius their Patriarch (Sept. 4, 1943) and placed the whole new Soviet ‘Patriarchate’ under the direction of head of the Commissarate for Repression of Religious Cults, NKVD [proto-KGB] General G. Karpov and his “Council for Religious Affairs.” So, the head of the antireligious arm of the KGB (the Commisarate of Cults) and the director of the new Moscow Patriarchate’s church administration were one and the same man.

[...]

In essence, the Patriarchate neither elected bishops nor made decisions until after the KGB/CPSU Council had told them what the election outcome or decision would be. Every official statement was co-authored by militant atheism’s chiefs and every one of the bishops was the appointee of the KGB/CPSU antichrists.

[...]

It was the KGB General Kuroyedov that ordered the Patriarchate to join the Ecumenical Movement and the World Council of Churches [about which we shall speak further below], reporting to the Communist Central Committee in 1960:

“The Patriarch accepted the recommendation of the [KGB] Council [For Religious Affairs] concerning the entry of the Russian Orthodox Church into the membership of the World Council of Churches and evaluated this as a major action of the Russian Orthodox Church in its activities abroad.”

Consequently, the Soviet ‘Church’ was officially incorporated into the W.C.C. in 1961. And it was certainly on the Council’s orders that the Moscow Patriarchate issued ultimatums to the Patriarchates forbidding their Pan-Orthodox conference of 1962 to discuss their agenda topic “The Fight Against Atheism,” the act of a truly faithful servant of militant atheism, one of many such services to follow. For instance, the immediate fruit of the MP’s entry into the WCC was placement of an effective block on any WCC discussion or protest of religious persecution in the USSR (despite the fact that Krushchev had just closed 80% of the few remaining churches in the USSR and issued orders [1962] to arrest all minors [and their parents] who were caught attending Church services). At the same time, the MP WCC delegates secured (from 1969 until 1979) over \$15,000,000 in WCC funding for 3rd world communist revolutionary groups including the Viet Cong in recognition of their ‘Christian’ struggle for racial and social justice! In 1966, the Central Committee of the WCC (their chief policy-making body), declared that “American victory in Vietnam would cause long-range difficulties” and they called upon “the United States to halt its bombing of North Vietnam and review and modify its policy of trying to contain communism.” It also proposed that the West stop resisting and recognize the militant atheists also as legitimate rulers of China and welcome them into the U.N. and the Security Council, abandoning the claim of Chinese Christians and nationalists exiled to Taiwan. This and many other over and covert services to militant atheism and apostasy did the so-called MP render her KGB/CPSU council of masters under the auspices of the Ecumenical Movement.

The current Patriarch himself is a recognized, infamous KGB agent (codename ‘Drozdov’) and is cited in the aforementioned “Furov Report” as the most zealous for the Soviet cause among the MP bishops.

(Source: www.trueorthodoxy.org/heretics_world_orthodoxy_moscow_patriarchate_why_uncanonical_not_join.shtml)

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“The Heresy of Evolution”

Fr. Joseph Pfeiffer

(Transcribed and redacted extract from a sermon given on 23rd December, 2012.

Available at: youtu.be/0r5H3TnbNtc)

The great evil of our times we will consider today, the evil no one talks about, including Catholics, and they do not understand how deep this evil is. We are in the time of the greatest demonic theology that has ever hit the world. An effect of it is called “Modernism”. But the greatest theology of the devil is now in the minds, successfully in the minds of everyone, Catholics included. And it is the theology of evolution. Evolution is not a scientific phenomenon. Evolution is not the teaching of some idiot names Charles Darwin, who observed a bunch of finches on an island in the middle of nowhere. Evolution is straight from hell, it is a demonic theology, it reaches into every part of our being, just like the Catholic Faith. It is the mimicking of the Catholic Faith.

We see this a little bit here in St. Leo’s sermon for today, which we read in the old breviary, in the second nocturne:

“Dearly Beloved, if with faith and intelligence we understand the beginnings of our creation, we shall find that man was made to the image of God, that he might imitate the Author of his being. In us, as in a mirror, the figure of the Divine Goodness shines resplendent. Herein lies the natural dignity of our race.”

We read from St. Leo’s sermon every Christmas. “O Christian, know thy dignity!” is his famous expression. The dignity of man! St. Leo the Great was the first Saint to speak about the dignity of man! Here he speaks about it. It will be spoken about again many years later at Vatican II, and in the French revolution and the American revolution. Those revolutions speak of the dignity of man. But we are speaking of two diametrically opposed dignities.

Stephen J Gould and another great evolutionist, I can’t remember his name, said: Consider the effect of evolution. Evolution is an evolving forward. And in evolution, what happens? First of all, several hundred million years ago I was a little amoeba floating around in the ocean. But there was something so wonderful about this amoeba that, given time, it became a fish. And there was something so wonderful about that fish that, given time, it became a reptile. And then it became a mammal, and then it became an ape, and then it became a man. Did God or did any higher power go down to the amoeba and make it into a fish? No. “I did it myself!”

So Stephen J Gould says, the consequence of evolution, the highest part of evolution *is* God. And we are always *becoming* God. And we are becoming God more and more every day as we evolve. Since there is no God, and there is nothing that created us in order, and there is no beauty and dignity in the universe, it is simply violence and chaos, whatever is the end, the highest part of creation *is* God. Evolution is a heresy that appeals to the innermost part of modern man. Why? Because it appeals to our pride.

“You are God”

The very first temptation that the devil gave at the very beginning of time was pride. He went to Adam and Eve and he told them: You will be like unto God! And now he is telling modern man the same thing: You will be like unto God! Only modern man is more stupid than Adam and Eve. St. Thomas says that Adam and Eve weren’t stupid, so therefore the devil couldn’t tell them ‘You *are* God.’ They had just been created by God and they walked with God every day and they

weren't stupid. We don't have those privileges, we don't walk with God every day and we *are* stupid. Therefore the devil can tell us a bigger lie. He doesn't tell us "You are like unto God," as he told Adam and Eve. He tells us: "You are God."

And since we have a little bit of a religious sense, and we want to feel humble in a mockery of God, remember that the true God is infinitely perfect, but what did He do? He humbled Himself. And so what will the false god do? He must have a fake humility. And the fake humility of modern man, this is why this evolution must be condemned and why it is so demonic: it appeals to the pride of man and it also makes him falsely humble. "Because, you know, I don't think that the world came from structure and order and from God, I only believe Science, I'm just a simple man who evolved from an ape and therefore I'm above an ape. I'm at the pinnacle of creation. I am a god, but I am a humble god." This is the essence of demonic thinking. The devil has made it enter into the mind of modern man and the toll that he has used is the heresy and wickedness of evolution. It appeals to us: we are god, we are at the pinnacle of creation, we are always increasing in our divinity every day. You see God is pure act, and evolution is pure potency, they are the two opposites.

A Demonic Theology

According to evolution there was nothing in the beginning. We know, according to St. Leo in his sermon today, and we also know this from Sacred Scripture and from common sense, in the beginning there was everything, not nothing. In the beginning, there was the greatest of all, the Alpha and the Omega, the creator of the universe, infinite light, infinite truth, infinite goodness, infinite love, infinite perfection, and He is called God. And God then looked at the worthlessness and the emptiness of nothingness. And in His mercy, He created something out of nothing. That's the truth. And He did it in an ordered way, because he's an ordered God. He did it in a beautiful way, because He is a beautiful God. He did it in the most perfect way, because he is the most perfect God. And all things He did, He looked at and He saw that it was good. That's the truth.

But according to the principle of evolution, which goes deeper into the soul than we'd like to think, it's in all our souls - first there was nothing. And then it exploded in a ball of fire. And it's very important that it's a ball of fire, because the fire is the fire of hell. And it's important that it was chaos, because chaos is the name of the kingdom of hell. It is theologically important, only it's a demonic theology. It is a demonic theology by which the devil exploded in violence and the devil exploded nothing. He wants to be as close to nothing as possible because this is how we get the furthest away from God. But like everything the devil says, it is a lie, because the devil is not nothing, and the devil is created by God. But he wants us to believe that he came from nothing and that there was a demonic explosion that came from the power of his nothingness, and this demonic explosion was the greatest explosion ever.

And notice this about the "Big Bang." There were little bitty amoeba's and then they became big amoebas. And then they became little bitty frogs. Then they became big horses, then big dinosaurs and so on. Everything gets bigger and better. But *not* the explosion! The explosion was the biggest and most powerful in the beginning. If evolution were logical, there should have been a *small* explosion in the beginning, and then more energy and a bigger explosion and more energy and an even bigger explosion. But the devil cannot tolerate this because of his pride and his vanity. He is the biggest explosion of sin that happened at the beginning of time. The greatest of sins was committed by the greatest creature God made called Lucifer. It was the greatest explosion of violence and chaos in the history of the world, the wickedness of his sin. And he says to modern idiots that the world began by a big bang. What are the scientists now saying, what are they studying? How to get closer to the big bang.

This is what is happening today. Modern man is getting closer to the creation of hell. Modern man is getting closer and closer to Satan every day. He's getting closer to Satan in his mind, he's getting closer to Satan in his heart. He's getting closer to Satan in his body, he's getting closer to Satan in his dress. He's getting closer to Satan in his architecture, he's getting closer to Satan in his genetically modified foods. He's getting closer to Satan in every single thing he does, not in only one area. We have Satanic haircuts. Satan is everywhere in our modern world and every day we are longing to get closer to him. And the scientists tell us: 'We're getting closer to the big bang! We're getting closer to understanding that moment.' And to a certain extent it's true, because they're getting closer to Satan.

The demonic is the cause of this evolution. It appeals to our pride. It is the exact opposite of God's creation and God's goodness and God's truth and God's order. And it has a principle, a very powerful principle, which is: self preservation. The survival of the fittest. This is a demonic principle. It was spoken of by St. Augustine, 1,500 years ago. He said: two loves built two cities. One is called the city of pandemonium, or the city of chaos, the city of Satan, who said in the words of John Milton, John Milton put these words in his mouth: "I would rather reign in hell than serve in heaven." This was the beginning of hell.

Notice the reign in hell, by the way. It grows. God's reign can never grow. God's kingdom can never increase because it's already bigger than the universe. The universe is too small for His kingdom. It cannot increase because it is already at the maximum. But the devil's kingdom was infinitely small when he fell into hell, and he had to try to increase it by dragging souls into hell. And he's always trying to increase his kingdom every day by souls coming into hell. And he knows that the time will come when his kingdom can increase no more, and that will be the time of the coming of the Lord.

The Ordered Destruction of Order

Now the fact is, we're getting closer to the end of the world, closer to the coming of Christ, closer to the time when the kingdom of hell can no longer expand. It's an expanding kingdom. When you touch evolution, you touch the theology of Satan himself. And when you touch evolution you touch the kingdom of Satan. The ideology is everywhere.

One comedian twenty years ago recognised there's something crazy about the modern world, he said 'They say we are what we eat. Well if we are what we eat, how come everybody's not new and improved?' Everything is "New and Improved!" - and notice the word is "New" first, "Improved" second. When you are told that something is new, it's good. If something is old, it's bad. Why do we have this idea in our heads? The old order was the order created by God. The new order is the order created by Satan which is chaos. It is called by Pope Innocent III in his letter on witchcraft, he says: What is Satanism? It is not an old woman with a crystal ball. It isn't palm reading, it isn't a woman on a broomstick. And even at that time, 800 years ago, Pope Innocent III said: beware, because the devil puts palm-readers and witches and all these things before you so that you will think that Satanism is funny, or small, or weak. Beware! Satanism is not funny or small or weak. And Pope Innocent III says, witchcraft is the ordered destruction of all order. That's what controlled demolitions are, the ordered destruction of order. They've got to put the explosives in the right places, so that it can explode in the right order and then it can collapse instantly. Whereas if it's a chaotic explosion or a chaotic burning it's not very effective, it doesn't work. But ordered chaos, ordered chaos is the order of this day. Do not think the devil is disorganised. He's not. Witchcraft is the real power. Judaeo-Masonic Satanists that rule the world today, these are the real powers behind what is happening in the world today, and they

know what they're doing. It is not chaos. It is putting together a new theology. The ordered destruction of order.

Christ Himself told us. He said "If I cast out devils by Beelzebub, how does the kingdom of hell stand?" He told us that there is a kingdom of hell, and it stands. Even in the land of chaos and pandemonium there is order. There is a king, his name is Lucifer, he's not a king, he's a prince. And there are subjects. And there is a battle plan and a way they operate. And it is ordered. God Himself told us that. You can only have a war, a proper war, when there are two armies. If you just have soldiers walking through the countryside murdering civilians, that's just a massacre, that's not a war. In order to have a war, there has to be an organised army with a general on one side and an organised army with a general on the other side. Now there is an army on one side which is the army of Christ the King. And there is an army on the other side which is the army of Lucifer. They are ordered, they are structured and they are at war. And this battle is not only one of the flesh, it is one of the mind and one of the heart. It is a supernatural battle.

Evolution inside Catholic Tradition

Evolution is a supernatural, demonic heresy and it is a principle. The first principle of our modern world. What is the highest principle in our own lives? It's called the principle of self-preservation. Consider this principle taught to us by Charles Darwin who now burns in hell most likely. What is the opposite of that principle? The opposite of it is a God who leaves heaven to become man; a man who lives 33 years on this earth for the purpose of dying. He came specifically that He *not* preserve Himself. He came specifically to give His life for others. And what is love, according to Jesus Christ? "Greater love than this no man hath, than that he lay down his life for his friends." But Charles Darwin teaches: Greater love than this no man hath, than one who takes care of himself and his own.

And this new, demonic theology is in Catholic Tradition. It is in Catholic priests. It is in the Catholic faithful. It is the theology of evolution which is demonic. The devil works secretly. And what does this demonic theology look like in us? 'My duty and my responsibility is to take care of my wife and my kids.' 'My duty and my responsibility is only to save my own soul.' It sounds so good. But it is a lie. For he that seeketh his life shall lose it. But he that shall give up his life for my sake, shall find it. Who is willing to die for Christ? Everyone is willing to live with Him. We're ready to make Him a king when He's not ready to be crowned, when He fed the 5,000, we're ready to make Him a king. And He ran away, He wasn't ready to be king on that day. And when He came back the next day, what happened? 'You said you want to make me a king. You were happy, not because of my teaching, but because you like bread! I am not a bread king! I have not come here to give you good bread! I am the bread of life. He who eats me and drinks my blood shall have life in him, and he who does not shall not have any part of me and shall have no life!'

Why did He speak about the Blessed Sacrament on that day? The people were offended and they all left Him. And the modern world is offended, but now the priest is also offended. The priests even say, 'Our first duty is to live. And then after we live, then we can do religious things. Our first responsibility is to take care of ourselves and make sure we have a place to stay, make sure we have all the things we need. And when we have all the things we need, when we have a place to stay, then we can go out and love God!' The pusillanimity of modern man has no place in the kingdom of God.

Where was this pusillanimity put in? The devil is very wise. He has put certain aspects of his demonic thinking inside his enemies which are the followers of Christ. He has put the fullness of

his demonic thinking inside his friends. So that his enemies cannot fight boldly against him. If you've infiltrated your enemy, and you have a control over your enemy, how can he defeat you? He cannot. That is what's happening now in the Catholic Church, because of demonic thinking. What is demonic thinking entering into our minds? We're in a different time to the past. In the past, all men were tempted to selfishness. That's normal, we're human beings, we're sinners, but we all know it's wrong. What's the difference today? The difference is that the theology of selfishness, the demonic theology of selfishness has entered into the mind of modern man because we believe in evolution. Catholics believe it's only a scientific phenomenon, and it doesn't affect our Faith. Yes it does!

We say: 'That's science and this is religion, what's the problem?' So you believe we evolved from chaos? You believe that God created an ugly and wicked and demonic world that came from fire? What's the problem? You believe that man, who was created in the image and likeness of God, evolved from an ape. You mock the Incarnation. As Miss Paula Haigh who was one of my teachers in the past said, this is one of the greatest evils of evolution: it is a mockery of the Incarnation. It is a spitting on Jesus Christ and a deliberate spitting, because what is Jesus Christ? He's simply a product of hapless evolution. Jesus Christ is despised by the devil and he despises Him in each way and he gets us to hold this garbage.

The Problem of 2012

The theology of selfishness is killing us right now. This is one of the things we notice is very different between the year 2012 Traditional Catholic and the Traditional Catholic of 1970. In 1970 the Traditional Catholics like my father and many others, the Traditional Catholic in 1970 said this: "What is the true teaching of the Church? That is what I will follow. And if there is no place to go to Mass, then I won't go to Mass. If there's no bishop, then I'll live without a bishop. But I *will not live without* my Catholic Faith! I'll go and look for some old priest who's 127 years old and dying, I'll go to his Mass in a nursing home. And when he croaks, we'll find another one. And if we don't find another one, we will keep our Faith. We will read the encyclicals, we will know the errors, because we must follow God!"

In 2012, what does the new type of Traditional Catholic say? Many have called me. "Father, I'm 100% behind you, I just want you to know that. But - we don't have Mass every Sunday. When are you going to be able to provide Mass every Sunday? I've got to think of my kids!" Think about that for a moment. "I agree that what you're teaching is the truth. I agree that there's modernism in the SSPX. But I've got to think of my kids, they've got to have the Mass, never mind that they're modernists." "Where's your bishop?" "I want to be sure there's Mass every Sunday at 9 o'clock, I want there to be a confirmation class and a bishop visiting every two years. I want to make sure we have a nice church and not too far to drive. But I want you to know, I'm 100% behind you!"

That didn't happen in the 1970s. If you accepted the truth you followed it; if you rejected it, you rejected it; if you didn't care, you didn't care. Now we have people who accept the truth, who follow the truth, but at the same time they 'must be prudent.' Why? Because of the theology of evolution which teaches: "My first responsibility is to take care of me." Then you baptise it, you throw holy water on it! And you say: "My duty is to make sure that my kids are baptised, but if the other kids go to hell, that's not my problem!" That was not the thinking of the Saints.

God created man to reflect the goodness of God and to give glory to God and to go to God. God is the purpose of man. Evolution teaches that man is the purpose of man, which is one reason why we all live in despair today.

SSPX Watch!

Diocese of Nantes lends a church to the SSPX

The SSPX priory in Nantes, France (www.fsspx44.com/nantes) tells the faithful that due to building works, the SSPX Mass is now at the *Chapelle de l'Immaculée* in Rue Malherbe, a chapel belonging to the diocese of Nantes.

The diocese of Nantes allows others, not just the SSPX, to use this chapel. According a local press website, the diocese also allow pop concerts to be held there, on Saturday nights. (See: nantes.aujourd'hui.fr/etudiant/lieu/chapelle-de-l-immaculee-nantes.html).

Coming up soon, for example, on Saturday 17th March, “The Necks” will be performing... a mere few hours before the SSPX faithful gather for Mass.

And then, of course, there is the unsurprising fact that the diocese itself has also used the chapel in the past for Novus Ordo Masses (is it wrong to wonder which is more offensive to God...?)



CHAPELLE DE L'IMMACULEE

Rue Malherbe, Nantes 44000 (plan)

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False Advertising?

In the latest “Go away! It’s all over!” (*Ite Missa Est*), Fr. Vianney Vandendaele writes:

“Archbishop Lefebvre warned the members of the Society against any innovation, apart from those necessary for the administration of the society and the development of its apostolate.”

Just a moment - something is not right! Archbishop Lefebvre warned against innovation. Very well. Let us suppose that innovation nevertheless were to take place. Let us further suppose that, as with Vatican II and the New Mass, that innovation was forced upon unwilling priests and faithful from on high, backed by the full force of authority. What sort of a response might the Archbishop have hoped to witness? Would that not be the time for there to arise some “disobedient” priest and faithful prepared to ignore the threats and follow his own example?

Let us ask yet again: where is the legacy of Archbishop Lefebvre today? Other than these two small, gratuitous references mentioned here, **in this entire newsletter Archbishop Lefebvre is yet again nowhere to be found!**

Elsewhere, the same newsletter tells us that:

“Since its foundation by Archbishop Marcel Lefebvre in 1970, the Society [of St. Pius X] has formed priests according to the immemorial teachings of the Catholic Church. ...the Society fights against the errors that presently afflict the Church.”

So, no change since the days of the Archbishop, then? But wait a moment, what’s this..?

Bishop Fellay (Armada Michigan, 03/02/18):

“Another danger is to be ‘fed up’, saying, ‘We should have nothing to do with these people [i.e. in Rome], that’s it, enough. But this is dangerous. We are not talking about a

human organization when we speak of the Catholic Church; it's the Church founded by Our Lord Jesus Christ which has the promise of divine assistance. ... Nevertheless, we must maintain that this Church is the Catholic Church. There are many things happening in it that are bad - we reject them, we don't want them. But we do not reject the Church."

fsspx.news/en/news-events/news/bishop-fellay-state-society-35572

Notice, as always, that what "we are talking about" is simply the Catholic Church, not the Conciliar Church. It's as though there is no Conciliar Church any more. It's all the Catholic Church as far as Bishop Fellay and his followers are concerned. How does that measure up to Archbishop Lefebvre? How does that compare to what the SSPX of the 1990s used to say? And what's all this talk about it being "dangerous" to want nothing to do with "these people" in Rome (the conciliar wolves)...? I seem to recall that someone else once identified the exact opposite as dangerous!

"We would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects..."

It [i.e. coming to an arrangement with modern Rome] is the greatest danger threatening our people. If we have struggled for twenty years to avoid the conciliar errors, it was not in order, now, to put ourselves into the hands of those professing these errors."

(Interview with Mgr Lefebvre, *Fideliter*, 1989)

Spot the difference!

"An Agreement is Possible Without Further Delay" - Bp. Fellay

...as reported last month by Rorate Coeli here: rorate-caeli.blogspot.co.uk/2017/01/sspx-superior-general-fellay-agreement.html

Curious. But nothing we haven't heard before. Will something be announced? Who knows. In a sense it hardly matters. The SSPX has already looked after conciliar Rome with lust and has already committed adultery with her in its heart. The Superior General has already signed on the dotted line on behalf of his colleagues to the effect that Vatican II is in conformity with Tradition and the New Mass is legitimate (along with all the other new rites). If I declare myself a Muslim and start allowing little bits of Islamic language to enter my vocabulary, if I sign a statement that the Koran is true and Mohammed is the true prophet, even if I have not yet started dressing like a Muslim, do my family and friends really have to wait to see how the Muslims hierarchy react before they know that I've changed my religion?

"Society of St. Pius X, Ever Closer Reconciliation"

Reads the headline from Andrea Tornielli, in La Stampa (www.lastampa.it/2017/01/30/vaticaninsider/ita/vaticano/fraternit-san-pio-x-riconciliazione-sempre-pi-vicina-bVFTLoA4uB70i2oAQVt3wL/pagina.html) "We are working on the finishing touches to the legal framework," says Ecclesia Dei's Mgr. Pozzo. "...full communion with the Lefebvrians is near. The accomplishment of the agreement is now in plain sight, even if some time is still needed."

Abp. Pozzo: "A Good Catholic Cannot Reject the Council" (www.vidanuevadigital.com/2017/02/03/guido-pozzo-un-buen-catolico-no-puede-rechazar-el-concilio/)

Don't worry, that shouldn't pose any real difficulty for the modern SSPX.



“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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