



The Recusant

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



“Interviewer: How confident are you that the faithful in the Fraternity are behind you?

Bishop Fellay: [...] It will be quite a work and I think it will take time to bring the faithful to realise this new Faith in the history of the Church that is this new reality. ”

(Bp. Fellay, interview with National Catholic Register, May 2016)

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Remember that whatever happens, God is still God, and He will not permit there to be no Resistance left on the earth to carry His banner. Remember also that success or failure is not determined by vast abstract socio-economic theories, but by the personal conviction and holiness of each one of us as an individual.

With this in mind, we can afford to be confident about the future. This issue of the Recusant is late, once again, and a double-month issue once again, although I had intended otherwise, because there is simply too much happening and an insufficient number of hours in the day. But the overall news is good. Despite the great plotting and scheming of the enemy, the Resistance remains and grows and will still be here in years to come, a foil to their plans and a thorn in their side. The past year or so has seen a modest but steady growth in the Resistance in the southern half of England and Wales. There have been three baptisms, two adult and one infant, as well as a steady trickle of

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new faces, some from the SSPX, some from the conciliar church, some who have gone from being occasional supporters to firm supporters, people who used still to have one foot in the neo-SSPX who have left it altogether; and then there those who used to support Bishop Williamson or the Fake Resistance Mass in Earlsfield (what exactly does it stand for, does anyone know?), coming back to the Resistance once the realisation of the real cause of the split in London became more clear. All this ‘growth’ may be thought rather small and puny, and so it is. But given that we are now fighting a war on two fronts, any progress is a minor miracle and should be a source of great consolation to us.

Does The Recusant encourage “bickering”..?

From one reader comes a letter asking about the usefulness of what he calls bickering. The answer is very simple. It would be “bickering” if it concerned trivial matters which could be put to one side for the common good. When the matter touches on doctrine or the salvation of souls, it is too important to be called “bickering.” We are not criticising Bishop Williamson’s choice of wallpaper or curtains in Broadstairs, for example, nor his peculiar taste in music (though, really, Wagner?!?) Matters are quite a bit more important than that, and acceptance of the New Mass even in the tiniest way will have disastrous consequences which will reach far beyond even the broadest definition of “the Resistance”. You may remember that the same criticism was made of us when we sounded the alarm against Bishop Fellay’s dangerous words and deeds: “Why are you bickering about the internal politics of the SSPX when we ought to be presenting a united front against Pope Francis..?” etc. This objection sounds superficially plausible when one first encounters it. But it is wrong for so many reasons. The greatest danger is always the most proximate - the closer to home, the more of a danger. The modernism of Bishop Fellay is a greater danger to Traditional Catholics than the modernism of Pope Francis. Most Traditional Catholics “get it” that there is something wrong with Pope Francis; not all of them are aware of the danger in Bishop Fellay’s words and deeds. And even amongst the relatively small number who are aware of a problem with Bishop Fellay, even fewer are awake to the danger coming from Bishop Williamson. Each time closer to home, each time more dangerous. When Pope Francis says good things about the New Mass, we’re not likely to be taken in. A few more people risk being taken in by Bishop Fellay. But it is Bishop Williamson, not Bishop Fellay, who began the crusade of accepting the bogus “miracles” of the New Mass. I am convinced, that this will harm Catholics far beyond the Resistance: in the SSPX, the indult and beyond, once it becomes seen as “mainstream”.

Not that many people, I suspect, still read *Eleison Comments*. Plenty of people still receive the emails, no doubt, but hardly any, one suspects, read them properly or thoroughly as in years gone by. Many no longer read them at all. This is the only thing which accounts for some otherwise sensible and intelligent laymen attempting to defend Bishop Williamson. They are acting out of instinct, without properly stopping to find out just what is at issue. In their minds, they are defending the Bishop Williamson whom they remember from a few years ago. Such a thing becomes no longer possible when once they stop to read and hear what he is actually saying. What he is promoting is as dangerous as it is wrong. No Catholic can defend it in good faith.

Civil War

Hence, because what we are dealing with are matters capable of causing a serious long-term weakening of the Faith, then what we find ourselves faced with is not “bickering” but civil

war. Think back to the real civil wars of history and name whichever one you please. Were the English Royalists (including the many Catholics amongst them) wrong to fight Oliver Cromwell's Puritan 'Roundheads,' for fear that it might look bad towards France or Spain? Ought the South to have refused to fight the North, or vice versa, for fear of how it might look to Mexico?

Facing the enemy across no man's land is all very well, but when artillery shells from your own rear start landing on you, it is time to start worrying. And when the soldiers next to you in the same trench, turn 90 degrees and start firing, then the enemy on the other side of no man's land suddenly become less of an immediate preoccupation. And at that point, giving up the fight so as to present a 'united front' would be an act of betrayal and suicide. So we continue to fight, even though we have had to switch our point of aim yet again. "Not to oppose error is to approve it and not to defend the truth is to suppress it." Therefore if we do not oppose error we fall, regardless of where that error is coming from. It is not because the ignorant know-nothing outside world paints our enemies with the same brush and labels them with the same label as us that they and we are any the less enemies. They are enemies even more deadly than the modernists in occupied Rome. And between Catholic Tradition and the promotion of the New Mass there can be no accommodation whatsoever. A categorical refusal is what Archbishop Lefebvre proposed. And a categorical refusal is all these purveyors of error and compromise will get from us.

Bishop Williamson is on record a couple of years ago as saying that he doesn't believe in the Resistance. What he *does* believe is far more scary. He appears to believe in a "Resistance" which encompasses anyone and everyone, regardless of their belief and practice, from Sedevacantists to the Novus Ordo, and everything in between. In a recent *Eleison Comments* (#455) he talks about "...resistant Catholics, inside or outside of Tradition...", and he recently visited the chapel of a sedevacantist priest in France, and a Feeneyite chapel in the USA, to give confirmations. But any priest standing for a Resistance of hierarchy, unity and structure can expect nothing but a cold war of silent, underhand attacks and persecution.

But why...?

Lest anyone, in their reckless optimism, be tempted to think that Bishop Williamson's remarks about going to the Novus Ordo were just a one-off, a slip-up or something like that (and by the way, he also wrote five *Eleison Comments* about it - how does one account for that? Did his fingers somehow "slip" on the keyboard?!), we include a look at a selection of sermons from his recent confirmation tour to North America. Some are direct quotes, some are summaries. The content is beyond dispute: go online and listen to them for yourself.

All of which raises the perennial question - why is he doing this? The answer remains the same: I don't know, but I don't need to know why someone is doing damage to know that they are. I have my own very strong suspicions, for what they are worth. I believe Bishop Williamson to be working for the enemy, and I strongly suspect that this has been going on since day one of the Resistance. His remark in the summer of 2012 that the SSPX were going to make him an offer and that he advised against organising anything while he looked at the terms they were going to secretly propose to him, is one small indicator (have a look on 'youtube' at the conference given recently by Fr. Pfeiffer in London). If Menzingen did, in fact make him an offer, what sort of thing would they want from him, since he has little enough to give, aside from his potential role in any resistance to their plans..? And if an offer

was made and, God forbid, accepted, how would we know about it? Another thing worth considering is Bishop Williamson's strong and enduring friendship with the deeply sinister character of Fr. Ramon Angles, a one way friendship in which the priest, whom Bishop Williamson addresses as "maestro", clearly has the upper hand. Indeed, this is no small matter: Fr. Angles told one priest by phone that he is more liberal than Bishop Fellay and wants an agreement with Rome right away (see www.therecusant.com/pinaud-conf). He was also present at the 2012 General Chapter, even though not a superior. He is the legal counsel to Bishop Fellay and is reputed, rightly or wrongly, to be the power behind the throne there. I am told that he was recently given a palatial home in Rome itself, which he is in the process of moving into...

Perhaps the most compelling evidence for me is the *modus operandi*. A Catholic acts openly and directly and takes responsibility for what he does, even when attacking, so that the rest of the world can see where the attack is really coming from. This is not how Bishop Williamson operates - he gets others to do his dirty work for him. To this day he has not himself attacked Our Lady of Mount Carmel seminary or Fr. Pfeiffer. But he encourages other people in secret to do so instead. That way, it is harder for people to realise who is really responsible, and it looks more plausible on the outside. To take just one example, there is the case of Fr. Voigt, a former Novus Ordo priest who did not so much join the Resistance as found himself rejected from SSPX circles and was given a place to stay by Fr. Pfeiffer at Our Lady of Mount Carmel. Although he wasn't allowed to teach at the seminary, he did do some of the Resistance Mass circuits for a while, although he would only travel if the chapel bought him a direct flight and the plane ticket had to be First Class or at least 'Group 1'. This, together with certain Novus Ordo mannerisms (the coordinator of one chapel tells me that he had started saying "The word of the Lord" after the Epistle at Mass!), led to a number of places telling him not to return. His continued assistance at SSPX functions (he once left early from one Resistance Mass so as to be able to take part in the procession at the local SSPX chapel!) did not help and left some people wondering if there were some mixed motives, or whether he was even really a priest of the Resistance at all. Finally, when his apostolate had already shrunk noticeably, he left Our Lady of Mount Carmel but not before writing a letter denouncing Frs. Pfeiffer and Hewko (and, you've guessed it, the infamous 'pablo the Mexican'). The letter would be worth producing in full as a case study in its own right, if anyone had the patience to read it. It is long, not very well written and highly repetitive. 90% of what he has to say amounts to complaining about money - it is the sort of thing that most self-respecting laymen, never mind priests, would be ashamed to put their name to, much less publish openly online ("Then there was the time I paid \$20 for gas and you never gave it me back!"). Well, what does this have to do with Bishop Williamson? Guess who encouraged him to write it, and read over the first draft for him? A similar story can be said about so many others, who have been used as a form of attack, in reality, against the unity of the Resistance. A certain layman who at a given point suddenly began spending huge amounts of time writing attacks against Fr. Pfeiffer all over the internet - when some of his acquaintances told me that, yes, it's funny you should ask, but yes, he's been talking with Bishop Williamson by phone quite a bit recently - I am perhaps less surprised than I would once have been. On the pretext of visiting Our Lady of Mount Carmel seminary right at the start in 2013, Bishop Williamson tried to get individual seminarians to leave by speaking to them individually in private. I have no doubt at all that in each case, the reason proposed was different and entirely suited to

persuading each one individually. In 2014 he told one seminarian not to go there because the place was no good, on the same day that he gave a sermon saying that the place was good but the young men today are no good and are too corrupt to be made priests. Take note - the messages appear contradictory, but the end is in each case the same: no seminary. When he says "No organisation, only independent pockets!" he really means it! And he will do anything by fair means or foul to achieve it. The priests of *Our Lady of Mount Carmel* seminary, Fr. Pfeiffer and Fr. Hewko, priests who, as even their enemies must surely admit, work tirelessly to reach the faithful and have been doing so for nearly four years, these same priests have been consistently refused holy oils by all three so-called "Resistance" bishops. Bishop Williamson has been requested so many times it is beyond counting, Bishop Faure too, since last year. Even Dom Tomas Aquinas has been asked four times in the last couple of months, but has not even replied to any of the requests. So, in the interests of bringing about Bishop Williamson's will, and secretly crushing all dissent from his secret plans, the many souls to whom those two priests minister can be potentially put in jeopardy. These wicked men who have a motive other than Charity, and who use the sacraments as a weapon in the most cynical and calculating way, can get away with this only because they do so in secret (so they think) and because public opinion is not outraged by what it does not see: the world is not allowed to know the dirty war being waged behind the scenes.

Individual priests can be split from their friendship with other priests and can even be made to turn a blind eye to the promotion of Novus Ordo error by the promise, be it only so much as hinted at, of future Episcopal consecration (someone who was present at a Latin American priests meeting a couple of years ago tells me that he heard such a thing said to Fr. Trincado in person; and from North America come whispers that the same may be true of Fr. Zendejas - and that is without mentioning Dom Tomas Aquinas!). Laity who wish their children confirmed will see which way the wind is blowing and will suddenly find themselves disinclined to take sides. I could go on and on, but how many examples will it take? Perhaps some people who will not take this very real threat seriously now, will at least recall this warning later on, when it is not too late. Men who behave in such a way are not pursuing the agenda which they claim to hold on the outside. *agere sequitur esse* says the maxim, action follows being, how we act is what we are. These methods are very effective at having one's secret will accomplished, but they are not Catholic. They are secret, silent and underhand. The word for this kind of behaviour is manipulation. Bishop Williamson is a master manipulator and only those prepared to say "No!" regardless of what it might cost them personally can withstand the pressure which can secretly be brought to bear. Alas, such men are all too few, amongst clergy and laity alike. But we have to ask ourselves: is not such behaviour, manipulating people in secret to accomplish what you won't do openly, exactly the *modus operandi* of the Church's enemies, the Freemasons and their fellow travellers? And will the howling mob please note, I am not accusing Bishop Williamson of *being* a Freemason - only that he behaves like them when he causes his will to be accomplished through secret means which cannot easily be traced back to him. So much for *modus operandi*, which, personally, I find the most compelling of all the mounting pile of damning evidence.

Finally, there is common sense. Our common sense should tell us that Bishop Williamson is the prize which the enemies of the Resistance would aim for from day one. Anyone with an ounce of common sense can see that the future success or failure of the Resistance is simply far too important a question for the Church's enemies to leave alone. They have not

put all the effort into subverting the SSPX from the top down, only to see the Resistance take its place. They are not stupid. They would know that if there is one man who needs to be brought under their control in order to subvert the Resistance, that one man is Bishop Williamson. And if common sense tells us that they would wish to bring him under their control, which way would they seek to do so: openly or secretly? Would they really want everyone to know that he was under their control?

None of this can be proved definitively. But I ask each of you to take a moment out to consider this question properly. It is too important to be glossed over. Is it *really* a highschool teacher (with pretensions to amateur journalism) from London, or a cranky cook from Arizona or a fat, bearded priest from Kentucky who are really to blame for the huge evil and division which everyone sees now? Did any of those three somehow “make” Bishop Williamson say all those crazy liberal things about the Novus Ordo? Perhaps they managed to hack his ‘dinoscopus’ email and wrote some spurious *Eleison Comments* of their own and sent them out in his name, without anyone noticing (including the man himself)..?! Is it not the case that the higher one’s rank, the greater the consequences one can bring about - a priest, for example can accomplish greater good than a layman, but also do greater harm; a bishop many times more greater good or harm. The Pope can do huge good which encompasses the whole world, but he can also do equally wide ranging evil. To hold rank means to be held responsible, that is true in any organisation. It is a thousand times more the case in the Church when we are not talking merely about “rank” but spiritual gifts which can be used or abused with a consequent result for good or evil. For anyone sincerely seeking an answer to what is going on and who is really responsible, the truth of the matter is not difficult to see. But some people do not wish to see it, especially when it might involve a loss of face for them, when they realise that they have pinned their colours to the wrong mast. But they ought to realise that loss of face is as nothing compared to the immense spiritual good of returning to the Truth. And we do not hate them: there is not one of us who would not welcome them back with open arms and instantly let bygones be bygones. God give them the strength to overcome petty human considerations and return to the fight on the side of the Truth.

What about the SSPX-Rome thing..?

How does this relate to the capitulation of the neo-SSPX to modernist Rome? Well, first of all, let’s get one thing straight. As mentioned before, accepting the doctrine is where it’s at, and the acceptance of some sort of legal or canonical agreement is only the icing on the cake, so to speak, the final conclusion of a surrender which in essence took place in 2012 and which became public knowledge in 2013 with the publication of the Doctrinal Declaration in the SSPX’s own *‘Cor Unum’*, and on various dissident websites. To be sure, if what one hears rumoured is true, and there is some sort of official announcement it will at least deprive a lot of people who are on the fence of their usual glib excuses. It will be interesting to see how many people and priests will be prepared to make good their promise of three or four years ago (“I’m just waiting to see if there’s an agreement. As soon as there’s an agreement, I won’t wait any longer...”). Instinct and experience should tell us the answer will be not very many. Not only is human nature fickle and selfish, with most people opting for whatever gives them comfort in the here and now, but four years of leaving oneself marinating in lukewarm liberal compromise will make matters even worse. The chances of suddenly being able to do the right thing and make the required sacrifices, after spending so long avoiding them, diminish steadily as time goes on. So we will not hold our breath. But it is possible that some good folk

will awake to the very real danger. And those who do not, or will not, will at least have to be inventive and think of another plausible sounding excuse for why they are still not reacting. Don't get your hopes up that there will be a sudden great awakening, a great flood of SSPX parishioners and priests into the Resistance. It won't happen. Never underestimate the power of human selfishness. But on the other hand, if the opportunity arises, do try to help people of good will to understand and to make the right choice, when you judge the time right. Some good may yet come of this, in small portions. And that, despite the enemy having assets on the inside at the top whose mission it has been to wreck things from within. They have not succeeded, and they will not succeed. And the longer this situation persists, the more cause we have for hope. Time is not on their side, and more people are waking up.

But how does SSPX-Rome relate to Bishop Williamson destroying the Resistance? I believe there is a symbiotic link between the two. If I am right in my supposition, that the same sinister forces which control Bishop Fellay also control Bishop Williamson, then it would make sense that they advance in staggered formation: left foot, right foot, left foot, right foot... Now damaging the Resistance a little more, now bringing the SSPX a little closer to Rome. I am sure the plan was to crush the Resistance entirely, to have it all carved up in little pockets of selfishness and rendered ineffective before delivering the final death blow to the SSPX. The SSPX-Rome business was put on pause. Now that the subversion of the Resistance has to a large extent been accomplished, the SSPX is once again advancing in the direction of Rome. It may be that SSPX-Rome announcement cannot wait forever, and instead of awaiting the definite final death of the Resistance, they will settle for a coroners verdict of "mostly dead" as being good enough for them. We will see if I am right.

Inter Alia...

With this issue, we include a Spiritual Testament as a separate sheet, which we encourage you to sign and keep somewhere safe. The keeping of a Spiritual Testament was very popular amongst Recusant Catholics in the times of persecution - similar to a will, it was kept by the family of the deceased as proof of their adherence to the True Faith so that their memory could not be abused after their death with false claims about what they had believed and stood for. In these times of great confusion, perhaps it is time for this practice to be revived...

An Ignatian Retreat

Preached by Fr. Eric Jacqmin, Feb. 2016

**An Audio Recording is now
Available on Request**

(25hours listening time, on a memory stick)

Please write to us at our address (on the back cover), requesting a recording of the retreat and enclosing a voluntary donation to help cover costs.

[N.B. - 25th April 2016 marked the 25th Anniversary of the death of the heroic bishop of Campos, Brazil, Antonio de Castro Mayer. We present the following, not merely as a historical artefact, but also because what it contains is still relevant today, perhaps more so than ever! The faithful, says Archbishop Lefebvre, have a right to bishops who profess the Catholic Faith in its entirety. And in case it is not clear what that means, he goes on to say that the conciliar church is in an ever deepening state of rupture with the Catholic Church (that was 1991 - how much deeper is the rupture today?). Archbishop Lefebvre would go to his reward little more than three months after writing this letter, on 25th March 1991, followed exactly one month later by his correspondent. Requiescant in pace. Orate pro nobis. - Editor]

Archbishop Marcel Lefebvre's Letter to Bishop Antonio de Castro Mayer

Ecône

4th December, 1990

Very dear Msgr. Antonio de Castro Mayer,

Rumours reach me from Brazil concerning your health, which they say is declining! Is the call of God drawing nigh? The mere thought fills me with deep grief. How lonely I shall be without my elder brother in the episcopate, without the model fighter for the honour of Jesus Christ, without my one faithful friend in the appalling wasteland of the Conciliar Church!

On the other hand there rings in my ears all the chant of the traditional liturgy of the Office of Confessor Pontiffs... Heaven's welcome for the good and faithful servant! if such be the good Lord's will.

Under these circumstances, I am more than ever by your bedside, close to you, and my prayers mount unceasingly towards God for your intentions, entrusting you to Mary and Joseph.

I would like to make use of this opportunity to put in writing, for you and for your dear priests, my opinion - for it is only an opinion - concerning the eventual consecration of a bishop to succeed you in the handing down of the Catholic Faith and in the conferring of the sacraments reserved to bishops.

Why envisage such a successor outside of the usual norms of Canon Law?

Firstly, because priests and faithful have a strict right to have shepherds who profess the Catholic Faith in its entirety, essential for the salvation of their souls, and to have priests who are true Catholic priests.

Secondly, because the Conciliar Church, having now reached everywhere, is spreading errors contrary to the Catholic Faith and, as a result of these errors, it has corrupted the sources of grace, which are the Holy Sacrifice of the Mass and the Sacraments. This false Church is in an ever-deeper state of rupture with the Catholic Church. Resulting from these principles and facts is the absolute need to continue the Catholic episcopacy in order to continue the Catholic Church.

The case of the Priestly Society of St. Pius X presents itself differently from the case of the Diocese of Campos. It seems to me that the case of the Diocese of Campos is simpler, more classical, because what we have here is the majority of the diocesan priests and faithful, on the advice of their former bishop, designating his successor and asking Catholic bishops to consecrate him. This is how the succession of bishops came about in the early centuries of the Church, in union with Rome, as we are too in union with Catholic Rome and not Modernist Rome.

That is why, as I see it, the case of Campos should not be tied to the Society of St. Pius X. Resort would be had to the Society's bishops for an eventual consecration, not in their role as bishops of the Society but as Catholic bishops.

The two cases should be kept clearly separated. This is not without its importance for public opinion and for present-day Rome. The Society must not be involved as such, and it turns over the entire responsibility - altogether legitimate - to the priests and faithful of Campos.

In order for this distinction to be quite clear, it would be altogether preferable for the ceremony to take place at Campos, at least outside the diocese. It is the clergy and the Catholic people of Campos who are taking to themselves a Successor of the Apostles, a Roman Catholic bishop such as they can no longer obtain through Modernist Rome.

That is my opinion. I think it rests upon fundamental principles of Church Law and upon Tradition.

Very dear Monsignor, I submit my thinking to you in all simplicity, but it is you who are the judge and I bow to your judgment. May God vouchsafe to grant you strong enough health to perform this episcopal consecration!

Kindly believe, most dear Monseigneur, in my profound and respectful friendship in Jesus and Mary.



+ Marcel Lefebvre

An Open letter to Pope John Paul II

Rio de Janeiro,
Brazil
November 21, 1983

Holy Father,

May Your Holiness permit us, with an entire filial openness, to submit to you the following considerations. During the last twenty years the situation in the Church is such that it looks like an occupied city.

Thousands of members of the clergy, and millions of the faithful, are living in a state of anguish and perplexity because of the “self-destruction of the Church.” They are being thrown into confusion and disorder by the errors contained in the documents of the Second Vatican Council, the post-conciliar reforms, and especially the liturgical reforms, the false notions diffused by official documents and by the abuse of power perpetrated by the hierarchy.

In these distressing circumstances, many are losing the Faith, charity is becoming cold, and the concept of the true unity of the Church in time and in space is disappearing.

In our capacity as bishops of the Holy Catholic Church, successors of the Apostles, our hearts are overwhelmed at the sights throughout the world, by so many souls who are bewildered yet desirous in continuing in the faith and morals which have been defined by the Magisterium of the Church and taught by Her in a constant and universal manner.

It seems to us that to remain silent in these circumstances would be to become accomplices to these wicked works (cf. II Jn. 11).

That is why we find ourselves obliged to intervene in public before Your Holiness (considering all the measures we have undertaken in private during the last fifteen years have remained ineffectual) in order to denounce the principal causes of this dramatic situation, and to beseech Your Holiness to use his power as Successor of Peter to “confirm your brothers in the Faith” (Luke 22, 32), which has been faithfully handed down to us by Apostolic Tradition.

To that end we have attached to this letter an appendix containing the principal errors which are at the origins of this tragic situation and which, moreover, have already been condemned by your predecessors. The following list outlines these errors, but it is not exhaustive:

- A latitudinarian and ecumenical notion of the Church, divided in its faith, condemned in particular by the Syllabus, No. 18 (Dz. 2918).
- A collegial government and a democratic orientation in the Church, condemned in particular by Vatican Council I (Dz. 3055).

- A false notion of the natural rights of man which clearly appears in the document on Religious Liberty, condemned in particular by Quanta Cura (Pius IX) and Libertas Praestantissimum (Leo XIII)
- An erroneous notion of the power of the Pope (cf. Den. 3115).
- A Protestant notion of the Holy Sacrifice of the Mass and the Sacraments, condemned by the Council of Trent, Session XXII.
- Finally, and in a general manner, the free spreading of heresies, characterized by the suppression of the Holy Office.

The documents containing these errors cause an uneasiness and a disarray, so much the more profound as they come from a source so much the more elevated. The clergy and the faithful most moved by this situation are, moreover, those who are the most attached to the Church, to the authority of the Successor of Peter, and to the traditional Magisterium of the Church.

Most Holy Father, it is urgently necessary that this disarray come to an end because the flock is dispersing and the abandoned sheep are following mercenaries. We beseech you, for the good of the Catholic Faith and for the salvation of souls, to reaffirm the truths, contrary to these errors, truths which have been taught for twenty centuries in the Church.

It is with the sentiments of St. Paul before St. Peter, when he reproached him for having not followed the truth of the Gospel (Gal. 2, 11-14), that we are addressing you. His aim was none other than to protect the faith of the flock.

St. Robert Bellarmine, expressing on this occasion a general moral principle, states that one must resist the pontiff whose actions would be prejudicial to the salvation of souls (De Rom. Pon., I.2, c.29).

Thus it is with the purpose of coming to the aid of Your Holiness that we utter this cry of alarm, rendered all the more urgent by the errors, not to say the heresies, of the new Code of Canon Law and by the ceremonies and addresses on the occasion of the Fifth Centenary of the birth of Luther. Truly, this is the limit!

May God come to your aid, Most Holy Father. We are praying without ceasing for you to the Blessed Virgin Mary.

Deign to accept the sentiments of our filial devotion,

H.E. Archbishop Marcel Lefebvre,
International Seminary of St. Pius X
Ecône, Switzerland

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At the time of writing, the Asia district website (www.sspxasia.com) has many articles which are from years ago, giving a flavour of the old SSPX, one of which is the following. Do not expect to see the Fake Resistance promoting this any time soon...

SIXTY-TWO REASONS

Why, in conscience, we cannot attend the New Mass

(...also known as Mass of Pope Paul VI, Novus Ordo, new liturgy) either in the vernacular or the Latin, whether facing the people or facing the tabernacle. Thus, for the same reasons, we adhere faithfully to the traditional Mass (also known as Tridentine Mass, old Latin Mass, Roman Missal, Pian Missal, Missal of St. Pius V, Mass of All Time).

Based on the 'Sixty Reasons' by 25 diocesan priests of the Diocese of Campos, Brazil.

- 1. Because the New Mass is not an unequivocal Profession of Catholic Faith (which the Traditional Mass is), it is ambiguous and Protestant. Therefore since we pray as we believe, it follows that we cannot pray with the New Mass in Protestant fashion and still believe as Catholics!**
2. Because the changes were not just slight ones but actually "deal with a fundamental renovation ... a total change ... a new creation." (Msgr. A. Bugnini, co-author of the New Mass.)
3. Because the New Mass leads us to think "that truths ... can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever." (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)
- 4. Because the New Mass represents "a striking departure from the Catholic theology of the Mass as formulated in Session XXII of the Council of Trent" which, in fixing the "canons," provided an "insurmountable barrier to any heresy against the integrity of the Mystery." (Ibid.)**
- 5. Because the difference between the two is not simply one of mere detail or just modification of ceremony, but "all that is of perennial value finds only a minor place (in the New Mass), if it subsists at all." (Ibid.)**
6. Because "Recent reforms have amply demonstrated that fresh changes in the liturgy could lead to nothing but complete bewilderment in the faithful who already show signs of uneasiness and lessening of faith." (Ibid.)
7. Because in times of confusion such as now, we are guided by the words of our Lord: "By their fruits you shall know them." Fruits of the New Mass are: 30% decrease in Sunday Mass attendance in U.S. (NY Times 5/24/75), 43% decrease in France (Cardinal Marty), 50% decrease in Holland (NY Times 1/5/76).
8. Because "amongst the best of the clergy the practical result (of the New Mass) is an agonizing crisis of conscience ..." (Ibid)
9. Because in less than seven years after the introduction of the New Mass, priests in the world decreased from 413,438 to 243,307 - almost 50%. (Holy See Statistics).

10. Because “The pastoral reasons adduced to support such a grave break with tradition ... do not seem to us sufficient.” (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)
11. **Because the New Mass does not manifest Faith in the Real Presence of our Lord - the traditional Mass manifests it unmistakably.**
12. Because the New Mass confuses the REAL Presence of Christ in the Eucharist with His MYSTICAL Presence among us (in a similar way to Protestant doctrine).
13. **Because the New Mass blurs what ought to be a sharp difference between the HIERARCHICAL Priesthood and the common priesthood of the people (as does Protestantism).**
14. Because the New Mass favours the heretical theory that it is THE FAITH of the people and not THE WORDS OF THE PRIEST which makes Christ present in the Eucharist.
15. Because the insertion of the Lutheran “Prayer of the Faithful” in the New Mass follows and puts forth the Protestant Error that all the people are priests.
16. Because the New Mass does away with the ‘*Confiteor*’ of the priest, makes it collective with the people, thus promoting Luther’s refusal to accept the Catholic teaching that the priest is judge, witness and intercessor with God.
17. Because the New Mass gives us to understand that the people concelebrate with the priest - which is against Catholic theology!
18. **Because six Protestant ministers collaborated in making up the New Mass (George, Jasper, Shepherd, Kunneth, Smith and Thurian).**
19. Because just as Luther did away with the Offertory - since it very clearly expressed the sacrificial, propitiatory character of the Mass - so also the New Mass did away with it, reducing it to a simple ‘Preparation of the Gifts’.
20. Because enough Catholic theology has been removed that Protestants can, while keeping their antipathy for the true Roman Catholic Church, use the text of the New Mass without difficulty. Protestant Minister Thurian said that a fruit of the New Mass “will perhaps be that the non-Catholic communities will be able to celebrate the Lord’s Supper using the same prayers as the Catholic Church.” (La Croix 4/30/69)
21. **Because the narrative manner of the Consecration in the New Mass infers that it is only a memorial and not a true sacrifice (Protestant thesis).**
22. Because, by grave omissions, the New Mass leads us to believe that it is only a meal (Protestant doctrine) and not a sacrifice for the remission of sins (Catholic doctrine).
23. Because the changes such as: table instead of altar, facing the people instead of the tabernacle, Communion in the hand, etc., emphasise Protestant doctrines (e.g. Mass is only a meal, priest only a president of the assembly, etc.).

24. Because Protestants themselves have said “the new Catholic Eucharistic Prayers have abandoned the false perspective of sacrifice offered to God.” (La Croix 12/10/69).
25. Because we are faced with a dilemma: either we become Protestantised by worshipping with the New Mass, or else we preserve our Catholic Faith by adhering faithfully to the traditional Mass of All Time.
26. **Because the New Mass was made in accordance with the Protestant definition of the Mass: “The Lord's Supper or Mass is a sacred synaxis or assembly of the people of God which gathers together under the presidency of the priest to celebrate the memorial of the Lord.” (Paragraph 7, Introduction to the New Missal, defining the New Mass, 4/6/69).**
27. Because by means of ambiguity, the New Mass pretends to please Catholics while pleasing Protestants; thus it is “double-tongued” and offensive to God who abhors any kind of hypocrisy: “Cursed be ... the double-tongued for they destroy the peace of many.” (Sirach 28:13).
28. Because beautiful, familiar Catholic hymns which have inspired people for centuries, have been thrown out and replaced with new hymns strongly Protestant in sentiment, further deepening the already distinct impression that one is no longer attending a Catholic function.
29. **Because the New Mass contains ambiguities subtly favouring heresy, which is more dangerous than if it were clearly heretical since a half-heresy half resembles the truth!**
30. Because Christ has only one Spouse, the Catholic Church, and her worship service cannot also serve religions that are at enmity with her.
31. Because the New Mass follows the format of Cranmer's heretical Anglican Mass, and the methods used to promote it follow precisely the methods of the English heretics.
32. Because Holy Mother Church canonized numerous English martyrs who were killed because they refused to participate at a Mass such as the New Mass!
33. Because Protestants who once converted to Catholicism are scandalized to see that the New Mass is the same as the one they attended as Protestants. One of them, Julien Green, asks “Why did we convert?”
34. **Because statistics show a great decrease in conversions to Catholicism following use of the New Mass. Conversions, which were up to 100,000 a year in the U.S., have decreased to less than 10,000!**
35. Because the traditional Mass has forged many saints. “Innumerable saints have been fed abundantly with the proper piety towards God by it...” (Pope Paul VI, *Const. Apost. Missale Romanum*)
36. **Because the nature of the New Mass is such as to facilitate profanations of the Holy Eucharist, which occur with a frequency unheard of with the traditional Mass.**

37. Because the New Mass, despite appearances, conveys a New Faith, not the Catholic Faith. It conveys Modernism and follows exactly the tactics of Modernism, using vague terminology in order to insinuate and advance Error.
38. Because by introducing optional variations, the New Mass undermines the unity of the liturgy, with each priest liable to deviate as he fancies under the guise of creativity. Disorder inevitably results, accompanied by lack of respect and by irreverence.
39. Because many good Catholic theologians, canonists and priests do not accept the New Mass, and affirm that they are unable to celebrate it in good conscience.
40. Because the New Mass has eliminated such things as: genuflections (only three remain), purification of the priest's fingers in the chalice, preservation from all profane contact of priest's fingers after Consecration, sacred altar stone and relics, three altar cloths (reduced to one), all of which "only serve to emphasize how outrageously faith in the dogma of the Real Presence is implicitly repudiated." (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)
41. Because the traditional Mass, enriched and matured by centuries of Sacred Tradition, was codified (not invented!) by a Pope who was a Saint, Pius V; whereas the New Mass was artificially fabricated.
42. Because the Errors of the New Mass which are accentuated in the vernacular version are even present in the Latin text of the New Mass.
43. **Because the New Mass, with its ambiguity and permissiveness, exposes us to the wrath of God by facilitating the risk of invalid celebrations. "Will priests of the near future who have not received the traditional formation, and who rely on the Novus Ordo with the intention of 'doing what the Church does,' consecrate validly? One may be allowed to doubt it."** (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)
44. Because the abolition of the traditional Mass recalls the prophecy of Daniel 8,12: "And he was given power against the perpetual sacrifice because of the sins of the people" and the observation of St. Alphonsus de Liguori that because the Mass is the best and most beautiful thing which exists in the Church here below, the devil has always tried by means of heretics to deprive us of it.
45. Because in places where the traditional Mass is preserved, the faith and fervour of the people are greater, whereas the opposite is true where the New Mass reigns. (Report on the Mass, Diocese of Campos, ROMA, Buenos Aires, #69, 8/81)
46. **Because along with the New Mass goes also a new catechism, a new morality, new prayers, new ideas, a new calendar - in a word, a New Church, a complete revolution from the old. "The liturgical reform ... do not be deceived, this is where the revolution begins."** (Msgr. Dwyer, Archbishop of Birmingham, spokesman of Episcopal Synod).
47. Because the intrinsic beauty of the traditional Mass attracts souls by itself; whereas the New Mass, lacking any attractiveness of its own, has to invent novelties and entertainments in order to appeal to people.

48. Because the New Mass embodies numerous errors condemned dogmatically at the Council of Trent (Mass totally in vernacular, words of Consecration spoken aloud, etc. See Condemnation of Jansenist Synod of Pistoia), and errors condemned by Pope Pius XII (e.g. altar in form of a table. See *'Mediator Dei'*).

49. Because the New Mass attempts to transform the Catholic Church into a new, ecumenical Church embracing all ideologies and all religions—right and wrong, truth and error—a goal long dreamt of by the enemies of the Catholic Church.

50. Because the New Mass, in removing the salutations and final blessing when the priest celebrates alone, shows a disbelief in the dogma of the Communion of Saints.

51. Because the altar and tabernacle are now separated, thus marking a division between Christ in His priest-and-Sacrifice-on-the-altar, from Christ in His Real Presence in the tabernacle, “two things which of their very nature, must remain together.” (Pius XII)

52. Because the New Mass no longer constitutes a vertical worship from man to God, but instead a horizontal worship between man and man.

53. Because the New Mass, although appearing to conform to the dispositions of Vatican Council II, in reality opposes its instructions, since the Council declared its desire to conserve and promote the traditional rite.

54. Because the traditional Latin Mass of Pope St. Pius V has never been legally abrogated and therefore remains a true rite of the Catholic Church by which Catholics may fulfil their Sunday obligation.

55. Because Pope St. Pius V granted a perpetual Indult, valid “for always,” to celebrate the traditional Mass freely, licitly, without scruple of conscience, punishment, sentence or censure. (Papal Bull *'Quo Primum'*).

56. Because Pope Paul VI, when promulgating the New Mass, himself declared, “The rite ... by itself is NOT a dogmatic definition ...” (11/19/69)

57. Because Pope Paul VI, when asked by Cardinal Heenan of England, if he was abrogating or prohibiting the Tridentine Mass, answered: “It is not my intention to prohibit absolutely the Tridentine Mass.”

58. Because “In the prayer *'Libera Nos'* of the New Mass, the Blessed Virgin, the Apostles and all the Saints are no longer mentioned; her and their intercession are thus no longer asked, even in time of peril.” (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)

59. Because in none of the three new Eucharistic Prayers (of the New Mass) is there any reference ... to the state of suffering of those who have died, in none the possibility of a particular *Memento*, thus undermining faith in the redemptive nature of the Sacrifice. (Letter of Cardinals Ottaviani and Bacci to Pope Paul VI, 25/09/69)

60. Because we recognize the Holy Father's supreme authority in his universal gov-

ernment of Holy Mother Church, but we know that even this authority cannot impose upon us a practice which is so CLEARLY against the Faith: a Mass that is equivocal and favouring heresy and therefore disagreeable to God.

61. Because, as stated in Vatican Council I, the “Holy Ghost was not promised to the successors of Peter, that by His revelation they might make new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles.” (D.S. 3070)

62. Because heresy, or whatever clearly favours heresy, cannot be matter for obedience. Obedience is at the service of Faith and not Faith at the service of obedience! In this foregoing case then, “One must obey God before men.” (Acts of the Apostles 5,29)



**Let us continue to
Resist All Modernism!**
(Wherever it comes from!)

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Amongst other things, your donations go towards:

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- *Acquiring vestments & Mass kits;*
- *Paying the rent on Mass locations;*

...and a thousand other small expenses too numerous to list.

MAY GOD BLESS YOU FOR YOUR CONTINUING SUPPORT!

Get Out While You Still Have Some Faith!

Source: April 2016 'Catholic Candle'

(see: <http://catholiccandle.neocities.org/monthly.html>)

I have heard many people who attend the SSPX chapels say during the past four years (especially since the September 1, 2015 granting of the confession indult-jurisdiction): "I'm not leaving the SSPX right now. I won't lose my Faith. I'll be able to see if things get too liberal. Nothing bad is happening in our chapel."

Yet there are long-term consequences of staying in the SSPX. It does indeed weaken one's judgment and lowers one's guard against liberalism.

I remember when I was a child, before my parents found out about the changes in the Mass and before they found the Tridentine Mass for us to attend. We, like many Catholics, "church-hopped" in order to find the least-liberal novus ordo mass to attend. I see now, because hindsight is "20/20", that although my parents fought the conciliar church while they questioned the novus ordo mass and were told "nothing has changed" and "the mass is still the same", my parents' Faith was weakened and their guard was lowered, during those years.

Finally, my parents found a Tridentine Mass said by an "independent" retired diocesan priest. When we attended our first Latin Tridentine Mass offered by this priest, my parents said: "It is like coming home again!" I have heard so many others say this same thing when returning to the Tridentine Mass. We attended independent priests' Masses for many years because, of course, the SSPX was still in its infancy and there were few Mass centers in the U.S.

My parents' entire search had been to simply find the True Mass. Indeed, while this is an important and a very noble search, they didn't realize that their Faith was weakened because they weren't focusing on the entire picture (especially the Faith). In other words, they were not searching for the entire, unadulterated Catholic Faith. Their focus was on the Tridentine Mass, *pro multis* in the consecration, etc. Thinking back, it is no wonder that my parents went off-track and petitioned for the 1984 Indult Mass and, in later years, petitioned for the Institute of Christ the King Indult to come into their diocese.

I see a direct parallel that will be repeated now. That is, as the SSPX gets its full recognition, the SSPX will officially join the ranks of the Ecclesia Dei indult groups. What will "conservative-minded traditionalists" do then? Will they indult-church-hop, to try to find the least-liberal Tridentine Mass?

There is more to this matter than just the Mass. What about the doubtfully-ordained "priests" at your local indult Mass? What about the watered down, fluffy sermon you will get? The questions go on and on.

The whole of the Faith is important. Every aspect of the richness of the Church's doctrine, liturgy, sacraments, the uncompromising saints and martyrs of the Church's glorious history - these are the treasures of the Catholic Church - not just the Tridentine Mass said by so-called "Father" Anybody.

So my warning to you, Dear Faithful who still attend the SSPX chapels, is to get out while you still have some love of the Faith left. Trust in God, as He loves and desires to be trusted, viz., as a child trusts: completely dependent on his dear Father.

God will provide for you, not just the Mass but the entire wealth of the Faith. We Catholics must study our Faith. We must love and appreciate it, in all of its aspects. We must sacrifice to preserve our Faith, stand up for it and testify to its truths. We can't be Catholics who are looking just for the Tridentine Mass and forget our precious and complete Catholic Faith! If we seek only the Mass, we will most certainly weaken and risk altogether losing our Faith ... and our souls!



Ten Questions to ask Any Priest or Bishop claiming to be part of the Resistance

By Fr. David Hewko

Taken from a sermon, 22nd November, 2015: <https://youtu.be/-uVyTNHSE3Q>

1. Do you believe and accept Vatican II, yes or no?
2. Do you accept that Vatican II can be saved if it is interpreted with a Traditional understanding? Yes or no?
3. Do you accept Bishop Fellay's Doctrinal Declaration of April 2012?
4. Do you accept that the New Mass was legitimately promulgated?
5. Do you admit that the Religious Liberty of the Council is somehow reconcilable with the Church's Magisterium, yes or no?
6. Do you think it's OK to attend the New Mass?
7. Do you deny that Religious Liberty, Ecumenism, Collegiality are heresies repeatedly condemned by all the Popes before Vatican II? Do you deny this?
8. Do you think that any priest or bishop can be trusted who claims to be with the Resistance but who gives ambiguous answers to the questions like those above or who fails to make a clear declaration of his position?
9. Do you agree that it is OK and posits no danger to the Faith if one keeps going to the Indult Mass, the *Motu Proprio* Mass or now the conciliar SSPX Mass?
10. Do you think Archbishop Lefebvre was against reconciliation with modernist Rome but open to 'recognition' from modernist Rome?

Declaration of Resistance Priests

April 4, 2016 (Annunciation)

London, England

It is twenty five years since the death of Archbishop Marcel Lefebvre. This prelate saved the Catholic Faith, Mass and priesthood, which otherwise would have been lost. The primacy of Doctrine is consistently emphasized by Divine Revelation, the Church's Magisterium and our founder, Archbishop Marcel Lefebvre. The Catholic Church remains integrally One Holy, Catholic and Apostolic until the end of time. Her nature cannot change. The Vatican II conciliar church with its new doctrine, new priesthood, new Mass, new sacraments, new catechisms, new Bible, new "miracles" and new "saints" has not the same nature of the Catholic Church of "Eternal Rome". Therefore it is another church, separate and not Catholic.

In 2012 it became clear that the Superior General of the SSPX, Bishop Bernard Fellay and his collaborators had abandoned the line of our founder Archbishop Lefebvre and were taking the SSPX in a new direction, one of compromising the Faith by accepting the errors of Vatican II. As a result, since 2012, a Resistance movement, consisting of a handful of priests and faithful, has fought to maintain fidelity to the Faith and the Archbishop, rejecting this compromise. In 2016 we find ourselves faced once again with the same compromise, this time proposed to us from some within the Resistance, primarily those "led" by Bishop Richard Williamson. This compromise is essentially the same as that of Bishop Fellay and the conciliar SSPX, it means the same acceptance of the same errors. The crisis in the Church has not changed and nor has the Faith.

Lamentably, the four bishops consecrated by Archbishop Lefebvre have all abandoned his position. We insist on the Declaration of 1974 and the integral position of Archbishop Lefebvre which entails the rejection of all the reforms of Vatican II, and their source, the Council itself. Some prominent points of the compromise now being proposed to us are:

1. The conciliar church being held as "distinct" but "not separate" from the Roman Catholic Church;^[1]

"...but if one respects reality, one is bound to admit that there is still faith in the New-church...." (Eleison Comments #447, "Host and Parasite II")

"The conciliar and neo-modernist Church is therefore neither a substantially different church from the Catholic Church, nor absolutely identical, it mysteriously has something of the one and of the other: it is a foreign body which occupies the Catholic Church. So we need to distinguish between them without separating them." (Sel de la Terre, 94, Autumn 2015)

^[1] This confusion is what leads Bishop Fellay and the modern SSPX to wish to submit to modern Rome.

"The fact of going to Rome doesn't mean that we agree with them. But it's the Church! And it's the true Church! In rejecting the bad bits, we mustn't reject everything. It remains the One, Holy, Catholic and Apostolic Church." (Bp. Fellay, Flavigny, 2nd September 2012)

SED CONTRA:

"We refuse, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies, such as were clearly manifested during the Second Vatican Council, and after the Council in all the resulting reforms." (Abp. Lefebvre, Doctrinal Declaration, 1974)

"The union desired by these Liberal Catholics, a union between the Church and the Revolution and subversion is, for the Church, an adulterous union. Adulterous. And that adulterous union can produce only bastards. And who are those bastards? They are the rites: the rite of Mass is a bastard rite, the sacraments are bastard sacraments – we no longer know if they are sacraments which give grace or which do not give grace." (Abp. Lefebvre, Lille sermon, 1976)

2. The New Mass as a source of grace and sanctification, and may be participated in under certain circumstances;

"...so the Novus Ordo Mass does not absolutely exclude the old Religion. Thus, by a devout priest, its ambiguities can all be turned in the old direction." (Eleison Comments #437 'Novus Ordo Missae II')

"As an essential part of the subjective and ambiguous religion, the Novus Ordo Mass can be what you make of it." (Eleison Comments #447 'Host and Parasite II')

"We declare that we recognize ... the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II." (Bp. Fellay, Doctrinal Declaration, April 15th 2012)

SED CONTRA:

"It is out of the question to encourage people to go to the Mass of the New Rite because, slowly, even without realizing it, they end up Ecumenist!" (Abp. Lefebvre, Econe conference, 11th April 1990)

3. "Eucharistic Miracles" of the New Mass, which can only confirm the conciliar church;

"There are some stubborn facts, apt to perturb the "wishes and inclinations" of Catholics cleaving to Catholic Tradition ... However, these miracles – always assuming they are authentic – have lessons also for the Catholics of Tradition..." (Eleison Comments #436,438)

SED CONTRA:

"The current Pope and bishops no longer hand down Our Lord Jesus Christ, but rather a sentimental, superficial, charismatic religiosity through which, as a general rule, the true grace of the Holy Ghost no longer passes. This new religion is not the

Catholic religion; it is sterile, incapable of sanctifying society and the family.” (Abp. Lefebvre, *Spiritual Journey*, p. ix)

4. “No structure” and “no authority” goes against the very structural foundation of the Church as Christ Himself established it;

“The Catholic normally wants structure... I suggest that the time for structures has already passed. The time for structure is yesterday.” (Bp. Williamson, sermon at the Episcopal Consecration of Dom Tomas Aquinas, 19th March 2016)

SED CONTRA:

“The organic constitution of the Church is not immutable; but Christian society, just as human society, is subject to perpetual evolution.” (Condemned Proposition – St. Pius X, Lamentabile, D.B. 2053)

5. The idea being promoted that for priests to answer the call of the faithful outside of their own chapel or group is somehow unbalanced, excessive or “activism”. This goes profoundly against the Gospel, the mission of the Social Reign of Christ the King, the Good Shepherd, the missionary spirit of Archbishop Lefebvre, and is opposed to the Apostolicity of the Church down the last 2000 years.

SED CONTRA:

“Going therefore, teach ye all nations ... to observe all things whatsoever I have commanded you.” (Mt.28,19ff)

“The priest is not for himself alone...” (St. Pius X, Haerent Animo)

“Caritas Christi urget nos.” For the glory of God and the salvation of souls, we remain a united corps of priests, continuing the work of the SSPX, faithful to Archbishop Lefebvre. All Catholics who wish to remain faithful must continue this combat against Modernism, refusing all novelty no matter from whence it comes.

“We have to build while the others are demolishing.” (Abp. Lefebvre, ‘They Have Uncrowned Him’, ch.34)

*“For this reason we hold firmly to all that has been believed and practiced by the Church of all time in her Faith, morals, worship, catechetical instruction, priestly formation and institutions [structures!], and codified in the books which appeared before the modernist influence of the late Council. Meanwhile we continue to wait for the true light of Tradition to dispel the darkness which obscures the skies of Eternal Rome. By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.*” (Abp. Lefebvre, 1974 Declaration)*

Fr. Joseph Pfeiffer, Fr. David Hewko, Fr. Ernesto Cardozo, Fr. Eric Jacqmin

Fr. Hewko in **Dublin** (Ireland)**Chihuahua**, Mexico rejects Fr. Tricado and the Fake Resistance, inviting **Fr. Cardozo** back to take over again.Feast of St. George:
Mass in **Nottingham**
(Fr. Jacqmin)Benedictine clothing at St. Joseph's
Monastery, **Colombia**
(Dom Rafael Arizaga, OSB)Fr. Cardozo in **El Paso** (USA)



Adult Baptism, Reception into the Church & First Holy Communion





**CATHOLIC
RESISTANCE
CONFERENCE**
*LONDON,
APRIL 2016*



Novus Ordo “Miracles”

A Case Study:

A friend recently alerted me, via a French website (christusvincit.clicforum.com) to the existence of the most recent Novus Ordo “Eucharistic miracle”. This latest “miracle” was officially announced within the last week or two by the bishop of Legnica, Poland. The story, in summary, is this: a host which had been dropped on the floor in 2013 was placed into water, began to turn red and in 2014 a sample was declared by a laboratory to be heart tissue. If this sounds a little familiar, I promise I am not making this up - see for yourself. A translation of the announcement from the diocese is produced below, taken from their own website (www.diecezja.legnica.pl)

COMMUNICATION

Events regarding the Eucharist in the parish of St. James, Legnica

Brothers and Sisters in Christ!

As Bishop of Legnica I give this message about an incident that happened in the parish of St. Jacka in Legnica and which has the hallmarks of the Eucharistic miracle. A Host, which on December 25, 2013 was given at Holy Communion, fell to the floor and was picked up and put into a container with water, after some time appeared discoloured red. The then Bishop of Legnica Bishop Stefan Cichy appointed a Commission whose task was to observe the phenomenon. In February 2014, he took a fragment of the red coloured matter and deposited it on the corporal. In order to explain this kind of matter, the Commission ordered the taking of samples and conduct appropriate tests by different competent authorities.

Finally, in the judgment of the Department of Forensic Medicine states: “The histopathological tissue fragments were found containing fragmented part of the skeletal muscle. (...) The whole image (...) is the most similar to the heart muscle “ (...), as amended, which “often accompanied by agony.” Genetic studies indicate the human origin of the tissue.

In January this year, I presented the whole matter to the Congregation for the Doctrine of the Faith. Today, according to the Holy See, I recommend the parish priest Andrzej Ziomburze prepare a suitable place for displaying the Relic so that the faithful can honour it. I also ask for access to those with relevant information and to conduct a systematic catechesis that could help properly shape the consciousness of the faithful in Eucharistic worship. Moreover, I recommend the establishing of a book, in which will be recorded any graces received and other events having the character of the supernatural.

I hope that all this will serve to deepen the cult of the Eucharist and will have an unmistakable impact on the lives of people approaching the relic. We read this marvellous sign, as a particular expression of kindness and love of God, who so descends to man.

I ask for your prayer and I bless you

+ **Zbigniew Kiernikowski** (Bishop of Legnica)

ORDINANCE

The message of the Bishop of Legnica be read on the fourth Sunday of Easter, 17 April 2016 in all churches and oratories in the Diocese of Legnica.

+ **Marek Mendyk** (Vicar General)



The parish priest unveils a fancy publicity board for the Novus Ordo “miracle” in the presence of the bishop...

What to think? Well, remember that in the days before the conciliar revolution, even genuine miracles needed to pass through a pretty thorough and rigorous process of testing before being approved for public consumption. And even if they passed, plenty of genuine miracles were never approved rather than risk one bogus one slipping through. Here are some of the more obvious objections to this latest Novus Ordo “miracle”, which apply equally to the others too:

1. Lack of Witnesses. The whole point of a miracle is that people need to witness it. Like prophecy, miracles are a motive of credibility, they are there to help us believe: a miracle without witnesses is rather like a prophecy coming true which nobody had ever heard of. The miracle of the sun at Fatima was witnessed by a crowd of 70,000. The girl who regained her sight despite not having pupils became a phenomenon to which anyone who met her could testify. When the blood of St. Januarius liquefies on his feast day every year, it is held up and the glass bottle containing it is turned over and over so that as many people as possible can see it. Think of the crossing of the Red Sea or the raising of Lazarus from the dead. Remember too that the well known miracle of Lanciano, where the host turned into flesh and the wine into blood, did actually take place during Mass and was witnessed by those present, not least the priest himself. The same is true of the Eucharistic miracle of the host which, when stabbed with knives, started to bleed. There must be witnesses. This latest “miracle” bears a passing

superficial resemblance to Lanciano, but it is different in this important point. By their own admission, and according to their own version of events, not one of the Novus Ordo person-ages involved in this "miracle" actually witnessed the transformation taking place. "*I put the host in water and when I came back I found that it had transformed!*" sounds plausible, but it means that you admit that you did not actually see the thing itself happening. There are doubtless plenty of people in Poland and Argentina who have seen the "miraculous" host and who *think* that they have witnessed something. But what have they actually witnessed? If they see what looks like a piece of bloody tissue, they have no way of knowing how it came to be there or whether it was in fact a host once. If they see what looks like a host with a red patch, there is no way of knowing what that red patch is, how it came to be there, or for that matter whether that is even a normal host in normal water. They witness what they think is the result of a miracle. Not one of them, not even *by his own admission* the priest who discovered it, has actually witnessed the miracle.

2. Modernist Unbelief. The men who gave us this miracle, principally Pope Francis, the Vatican under him, and the Polish Novus Ordo hierarchy (embodied in the bishop of Legnica, Zbigniew Kiernikowski) are modernist unbelievers, as are virtually all the bishops of the world today. Not only is that in itself grounds for suspicion, since it means that the modernists who have lied and deceived are now supposedly trustworthy, it is also a huge contradiction, since these are men who usually don't believe in miracles. Even the miracles recorded in Sacred Scripture are often explained away by them (E.g. The parting of the Red Sea? Well, you know, it wasn't really a "sea", more a sort of marsh, and probably the wind somehow blew the water away on one patch... etc.) They would pour scorn on the many miracles worked by the Brown Scapular, for example, or the miracles worked by the Saints in bygone ages, and would have us believe that people back then were simple and credulous (not being as educated and scientific as we are today!). And yet it is these same unbelieving men who now propose this "miracle" to us. Usually such men as these do not *even* believe in the Real Presence, and yet here they propose a Eucharistic "miracle" to us, even though they do not believe in the invisible miracle which takes place at every valid Mass. Is there not something of a contradiction in all of this which ought to make us at least a little bit suspicious? Is not something amiss?

The importance of realising that one can be saved "outside Tradition" is a favourite theme of Bishop Williamson, one recently taken up by Fr. Zendejas, and arguably there may well be faithful of good will still in the conciliar church who are Catholic in spite of it. But for these bishops who hold high office and who embody the conciliar church, the situation is very different. These are men who perform and propagate evil, who see it being accomplished daily, who witness souls going to hell as a direct result of what they do and say, and who still persist in it. These are men who teach and promote the most foul heresies and who do nothing to prevent gross immorality from running rampant (when they are not actively promoting it themselves!), who studiously avoid doing anything which might end up promoting the Faith but who will not flinch in ruthlessly stamping out the last vestiges of the Faith amongst the very least of the sheep entrusted to them if the alarm is raised that someone somewhere in their diocese is guilty of being "intolerant," "reactionary" or "pre-Vatican II". They will bend over backwards to accommodate leftist sodomite politicians but will crush a pious old lady who still has too much devotion and too strong a *sensus Catholicus*. Some of them belong to the Freemasons or other secret societies, many others are "only"

allowing themselves to be controlled by those same secret societies, and are well aware of that fact. These are men who consciously deny Our Lord and persecute His Church, in the worst way imaginable: “from the inside”! How then are we meant to receive “miracles” which *they* tell us are worthy of belief? The Francis Bergoglio who, as Pope, tells us that the “Catholic God” does not exist and that “proselytism [i.e. wanting to convert people] is solemn nonsense” is the same Mgr. Bergoglio who as bishop of Buenos Aires tells us that we can believe in the Novus Ordo “miracle” of that town. Mgr. Zbigniew Kiernikowski who tells us that we can believe in the Novus Ordo “miracle” of Legnica was appointed as bishop of that diocese in 2014 by... Francis Bergoglio! And he himself has no less an impressive modernist resumé. Ordained a priest in 1971, he was involved in the “neo-catechumenal way” and taught at more than one Pontifical institution before becoming a bishop.

3. Proof and Testing. Given that nobody actually saw the miracle take place, the issue of the laboratory tests (since, in the end, that is all the “miracle” consists of) becomes all the more important. But who tests the people who make the tests? It is not enough simply to say “*we sent it off to a laboratory who told us...*”. Apart from the fact that laboratories can be bribed (that is not an accusation, it is just a fact), more easily still, fake “samples” can be sent off to the laboratory and the laboratory themselves would be none the wiser; after all, where the sample originally came from is no concern of theirs - they just take what they’re given and test it. Nobody is a witness to exactly what was done, in what order or how, and it is virtually impossible for anyone short of an international organisation with the size and budget of the CIA to find out exactly what was done and gather evidence of it. The windows of opportunity for fraud contained in the official version of events are many and gaping. For example, the flesh from the “miraculous” host approved by Mgr. Bergoglio in Argentina was sent for testing to a laboratory in the USA! Why did they not send it to one in Buenos Aires, or elsewhere in Argentina, or even elsewhere in South America? Could it be that sending it to a laboratory thousands of miles away on another continent makes it a thousand times more difficult for nosy or sceptical Argentinians to investigate on their own, than if it were sent to a local institution which residents of Buenos Aires could pop in with less difficulty and possibly even talk to the people who ran the tests? Who knows. Perhaps there is a genuine reason why only a laboratory in the USA would do. But on the face of it, it does not make much sense and looks highly suspicious. In the case of Legnica, it was at least sent to a Polish institution. But the same criticism applies: how are we supposed to know exactly what was sent to them, or where it came from? Finally all we have to go on is the word of men such as Zbigniew Kiernikowski.

As noted above, it is right that the criteria for the Church to accept a miracle should be more than rigorous, not least due to the seriousness of the responsibility and the incalculable damage which can be done by a hoax even being given the appearance of approval (think of the incalculable harm done by the bogus “apparitions” of Medjugorje, despite never having been officially approved, and due in large part to “mere” dithering and cowardliness). Why have the same rigorous criteria not been applied here? There have been thousands upon thousands of miracles at Lourdes, with only a handful of them ever officially approved, yet here one (highly dubious!) “miracle” takes place and it is instantly waved through! Why is it that the process usually takes years and years, and yet in this case it took little more than two years from start to finish? (The Mass at which the host was consecrated was Christmas Day 2013,

the official announcement from the diocese and the public promotion of this miracle began in April 2016 - a total of less than 28 months!) If such a miracle were genuine - and that is a gigantic "if," given all of the above and what follows - then the correct thing to do would have been to invite the laboratory men down to the church to take the sample themselves in person and in front of the media and witnesses. The most hostile, anti-Catholic newspapers and TV stations should be invited, men who would love to prove a hoax. It should also ideally be a hostile laboratory, one, for example, located at some University or institution which is known to be militantly secular. And if more than one institution were invited to take their own sample for testing, that would make matters even more transparent, since it would dispel any fears of bribery, pressure being put on the institution, or other form of foul play. But none of this was done. Why not? If the evidence, the testing, the whole process from start to finish is not transparent, if it is not fool proof, then arguably it serves no useful purpose and has the opposite effect: it serves as grounds for suspicion. Perhaps that is why the medical panel at Lourdes is made up of leading doctors in various fields of medicine, the majority of whom are non-Catholics. Or to take another example, the Shroud of Turin has been submitted to all sorts of tests by all sorts of people, including those trying to prove it false (at one point they thought they had succeeded). If the same were true of the Buenos Aires or Legnica "miracles," there would be more grounds for confidence. As it is, the whole thing looks suspiciously "in house" especially given what we know about the main scientists who approved it (read on!).

4. Fruits. Our Lord tells us to judge the tree by its fruit. For this reason, genuine miracles are accompanied by good fruits from heaven. Lourdes and Fatima are witness to many, many conversions. The history of Mexico, a land inhabited by various different pagan tribes which instantly became a single, united country populated by Catholics is further proof of the undoubtedly genuine Heaven-sent messenger, Our Lady of Guadalupe, just as the gloriously Catholic history of Ireland is a fruit which testifies to the miracles worked by St. Patrick in converting that land. Padre Pio worked miracles. But he also was surrounded by conversions and good fruits. The same is true of St. John Vianney, the 'Curé of Ars.' The good fruits, conversion, prayer, repentance, deepening of spiritual life, renewal of vigour, all help to propose the miracle. To go back to Lanciano - the important context of the miracle is that the priest was beginning to doubt the Real Presence. After the miracle, he believed. Well, anybody who has had contact with the conciliar church will know that belief in Transubstantiation is a comparative rarity, and becomes rarer the higher up the hierarchy one goes. Hardly any of these high ranking modernist bishops and priests really believe. And yet here we have a "miracle". Where are the conversions? Where are the fruits? Do they now believe as a result, in a way which they did not beforehand? Are we now going to hear of Bishop Zbigniew Kiemikoski forbidding communion in the hand in the diocese of Legnica? What about in Buenos Aires, did communion in the hand cease following the Eucharistic "miracle" there? And if not, why might that be? If



2000



2004



2012



Cardinal Bergoglio holds a “Tango Mass” in Buenos Aires Cathedral (year unknown)

there are no good fruits, no conversions accompanying this latest “miracle” - what does that suggest about its authenticity? This brings us to...

5. Purpose. This is related to the question of fruits. Ever since Bishop Williamson foolishly recommended the “miracle” of Buenos Aires (and that of Sokolka too!) to his audience, his loyal devotees have sought to defend him with the following argument. *“The miracle does not confirm the Novus-Ordo-ness of the Novus Ordo. It only confirms that the Novus Ordo can be valid. It confirms that Christ is present in the host at a valid Mass.”* Let us look a little closer at this argument. The purpose of a miracle is important. What is the purpose of these miracles? What would be God’s purpose in working such a miracle, if, indeed, it were worked by God? What would

be the purpose of the wicked deceitful men who faked a “miracle”, if that is what happened? What, in fact, has it served to confirm? Has it confirmed anyone in the Faith? Has it confirmed belief in the Real Presence? Has it led to renewed and greater devotion to the Mass and the Blessed Sacrament by priests and people? Has Buenos Aires seen a resurgence of Corpus Christi processions, Benediction, Forty Hours and other such devotions? Has communion in the hand all-but come to an end in

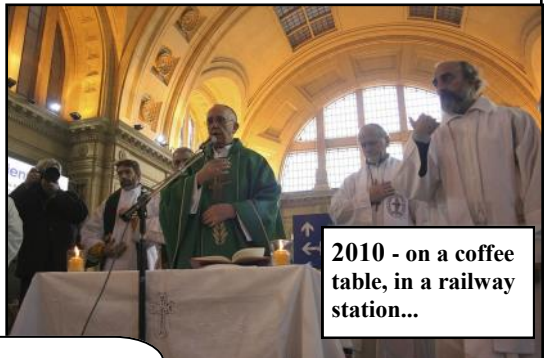
Buenos Aires? Does everyone in Buenos Aires now treat the Blessed Sacrament with the reverence and respect it deserves (and the Mass likewise)? Does anyone know? Without being present, it is impossible to tell absolutely for certain in any scientific way, but there is enough evidence easily found online all of which suggest the contrary. In the space of a few short minutes evidence can be found of Mgr. Bergoglio giving communion in the hand, Mass on tiny makeshift coffee tables, guitar Masses, and so on, years after this “miracle” supposedly took place. And besides, surely common sense suggests that if



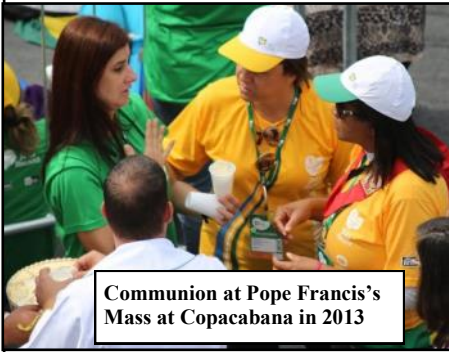
2013 - helped by a woman (foreground)...



2010 - “Mass for school children” with papier-mache costumes...



2010 - on a coffee table, in a railway station...



Communion at Pope Francis's Mass at Copacabana in 2013

such a renewal of reverence and devotion had taken place (which in this day and age would itself be an almost miraculous thing!) we would certainly have heard about it by now! The Pope Francis who as a bishop approved of a "Eucharistic miracle" is the same man who said the now infamous "World Youth Day" Mass at Copacabana where communion could be seen being distributed by lay men and women, in the hand, from disposable plastic cups.

As for the Argentinian priest for whom the miracle happened, so to speak, the priest who discovered the host and put it into water, well... if the purpose was to show the wrongness of the Novus Ordo and the many abuses which accompany it, then that purpose was surely intended for him as much as for anyone else. And how close is that purpose to being fulfilled in his case? The priest, Fr. Alejandro Pezet, is a devotee of liturgical dance, and can be seen in one

picture saying his Novus Ordo Mass sitting cross legged on the floor in front of the altar, surrounded by a circle of children. And if that is the case with the priest who was first to "witness" the miracle (even though, by his own admission, even he didn't actually witness it) what can one say about the fruits of this "miracle"? What can we say about the purpose of this "miracle"? What can we conclude about where this "miracle" is leading? See for yourself and make up your own mind!

In a sense it is silly that we should even be asking these things as Traditional Catholics. Like "conservative Novus Ordites," we need to realise that "Liturgical Abuse" is not the issue. The problem is that the New Mass itself, like the attitude which spawned it, lends itself to this type of thing and invariable leads to it. The New Mass itself is something deeply displeasing to Our Lord present in the Blessed Sacrament. If, therefore, these "miracles" were real, and if their purpose was to confirm belief in the Real Presence and to point to the wrongness of disrespect of the



Some "dancers" at one of Fr. Pezet's Masses



Mass on the floor...

Gathered around the altar...



Fr. Pezet and Mgr. Bergoglio

Blessed Sacrament, their purpose would also be to point to the wrongness of the New Mass which is inherently disrespectful and displeasing to God. How could God work a miracle to protest “liturgical abuse” but not wish to protest the New Mass itself? And yet, has anyone involved in these miracles become Traditional? Does anyone know of a case of one single soul in whom such a thing has come about as a result of these “miracles”? I have never heard of such a thing. Nor do I expect to any time soon.

Alas, however much the apologists of Bishop Williamson are loath to admit it, the fact remains that these “miracles” *do* confirm the conciliar church, and they *do* confirm not just “possible validity” but the very Novus-Ordo-ness of the Novus Ordo Mass! Let us suppose that a Eucharistic miracle were to have taken place at a Tridentine Mass. Let’s say it was at an indult Mass, in Buenos Aires, in the 1990s. Can you for one minute imagine Mgr. Bergoglio approving of it and promoting it? Can you for one moment imagine the Vatican under Pope Francis approving and promoting a miracle today which took place at a Tridentine Mass? No? Then what might that tell us...?

What is, in fact, confirmed by the “miracles”? Not only the legitimacy of the parish and diocese in question, of the ecclesiastical grandees involved, of the “new regime” so to speak, but also the legitimacy and worth of the New Mass itself. Nobody who re-reads those three ‘*Eleison Comments*’ at the end of last year (numbers 436, 437 & 438) can fail to spot that that is precisely where it leads Bishop Williamson - he as good as says so himself! Other than that, the real purpose, one suspects, behind these “new miracles” is the usual urbane answer: money, politics, fame, pilgrims, a revival of flagging numbers and a renewed sense of purpose in a conciliar church which has become as pointless as it is faithless. But principally filthy lucre. As one non-Catholic internet commentator said, regarding Legnica:

“Without impugning the Church’s motives, the bishop is also reported as saying he will instruct the parish church to ‘prepare a suitable place for a display of the Relic so that the faithful could give it the proper adoration’. He is obviously preparing for a stream of pilgrims bringing doubtless much-needed income.”

Who can doubt that that is the case?

5. Similarities We cannot overlook the almost identical stories of the supposed “miracles” of Legnica, Sokolka and Buenos Aires, something which is itself highly suspicious (when has that ever happened before in the history of the Church?). Not only that, but there were in fact *three* such supposed “miracles” in the same church in Buenos Aires alone, within only a couple of years of each other, and that the first miracle (not such a success) happened in the *very same month* that Mgr. Bergoglio become auxiliary bishop (May 1992 - the second and third took place in 1994 and 1996). What are the odds?! The more one considers all these stories of “transformations” which nobody saw happening and which nobody may inspect, the similarities of so many stories of basically the same “miracle” happening, and happening more and more within the last 20 or so years, it reads like a successful PR campaign. They’ve found their ‘winning formula’ - that’s why it is so popular. As time goes on, and the story and tactics are refined, each new “miracle” will be slightly less obviously fraudulent than the last (to see an example of an earlier and more obviously bogus attempt at the same “Eucharistic miracle” story, look up “Bishop Gatti”, a priest who had more than one such Eucharistic “miracle” happen, before finally claiming that God had consecrated him bishop directly from heaven, right after he had run off with a woman who claimed to be a

seer... You couldn't make it up!) Perhaps if a new, even more effective formula or story for "miracles" is invented by some enterprising fraudster in the future, there will be no more of the current host-turning-into-blood-while-nobody-was-looking type "miracles", and the new version (whatever it is) will become the norm. But in the meantime, this is what appears to be the fashion. Whereas, in reality, of course, there have been comparatively few miracles especially when one considers the length of the last 2,000 years and the whole span of the Catholic world. And yet suddenly there is a rash of Eucharistic miracles happening everywhere, all within the last twenty or so years, and its always the same miracle! This is just not something which can be taken seriously, and it leaves our religion open to mockery.

6. "Scientists" The words "science" and "scientists" are held in quasi-religious awe by the modern world. To win any argument, all that is required is to say that "scientists have proven..." or "science has shown..." and the superstitious modern will recognise instantly the authority of his secular magisterium against which he dare not dissent. If true "Science" means anything at all, it is surely the art of knowing and the knowable (*scientia*, -ae is the abstract noun of *scio*, *scire* - to know), in which case the primary science, the foundation and bedrock of all other sciences, must surely be philosophy. But modern "Science" is a very different thing. It is a sort of Gnostic Mystery Religion, whose high priests announce (via the press) their latest auguries every once in a while, and we must accept what they say - after all, they are the ones who know. And if you are not an initiate, if you do not belong to their circle, you do not know. ("What makes you think you have a right to express an opinion concerning evolution? Are you a Scientist?") It is a magisterium which can and does contradict itself from one year to the next without batting an eyelid and without any apparent loss of face in the eyes of its worshippers (For example, remember when it was "Global Cooling!"...? Then it became "Global Warming!" ...and now it's "Climate Change!").

Bear all this in mind when considering the topic of the "scientists" who approved of these "miracles". We must be on our guard against letting ourselves be overawed by the magical words "scientist" and "scientific", and we must be very wary of accepting what these men say simply because they possess the magic label "Scientist" and therefore cannot err or lie.

Little enough is known about the men who approved the "miracle" of Legnica. Doubtless with time, more will come to light. What do we know of the men who approved the (1996) "miracle" of Buenos Aires?

The man to whom a sample of the "miraculous host" was given in Argentina was one Dr. Ricardo Castanon. Let us allow Bishop Williamson to take up the story:

"Dr Castañon took the sample firstly to a forensic laboratory in San Francisco which recognized human DNA. A Dr Robert Lawrence located white globules. A Dr. Ardonidoli in Italy thought it was probably heart tissue. An Australian Professor, John Walker, recognized muscular tissue with white globules intact.

To remove all doubt Dr Castañon resorted to a renowned cardiologist and forensic pathologist from Columbia University, New York, Dr Federico Zugibe, without telling him where the specimen came from.

Looking down his microscope Dr Zugibe is quoted as having said, "I can tell you exactly what it is. It is part of the muscle found in the wall of the heart's left ventricle which makes the heart beat and gives the body its life. Intermingled in the tissue are

white blood-cells, which tells me firstly that the heart was alive at the moment when the sample was taken because white blood-cells die outside of a living organism, and secondly that white cells go to the aid of an injury, so this heart has suffered. This is the sort of thing I see in patients who have been beaten about the chest." When asked how long these cells would have remained alive had they come from a sample kept in water, Dr. Zugibe replied that they would have ceased to exist in a matter of minutes." (Eleison Comments #436)

Time, patience and resources mean that I cannot now tell you anything much about Dr. Andolini or Dr. Walker (I am sure I read somewhere that the latter is a Novus Ordo Catholic, but I cannot now locate it with any ease). But it seems to me that the two main personalities in the passage above are Dr. Castanon and Dr. Zugibe. What do we know about those two? Here are the facts which can be uncovered with relative ease with the aid of Mr. Google and Mr. Microsoft.

A. Dr. Ricardo Castanon is a convert and a zealous Novus Ordo Catholic. He has made a name for himself as a "specialist" in investigating "mystical phenomena". In case anyone is tempted to think that this means he goes about disproving them, the contrary is the case - read on! It is clear that there is a certain amount of money and commercial interest involved, including books, DVDs, T.V. programmes and public appearances, not least thanks to his partnership with a Mr. Ron Tesoreiro and 'Fox TV' (yes, you did read that right!). To give just one example, Dr. Castanon appears in at least one such programme (a video of which can be seen online, here: www.youshallbelieve.com/biographies) promoting a lady called Catalina Rivas, whom he has supposedly "investigated" and for whom he has nothing but praise as a genuine and holy messenger of God!

Catalina Rivas is a bogus "stigmatist" and a promoter of the Novus Ordo Mass (among other things) through supposed "messages" which Our Lady and Our Lord tell her to write down. She has written volumes and volumes of these supposed "messages", although one or two authors claim, and have proven, that her "messages from heaven" are almost word for word their own work which they published years before! We won't waste time or space on her stupidities - look her up if you're interested. She's 100% Novus Ordo and 100% bogus. There seems to be a connection to "Bayside" apparitions and in some of her messages, "Our Lord" supposedly endorses other fake visionaries such as Vassula Ryden and Nancy Fowler. (See www.catholicplanet.com/apparitions/false54.htm) Again, look it up if you're interested.

The point here is that the Dr. Castanon who approves this bogus "stigmatist" and "visionary" is the same man who approves the "miracle" of Buenos Aires. He is *not* some disinterested scientist with a healthy scepticism and no involvement in religion!

B. Dr. Frederick Zugibe who died in 2013 was, according to his obituary, "committed and involved" in his Novus Ordo parish. Like Dr. Castanon, he dabbled in more than just the Buenos Aires "miracle", but also supposedly interviewed Sr. Lucy in 2003 and was described by *The Wanderer* newspaper as "the worlds leading expert on human crucifixion."

Regarding Dr. Zugibe, it is worth noting how, in the passage from *Eleison Comments* quoted above, the tone suddenly changes from statement of fact into storytelling style, almost as though Bishop Williamson were there and saw it happen himself: "Looking down his microscope..." followed by what purports to be a direct quote from Dr. Zugibe himself. This

might be a word-for-word account of exactly what happened (but then, why would that be necessary?), or it might be a rhetorical flourish made to try get the point accepted by the audience. Having read it, you feel as though you had been there yourself. We should be very suspicious of this sort of rhetorical tactic. It ought not to be necessary.

In fairness to Dr. Zugibe, he does not seem to have built a sort of career of fame and fortune as a result of his involvement in it the “miracle” of Buenos Aires in quite the same way Dr. Castanon has, selling books and DVDs and making shows for ‘Fox TV’ about these “miracles” in partnership with another man. But the same point applies about him not being a wholly disinterested witness. He is not just some “scientist” (and remember, be wary of that label!). He is another enthusiastically Novus Ordo Catholic confirming a “miracle” which itself confirms the Novus Ordo. It is a closed circle.

Summary

Everything about this is wrong. Whatever angle one looks at it from, whichever direction one strikes out in, one meets with overwhelming evidence that these “miracles” are bogus and fraudulent, a product of the same unbelieving conciliar monstrosity which gave us “Saint” John-Paul II and “blessed” Paul VI, the “Divine Mercy” devotion and the “Luminous Mysteries of the Rosary”.

It is not merely the fact that one cannot see the host if one asks - a priest of the Resistance visited the church in Buenos Aires and asked to see the host - he was refused, and not because they knew he was a priest of the Resistance. They didn’t know who he was, but they told him that the host was not available to be viewed or inspected.

It is not merely that the two main scientists were, to say the least, not wholly disinterested witnesses. Nor is it merely that there is something suspicious in the story itself (no witnesses, sending it to another continent for testing, etc.)

It is not merely that these “miracles” came from modernist unbelievers like Mgr. Bergoglio, and led to lasting modernism (as the personal examples of both Fr. Pezet and Cardinal Bergoglio/Pope Francis attest). Indeed, who can deny that they are leading even Traditional Catholics towards Novus Ordo-ism? The case of Bishop Williamson alone amply demonstrates it.

Nor, even, is it merely that the purpose of the “miracles” is either good but frustrated (to warn people against communion in the hand, the New Mass etc. - in which case God would have worked to no purpose, a miracle which led to the opposite of what He intended!) or bad (to confirm the legitimacy of the New Mass)...

All of those things are in their own way suspicious, but the most damning evidence is the thing as a whole. Not one piece of evidence points to the “miracles” being genuine and from God. The closer one looks, the more one notices that throughout the whole business, nothing points the right way. The more one looks into this, whatever direction one turns, it is all wrong. Everything about these “miracles” smells rotten, from beginning to end. To paraphrase Archbishop Lefebvre, these “miracles” begin in modernism and end in modernism. Our only response, therefore, must be a categorical refusal. Time will show that acceptance of these “miracles” by the Fake Resistance will lead to a weakening of the Faith by that party - but by the time that becomes clear to all, it will be too late. We must hope and pray that they overcome human respect and awake to the great folly of accepting this bogus Novus Ordo trickery before it is too late.

Who is Dr. Castanon?

According to ‘Eleison Comments’ (#436):

“On October 15, 1999, in the presence of witnesses he allowed Dr Ricardo Castañon, a neuro-psycho physiologist approved of by Rome , to take a sample for testing. Dr Castañon took the sample firstly to a forensic laboratory in San Francisco...”

What else can we gather about this man “approved by [modernist] Rome and chosen by Mgr. Bergoglio to take the sample away for testing? According to *miraculousrosary.com*:

“Dr. Ricardo Castanon-Gomez PhD is a renowned scientist, former atheist, Catholic convert, and author of the book Cuando La Palabra Hierde (‘When the Word Hurts’). He travels the world investigating Catholic mystical phenomena and runs scientific tests to prove or disprove them. His mission began when he decided to disprove one miracle, and ended up a strong believer. He is the president and researcher of the International Group for Peace and, in the video below, is speaking at the 2008 Faith and Science Conference about his scientific investigation of a Eucharistic miracle in Buenos Aires.”

And from the website www.youshallbelieve.com/biographies :

“ Dr. Ricardo Castañon

Dr. Castañon and Ron Tesoriero have worked together on a number of investigations into claims of supernatural experiences. In Ron’s book, Reason to Believe, he describes Dr. Castañon...”

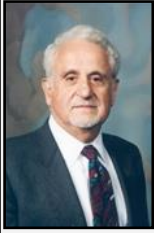
“ Ron Tesoreiro

Ron was born in Sydney, Australia. [...] In 1992 he became interested in examining claimed mystical phenomena in the Catholic Church through the eyes of science and met Dr Ricardo Castanon who had a similar interest. Ron then began filming and making documentaries on the research work of Dr. Castanon. Those documentaries became the inspiration for the prime time television special ‘Signs from God, Science Tests Faith’.”



Dr. Castanon with Cardinal Bergoglio, 2006

Who was Dr. Zugibe?



Dr. Frederick Zugibe died in 2013. He was a Novus Ordo Catholic, not merely a nominal Catholic, but one deeply involved in the conciliar church. An obituary from *The Journal News* tells us that Dr. Zugibe:

“...was a deeply committed and involved parishioner at St. Peter's Roman Catholic Church in Haverstraw. He was a member of the Secular Franciscan Order and in 2002, he was received as a knight in the papally-approved Order of Our Lady of the Conception of Vila Vicosa in Portugal.”

(www.legacy.com/obituaries/lohud/obituary.aspx?pid=166840542)

Dr. Zugibe was involved in many more things with the Novus Ordo church beyond his parish. For example, he was involved with work researching the Shroud of Turin. On the EWTN website can be found an interview with Dr. Zugibe taken from conservative-Novus Ordo newspaper ‘The Wanderer’ in 2003. The interview is concerning Sr. Lucia and Fatima, and can be found here:

www.ewtn.com/library/issues/zuglucia.htm

...the same article from ‘The Wanderer’ also describes him as “...the world’s leading authority on human crucifixion.”

Hence it seems reasonable to conclude that when Dr. Zugibe was used to prove the veracity of the Buenos Aires “miracle”, he was not merely some previously unknown, uninvolved expert specialist, brought in as an outsider for this one task. Without any need to impugn his character or speak ill of the dead, one can say that when it comes to the “miracle” of Buenos Aires, Dr. Zugibe was, at the very least, not a “hostile witness” but a “friendly” one.

Epilogue - the neo-SSPX has also started promoting the “miracles”! At the start of May, just as this article was almost complete, the neo-SSPX put out an article regarding the Eucharistic “miracle” of Legnica on the US district website, sspx.org.

So, some months after Bishop Williamson pioneered the way in promoting Novus Ordo bogus “miracles”, the SSPX now begins to do likewise. Not only is it interesting to note that the neo-SSPX is now beginning to follow where Bishop Williamson has led, which in turn is an interesting indication that the Fake Resistance, for all their posturing, are “to the left” (so to speak) of the neo-SSPX, and on this point at least, are more advanced in their acceptance of the conciliar church... It is interesting also because in dealing with the same issue, it now gives us a direct yardstick with which to compare the Fake Resistance and the neo-SSPX. Both accept and both promote the Novus Ordo “milagritos” as Fr. Cardozo rather amusingly calls them (‘little miracles’). Let us now see how what they each say about it compares.

After having read the SSPX piece, I have to say that I find it nowhere near as bad as *Eleison Comments*. But see for yourself and make up your own mind.

The full text can be found here:

sspx.org/en/news-events/news/new-eucharistic-miracle-poland

After a brief run through of what happened in what order (A host was found dropped on the floor after Christmas Day Mass, the priest put it in water, after a while red stains appeared, a sample was sent to a laboratory and they said it was heart tissue, etc.), the article adds:

"In Sokolka, Poland in 2008, a similar miracle took place, and a separate investigation led by Prof. Maria Elizabeth Sobaniec-Łotowska and Prof. Stanisław Sulkowski, both from the University of Białystok, concluded that the fragment analyzed was cardiac muscular tissue of a dying man."

This is the same Sokolka miracle recommended by Bishop Williamson in '*Eleison Comments*'. It is the same story. It has become a rallying point for Polish conciliarism. Then, under the subtitle "Historical Details", a brief history of Poland is given, and of this particular parish church, which was originally a Protestant Church commissioned by the last German Kaiser, Wilhelm II (the SSPX article bizarrely calls him "Guillaume II"..! Unimaginative Frenchies working at District HQ..?) before drawing to a close with the only bit of any real interest, which runs thus:

"Answer to a Common Objection

Some may ask the question: how can God allow a miracle to happen in the context of the New Mass?

When we say the New rite is defective, we do not say all the Masses celebrated with this rite are invalid. We say that the rite in itself departs from the unequivocal expression of the Catholic doctrine about the priest, the Real Presence, and the propitiatory character of the sacrifice.

During any valid Mass, the host is consecrated and therefore Our Lord is present under the species of wine and bread, no matter how the reverence of the priest and of the assistants treat Him.

In fact, Church history shows us that Eucharistic miracles - which consist precisely in the appearance of other species - often happen because of doubt or irreverence. At Lanciano, the priest doubted the Real Presence. At Cascia, the priest was irreverent by putting the host in his breviary for a sick call.

Whenever the mass is valid, Our Lord is present. God freely manifests His power by a miracle to rectify the attitude towards the reality of the Eucharist. May these miracles lead to the suppression of Communion in the hand and bring the definitive triumph of the traditional Mass!"

In fairness to them, at least they do deal with the issue, though the first question which leaps to my mind is a different one: How can the SSPX simply accept these alleged miracles in such a docile manner and without even scratching the surface of the many things wrong with them, as we have tried to do in this article (needless to say, the SSPX has far more time, manpower and resources for this sort of research than *The Recusant!*)..?

But the question as it stands is more or less the right one. "Genuine miracle = good. Novus Ordo Mass = bad. Does not compute!" Or something like that.

SSPX news & events

You are here: home > news & events

New Eucharistic Miracle in Poland

May 01, 2016 District of the USA



Their answer is not very satisfactory, though it is still not as bad as *Eleison Comments*. They say that the rite is "defective" and that it "departs from the unequivocal expression of ... Catholic doctrine". This is true, but it is rather weak. "Defective" could mean so many different things. If a priest says mass without a maniple, for example, or if on a mission circuit he ends up saying Mass on an altar without a Greek corporal or altar stone - these are things which one might call defects. It simply means that something is missing, something is not right, all is not as it should be. Yes, the Novus Ordo is defective - all the prayers which were too Catholic and might offend the Protestants were deliberately cut out! Calling it

"defective" is therefore a gross understatement. It is deeply displeasing to God and is causing countless souls, entire generations, to lose the Faith. If that is what you call "defective", then so be it. Likewise when it comes to saying that the Novus Ordo "does not unequivocally express" Catholic doctrine. Does it merely express it with some equivocation? No, it expresses, in effect, another religion entirely!

But aside from the very great weakness of the above statements, at least they do express reservations about the Novus Ordo Mass. And what they say is true, albeit not the whole picture. When talking about the same issue on the other hand, Bishop Williamson put forth the idea that the Novus Ordo, while not as good as the Traditional Mass, is still better than nothing:

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

(*Eleison Comments #438*)

"Doctrinally, the Novus Ordo Mass is ambiguous, poised between the religion of man and the religion of God. ... Ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion."

(*Eleison Comments #437*)

Let us get back to the SSPX's explanation in answer to their own question. How can it be, if the Novus Ordo is bad? Well, you see, Eucharistic miracles often happen in answer to abuse or irreverence. So that explains it. It's an answer to the abuse and irreverence - sorry I mean the "defect" - of the Novus Ordo. Then they finish with: "May these miracles lead to the suppression of Communion in the hand and bring the definitive triumph of the traditional Mass!" - which is surely a forlorn hope if ever there was one. The "miracle" in Argentina happened 20 years ago. Has communion in the hand been suppressed, even in Argentina? And if that is manifestly not what is happening, is it reasonable to simply say "May this happen" and bury your head in the sand? As mentioned above, what is incredible is that they have accepted these bogus "miracles" without any criticism at all, which is surely yet another sign of their crumbling and going weak at the knees before Modernist Rome.

But again, compare this answer with Bishop Williamson. The persevering soul who re-reads the three *Eleison Comments* on the subject will notice that Bishop Williamson does not simply say “Well maybe it’s just God protesting about the defectiveness of the Novus Ordo. Let’s hope it brings Communion in the hand to an end.” He doesn’t say that! That is not his point at all! What he does say, what he does conclude, is that these miracles “have lessons for Traditional Catholics”; that the Novus Ordo Mass can be what you make of it, good or bad; that God gave the Novus Ordo Mass as a reward to some souls who didn’t have the Traditional Mass but didn’t deserve to have no Mass at all (Yes! That is really what he says!)

In case anyone thinks I am inventing or exaggerating, I invite all of you to re-read *Eleison Comments* 436, 437 and 438, and then compare it to the SSPX article. For ease of reference, here is an attempt at a table of comparison.

THE NEO-SSPX:

Assumes that the Legnica “miracle” is genuine. The very title of the article (“New Eucharistic Miracle in Poland”) shows this.

Reminds its readers that the New Mass can still be valid, even though the rite itself is “defective” and “departs from...Catholic doctrine”.

Gives the impression of promoting the 2008 Sokolka “miracle” as being also genuine.

(“In Sokolka, Poland in 2008, a similar miracle took place, and a separate investigation led by Prof. Maria Elizabeth Sobaniec-Łotowska and Prof. Stanisław Sulkowski, both from the University of Białystok, concluded that the fragment analyzed was cardiac muscular tissue of a dying man.”)

Very little of the article expresses any opinion.

The article spends most of its time narrating the (supposed) facts without much comment.

Concludes by expressing the genuine if somewhat vain hope that, as a result, communion in the hand will be brought to an end and the Traditional Mass will triumph.

BISHOP WILLIAMSON:

Assumes that the 1996 Buenos Aires “miracle” is genuine.

“Facts are stubborn things.”

“But these miracles, always assuming they are authentic, have lessons...”

Tells his readers that the New Mass not only can be valid, but can be good as well as bad - it is “poised between” the two and “can be what you make of it.”

Promotes the 2008 Sokolka “miracle” as being also genuine.

(“But if their research of that case leaves them unconvinced, then let them look up the parallel case of Sokółka in Poland, where a whole centre of pilgrimage has arisen around a eucharistic miracle of 2008.”)

A much larger proportion of what he says is his own opinion.

Spends most of his time making rhetorical points designed to undermine the hostility which most of his readers naturally feel towards the New Mass.

Concludes by warning his readers against an “isolationist” and “pharasaical” spirit, if they are not “generous” in accepting the Novus Ordo and its miracles.

Sermon in St. Catherine's, ON (Canada)

19th May, 2016

www.youtube.com/watch?v=TsLiCaK6dN4



Summary of the Main Points:

Bishop Williamson begins by praising a book which he says he has been reading, by a Novus Ordo priest who is protesting liturgical abuse happening at the Novus Ordo. This proves that his priest has the Faith. It is a very great error to say that nobody in the Novus Ordo church or mainstream church has the Faith. This Novus Ordo priest must have the Faith because, in particular, he complains in his book about the Precious Blood being poured down the sacrarium. Bishop Williamson agrees. It's terrible. There are laws against this but the local bishops who are bad guys don't enforce those laws and Rome makes loopholes in the laws. Why? Because they're Freemasons who want to destroy the Church and this is how they're doing it. This has been the case since Vatican II. Bishop Fellay doesn't understand this. Many Catholics today don't deserve to go to heaven but the Novus Ordo priest who wrote this book certainly deserves to go to heaven. He's going to be unpopular with his fellow Novus ordo priests.

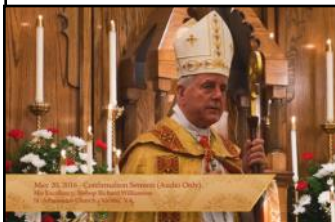
Noteworthy points:

- Condemns people who say that there is no faith in the conciliar church.
- Describes the conciliar as "the mainstream church."
- Once, he just manages to stop himself mid- word, saying: "the Nov...the mainstream church" and once he refers to "the mainstream church, which we would call the Novus Ordo church".
- There is no discussion of Vatican II – it gets a passing mention as the moment when bad stuff started happening, but nothing more.
- Despite discussion of abuses happening at the Novus Ordo Mass, there is no discussion of whether or why the new mass itself is bad as a rite. This begs the question: if they weren't giving communion in the hand and pouring the Precious Blood down the sacrarium, would the Novus Ordo Mass be alright? Would it be doing good?

Extract from a Sermon at St. Athanasius Church, Vienna, VA (USA)

20th May, 2016

www.youtube.com/watch?v=GGcr24n8fJo



"I'm sure you ask yourselves *'What kind of word are my children going to have to grow up in? How are they going to keep the Faith?'* Very good questions. By prayer and Charity and by frequenting the sacraments, so long as they are still available, so long as it's at all still possible to reach the sacraments. And some Novus - I've got into quite a lot of contro-

versy for saying this, but it's true - there is no question that some Novus Ordo Masses are valid. And if they're valid, then it's defined by the Council of Trent that grace passes, "ex opere operato" is the strict phrase. And you and I have no right before God to look down our noses and to write off these Catholics as though they're just trash. Where did you come from my dear friends, where did you come from before you arrived at Tradition? Very likely from the - well you might have been born in Tradition, the younger ones of course..." [22m01 - 23m50]

Summary of this portion of the sermon:

How are your children going to keep the Faith? By frequenting the sacraments, including frequenting valid Novus Ordo Masses, through which grace passes. To say otherwise is somehow to look down your nose at your fellow Novus Ordo Catholics as though they're just trash. Those who say otherwise are also condemned by the Council of Trent(!?).

Sermon at 'Our Lady of the Pillar' chapel, Louisville KY (USA)

25th May, 2016

www.youtube.com/watch?v=5ZlQ5BSgs9E

"My dear friends, dear Fr. Zendejas,

It's a great pleasure to be back in Louisville, to be able to bring you the sacrament of confirmation. I think Fr. Bitzer is still sane and I think he thinks I'm still sane. And I'm not kidding because today any of us is capable of going crazy."



[...there follows a sermon full of "two and two are four", how an engineer builds a bridge, nastiness vs. 'nitheness', "reality!" hydrogen bombs, Disneyland, "chocolate!" and all the other favourite clichés with which many of you will already be familiar.]

Not only is 'Our Lady of the Pillar' a Feeneyite chapel, it is the chapel of Fr. Gavin Bitzer, a priest who left the SSPX a long time ago although originally ordained by Archbishop Lefebvre in 1985, according to his website (olpchapel.org). It is also right on the doorstep of Frs. Pfeiffer and Hewko, in Kentucky. Bishop Williamson has told these two priests that he will not be visiting Our Lady of Mount Carmel for confirmations, ever, whether or not the dreaded "pablo the Mexican" is still there, whether or not Fr. Pfeiffer is still in charge. Why might that be, I wonder? If only Fr. Pfeiffer and Fr. Hewko had been Feeneyites or sede-vacantists, or sympathetic to the New Mass, perhaps then their faithful could be confirmed...? And what about the faithful who did not get an invite to one of these invitation only events?

Sermon in Minneapolis

29th May, 2016

www.youtube.com/watch?v=yJsouJVpmw



"If you and I are now part of the quote-unquote "Resistance" - Why quote-unquote? Because it's a movement, it's, it's an unorganised movement, it's not really organised. It's some here, it's some there, it's pockets of resistance, many of them entirely independent of one another. It's a movement, a general movement. It's not a structure, it's not an organisation. Today the situation is so bad that I don't think a structure or organisation, I, my opinion is that a structure or an organisation can't be put together. It's too late. You can't do in the 2010s what Archbishop Lefebvre could do still in the 1970s. The situation is much worse than it was in the 1970s. The situation is plunging downhill faster and faster.

What does this mean for you and me? It means we've got to do what we can, where we are, with what we have, for sure. And we're all very grateful to Fr. Zendejas for doing exactly that, for organising centres according to the time and strength he has, all over the United States, in order to put together a pocket of Resistance, to help the pockets of Resistance, and we're all grateful to him for doing that, it takes great courage and great energy and very strong Faith.

[...] Ouch! And you I think, you and I possibly now, actually we've taken quite a drubbing, all of us have taken quite a bit of punishment. And we're all of us probably a bit humbled and a bit sobered by what's happened to the Society and now to the Resistance. The Resistance is now divided and now taking a heavy punishment. And heavy criticisms. And possibly that has put a little water in our wine, as the French say, it's sobered us all up a bit. But for tomorrow and the day after, my dear friends, the storm us only still rising." [15m30 ff.]

Comment:

Of all the sermons I have forced myself to listen to, more than any other this one is a towering monument of hypocrisy. Notice how "No structure, no organisation!" is presented as a mere opinion "I don't think a structure or organisation can be put together" - but just see what happens to you if you dissent from that opinion! "My opinion is that a structure or an organisation can't be put together," says the man who is bending every nerve behind the scenes to *prevent* any structure or organisation and to bring it to an end wherever he sees it! Of course, on his own he couldn't do half so much - he must rely on others accomplishing his will for him. That is the *real* reason why we must all be *so* grateful to Fr. Zendejas.

This is the same Fr. Zendejas, let us not forget, who says that the good guys won at Vatican II and the problems only happened after the Council. It is the same Fr. Zendejas who since he appeared on the scene in November 2014 has set up no new missions but instead invites himself to the already-existing Mass centres founded by the priests of Boston Kentucky, to steal souls away from those priests and turn people against them. He uses incentives such as the offer of confirmations with Bishop Williamson or the promise of more regular Masses than Frs. Pfeiffer and Hewko can offer (The people of St. Mary's Kansas were recently proposed regular visits from Fr. Stephen Abraham! God preserve them from such generosity!). That is also why Bishop Williamson can afford to gloat over the apparent division in the Resistance, in the same breath. We're *so* grateful to Fr. Zendejas for helping to divide the Resistance!



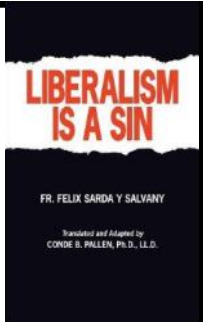
“We must remember that if all the manifestly good men were on one side and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Anti-Christ and so sadly to crucify the Lord afresh . . . Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side.” - *Fr Frederick Faber, Pentecost 1861*

“ ‘It is all well enough to make war on abstract doctrines,’ some may say, ‘but in combating error, be it ever so evident, is it so proper to make an attack upon the persons of those who uphold it?’ We reply that very often it is, and not only proper but at times even indispensable and meritorious before God and men.

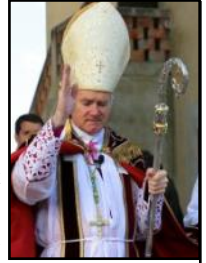
The accusation of indulging in personalities is not spared to Catholic apologists, and when Liberals and those tainted with Liberalism have hurled it at our heads they imagine that we are overwhelmed by the charge. But they deceive themselves. We are not so easily thrust into the back ground. We have reason and substantial reason on our side. In order to combat and discredit false ideas, we must inspire contempt and horror in the hearts of the multitude for those who seek to seduce and debauch them. A disease is inseparable from the persons of the diseased. The cholera threatening a country comes in the persons of the infected. If we wish to exclude it we must exclude them. Now ideas do not in any case go about in the abstract; they neither spread nor propagate from themselves. Left to themselves, if it be possible to imagine them apart from those who conceive them, they would never produce all the evil from which society suffers. It is only in the concrete that they are effective; when they are the personal product of those who conceive them. They are like the arrows and the bullets which would hurt no one if they were not shot from the bow or the gun. It is the archer and the gunner to whom we should give our first attention; save for them the fire would not be murderous. Any other method of warfare might be liberal, if you please, but it would not be commonsense.

The authors and propagators of heretical doctrines are soldiers with poisoned weapons in their hands. Their arms are the book, the journal, the lecture, their personal influence. Is it sufficient to dodge their blows? Not at all; the first thing necessary is to demolish the combatant himself. When he is *hors de combat*, he can do no more mischief. ”

- “*LIBERALISM IS A SIN*” by *Fr. Felix Sarda y Salvani*, pp. 103-106
(The full book is available for free at: www.liberalismisasin.com)



Bishop Fellay and Rome: *A Digest of Recent Events*



1. ‘Amoris Laetitia’ - A Pathetic Response

“... An Apostolic Exhortation which bears the title ‘The joy of love,’ but that makes us weep. ... It is very long and contains many things that are right, that they are beautiful, and after building a beautiful building, a beautiful boat, the Supreme Pontiff has made a hole in the keel of the boat, along the waterline. ... It is very serious! Very serious!”

www.sanpiox.it - “Mons. Fellay: Amoris Laetitia ‘Esortazione terrificante’”

“A deep division is forming within the episcopate and the Sacred College of Cardinals. The faithful are bewildered; the whole Church is suffering from this rift. ... It is enough to make one weep. We humbly but firmly implore the Holy Father to revise the exhortation *Amoris Laetitia*, and most especially chapter 8. As with the documents of Vatican II, what is ambiguous must be interpreted in a clear manner, and what contradicts the constant doctrine and practice of the Church must be retracted ...”

sspx.org/en/news-events/news/sspx-official-declaration-amoris-laetitia-15585

2. “Our Relations with Rome”

4th March 2016 - DICI Interview

“These visits [of Novus Ordo bishops to SSPX seminaries] have been very interesting. Obviously, some individuals in the Society have looked at them with quite a bit of mistrust: ‘What are those bishops doing in our home?’ Well! That was not my perspective. ... I was very insistent, I said several times: “So come see us.” They never wanted to. Then, all of a sudden, there was this proposal to send bishops to meet with us. And, whatever Rome had in mind at first, for my part I agreed that it was a good idea. ... And, in fact, a cardinal, an archbishop and two bishops came to see us, to visit us in different circumstances, some in the seminaries, and also in one priory. [...] We say: *‘There are ambiguous points in this Council, and it is not up to us to clarify them. We can point out the problem, but the one who has the authority to clarify them is actually Rome.’* Nevertheless, once again, the fact that these bishops tell us that these are open questions is, in my opinion, crucial.”

sspx.org/en/interview-bp-bernard-fellay

10th April, 2016

“On April 1, 2016, Pope Francis received Bishop Bernard Fellay, Superior General of the Society of St. Pius X. The next morning, Saturday, April 2nd, Bishop Fellay met with Archbishop Guido Pozzo, secretary of the Pontifical Commission *Ecclesia Dei*.”

sspx.org/en/news-events/news/bp-fellay-comments-his-visit-pope-15199

1st May, 2016 - Bp. Fellay’s sermon in Montréal-de-l’Aude, France

“And in our relations with Rome, there are even more astonishing things that seem to result from this chaotic situation. Recently, for the very first time, we were told in Rome that we are no longer required to accept the Council. Do you realize? This is huge!”

sspx.org/en/news-events/news/bp-fellay-pivoting-point-church-history-15575

13th May, 2016 - Bp. Fellay is interviewed by “National Catholic Register”

(N.B. we have transcribed the text from the three videos; the subtitles are our own) :

Contradicting Archbishop Lefebvre:

Interviewer: But didn't Archbishop Lefebvre say that there can't be any chance of “full communion” at least from Rome's point of view, unless Rome repented of its errors? Has that changed or is that still the case?

Bishop Fellay: No. Let's say, er, I think you have two levels there. One question is: in which reality do we live? *[He goes on to talk about human failings of members of the Church, and completely avoids answering the question.]*



The SSPX's “regularisation” by Rome:

Bishop Fellay: It is given. It is our right to have it. But we are not going to compromise, to hurt the Faith [or] the discipline of the Church to get that. We consider it as an injustice not to give it to us. So we claim our, so to say, our point of view. That's all.

Concerning Pope Francis:

Bishop Fellay: With the present Pope you are totally puzzled, because one day he does something and the following day he does almost the contrary, or says. So that's what is one of the most confusing points about the present Pope. ... He definitely dislikes people who are a bit too ideological, that's very clear, that's very clear. And I think he knows us enough from Argentina to see that we care about people. And yeah we may have a very strong position on the doctrine, but we care.

Concerning “safeguards” for the SSPX:

Interviewer: And if you are regularised, what safeguards are there that you could continue being critical if you have to be? Is that going to be allowed?

Bishop Fellay: Well, right now what is happening since about two years, is that other voices have risen. That's a practical guarantee. So we're no longer the only ones. If we would have been the only ones it could have been a state of concern. ... And the authorities are almost losing ground.

[...]

Interviewer: Do you worry sometimes that, as some people think, he [Pope Francis] wants to bring you in simply to neutralize you and make you be quiet?

Bishop Fellay: That's not his perspective. I would say the contrary. He would be someone who would see the advantage of having controversy. And he himself is very controversial. So I would rather see him wanting us to be controversial to provoke, and to create a new situation which maybe, in an Hegelian way, would bring a better situation. Of course, we're against such a dialectical approach, but it could be the one. I'm not sure though that I can make a point on that.

Correcting the Council:

Interviewer: And then of course, the demands for the Council, the problems you have with the Council: are you happy to just let the problems carry on, or will you make some insistence that they be changed?

Bishop Fellay: It is foreseen by Rome that the discussions on these points will go on. And so definitely, oh yeah, we maintain the urgency to make corrections. And in part I think they start to recognise that urgency.

Interviewer: And if there aren't corrections? What happens if you don't see any movement on that?

Bishop Fellay: Well, we will be patient!

Re-educating the Faithful:

Interviewer: How confident are you that the faithful in the Fraternity are behind you?

Bishop Fellay: [...] It will be quite a work and I think it will take time to bring the faithful to realise this new Faith in the history of the Church that is this new reality. See, we are in a reality, we have to grasp it as precisely as possible, as accurately as possible, to handle it correctly, you see? Just to say we don't move because things are bad is in no way what God is requesting from his Apostles.

*"SSPX's Bishop Fellay Speaks Exclusively to the National Catholic Register" -
www.youtube.com/watch?v=CzwtoKBetlo*

17th May, 2016 - Pope Francis talks about the SSPX in an interview with 'La Croix'

Interviewer: On April 1, you received Bishop Bernard Fellay, superior general of the Priestly Society of St Pius X. Is the re-integration of the Lefebvrist into the Church again under consideration?

Pope Francis: Bishop Fellay is a man with whom one can dialogue. That is not the case for other elements who are a little strange, such as Bishop Williamson or others who have been radicalized. Leaving this aside, I believe, as I said in Argentina, that they are Catholics on the way to full communion.

[...]

Interviewer: Would you be ready to grant them the status of a personal prelature?

Pope Francis: That would be a possible solution but beforehand it will be necessary to establish a fundamental agreement with them. The Second Vatican Council has its value. We will advance slowly and patiently.

www.la-croix.com/Religion/Pape/INTERVIEW-Pope-Francis-2016-05-17-1200760633



18th May, 2016 - The SSPX US District boasts:

“In an interview to La Croix, Pope Francis said that the Society of St. Pius X are ‘Catholics on the way to full communion’ and that a personal prelature was ‘a possible solution’.”

spx.org/en/pope_Francis-SSPX-communion



19th May, 2016 - National Catholic Register:

“SSPX’s Bishop Fellay: Little By Little Rome Is Giving Us Everything We Need For Reconciliation.”

“The SSPX is now understood to have the Vatican’s draft of an agreement to sign to formalize regularization, but wants to make sure it has secure guarantees. “The ball is in their court,” a Vatican source told the Register May 12. “We want them to go ahead with it.”

www.ncregister.com/daily-news/sspxs-bishop-fellay-little-by-little-rome-is-giving-us-all-we-need-for-reco/

23rd May, 2016 - Info Vaticana: ***“Opus Dei favourable to the Lefebvrians being granted a Personal Prelature”***

“The Auxiliary Vicar of Opus Dei, Fernando Ocariz Braña, argues in a book that a personal prelature would be a good solution to the reality of the Society of St. Pius X. Up to now, the personal prelature, a thing created by the Second Vatican Council, has only ever been applied in the case of ‘The Prelature of the Holy Cross and Opus Dei’, created by Pope John Paul II in 1982. In reaching an agreement with the Holy See, the SSPX would become the second personal prelature in the history of the Church.”

[...]

Ocariz stresses furthermore that the Holy See’s proposal to Bishop Bernard Fellay, superior general of the SSPX, includes the acceptance of a declaration, called a Doctrinal Preamble, as a manifestation of the minimum necessary to express a full communion of faith with the Church. The text of the Preamble, reports the Auxiliary Vicar of Opus Dei, has not been made public, it is still under study and dialogue.”

infovaticana.com/2016/05/23/opus-dei-se-muestra-favorable-la-concesion-una-prelatura-personal-los-lefebvrianos/

24th May, 2016 - National Catholic Register:

“Cardinal Muller Expects SSPX to Recognise Disputed Council Teachings”

Cardinal Gerhard Müller has said he expects the Society of St. Pius X ... to “unreservedly recognize” freedom of religion as a human right, and an obligation to ecumenism. In an interview in the June edition of the German publication *Herder Korrespondenz*, the prefect of the Congregation for the Doctrine of the Faith said that if one “wants to be fully Catholic, one must recognize the Pope and the Second Vatican Council.”

www.ncregister.com/blog/edward-pentin/cardinal-muller-expects-sspx-to-recognize-disputed-council-declarations





Fr. Brucciani Watch - Conciliar Calendar?

For some time now the conciliar church has “moved” the feast of the Ascension to the following Sunday, as though Our Lord rose after 43 days and not 40. This is wholly in keeping with their general attitude of betrayal, of disowning the Church and of watering-down Catholic teaching and practice to the point of irrelevance, and has help weaken the Faith of millions by giving them one less thing to observe. It has been going on since 2006 in England and Wales, but longer elsewhere. The website www.liturgyoffice.org.uk/Calendar/Holydays.shtml makes clear that this practice of moving feasts to the nearest Sunday is something connected with the New Mass (*“This transference of days of celebration is provided for in the General Norms for the Liturgical Year (1969)”*).

So why was it that on the Feast of the Ascension (Thurs. 5th May) Mass at the District Headquarters, St. George’s House, Wimbledon, was not at the 11.00am slot customary for Holy Days and major feasts, but at 7.15am, the time usual for any old ordinary day of the week? According to our source the answer, from Fr. Brucciani himself, is that it is because the Ascension is not a holy day of obligation and has been moved by the conciliar “bishops conference” and because we’re following the “current” (i.e. conciliar) laws of the Church. Is this something which we can expect to be gradually introduced? Stay tuned...

SSPX lists Winona ordinands’ diocese. In fact, in itself, there is nothing wrong with this. Those are, after all, Catholic dioceses, albeit occupied by modernist unbelievers. One day, when the triumph of Tradition comes about and the infiltrators perish with their plans, we may get them back. What is interesting is why, given that this did not used to be done? It cannot help but look like toadying up to the conciliar Novus Ordo hierarchy. What is also

interesting is that once word got out, the US district website removed the page showing the list of candidates and their diocese, and replaced it with something more anodyne.

2015:



Today, the Seminary announces with great joy the ordination of four new priests by Bishop de Malleriais for Catholic tradition.

Rev. Fr. Thomas Brooks	Sacramento, CA
Rev. Fr. Michael Brown	St. Mary's, KS
Rev. Fr. Dylan Flanery	St. Louis, MO
Rev. Fr. Stephen Reid	Bismarck, ND

2016 (version 1):

Rev. Mr. Christopher Hone	Prospect, PA <i>Diocese of Pittsburgh</i>
Rev. Mr. Joshua Jacobs	Greene, IA <i>Diocese of Dubuque</i>
Rev. Mr. Peter Kallal	St. Louis, MO <i>Archdiocese of St. Louis</i>
Rev. Mr. Jonathan Kopec	Hastings, MN <i>Archdiocese of St. Paul and Minneapolis</i>
Rev. Mr. Tyler Nelson	Mazomanie, WI

Ordinations to the Diaconate and Priesthood

June 03, 2016 Ordinations text District of the USA



2016 (version 2):

The major ordinations to the diaconate and priesthood are scheduled to take place on June 3, 2016.

Mark your calendars! This is scheduled to be the final academic year-end ordinations in Winona prior to the Seminary's move to Dillwyn, Virginia.

Please return shortly before ordinations for an official announcement and for details on the ordinands.

In the mean time, plan to participate in our novena to the Holy Ghost.

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!
O Lord, grant us many holy Catholic families!

“Leaking things is bad!”

That at any rate is our summary of the patronisingly simplistic, moralising article which appeared in late April. After mentioning that doctors and lawyers are punished for breaking confidentiality, it concludes:

“Often in the course of very delicate business or political negotiations parties need to explore possibilities and positions to search for reasonable grounds of agreement. Leaking the contents of such sensitive negotiations can destroy the entire process and potentially

destroy what could have been a productive arrangement. [...] As we live in a world in which information is ubiquitous and it is easy to anonymously hide behind fake identities and aliases to accomplish this injustice, it is easy to become desensitized to the gravity and pervasiveness of breaking confidences. [...] We do not see the victim of our injustice as when we reach into their pocket and take their wallet. Yet, we commit an injustice against another person all the same whenever we treat their confidences carelessly or maliciously.”

(sspx.org/en/news-events/news/keeping-secrets-moral-question-15443)

SSPX news & events

You are here: [home](#) > [news & events](#)

Keeping Secrets: A Moral Question?

April 27, 2016 District of the USA



Where does one even begin with such facile rubbish?

1. This is not always true. Leaking things is bad in normal circumstances; when the common good is at stake it can become a duty. If you accidentally overhear a private conversation, of course you would keep it to yourself and not tell anyone. But suppose the conversation turned out to be a plan to murder your next-door neighbour: would it be right to keep that knowledge to yourself and to not alert them to the danger? What about when a soldier discovers that his commanders are plotting to betray the fort to the enemy? The keeping of a confidence takes a backseat to the harm which would be done. Murdering souls is worse than murdering the body and betraying Our Lord and the Faith worse than betraying your country.

2. How patronising and what an insult to the intelligence and common sense of the faithful, to whom this article is proposed and for whom it was written. Does the US District *really* think they are that stupid?

3. What does this portend? Why was this written, and why now? Why the sudden worry about “leaks”...? What is there to leak, or what will there be...? And finally, to use their own words (which betray them!): what “productive arrangement” are they concerned to protect, what “possibilities and positions” are being “explored”? Hmmm...

From the British District Newsletter (“Ite Missa Est” - “Leave! It’s All Over!”)

*“As the scandals multiply in the visible hierarchy, this truth is becoming increasingly evident to **our gentle traditional friends in the Ecclesia Dei communities** and among those secular clergy who labour discretely for Catholic tradition.”*

(fsspx.uk/sites/sspx/files/itemissaest-2016-05web.pdf [emphasis ours])



“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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