



The Recusant

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



“The necessary condition for the canonical recognition is adherence to the contents of the doctrinal statement that the Holy See presented to the SSPX.”

- Archbishop Guido Pozzo, Secretary of the ‘Ecclesia Dei’ Commission, interview with Vida Nueva, quoted in National Catholic Register, 3rd February 2017

FROM THE DESK OF THE EDITOR:

Dear Reader,

The start of 2017 sees this highly unprofessional newsletter smashing a new record in being late and overdue! Only one issue for three months - our sincerest apologies for leaving you exposed to the never-ending stream of nonsense from all sides without at least some commentary or attempt at perspective from us. On the other hand, we are pleased to see that we are being joined in the fight by a steady stream of new allies. The already-excellent ‘*Catholic*

Candle’ seems to go from strength to strength, and they are much better at getting a monthly issue out than we are. The “Cor Mariae Newsletter” is available by email and is hosted at the web forum of the same name. A newsletter which goes by the name “the Catacombs,” is also circulating regularly by email and although it has no website of its own, can be found at ‘*Cor Mariae*’ and at the St. Mary’s Kansas Resistance website: stmaryskssspmc.com. And there is the email newsletter of our friends in the Resistance down under in Australia: “Our Lady of the Southern Cross,” again no website of its own, but look for it posted on other websites. All of the above are excellent sources for those of you tired of waiting for the next issue of The Recusant whenever it is late again. If you are one of those fortunate enough to be more ‘plugged into’ where to find the truth out in internet-land, out of charity please consider printing off one or more of those newsletters to give to other people at Mass or Holy Hour.

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As with many such things, smear tactics are used because they usually work, and often the lie is reproduced all around the world and the truth takes a lot longer to catch up, if it ever manages to catch up at all in some hard-to-reach places. Over the past couple of years, I have heard and read so many things about Fr. Pfeiffer and Fr. Hewko, the dreaded “Pablo the Mexican”, the Resistance faithful in London, etc., which I know first-hand to be totally untrue. For most ordinary people, however, it is different. Not having to answer emails from Resistance faithful and priests all around the world, not travelling to, or getting to meet people from, all over the Resistance world, they understandable will not have the means or experience to spot the lie when it first appears, which means that those of us who do ought really to be more vigilant on their behalf. At times it seems as though one could spend one’s entire time running round putting out fires started by the opposition, and one is tempted to wonder whether, after a while, it will still really be necessary? Surely these people can only tell so many lies before sensible people begin to catch on and work out the truth for themselves? The answer, it seems, is not necessarily.

Remember the one about Pablo the Mexican worshipping demons, putting curses on people and embezzling all of Fr. Pfeiffer’s money? Two or more years later and not one witness of anything approaching such behaviour, including people who were at the seminary, has been produced. Why might that be? And if the embezzlement or stealing money were true, ‘Our Lady of Mount Carmel’ would cease to operate pretty quickly! And yet months or even years later, there is still money to fund things, Fr. Pfeiffer has not been declared bankrupt, Pablo is not living on a private island in the Caribbean... how this be? Answer: it can’t. It isn’t.

What about the internet “wisdom” that the reason for there being two rival Resistance Masses in London was because Greg Taylor, and perhaps one or two others, got too big for their boots and could not stand the fact the Bishop Williamson wouldn’t “red light” the SSPX, so they left to start a rival non-Williamson organisation? Perhaps some people have forgotten or don’t remember it now, in light of all that has happened in between. But there was a time when the world did not know about Fr. Abraham, and when the doctrinal heterodoxy of the Bishop - New Miracles of the grace-giving Novus Ordo included - was a burden borne in silence by those who knew the truth but who felt that such a scandal was the last thing the world needed right now, if at all it could be avoided (it turns out it couldn’t, alas...)

The trouble is always that telling the truth is harder than telling a lie. Often it is more complicated or nuanced, and does not fit into a small, convenient soundbite. Nobody is usually that interested in it either, perhaps because it doesn’t make such an attention-grabbing headline. There is also the sad fact that a lot of the people telling the lies have an undeclared motive in silencing any dissenting voices (why do the words “Cathinfo” and “dollars” come to mind...?). One obvious example, though there are others, would be a shockingly self-centred and avaricious-sounding letter written by Fr. Richard Voigt some 18 months ago. Fr. Pfeiffer and Fr. Hewko, ever slow to take up the cause of their own defence, allowed the various charges to go unanswered. I understand why, but in hindsight I do think that I myself, or someone else, ought really to have answered it on their behalf. It is one thing to not defend oneself. It is entirely another to see someone unjustly attacked and not come to their defence. This was a letter in which the priests giving permission for a retired nurse to tend to a seriously sick man, Pablo’s son, who lay literally on his death bed (he died not long after, RIP), in a room set aside for that purpose in the priory, although Fr. Voigt told him to “get out” as he lay there dying, is characterised as: *“Can you imagine a priests’ house which has no cloister? Women*

appear coming out of the rooms on the second floor and to correct the situation the one who speaks up is the bum.” Is there a word or phrase which can adequately describe this kind of deliberate dishonesty or malicious untruth? And yet the fault lies not only with the one who told it, not only with the ones who spread it, who revelled in it, and discussed it at length in public, but also with all those who took it at face value without making any effort to get to the bottom of things for themselves. (Just getting below the surface would have been a start!)

All of which might help to explain why I, and many others, were so very pleased to see an immediate response by Frs. Pfeiffer and Hewko to the latest attempt to smear them by the Bishop Williamson’s “Friends and Supporters Club,” this time by Fr. Ortiz. The reader will find the exchange on p.30. It is a fascinating case-study on how the personality-followers are prepared to deliberately misrepresent those of us who decide not to join them. It also raises questions about how many other such cases of deliberate misrepresentation there may be, where the Fathers did not reply instantly and the world, as a result, does not know the truth. It is always dangerous to generalise but, once again speaking from personal experience, I can say confidently that this is not the only case where the Fake Resistance has put their loyalty to Bishop Williamson a long way before the truth.

Australia

The Letter by Fr. Ortiz seems most likely to have been a panicked reaction to news of what has been happening in Australia. At the end of December I travelled to Melbourne to address a conference organised by the Resistance faithful there. The atmosphere was truly excellent, and reminded me of the Resistance in London in the early days before a certain episcopal someone had begun sowing his doubt and division. What a real joy to discover that there are people exactly the same as us, who share our priorities, our hopes and fears, who think as we do and who are experiencing the fight in exactly the same way - people on the other side of the world whom one has never met before! Some pictures from the conference can be found on p.28 and videos of all the talks and sermons are available on youtube (search for “tradcatbat” or “469fitter”).

The situation in Australia, briefly, is this. Having had visits from Fr. Ortiz and Fr. Pfeiffer at the start, the Resistance in Australia has been receiving visits from Fr. Chazal and Fr. Picot in more recent times. When the nonsense with Bishop Williamson began to come out, many of those people were dismayed to discover that those two priests sought to defend and downplay the evil done, or even to deny whether there was any evil done at all. Worse, they responded by attacking Fr. Pfeiffer, Greg Taylor, Pablo the Mexican - the usual suspects! - even though it is unclear how we somehow managed to “make” Bishop Williamson say or do all those crazy un-Catholic things. Fr. Picot, in one video which I suspect I wasn’t meant to see, even cast doubt on whether the article about the Fr. Abraham debacle was even truthful, and if he didn’t speak the words “Greg Taylor is lying” he certainly insinuated them very strongly! (Fascinating, given that he has to this day made no effort to contact the people over here who were involved in the episode...)

At a given point, the point where Frs. Chazal and Picot demanded that all the money, corporations, properties, etc. should be in their name exclusively, a number of the faithful said “enough is enough.” More joined them. They decided on their own, and without seeking advice from Fr. Pfeiffer, that they would no longer support Frs. Chazal & Picot nor attend their

Masses, but would wait instead for the visit of a real Resistance priest who was not beholden to Bishop Williamson. (Not surprisingly, this has been represented by the Fake Resistance as Fr. Pfeiffer secretly trying to separate the faithful all over the world from anyone else's Mass but his. As though he would want to spend more time travelling and have less time to recover at the end of each trip...)

Despite having to wait a good six months or more before Fr. Pfeiffer finally visited them, and despite the months in between visits, the inconvenience, not to mention the inevitable vilification at the hands of their erstwhile comrades-in-arms, this band of determined laity grew. Happily, it has now reached the point where the number of Australians clinging on to the Fake Resistance, with their promises of more frequent Mass, a Bishop for confirmations, etc. are a minority, and those Resisting the modernism, the liberalism, the dishonesty and bad faith of Bishop Williamson's supporters club are the majority. The fight is being won down under, but not without the cost of a great deal of personal sacrifice. These brave people are a lesson for us all.

Fr. MacDonald

As this issue goes to press, an "Open Letter to the Editor of the Recusant" has appeared online, on various websites. It deals with a question which was also raised by several of the faithful in Australia, the question of Fr. Edward MacDonald and where he really stands on the issues of the day (whether the New Mass gives grace, etc.). Wishing to reproduce the letter, but also wishing to deal with the controversy fairly and openly, I wrote to Fr. MacDonald inviting him to write a response which I promised to print immediately after the Open Letter. At the time of writing, I have had no response from him. This is rather a shame. If Fr. MacDonald has been done an injustice or misrepresented in any way, we ought really to know about it. If, on the other hand, he really is a Bishop Williamson supporter who makes a show of appearing neutral so that he can insinuate his way into the Resistance and bring people over to the Fake Resistance by badmouthing Fr. Pfeiffer, Greg Taylor, et al. behind their back - which is many people are saying - then we probably ought to be aware of that too. Either way, we don't want anyone to be able to say that we acted in a partisan way or printed a "hit piece" on a priests without regard for fairness or the truth. The issue is already being given a public airing without our assistance, it is already on many lips, in the USA, in Ireland, in Australia. Far better than to ignore it would be to deal with it properly and fairly. I also note in passing that the courtesy which we extended to Fr. MacDonald (or tried to) has never, not once, been extended to Fr. Pfeiffer or myself, by any of our respective critics. It is not hard to understand why: they stand to lose far more. As always, actions speak louder than words.

SSPX - Rome

As I write, the word on the proverbial grapevine is that Swedish Television, who released the famous Bishop Williamson interview in January 2009 to coincide with Pope Benedict's announcement of the "lifting of the excommunications," may be at large again. If true, it is perhaps the most serious indicator so far that some sort of SSPX-Rome event is in the offing. Were they tipped-off by fellow travellers in Rome? Does Pope Francis have an announcement planned for "Mercy Sunday"? Or perhaps I am wrong. The coming months will tell... Until then, keep praying, keep fighting, don't give up but don't become complacent either. God bless all our readers, friend and foe alike.

- The Editor

Archbishop Marcel Lefebvre: SERMON AT LILLE (FRANCE)

August 29, 1976



Before addressing a few words of exhortation to you, I should first like to dispel some misunderstandings, and to begin with, about this very gathering.

You can see from the simplicity of this ceremony that we made no preparations for a ceremony which would have gathered a crowd like this one in this hall. I thought I should be saying Holy Mass on the 29th of August as it had been arranged, before a few hundred of the faithful of the Lille region, as I have often done in France, Europe, and even America, with no fuss.

Yet all of a sudden this date, 29th August, through press, radio, and television, has become a kind of demonstration, resembling, so they say, an act of defiance. Not at all; this demonstration is not an act of defiance. This demonstration is what you wanted, dear Catholic brethren, who have come from long distances. Why? To manifest your Catholic Faith; to manifest your belief; to manifest your desire to pray and to sanctify yourselves as did your fathers in faith, as did generations and generations before you. That is the real object of this ceremony, during which we desire to pray, pray with all our heart, adore our Lord Jesus Christ, who in a few moments will come down on this altar and will renew the sacrifice of the Cross, which we so much need.

I should like also to dispel another misunderstanding. Here I beg your pardon, but I have to say it; it was not I who called myself head of the traditionalist. You know who did that not long ago in solemn and memorable circumstances in Rome. Archbishop Lefebvre was said to be the head of the traditionalists. I do not want to be head of the traditionalists, nor am I. Why? Because I also am a simple Catholic – a priest and a bishop, certainly; but in the very conditions which you find yourselves, reacting the same way to the destruction of the Church, to the destruction of our faith, to the ruins piling up before our eyes.

Having the same reaction, I thought it my duty to form priests, the true priests that the Church needs. I formed those priests in a “Saint Pius X Society,” which was recognized by the Church. All I was doing was what all bishops have done for centuries and centuries. That is all I did – something I have been doing for thirty years of my priestly life. It was on that account that I was made a bishop, an apostolic Delegate in Africa, a member of the central preconciliar commission, an assistant at the papal throne. What better proof could I have wanted that Rome considered my work profitable for the Church and for the good of souls? And now when I am doing the same thing, a work exactly like what I have been doing for thirty years, all of a sudden I am suspended a divinis, and perhaps I shall soon be excommuni-

cated, separated from the Church, a renegade, or what have you! How can that be? Is what I have been doing for thirty years liable also to suspension a divinis?

I think, on the contrary, that if then I had been forming seminarians as they are being formed now in the new seminaries, I should have been excommunicated. If then I had taught the catechism which is being taught in the schools I should have been called a heretic. And if I had said Mass as it is now said I should have been called suspect of heresy and out of the Church. It is beyond my understanding. It means something has changed in the Church and it is about that that I wish to speak.

I add a parenthesis for dear Monsignor Ducaud-Bourget, who is here present. He asked me, and I well understand why, to say that it is absolutely false that he was suspended a divinis and that he was expelled from the Order of Malta. Many fabrications are to be found in the Press that do not correspond at all to reality. For instance, it was said of me that I was going to go to the Bishop's meeting at Lourdes, while I never had any intention of going.

An extremely serious attitude, I admit. To oppose the highest authorities in the Church, be suspended a divinis, is for a bishop, an extremely grave matter, a very painful state. How could one bear such a state of things, if not for excessively grave reasons. Indeed! The reasons for our attitude, and for your attitude, are very grave reasons: it concerns the defense of our faith. The defense of our faith! Is it possible, then, that the authorities at Rome should be a danger to our faith? I do not judge these authorities, I do not want to judge them personally. I would, so to speak, judge them like the Holy Office used to judge a book and put it on the Index. It sufficed to study what was contained in the statements that had been written. And if these propositions were contrary to the doctrine of the Church, the book was condemned and placed on the Index, without it being necessary to summon the author. At the Council, certain bishops spoke out against this procedure, insisting that it was inadmissible to put a book on the Index without hearing from the author. But one has no need to see the person who wrote a book, if one has in one's hands a text that is absolutely contrary to the doctrine of the Church. It is the book which is condemned, because the words are contrary to Catholic doctrine, and not the person who wrote it. It is in this way that we must judge things, we must judge them by deeds. As our Lord Jesus Christ said very well in the Gospel that we heard a short time ago, quite apropos, wolves in sheep's clothing. "You will recognize the tree by its fruit." The fruits are before us, evident, clear. The fruits which come from the Second Vatican Council and the postconciliar reforms are bitter fruits, fruits that destroy the Church. When someone tells me, "Do not touch the Council; speak rather of the postconciliar reforms," I reply that those who made the reforms – it was not I who made the reforms – say themselves: "We are making them in the name of the Council." And these are the Church's authorities. It is they, consequently, who legitimately interpret the Council.

Now, what happened at the Council? We can easily learn by reading the books of those, precisely, who have been the instruments of this change in the Church that has taken place before our eyes. Read, for example, *Ecumenism as Seen by a Freemason*, by Marsaudon. Read the book of the senator from the Doubs, Mr. Prelot, *Liberal Catholicism*, written in 1969. He will tell you that the Council is at the origin of this change; he, a liberal Catholic, says so in the first pages of his book: "We struggled for a century and a half to make our opinions prevail inside the Church, and we did not succeed. Then came the Second Vatican Council, and we triumphed. Ever since, the theses and principles of liberal Catholicism have been defini-

tively and officially accepted by Holy Church.” If that is not a testimonial, what is? It is not I who say it. But he says it triumphantly, we say it weeping.

What have the liberal Catholics been seeking for a century and a half? To wed the Church and the Revolution, wed the Church and subversion, wed the Church and the forces that destroy society, all societies – familial, civil, and religious. This wedding of the Church is inscribed in the Council. Take the schema *Gaudium et Spes*, and you will find this: “It is necessary to marry the principles of the Church with the conceptions of modern man.” What does that mean? That means that it is necessary to wed the Church, the Catholic Church, the Church of our Lord Jesus Christ, with principles that are contrary to this Church, that undermine it, and which have always been against the Church.

Precisely, it is this marriage that was attempted in the Council by men of the Church, and not the Church, for the Church can never permit such a thing. For a century and a half all the sovereign pontiffs have condemned liberal Catholicism, have refused this marriage with the ideas of the Revolution, of those who adored the goddess Reason. The popes have never been able to accept such things. And during this Revolution, priests were sent to the scaffold; nuns were persecuted and also executed. Remember the pontoons of Nantes; the faithful priests were assembled on the boats, which were then sunk. That is what the Revolution did. Well, dear brethren, what the Revolution did is nothing as compared to what the Second Vatican Council is doing, nothing! It would have been better for the thirty, forty, or fifty thousand priests who have left their cassocks and violated their oaths made before God to have been martyred or sent to the scaffold; at least they would have saved their souls. Now they run the risk of losing them.

We are told that among these poor married priests many are already divorced, many have sought annulments in Rome. What does all this signify? How many nuns – twenty thousand in the United States – have left their religious congregations and their vows, which were perpetual, broken this bond which they had contracted with our Lord Jesus Christ, to run into marriage. It would have been better for them to be sent to the scaffold; at least they would have witnessed to their faith.

At least when the French Revolution made martyrs it accomplished the adage of the first centuries: *sanguis martyrurum, semen Christianorum* (the blood of the martyrs is the seed of Christians). And those who persecute the Christians know it quite well: they are afraid of making martyrs. They do not want to make martyrs. It was the height of the devil's victory to destroy the Church by means of obedience. Destroy the Church by obedience. We see it destroyed every day: empty seminaries – the beautiful seminary of Lille was once filled with seminarians: where are they? Who are the seminarians? Do they know that they are going to be priests? Do they know what they are going to do when they are priests?

And all this is precisely because 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 our rites: the rite of the 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. We no longer know if this Mass gives the Body and Blood of our Lord Jesus Christ or if it does not give them. The priests coming out of the seminaries do not themselves know what they are. In Rome it was the Archbishop of Cincinnati who said, “Why are

there no more vocations? Because the Church no longer knows what a priest is.” How then can she still form priests if she does not know what a priest is? The priests coming out of the seminaries are bastard priests. They do not know what they are. They do not know that they were made to go up to the altar to offer the sacrifice of our Lord Jesus Christ, to give Jesus Christ to souls, and to call souls to Jesus Christ. That is what a priest is. Our young men here know that very well. Their whole life is going to be consecrated to that, to love, adore, and serve our Lord Jesus Christ in the Holy Eucharist, because they believe in the Real Presence of our Lord in the Holy Eucharist.

The adulterous union of the Church with the Revolution is consolidated with dialogue. When the Church entered into dialogue it was to convert. Our Lord said: “Go, teach all nations, convert them.” But He did not say to hold dialogue with them so as not to convert them, so as to try to put us on the same footing with them. Error and truth are not compatible. We must see if we have charity towards others, as the Gospel says: he who has charity is one who serves others. But those who have charity should give our Lord, they should give the riches they possess to others and not just converse with them and enter into dialogue on an equal footing. Truth and error are not on the same footing. That would be putting God and the devil on the same footing, for the devil is the Father of Lies, the Father of Error.

We must therefore be missionaries. We must preach the Gospel, convert souls to Jesus Christ, and not engage in dialogue with them in an effort to adopt their principles. That is what this bastard Mass and these bastard rites are doing to us, for we wanted dialogue with the Protestants and the Protestants said to us: “We will not have your Mass; we will not have it because it contains things incompatible with our Protestant faith. So change the Mass and we shall be able to pray with you. We can have intercommunication. We can receive your sacraments. You can come to our churches and we can come to yours; then it will be all finished and we shall have unity.” We shall have unity in confusion, in bastardy. That we do not want. The Church has never wanted it. We love the Protestants; we want to convert them. But it is not loving them to let them think they have the same religion as the Catholic religion.

It is the same with the Freemasons. Now they want to dialogue with Freemasons, and not only dialogue, but permit Catholics to become members of Freemasonry. This is another abominable dialogue. We know perfectly well that the people who direct Freemasonry, at least those in charge, are fundamentally against our Lord Jesus Christ. And the black masses they do, are parodies of the Mass of our Lord; and they want consecrated hosts for their black masses. They know that our Lord Jesus Christ is in the Eucharist. They don't want the hosts that come from Masses in which they do not know whether the Body of our Lord is there or not. Shall we dialogue, then, with these people who want the death of our Lord Jesus Christ a second time, in the person of His members, in the person of the Church? We cannot admit it. We know what the first dialogue with the devil brought about, the first dialogue with Eve with the devil. We were lost; she put us in a state of sin because she dialogued with the devil. One does not dialogue with the devil. One preaches to all those who are under the devil's influence, so that they convert and come to our Lord Jesus Christ.

One does not dialogue with the Communists. One dialogues with persons, but one does not dialogue with error...

But precisely, why are we firmly resolved not to accept this adulterous union of the Church and the Revolution? Because we affirm the divinity of our Lord Jesus Christ. Why was Peter

made Peter? Recall the Gospel. Peter became Peter because he professed the divinity of our Lord Jesus Christ. And all the Apostles proclaimed this faith publicly after Pentecost, and immediately they were persecuted. The Sanhedrin said to them, "Do not mention this name any more, we do not want to hear the name of our Lord Jesus Christ." And the Apostles answered, "*non possumus*, we cannot not speak of our Lord Jesus Christ, our King." You will say to me, "Is it possible? You seem to be accusing Rome of not believing in the divinity of our Lord Jesus Christ." Liberalism always has two faces. It affirms the truth, which it calls the thesis, and then in practice, (the hypothesis, they say), it acts as the enemies do, and with the principles of the enemies of the Church, and in such a way that it's always incoherent.

What does the divinity of our Lord Jesus Christ signify? That our Lord is the only person in the world, the only human being who could say, "I am God." And by the fact that He could say "I am God," He was the unique Savior of the human race, He was the sole Priest of humanity, and its only King – by nature, and not by privilege or title; by His own nature, because He was the Son of God.

But now what do they say? That there is not salvation in Jesus Christ alone. There is salvation outside our Lord Jesus Christ. That there is not only the priesthood in our Lord Jesus Christ. All the faithful are priests, everyone is a priest, whereas it is necessary to participate sacramentally in the priesthood of our Lord Jesus Christ in order to offer the holy sacrifice of the Mass.

Finally, a third error, they reject the social reign of our Lord Jesus Christ under the pretext that it is no longer feasible. I have heard this from the mouth of the Nuncio of Berne; I have heard it from the mouth of the Vatican ambassador Fr. Dhanis, former Rector of the Gregorian University, who came in the name of the Holy See to ask me not to perform the ordinations of 29 June. It was 27 June at Flavigny, and I was preaching the retreat to the seminarians. He said to me, "Why are you preaching against the Council?" I answered, "Is it possible to accept the Council, while in the name of the Council you say that all the Catholic States must be destroyed, that there must be no Catholic States left, and thus no more States where our Lord Jesus Christ reigns? Such a state is no longer possible." But it is one thing for a thing to be no longer possible, and another to accept that as a principle, and consequently, no longer seek the social reign of our Lord Jesus Christ. But what do we say each day in the Our Father? "Thy kingdom come, They will be done on earth as it is in heaven." What is this reign? A little while ago you sang in the Gloria "You alone are Lord, You alone are the Most High, Jesus Christ." And are we to sing these words, and then go out and say, "No, Jesus Christ must not reign over us any longer." Are we living illogically? Are we Catholics or not?

There will be no peace on earth except in the reign of our Lord Jesus Christ. The nations are in conflict – every day we have page after page of the newspapers about it, we have it on radio and television; and now with the change of the prime minister: What are we going to do to improve the economy? What are we going to do to improve the currency? What are we going to do so that manufacturing prospers, etc. All the newspapers in the world are full of such questions. Well, even from an economic standpoint, our Lord Jesus Christ is the reign of the principles of love and of the commandments of God, which establishes equilibrium in society, and which make justice and peace reign. It is only with order, justice, and peace in society that economy can thrive.

We see this very clearly. Take, for example, the Argentine Republic. What a state of anarchy it was in just a few months ago; complete anarchy, with bandits killing left and right, industries in ruins, the factory owners locked up or taken hostage. It was an unbelievable revolution, and in a country as beautiful, balanced, and agreeable as the Argentine Republic, a republic that could enjoy incredible prosperity with extraordinary riches. Now there is a government with principles, that has an authority that puts some order in things, that prevents the bandits from killing people, and lo and behold the economy is reviving, the workers have work, and they can go home knowing that they won't be assaulted by someone who wants them to go on strike when they do not wish to go on strike.

It is the reign of our Lord Jesus Christ that we want; and we profess our faith, saying that our Lord Jesus Christ is God.

And that is why we want the Mass of St. Pius V, because this Mass is the proclamation of the royalty of our Lord Jesus Christ. The New Mass is a sort of hybrid Mass, which is no longer hierarchical; it is democratic, where the assembly takes the place of the priest, and so it is no longer a veritable Mass that affirms the royalty of our Lord. For how did our Lord Jesus Christ become King? He affirmed His royalty by the Cross. "Regnavit a ligno Deus." Jesus Christ reigned by the wood of the Cross. Because He vanquished sin, He vanquished the devil, and He vanquished death by the Cross: three magnificent victories of our Lord. One will say that this is triumphalism. Well, if so then yes, we do want the triumphalism of our Lord Jesus Christ.

That is why our ancestors built these magnificent cathedrals. Why did they expend so much wealth, when they were so much poorer than we? Why did they spend so much time to build these magnificent cathedrals, which we still admire, even unbelievers? Why? Because of our Lord Jesus Christ. To commemorate the triumph of the Cross of our Lord Jesus Christ in the Mass. And that is why we kneel, we love to kneel before the Blessed Sacrament. If we had the time, if we did not want to detain you too long, we would have circulated among you with the Blessed Sacrament so that you could show our Lord that you adore Him. "Lord, thou art our God! O, Jesus Christ, we adore Thee, we know that it is thanks to Thee that we were born, that by Thee we were made Christians, by Thee we were redeemed, and that it is Thou who wilt judge us at the hour of our death. It is Thou who wilt give us the glory of heaven if we have merited it."

For our Lord Jesus Christ is present in the Holy Eucharist as He was upon the cross. That is what we must do, that is what we must ask. We are against no one. We are not commandos. We wish nobody harm. All we want is to be allowed to profess our faith in our Lord Jesus Christ.

So, for that reason, we are driven from our churches. The poor priests are driven out for saying the old Mass by which all our saints were sanctified: St. Joan of Arc, the holy Cure d'Ars, the little Theresa of the Child Jesus were sanctified by this Mass; and now priests are driven brutally, cruelly, from their parishes because they say the Mass which has sanctified saints for centuries. It is crazy. I would almost say it is a story of madmen. I ask myself if I am dreaming. How can this Mass have become some kind of horror for our bishops and for those who should preserve our faith? But we will keep the Mass of St. Pius V because the Mass of St. Pius V is the Mass of twenty centuries. It is the Mass of all time, not just the Mass of St. Pius V; and it represents our faith, it is a bulwark of our faith, and we need that bulwark.

We shall be told that we are making it a question of Latin and cassocks. Obviously, it is easy that way to discredit those you disagree with. But Latin has its importance; and when I was in Africa it was marvellous to see those crowds of Africans of different languages – we sometimes had five or six different tribes who did not understand one another – who could assist at Mass in our churches and sing the Latin chants with extraordinary fervor. Go and see them now; they quarrel in the churches because Mass is being said in a language other than theirs, so they are displeased and they want a Mass in their own language. The confusion is total, where before there was perfect unity. That is just one example. You have just heard the Epistle and Gospel read in French – I see no difficulty in that; and if more prayers in French were added, to be said all together, I still see no difficulty. But it still seems to me that the body of the Mass, which runs from the Offertory to the priest's Communion, should remain in a unique language so that all men of all nations can assist together at Mass and can feel united in that unity of faith, in that unity of prayer.

So we ask, indeed we address an appeal to the bishops and to Rome: will they, please, take into consideration our desire to pray as our ancestors did, our desire to keep the Catholic Faith, our desire to adore our Lord Jesus Christ and to want His reign. That is what I said in my last letter to the Holy Father – and I thought it really was the last, because I did not think the Holy Father would write to me again. I said to him: “Most Holy Father, give us back the public rights of the Church, that is to say, the reign of our Lord Jesus Christ; give us back the true Bible instead of an ecumenical Bible, the true Bible such as was the Vulgate before and which had been blessed time and time again by councils and popes. Give us back the true Mass, a dogmatic Mass that defends our faith, and which was the Mass of so many centuries, and which sanctified so many Catholics. Lastly, give us back our catechism following the model of the Catechism of the Council of Trent, for without such a precise catechism, what will become of our children tomorrow, what will become of future generations? They will no longer know the Catholic Faith; we are seeing that already.

Alas, I received no reply, except for the suspension a divinis. And that is why I do not consider the penalties as valid, either canonically or theologically. I believe in all sincerity, in peace, in all serenity, that I must not contribute to the destruction of the Catholic Church by these suspensions, by the penalties imposed against me, by the closing of my seminaries, by refusing to ordain priests. At the hour of my death, when our Lord will ask me, What have you done with the graces of your priesthood, I do not want to hear from the mouth of the Lord, You have contributed to destroying the Church with the others.

My dear brethren, I close by considering what you should do. So many groups ask us to give them priests, true priests. They say, “We need priests. We have a place to lodge them. We shall build a little chapel, they will stay with us and teach our children the true catechism, according to the true faith. We want to keep the true faith, like the Japanese for three centuries when they had no priests. Give us priests!”

Well, dear brethren, I will do all that I can to prepare them for you; and I can say that my great consolation is to feel in the seminarians a profound faith. They have understood who our Lord Jesus Christ is. They have understood what are the Mass and the sacraments. The faith is deeply rooted in their hearts. They are, if I may say, better than what we could have been fifty years ago in our seminaries, because, precisely, they live in a difficult situation. Many of them have, in fact, been to the universities. And still they throw in our face the

accusation that these young men are not well adapted and will not know how to speak to the modern generations. But here are young men who have completed three, four, even five years of the university; and they do not understand their generation?

Why have they come to Écône to become priest? Precisely, in order to address their own generation. They know it will, better than we, much better than our critics. They will be quite able to speak the language necessary to convert souls. And that is why – and I am very happy to say so we have twenty-five new recruits at the seminary of Ecône, despite the difficulties. And we will have ten new seminary in the United States, and four in our German-language seminary in Switzerland.

So you see, despite the harassment, the young men understand quite well that we form true Catholic priests. And that is why we are not in schism, it is we who continue the Catholic Church. It is the innovators who are drifting into schism. As for us, we continue the tradition, and that is why we should have confidence, we should not despair even in the current crisis. We must hold fast, keep the faith, the sacraments upheld by twenty centuries of the holiness of the Church, of the faith of the Church. We have nothing to fear.

Sometimes certain journalists have asked me, “Your Excellency, don't you feel isolated?” “Not at all, I do not feel at all isolated. I am with twenty centuries of the Church; I have on my side all the saints of heaven.” Why? Because they prayed like us, they sanctified themselves as we try to do, with the same means. And so I am persuaded that they rejoice over today's assembly. They are saying, “At least here are some Catholics who pray, who pray truly, who truly have in their hearts the desire to pray and to honor our Lord Jesus Christ.” The saints of heaven rejoice. Thus, let us not be distressed, but let us pray and strive for holiness.

Now there is some advice that I wish to give you. It must not be said of the Catholics that we are – I do not like the term traditionalist Catholics, for I cannot imagine what a Catholic could be without being a traditionalist, since the Church is a Tradition, and, moreover, what would men be without some tradition? They couldn't live. We have received life from our parents, we have received the education of those who came before us, we have a tradition. The good God wanted it that way. The good God wanted that traditions be passed from generation to generation, for temporal things as well as sacred things. Consequently, not being traditional, not being traditionalist, is destruction itself; it is suicide. That is why we are just Catholics, we continue to be Catholics. There mustn't be divisions among you, as I was saying. Precisely because we are Catholics we are in unity of the Church, which is in the faith. They tell us: “You should be with the Pope, the pope is the sign of faith in the Church.” Yes, insofar as the pope manifests that he is the successor of Peter, insofar as he makes himself the echo of the faith of all time, insofar as he transmits the treasure he should transmit. For, once again, what is a pope if not he who gives us the treasures of tradition, and the treasure of the deposit of the faith, and supernatural life by means of the sacraments and the holy sacrifice of the Mass. The bishop, the priest is none other than the one who transmits the truth, who transmits a life that does not belong to him. The Epistle read a little while ago...truth does not belong to us. It belongs to the Pope no more than it does to me. If it should happen that the Pope were no longer the servant of the truth, he would not longer be pope. I am not saying that is he no longer – mark my words well, do not make me say what I am not saying – but if happened that that were true, then we could not follow someone who would lead us into error. That is obvious.

They tell us: "You judge the Pope." But what is the criterion of truth? Archbishop Benelli threw in my face: "It isn't you who made the truth." Well, of course, it isn't I who make the truth, but it isn't the Pope either. It is our Lord Jesus Christ, who is the Truth; and so we must refer to what our Lord Jesus Christ has taught us, to what the Fathers of the Church and the entire Church have taught in order to know the truth. It is not I who judge the Pope but Tradition. A child of five with his catechism can answer his bishop very well. If his bishop were to tell him, "Our Lord is not present in the Holy Eucharist. It is I who am the witness to the truth, and I tell you that our Lord is not present in the Holy Eucharist." Well, this child, despite his five years, has his catechism. He answer, "Well, my catechism says the contrary." Who is right? The bishop or the catechism? Obviously it is the catechism which presents the faith of all time. It is simple, childlike reasoning. But we have come to this point. If they tell us nowadays that it is acceptable to have intercommunion with the Protestants, that there is no difference between us and the Protestants, well, it isn't true. There is an immense difference.

That is why we are truly dumbfounded when we consider that the Archbishop of Canterbury has been invited to give his blessing, for he is not even a priest (because Anglican ordinations are not valid, Pope Leo XIII officially and definitively declared; because he is a heretic, as are all the Anglicans. I am sorry, one doesn't like to use this term any more, but that is the fact; it is not to insult him, I only ask for his conversion), so he is not a priest, he is a heretic, and he is asked to bless the crowd of cardinals and bishops present in St. Peter's with the Holy Father. It seems to me that this is something absolutely unthinkable. Unthinkable. I conclude by thanking you for having come so numerous, and for continuing to make this ceremony profoundly pious, profoundly Catholic. We will pray together, asking the good Lord to give the means to resolve our problems. It would be so simple if every bishop would place a church of his diocese at the disposition of faithful Catholics, telling them, This church is yours. And when you consider that the Bishop of Lille has given a church to the Moslems, I do not see why there would not be a church for faithful Catholics. Ultimately, the whole matter would be resolved. And this is what I shall ask the Holy Father, should he receive me: "Holy Father, let us make an experiment of Tradition. In the midst of all the experiments that are going on today, there should at least be the experiment of what was done for twenty centuries!"

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

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An Act of Spiritual Communion

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

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

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

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

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

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

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

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

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

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

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

INTERVIEW WITH FATHER CARDOZO

From the website '*Pale Ideas*'
September 2016

Translated for *TheRecusant.com* from the original Portuguese, available at:
farfalline.blogspot.co.uk/2016/09/entrevista-ao-padre-cardozo.html
(Emphasis throughout in the original)

Reverend Farther Cardozo, taking advantage of your visit to the Mission of Christ the King Campo Grande, and because an interview with a priest is always a catechism and learning opportunity, I would like to interview you and present to you some questions sent by the faithful.

1. Father, you are on another trip of the Missions of Christ the King in Brazil. How are the Missions today?

Fr. Cardozo: The Missions have now been cleansed. We lost some, won others, but in general, and as all things happen for the good of those who love God, I believe that what was lost, in the end, God permitted it, but it is a way of working with people who have, doctrinally speaking, a greater capacity for the fight. Because, first, how is it possible that we were working with people who, for example, considered **numbers more important than objective truth**? Second, how is it possible that we were working with people who supposedly **took the hierarchy as the most important element for a Catholic, when for a Catholic the most important element is the Faith**? So, if despite four years of receiving catechism, having made spiritual retreats etc., some do not understand and are still thinking with liberal assumptions, it is because either they haven't understood anything, or didn't want to understand, or whatever. And, in the same way, regarding those who remained faithful to the doctrine, it gives me satisfaction and peace to work with these faithful, because otherwise one can feel as though one is sowing in the sea... With all the work we have, we cannot waste time! The new missions are something which excites us more than the thought of having to work with people who are **not sincere in the pursuit of truth, are not sincere in expressing their faith, their catholicity**. As for those people who stayed on the side of the three "untainted" bishops, let them stay!... May God see their souls. As for me, at least I know who I can count on.

2. A cogent theme: Are you part of the Priestly Union of Marcel Lefebvre (USML) and the movement called the "Resistance" or not? Why?

Fr. Cardozo: First, I believe that there is a difference. **The Resistance is made of priests who are fighting under the spirit of Archbishop Lefebvre**. The USML, on the other hand, is a farce because the very priests who are part of it are traitors; they betrayed the legacy of Abp. Lefebvre. How is it possible to remain silent before the errors that have been sustained by both Bp. Faure and Bp. Williamson, who are, or rather were in the SSPX, and these priests **say nothing** about the attacks on the Church's unity, when those who say that we Catholics are ... that the Catholic Church is "*mysteriously united*" with the conciliar Church (1), which is an attack on **the Mark of Unity of the Church**. Or regarding the folly of maintaining that "*there are miracles outside the Catholic Church*"(2) when it is, in the end

refuted in the **Catechism of St. Pius X**, and this touches on the **Mark of Holiness of the Church**. And those who are in the USML say nothing! Why? Because.... They do not want to upset the bishops. Well, why then do we *upset* the bishops of the Neo-SSPX? If we are going to accept errors, the errors of these bishops, Williamson and Faure, for example, they are **worse** than the errors sustained by the other three of the Neo-SSPX, Fellay & Co! ... So if we fight against the other three, do we now have to accept the errors of these (Faure and Williamson)? And, as far as I know, of those other three, neither Fellay, nor De Galarreta nor Tissier has ever recommended the reading of Valtorta (3), which is blasphemous, heretical, erotic. And, as far as I know, I don't know, those three other bishops never defended the **concept of miracles outside the Church** ... They said other nonsense, yes. They claim that the Catholic Church is what we are seeing in the official Church, the conciliar Church. But, in fact, the errors that these bishops, Williamson, Faure and Dom Tomás, advocate are greater than the errors of the Neo-SSPX bishops. So I'm very sorry ... When the USML started, I believe it was on 16th July 2014 (4), I asked to join the group. They asked me and I asked to join, of course. But after the battles we had from last October [2015] (5), and seeing that there was not any action, nor any kind of support from these priests etc., I thought, "*what kind of group is this?*" I did not even want to write to them because I was afraid of appearing rude, because I felt like telling them that they are **a bunch of cowards**. And that **the sin of omission in such cases is a grave sin**. And they cannot say, "*I wasn't informed, I didn't know.*" As one of them responded, I think that a French priest(6), arguing, among other things, that what Williamson said, for example, on the New Mass to some woman was just an **isolated incident**, etc. Please! **It was not an isolated incident!** And yet, what Williamson said was an extremely serious thing. In the fight for Tradition, the subject of the **new mass** is fundamental. Now, if one of the bishops of Tradition is recommending people to go to the New Mass because "*it can nourish our Faith,*" this is utter nonsense! Well, if you ask me, you have to see the comment of that French priest, for example, as if to excuse Williamson, I say that **this is equally a sin of omission** because it does not fully reflect the whole sense of error that Williamson maintains on the subject of the new Mass. Moreover, these two bishops ... The immorality they are guilty of in supporting a priest(7) who is a **recognized and acknowledged pederast**, and that Williamson lives with him. And the others, the priests of the USML, **say nothing!** Apart from the fact that Williamson gives sacraments to heretical groups such as the "Feeneyites" (8) in the USA, and they all are silent about it!!? The Dominicans of Avrillé, supposedly the "dogs of God"(9), as they were called, are now all silent, and, moreover, spend their time upholding the theme of the "*mysterious union*" between the conciliar Church and the Catholic Church... Nonsense! So, no, In truth, **I absolutely do not belong to that USML, because it is not of Archbishop. Lefebvre**, but of Bishop, I do not know, fill in the blank, Faure, Williamson, whoever you like. **Archbishop Lefebvre never held the great errors that these bishops are defending.**

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Ajude o Apostolado do Rev. Pe. Cardozo



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3. This would be my third question: what do you think of Catholic priests who, seeing

three bishops “correcting” the Gospels, remain silent? We know that some, like you, a minority, stood publicly and vehemently against it, at the cost of peace of mind, material comfort, of the famous “full plate and soft bed.” We also know that only one - the famous sophist - stood publicly and vehemently in favour, manipulating the truth. But what about the others? What about the vast majority who say nothing? Are they lukewarm? And the group of “I do not agree with the bishop, but...” - are they lukewarm too?

Fr. Cardozo: “Lukewarm” is the mildest thing that you can say about them. I believe that lack of definition on a battlefield is the worst thing, because on a battlefield, we know that on one side is supposedly our troops, and on the other side are the enemy. But if there are people who are arguing, who do not wholeheartedly take either side, well... **I prefer a declared enemy!** If we’re talking preferences, I prefer the sophist who is defending the three bishops, come what may, to the others who stay silent, for it is already a **complicit silence**, isn't it? Because if anyone asks them, they side wholeheartedly with whoever is asking them, but then, by their actions, they continue to support these bishops. Being able to define is a part of being able to know and defend the truth and fight error.

4. Once again it has become imperative to take a stand in defense of Truth, as in 2012, has it not? Some might question whether these divisions are necessary, whether there is no “other way” to continue to be Catholic. What do you think about this?

Fr. Cardozo: The only way to remain Catholic is by maintaining Catholic doctrine. If anyone, whoever he may be, sustains errors against the Unity of the Church, against the Holiness of the Church, giving sacraments to heretics, or states that one can modify and reinterpret the Gospel as each one wants etc. etc I’m very sorry, but we were not the ones who created the division. The division was created by the characters that came up with these novelties. That is ... I asked some of the faithful, when they criticized me for sowing division: what are the novelties that Father Cardozo is teaching you? Let them tell me that! Because as far as I know, I continue to teach the catechism of St. Pius X and nothing more. Now, I have never taught that there are “little miracles” [*milagritos*] outside the Church, I never wrote that Maria Valtorta is a good person, that we should read her work, even to children before bedtime ... If there are people who wrote that, then they are the ones who did the dividing. However many mitres they may have! So, the ones causing division are whoever is sowing error. Because the truth is always one. And that’s how I always hope to remain by the grace of God.

5. The two e-mail groups that you coordinate with changed their name, to make it clear that you do not condone this portion of “traditionalists” who will be accommodating, almost wishing for a “regularisation” as well. Is there a name that now defines or distinguishes the flock that is being led?

Fr. Cardozo: To the groups that depend on me I gave them the name of “**Missions**.” They are the **Catholic Missions of Christ the King** of whatever city; and each city takes a patron, as in the case of Pouso Alegre mission, which is the “**St. Joseph’s Mission**” (10). Father Altamira, Father Benzi, Father Pfeiffer, they have other ways to call them. I call them “missions,” however, in general, we continue to be “the Resistance”, although I prefer to always use the word “*Catholic*.” However, as someone said, “*Catholics*” would not be sufficiently clear, so we are still the Resistance, but I make it absolutely clear that we have

nothing, absolutely nothing to do with the three bishops: Faure, Williamson and Dom Tomás Aquinas.

6. In one of your sermons, here, you talked about “the life of appearances.” The main reason I often hear / read why we should be content with bishops who err is: “But the Mass ...” “I am a sinner and I can not do without the sacraments...” What are the fruits of having “valid” sacraments but not seeking to understand the crisis in the Church and running the risk of losing one’s faith, ones catholicity, and especially of offending God?

Fr. Cardozo: We are seeing the fruits. How many people understand the subject of the Church but, so as to keep the Mass and have the Sacraments, are at this moment perfectly **tepid**; they couldn’t care less, for example, if Fellay is making an accord with Rome under the table, or those priests who, when Williamson says things that Archbishop Lefebvre did not support, and says it to their face, defends the New Mass, gives sacraments to heretics, they do not react. So **the fruit of this is lukewarmness, at the very least. When they tolerate heresy**, when they begin to tolerate barbarities like, we are “*mysteriously united*” with the post-conciliar heretics, or to hold that *outside the Church there are miracles*. These are **heresies**, they are **serious errors**. These people perhaps have Masses and Sacraments, but they sustain serious errors, and **if they die like that, they will go to Hell**. Is it worth it? The Orthodox also have Masses and Sacraments, and are in schism; in principle, they are condemned. So the issue is not the Mass, or having the Mass, having the Sacraments, because there are many who have them. **The point is to have the Faith, that is what saves me**. If I do not have the Faith, I can have the Mass every day - but if I do not have Faith... What did the Japanese do for more than two centuries in which they didn’t even have a priest? (11) But they had the Faith, and survived because they had the Faith. What about the English Catholics in the Reformation?(12) They were living without the Sacraments; a priest would visit them from time to time; I do not know if they had any bishop. The only bishop who remained in England, and which, later Pope Paul III appointed him cardinal on 17th May, 1535, and declared a martyr, is Bishop John Fisher (13). So, then, how did the English Catholics resist? **Precisely by not being faithful to the hierarchy, who had lost the Faith**. So **the central point is the Faith**. If these gentlemen, after four years of preaching, of retreats, have still not understood what the Faith is... Well. What can one do?

7. Two questions in one: (a) how can one keep the Catholic Faith today? And, again, because it is necessary, (b) how does one sanctify Sundays and holy days, when one does not have the CATHOLIC Mass, because most missions have one Mass a year at the most? And also because sometimes, in the city, there are, valid or licit Masses, but which do not please God, because they put our faith at risk?

Fr. Cardozo: I think the great formula to remain Catholic today is devotion to the Immaculate Heart of Mary, and, moreover, the daily Rosary, and to especially try to sanctify Sunday, when you do not have the Mass. In addition, you have to refresh and pass on your catechism, because there is a problem of religious ignorance that is scary, even within traditionalist circles; there are “professionals” who say all kinds of nonsense which in the past would not pass a first communion examination (laughs). Then, of course, we can pray, no doubt, but we must also ask light from the Virgin and the Holy Ghost to keep us steadfast in the Faith. **This is the big question, the great temptation of this time, the Faith. We**

don't value the Faith enough. And, because of this, because people do not value the Faith, they say: *"I'll go to a Good Shepherd Institute Mass, I'll go to the Motu Proprio Mass, I'll go here, I'll go there..."* And why? Because *"I'm concerned about the Mass as a sacrament"* etc, but **"I don't mind what doctrine they will give me."** So if the doctrine they give you doesn't matter, don't be dismayed either if God one day tells you: *"Well, since you do not value this treasure I gave you in baptism, I will withdraw it from you"* or *"I will blind your understanding and you will not see"*; **which is what we see happening in many cases, isn't it?** As is the case of supposedly intelligent people who accept a bishop telling them to read Valtorta. This is nonsense, utter nonsense! And they make the monks read Valtorta inside the Monastery. This is another absurdity! For me, it already is a blindness of spirit. And, also, to this we must add the **sin against the Holy Ghost which is to deny the known Truth**; because there are people who come from, I don't know, the charismatics or any of those groups and they read Valtorta, very well - but a bishop coming from a Catholic environment, who was consecrated by Archbishop Lefebvre, and who says similar absurdities, and insists on advertising a woman who is blasphemous, erotic, heretical... I cannot but think that it is already a punishment and that he has been blinded in his understanding.

8. There are people who say, look, I know that this mass is basically valid, I study the catechism at home so there won't be any problem if I go, because I am not going to be poisoned by this doctrine, I "take precautions to protect myself". What is this behaviour? Is it some kind of sin?

Fr. Cardozo: This is to **expose one's Faith**. It is as if I were to say, *"Well, I'm in Greece, the only church I have nearby is an Orthodox church, I know the catechism, the Church tells me not to go to the Orthodox churches, but, as I am very intelligent and I know my catechism, I'll go anyway since it will not contaminate my faith."* Well, it's a serious risk to which they are exposing that element (the Faith) that gives salvation. **The simple fact of risking it is a grave fault, because what you can lose is extremely important: the Faith, with a capital 'F'.** So those who respond that way, believe themselves to be self-sufficient. And Faith is a gift of God, not something I gained thanks to my own merits or my profound theological studies. There are those who supposedly read many times the *"Summa Theologica"* and defend the *little miracles* outside the Church (laughs). It is absurd! Or they defend the altering of the Gospels, or that the parables of Christ are not dogmatic, as one famous sophist said... No!

9. On Williamson, what is it that concerns you about him? What is the note of conflict?

Fr. Cardozo: On the issue of Williamson, there are people that are studying it more deeply. But the *first question* I ask myself is **why change his episcopal coat of arms?** The Episcopal shield he had at the time of consecration had a **flower**, not necessarily to be interpreted as a **rose**, but it is a flower, which could, according to some, represents the national flower of England, and as he is English, he put this little flower, OK. But after, on a new episcopal shield, appears another flower, **a flower that has a pentagram** (15). So there is already a question which at least sows doubt in my mind. And the other question is, why does he, a bishop who supposedly has to be a doctor in doctrine, who has to confirm in doctrine, **abuse his time, sowing controversy and doubt?** Well, that is... Truly, it sounds to me even **satanic**, because from a bishop, what a faithful waits for is the truth, the certainty of

the truth! Now, if a bishop tells you to read barbarities, and supports barbarities - himself, contradicting Archbishop Lefebvre, for example, on the subject of new mass - to me, well, it is increasingly hard to believe that it is **only a matter of a personal fault**; I do not know whether or not there is an agnostic doctrine, or whatever, in that. Apart from the question of recommending an agnostic, the famous T. S. Eliot (16), of recommending the reading of that man. I do not know if in the bishop there isn't developing the doctrine that he might have learned before his conversion (17). Be that as it may, what I know, yes, and moreover what a famous Freemason, Canon Roca, said (18) in the nineteenth century, he said that: *"Every liberal Catholic is a Freemason without the Apron."* And Bishop **Williamson behaves just like a Freemason without the apron**, or else he would not be able to go around contradicting the Church's Magisterium, on the topic, for example, of miracles outside the Church; or when he "retouches" the Gospels, as with his "more or less good fruits" (19), or when giving confirmation to Feeneyites, who are not Catholic, etc. This is an aberration. And you cannot say he is ignorant of this, since he had a good formation in Écône. He even behaved Catholic for many years, and that's why a lot of people follow him. And now they follow him because firstly, I believe that they do not sit down to read what he writes; secondly, they are so infatuated with him that when they do read him they are not able to see the errors he sows - but the errors are there. But - why this fight from October last year? If Williamson had said things which were perfectly clear, doctrinally, if he hadn't sown the contradiction in anything, we would be in perfect agreement. But no! Favouring the new Mass, promoting *little miracles* outside the Church, "retouching" the Gospels... They informed me here (Campo Grande), on the subject of "more or less good fruits", that he was already affirming this in 2001. Anyway, I did not read all the Eleison Comments, but if since 2001 (or whenever) he was with the subject of "more or less good fruits," it is a sign that he has been acting as a liberal since then. Why 'Liberal'? Because one is "liberated" from the permitted boundaries of Catholic doctrine. You see? In other words, man is liberated from what God said to him, *"Up to here you can go!"* In other words, a limit. As He said to our first parents: *"You can eat everything, but the little tree of good and evil, let it be."* Of course, man liberates himself from this obligation and starts doing stupid things. This is what happened in this case.

10. A catechism question: one of the sins against the Holy Spirit is 'Obstinacy in Sin' - what does obstinacy consist of?

Fr. Cardozo: See in the Catechism ... Stubbornness is to remain in sin, despite knowing. For example, for over the last 40 years we have learned that the New Mass is a fruit of Protestantism, a fruit of Second Vatican Council, of Modernism. Well, it's been forty years of attacking, of fighting the New Mass, and **now they come to tell me that it is a good thing and that anyone can make use of it**, etc If this is not obstinacy, in addition to repeating it, affirming it, and defending it, if that's not obstinacy, tell me what is.

That's why the situation of these bishops is **alarming**, because in them we see **obstinacy in error**. For modernist priests to be obstinate in this error due to the bad formation they had, would be understandable. However, because of what these bishops learned, because of what they received from Tradition, because of their formation in the seminary, they cannot act that way. **I believe that their obstinacy could even to be a punishment from God.**

11. What is your opinion about the new Congregation (20) founded by Bishop Faure?

Fr. Cardozo: A bad tree cannot bear good fruit! Someone who tells me that “*the New Mass is a mass of the Catholic Church*,” who advocates by action or omission the errors of Bishop Williamson, cannot go very far. On the other hand, those losers live in contradiction (21): yesterday they affirmed that “*it is not the time to create structures* (22), that “*nothing can be done without the Pope!*” - and now they create it - perhaps also with the permission of Pope Francis??? **They are over there and we’re over here!**

12. On the subject of current affairs: A priest in France was beheaded. He was a Modernist; an old man, but a Modernist. Once you spoke about some Copts killed by Islam, that they were not martyrs. This priest who was beheaded, it is presumed he was Catholic, killed because he was thought to be Catholic. Is the French priest a martyr or not?

Fr. Cardozo: I hope that God has given him the light, in short, to repent of his Modernism, because this “old” priest was beginning to offer a New Mass. Well, I would hope that he is a martyr, but if we speak in the strictest sense, the term “martyr” does not apply.

Wouldn't it be a martyrdom of blood?

Fr. Cardozo: No, because he did not wish to be in Tradition, apparently. And to be Catholic, one has to be in the Tradition of the Church

He was in the wrong place at the wrong time ...

Fr. Cardozo: Who knows if God gave him a grace, to make him see his error. But of course, if we call this priest a “martyr”, well, when they kill a Protestant pastor there in Syria, I must also call him “martyr”, and fall into the same error as Francis, who is saying that “*everyone is a martyr.*” Kill someone and immediately he is a martyr. **No, that’s not how it works.** Whoever dies **must be a Catholic and should be killed because of hatred of his Faith.** So whether he is a Protestant, or a Modernist, if they kill him, martyrdom strictly speaking, does not apply.

13 To what extent should one respect the Conciliar Hierarchy, as priests and bishops?

Fr. Cardozo: I think the respect that we must have for them is the same as the respect we must have for anyone else, in that, he is basically a human being. **The hierarchy is worthy of being respected while they have and defend the Faith.** When Christ was brought before the high priests, He did not stand there insulting them, but treated them as if they had a genuinely high and respectable dignity. Even **during his public life he never sought after them!** If I had the blessing now to be, for example, with a Cardinal Mindszenty (23), with an Archbishop Lefebvre, or with a St. Anthony Mary Claret ... of course they were most high dignitaries of the Catholic hierarchy, and now I am with a Modernist bishop who accepts ecumenism and all those issues. For me, **they are people like any other. And even to say possessors of something contemptible because they do not fulfil the mission given to them.** The thing is that, these poor people, I pity them, because we do not know to what degree they are conscious of it. But to say that, *because they for a hierarchy*, as has been said, for example, *that therefore we must remain united to them ... no, no!* If they do not have the Faith ... Maybe they have authority because all authority comes from God, but to say that ... If they have the authority that comes from God, and they reject it, or are unfaithful. ... It's like ... I'll give an example: you have a female friend who marries a man and she is unfaithful; it is not the case to stone her, but neither can you treat her well, because of her unfaithfulness.

right? **They are unfaithful to their Episcopate, to the blessing they have received.** So if we teach, because the Catholic Church has always taught that in such cases of infidelity - as in the case of marriage, for example - one should not deal with these people any better, **with that hierarchy that acts the same way.**

14. Speaking also of the three “untainted” bishops, the big complaint is the “way” in which the thing was treated, that it was disrespectful, they are bishops But we know that with the modern Church we should have a little more compassion because, after all, they are not formed by an Archbishop Lefebvre, as is the case with these bishops.

Reply: There is a phrase of a Father of the Church, I do not know if it was St. Jerome or St. Augustine (24), which states that it is *normal, that it should be understood as a fruit of the love of truth and hatred of the error, the mistreatment that we ought to eventually give to a heretic, an apostate.* So if, in this fight, there is a word, that we could use for one of these three bishops, it is "bullish", and I believe that it is the mildest thing that one could say of them, because of their apostasy, their betrayal of Tradition, because of **their betrayal in a fight that has been going on for decades.** So they were “head strong” in what they did. And, on the other hand, I am treated by **hypocrites**, those who rend their garments just because we treated these three bishops a little bit “strong”, but they themselves (our accusers) **do not care when they see that the bishops change the words of the God ... And they say nothing!** Of all those people that are scandalized by how we have treated those bishops etc., I never heard them **say how these bishops dare to put their hand on the Holy Gospels, contradicting the Church’s Magisterium.** No! It isn’t a problem for them! Here we see, as we occasionally mention, that **the great problem in this day and age, in these fights, is that the whole world loves anything but God. The love of God is in, I don't know, is anywhere, but never first because if it were in first place, they would not be where they are. It's as simple as that.**

15: Why Brazil? What made you choose us? Obviously we love the choice, but what’s the reason for the choice?

Reply: I chose Brazil, first because it is a hot country, in all respects; that is, *spiritually* hot: here there is still interest for the spiritual, for religion, the Catholic Tradition. And *because of the weather*, since I do not like cold weather. And it's hot *in the human sense*, because the Brazilians are kind. And, on the other hand, Divine Providence allowed my departure from the Neo-SSPX to take place in Brazil, and in Brazil, I already began, let’s say, my apostolate in the survival of the Faith, in those circumstances. So we were provided with the circumstances to move within Brazil and Mexico, and a little in Argentina. So for this reason, Brazil.

16: Tell us about your support for the so-called “Father” Marcarios, who was recently declared by the diocese of Santos, SP, as non-Catholic and non-ordained.

Reply: It’s true! I supported him thinking he was a Uniate Eastern-rite priest (25), until the end of January this year [2016], when I was handed **proofs** of serious “disorders”, which are available from the Santos police. This motivated me to break off relations with him, even asking him to take me off his blogs. There still remained doubt about his ordination, and from what you see in the statement from the diocese (26), they did not find any data on it. I publicly defended him and I publicly retracted, as happened at the Pouso Alegre mission.

I visited him the first time, around 2010, with the priests of the SSPX, who considered him a deacon. He then *appears* to have been ordained, I believe in 2013, and joined the list of priests of the Resistance (27). Did someone object on reasonable grounds against him? Even Bishop Tomas Aquinas believed him to be a priest, according to witnesses, to the point of designating his monastery of the Holy Cross as heir to the association's assets created by Macarius. (28) But, apparently (29), the only one who was wrong about this man was me. I do not know! **For me the case is closed.**

17. To conclude, a message to the missions.

Reply: The great message to the missions is: be warned, because the devil pulls all the strings and uses all his wiles to make us fall in the Faith. I repeat, all the other vices, all the other sins, in short, are nonetheless serious, and we must fight them. But always remember that if we keep the Faith, we can save ourselves; but if we do not keep the Faith, we are wasting time. So ask the Blessed Virgin to give us the grace to persevere in the Faith and to grow in the love of God above all things ... above the love of family, above love of country above the hierarchy, in short, whatever it may be, because Christ himself said *"Whoever loves his father, his mother, his son (...) more than me is not worthy of me."* (Matt. 10, 37). And we continually see this love of God being put in every other place except the first. So love God above all things and have firmness in the Faith.

FOOTNOTES:

1. 'Eleison Comments' No. 447 ('**Host and Parasite II**', 24.11.2015).
 2. EC No. 436 ('**Novus Ordo Missae I**', 11.21.2015), 437 ('**Novus Ordo Missae II**', 11/28/2015) and 438 ('**Novus Ordo Missae III**', 12.05.2015). **Reply of Fr. Cardozo** (08/12/2015 available in Portuguese at: farfalline.blogspot.co.uk/2015/12/pode-haver-milagres-fora-da-igreja.html).
 3. EC No. 201 ('**Two Regrets**', 21/05/2011) and 275 ('**Family Reading**', 20/10/2012, found only in Spanish, and "mysteriously" disappeared from the **Mexican blog** ('Non Possumus') but you can read it in the URL link to the page in Eleison Comments. Even the Mexican blog published (07/01/2016) a translation into Spanish of a 'lucid criticism' of the Dominicans of Avrillé about reading Valtorta, which concludes: "Instead of reading this novel in which the errors abound, the faithful would do better to read the Holy Scriptures ..." etc.
 4. See the article: '**USML - Birth Certificate**' (Portuguese) at farfalline.blogspot.com/2014/07/usml-certidao-de-nascimento.html
 5. In November 2015, when Bishop Williamson wrote the first of controversial Eleison Comments.
 6. The priest is Fr. François Pivert, who on 22/05/2016, responded to an email of mine which questioned the Eleison Comments, in particular on the New Mass. I still keep the email.
 7. Father Abraham. See: "Concerning Fr. Stephen Abraham" in Recusant 31; "Bishop Williamson's Response to a Cry for Help" Recusant 33; et al. (available online at www.stmaryskssspxmc.com/?page_id=46).
 8. Bishop Williamson has ministered to a Feeneyite chapel more than once recently. See, '**Tell me with which heretic you walk and I will tell you which heretic you are!**' (Portuguese, at farfalline.blogspot.com) and The Recusant 34, page 43 (English at www.stmaryskssspxmc.com).
 9. Because of their zeal the Order of Preachers were called "Domini-Canes". ('Canes' is Latin for 'dogs').
 10. The addresses and contacts of the missions are published on the website farfalline.blogspot.com
 11. St. Francis Xavier and his priests brought Christianity to Japan; and, after the so-called "Christian Century of Japan" (1549-1614), began the Tokugawa government persecutions, which lasted until 1863 (249 years). Archbishop Lefebvre referred to these heroic Catholics: "We want to preserve the true faith, as the Japanese did for three centuries, when they weren't any priests."
- Also referred to: "... After centuries of atrocious religious persecution in the country of the Rising Sun, that executed and tortured around three hundred thousand Catholics in the centuries of the official prohibition of

Christianity on Japanese land. THE BASIS OF THE MIRACLE THAT HAPPENED: Parents gave their children signs so that they would not be mistaken when the missionaries of true religion returned ... and this went on from generation to generation for 250 years.” (From “The Resurrection of Japanese Christians” *regisaeaculorumimmortali.wordpress.com/2013/10/17/a-ressurreicao-dos-cristaos-do-japao* (Portuguese).

12. The English Reformation (or Anglican) was a series of events which occurred in the sixteenth century, by which the ‘Church of England’ broke with the authority of the Pope and the Roman Church. It is associated with the broader process of the Protestant Reformation, a political-religious movement that affected doctrine and practice throughout the European continent. Based on the desire of King Henry VIII to annul his marriage to Catherine of Aragon (denied by Pope Clement in 1527), to marry a lady-in-waiting at court, the English Reformation began as a political dispute rather than theological one. The break with the Church of Rome was made through a series of acts of Parliament approved between 1532 and 1534, among which was the “Act of Supremacy,” which declared Henry VIII the ‘Supreme Head of the Church of England on earth.’ Mary I gave up this title in 1553, when papal jurisdiction was restored. In 1559, Elizabeth I reaffirmed the royal supremacy over the Church, adopting the title of ‘Supreme Governor of the Church of England.’ The theology and liturgy of the Church of England became Protestant markedly during the reign of Edward VI, son of Henry, thanks to the rules established by the heretic Thomas Cranmer, then Archbishop of Canterbury. Under Mary I, this process was reversed, and England returned to papal jurisdiction. Then Elizabeth I reintroduced Protestantism. The structure and the theology of the ‘Church of England’ became the object of a fierce dispute for generations. The last Catholic monarch, James II, was deposed by Parliament which asked William III and Mary II to rule together. The legacy of the former Catholic status quo remains a matter of discussion today. Some remained faithful Catholics and as a way to force them to adopt the British system, the Catholic Church remained outlawed until the nineteenth century.

13. He was beatified on 29th December, 1886, by Pope Leo XIII, and canonized by Pope Pius XI on 19th May, 1935. His feast is commemorated on 22 June.

14. “FIG. 1. - Blasón of Mons. Williamson 1988 'in azure, a leopard gules (red), langued (tongue) gold, silver armed, brandishing his leg horizontally in right a sword with gold fist, pointed, a cross with flower, silver, at its center one gules (red)rose gold arrow '..." cf. *nonpossumus-vcr.blogspot.com.br/2014/12/acerca-de-mons-williamson-don-quijote.html*

15. See: ‘Concerning Eliot, Wagner and the like...’ (Portuguese) at *farfalline.blogspot.com.br/2016/03/sobre-eliot-wagner-e-outros-que-tais.html*

16. Richard Williamson is the son of an Anglican pastor and Helen, a supporter of "Christian Science" (Christian Science, Mary Baker Eddy, 1866), later the official doctrine of the secret society "Round Table" (Cecil Rhodes, 1890) that even kept connection with the Rothschild clan, and had great influence in the Anglo-American Empire, that continues today. Williamson studied at Cambridge, an elite school, where secret societies abounded, such as the ‘Apostles of Cambridge,’ who were part of the British intelligence in order to infiltrate all Christian denominations in order to build an **ecumenical New World Order religion... A Jewish-Masonic-Anglo-Communist conciliation**. Raised in this esoteric and Protestant family, he converted to Catholicism under the influence of his intellectual and spiritual mentor Malcolm Muggeridge, a communist, agnostic, nihilist and vegetarian (as an ideology), who converted to ‘Christianity,’ inspired by ‘Christians’ he considered exceptionally perfect, such as Tolstoy (pantheistic) and Pascal (Jansenist), and had connections with the Belgian liturgical movement preparing the Second Vatican Council. Williamson entered the seminary of Ecône in October 1972 and was ordained on June 29, 1976 (Information found on Google).

17. See note 32 of “**The Permanent Instruction of the Alta Vendita**”

18. Eleison Comments no. 385 (‘**Living Popes**’ 29/11/2014: “...a tree half good and half bad can produce fruit half good and half bad. Now, taken as a whole, a mixture of good and evil is evil, but that does not mean that, taken part by part, the mixture’s goo parts are as bad as its bad parts. A cancer in the liver will kill me, but that does not mean I have cancer in the lungs. Now, no living churchman, any more than a man alive, is entirely good or entirely bad...”). See also the statement of Fr. Cardozo (12/08/2015), referenced in **footnote 2**, above.

20. This is the ‘Priestly Society of the Apostles of Jesus and Mary.’ See the article (in Spanish, English or French, but not in Portuguese, to the shame of the Portuguese-speaking Fake Resistance!) “**Mons. Faure ha fundado una nueva congregacion: ‘La Sociedad Sacerdotal de Los Apostoles de Jesus y Maria ’** ” in Spanish, here: *nonpossumus-vcr.blogspot.co.uk/2016/08/mons-faure-ha-fundado-una-nueva.html*

21. And the contradiction does not come from God.

22. Bishop Williamson, in his sermon at the consecration of Dom Tomás, 19/03/2016 (www.youtube.com/watch?v=WncI57m_aA&feature=youtu.be), Minute 11:58 - "And also the structure. Structure is absolutely normal for Catholics. And Catholics naturally, usually want a structure. And when they realized that the structure of the Fraternity would not survive, that it could fall, they sought and hoped for another structure. But, dear friends, THE TIME OF STRUCTURE IS ALMOST PASSED. What? what? what? The time of the structures was yesterday. A structure supposes works that have enough coherence, and docility and submission to reality to constitute solid congregations. Without solid works there will not be a strong congregation. The Fraternity is the proof. Men today are not solid. Few are solid today. So (13:21) we do not expect FRUIT from a time of strong men, when men are no longer solid. This movement of Resistance (**unintelligible**) of the Church and of the Fraternity is and will remain very small, and this is normal, because God works...works with the remainder. And in the Church's history, these remains, for example, in the Old Testament, in the time of Elias, these remnants are usually few in number. Yesterday, people could count, Catholics could count on structures and institutions, people could rely on institutions but today the institutions depend on people..." (emphasis added). Whereas, for the new version (seven months after saying it is not time for structures because there are "strong men"), see: syllabus-errorum.blogspot.co.uk/2016/09/mons-williamson-palabras-de-apoyo-la.html

23. József Mindszenty (1892-1975) was a Hungarian Cardinal, who objected vehemently to the communist regime particularly in Hungary. He was arrested during the Communist revolution of Bela Kun in 1919; elected bishop of Veszprém on 3rd March and consecrated bishop on 25/03/1944. He fell prisoner of the Nazi regime in 1944-1945. He was appointed Metropolitan Archbishop of Esztergom on 02/10/1945, a position he held until 12/18/1973. Was created Cardinal in 18/02/1946, by Pope Pius XII. Arrested by the communist regime in 1949, and released on the occasion of the Hungarian Revolution of 1956, he obtained asylum in the US embassy until 1971. At the time of his arrest by the Hungarian authorities (02/01/1949) Pope Pius XII wrote the letter of protest, "Acerrimo Moerore", addressed to the Archbishops and Bishops of Hungary. He was prevented by the regime from participating in the conclaves of 1958 and 1963 which resulted in the election of Popes John XXIII and Paul VI, respectively. He died in exile in Vienna on 6th May, 1975. In 1991 his body was exhumed and found to be incorrupt, 16 years after his death.

24. In fact, both did not spare the heretics. St. Jerome, the great Doctor of Scripture, "I never spared heretics and employed all my zeal to make the Church's enemies my personal enemies." St. Augustine: "The heretics are as insolent as they are impatient at receiving reprimands; . Many of them, in order not to undergo corrections, accused those who reproached them of provocation and aggression ... Some of the wayward should be treated with some charitable harshness." And also, St. Francis de Sales: "The declared enemies of God and the Church should be slandered as much as is possible, provided one does not stray from the truth, being a work of charity to shout 'behold the wolf!' when it is in the midst of the flock or anywhere it may be found." St. Catherine of Siena tells us: "To hurt hard those who err, in order to save them," and that: "Too much compassion can be excessive cruelty."

25. "Uniate" is relative to "Uniatism," which is a method of "union" characteristic of the past, in search of 'full communion' with Rome. In other words, the relationship of some Eastern Churches with the Roman Church. The term was coined by the Orthodox (schismatics) with a strongly pejorative sense, to describe the result of a spurious, misleading, disloyal and provocative union with Rome. The Greek-Catholic Ukrainian Church is the largest group of 'Uniates' (for them, the term is offensive), with over five million members.

26. See: "False priests, false Catholics. Hypocrites! Hypocrites!" farfalline.blogspot.co.uk/2016/09/falsos-padres-falsos-catolicos.html (Portuguese).

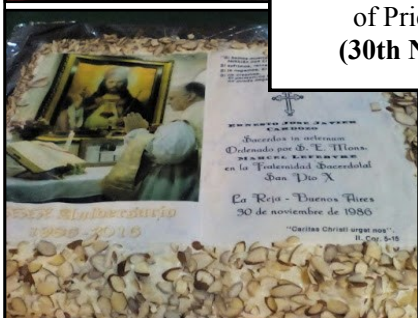
27. "Fr. Chazal: Letter to an Unknown Soldier of the Internal Resistance" nonpossumus-ver.blogspot.co.uk/2014/02/padre-chazal-carta-un-soldado.html [for an English translation, see: Recusant 17, June 2014 - translator.] I looked today and his name is still there. So, technically for the USLM/SSAJM, Macarius is still a priest of the Fake Resistance.

28. See: "Association Vexilla Regis - A non-profit, Catholic entity, located in Santos SP" www.catholicismoromano.com.br/content/view/6411/29/

29. According to the slanders that motivate some unsuspecting members of the "Dom Tomas's Army of fools" and which we have already tried to unmask (see **note 26** above).

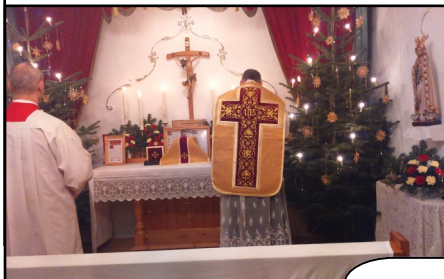


Chihuahua, Mexico:
Fr. Cardozo's 30th Anniversary
of Priestly Ordination
(30th November, 1986)



Juarez, Mexico:
First Communions

Christmas Midnight Mass in Aigen, Austria
(Fr. Martin Fuchs)



First Communion...



DECEMBER 2016:
Fr. Pfeiffer visits **London...**

...and **Dublin...**



...and **Wales...**

Videos of sermons by
Frs. Hewko & Pfeiffer
are available at:

[www.youtube.com/
user/469fitter/videos](http://www.youtube.com/user/469fitter/videos)



...and **Nottingham.**





*Our Lady
of the Southern Cross*

Our Lady Help of Christians pray for us

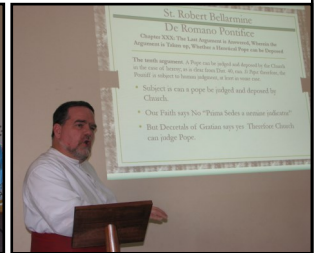


**Resistance Conference,
Melbourne, Australia**

31st Dec. 2016 - 1st Jan. 2017

Fr. Pfeiffer & Fr. Hewko





“Fake Resistance, Real Hypocrisy..!”

Fr. Ortiz and Australia

We are grateful to Fr. Ortiz for providing us with this little snapshot into the mind and behaviour of the Fake Resistance. Whilst there are many such examples out there, all over the world, the Fake Resistance usually acts in secret, behind closed doors. Thus it is thanks to Fr. Ortiz's ill-advised decision make the matter public, instead of just writing a private email, that we can now print it here, and the world can learn from this fascinating case study.

Exhibit A: Fr. Ortiz's Public Letter to the Australian Faithful

Jan. 4, 2017

Dear Australian faithful,

It's with consternation that I learn that the present visit of Frs Pfeiffer and Hewko to Australia is confirming our worst fears!

Their sermons and actions are again creating more division among some faithful and about which the devil must be very happy...

Just to mention one of their outrageous actions during this visit was the fact, reported to me, that our faithful in Brisbane were threatened by Fr Pfeiffer to remove the Blessed Sacrament reserved in Our Lady's Chapel under the pretext of taking back the altar, on which the Blessed Sacrament was kept, which was on loan by an old lady! This unworthy priest convinced the owner that he absolutely wanted to say the Mass on this precise altar (sic).

I told the faithful not to let him enter their Chapel under any circumstance, which they finally put into practice.

To understand the grave injustice of this action, unworthy of a true Catholic priest, it's good to remind some facts:

1) The Blessed Sacrament was kept canonically in Our Lady's Chapel in Brisbane by the permission of Bp. Williamson, after a formal request made by the owner of the building and with the support of Fr Chazal.

Canon Law stipulates that ONLY A BISHOP has authority to allow keeping the Blessed Sacrament in Oratories (Cf. Canon 1265) Also, only a Bishop has the power of removing it, or to delegate it to a priest.

2) Therefore, Fr Pfeiffer has no authority of removing the Blessed Sacrament from this Chapel, unless he, arbitrarily, claims having episcopal powers...!

3) This arbitrary action had the clear intention of harming the piety of our faithful by depriving them of their daily visits to the Blessed Sacrament and to prevent Frs Chazal and McDonald to say Mass on this altar.

The altar will be returned to its owner in due time once a new one will be found, because no one is bound to act with grave inconvenience.

This action, joined to the repeated slandering and calumnies against our Bishops, unfortunately confirms once again that these two priests are gravely harmful to our faithful, who

should not attend any of their activities during this visit.

It's good to recall other grave actions of these two priests which are totally contrary to Canon Law and to the practice of the Church:

1) Their association in sacris with a layman who claims to be a "bishop", a Schismatic, William/Ambrose Moran, by allowing him "to celebrate" mass and "to hear" confessions at their place in Kentucky, USA. Until today these priests have not dissociated from these grave actions severely punished by Canon Law.

I wrote two extensive studies on this association which you can find

- here the first part:

<http://www.ecclesiamilitans.com/201...edward-moran-dolgorouky-fr-juan-carlos-ortiz/>

- and here the second part:

<http://www.ecclesiamilitans.com/201...iam-a-k-a-ambrose-moran-fr-juan-carlos-ortiz/>

2) Their false claim of having a "seminary" without any episcopal authorization or support, contrary to Canon Law, which specifically establish that a Seminary should be found and be under the guidance of a Bishop, not of priests (Canons 1354, 1357). Who will actually ordain these "seminarians"? Maybe the layman Moran..

Our Lord warned us: "By their fruits you shall know them" (Mt 7:16) and frankly the fruits of these two priests are division, calumnies, slander, discord, etc.. They are not building but destroying. They have not certainly the spirit of Abp. Lefebvre no matter they trumpet it on the Internet.

God bless you.

- *Fr. J. C. Ortiz*

Exhibit B: Fr. Pfeiffer's Reply to Fr. Ortiz

On Jan 5, 2017, Brisbane Australia

Dear Fr. Ortiz,

A brief open reply to your open attack.

Neither Fr. Hewko or myself threatened any faithful, to remove the Blessed Sacrament, from any chapel. Steven Joiner, is the faithful in question. I spoke with him last night and verified that we would have Mass at a local public venue. I had asked him if we could celebrate Mass in his private house chapel, to which he responded neither yes nor no. We rented another place for Mass today Jan. 5 and tomorrow, Jan 6. 2017. Fr. Ortiz, you did not check with myself on the truth of such accusations. You should know that Fr. Hewko and I are here in Australia to bring Christ to souls, not to take Him away. I assured Steven Joyner, this morning that I would never take away the Blessed Sacrament, without the approval of Fr. Chazal, who is in charge of his little chapel. I hope many souls will be allowed to visit Our Lord in Mr. Joyner's little Chapel, of whom Fr. Hewko and I are

according to you, prohibited from visiting. Mr. Joyner has not forbidden me a visit as yet. He has only not responded to my request about Mass.

"The old lady" referred to in your letter assures me that she would never have her altar removed until a suitable replacement could be made. She apologizes for any angry words communicated in private to a fellow parishioner. As regards the authority of bishops, you must recall that Ordinaries of dioceses with Ordinary Jurisdiction alone have right to approve of Blessed Sacrament. Auxiliary Bishops don't have Ordinary Jurisdiction. Your chapel in Virginia was not approved by the Bishop of the Diocese. If you follow your own canonical rules what must you do?

As to your statements about my "outrageous actions", operating under "pretext", "unworthy Priest", "grave injustice of this action" which I didn't do and you didn't verify. "The arbitrary action (not done) had the clear intention of harming the piety of our faithful" our so called "slandering and calumnies against our Bishops (which) confirms once again that these (we) two priests are gravely harmful" we will leave to the Judgment of Heaven.

In your charity will you please point out for the sake of ourselves and for souls, the calumnies against any Bishop noting the false statements of Fr Hewko or myself, and the true statements of the good bishops in question.

Fr. Hewko and I are here teaching the true Faith, and holding the line of Archbishop Lefebvre, condemning Vatican II, its wicked "mass", and Sedevacantism as well. Your Faithful (the ones you haven't visited for 3 years) are being encouraged to attend Bishop Sanborn's conference this Weekend Jan 7 of 4 hours on Sedevacantism. Have you warned them against this. Last weekend Dec. 31 and Jan. 1, 2017 I gave a two part talk against Sedevacantism in Melbourne and 2 years ago Fr. Chazal gave a better 2-part talk against Sedevacantism. The faithful in Brisbane are in danger of falling more and more into this error. To make matters worse they have only "unworthy priests gravely harmful to their souls" to warn them against this error.

Perhaps you can make this an occasion to come to Australia to warn your sheep, lest you appear to be only a hireling.

Another brief note: Bishop Williamson approved and blessed our Seminary in Kentucky at Our Lady of Mt. Carmel when it started in October 2013. He visited the Seminary on that occasion. His disapprovals came later. Note 2: Bishop Williamson, being an Auxiliary Bishop, has no Authority to canonically erect a seminary anyway. Check with him on that, if you wish. Canon Law is clear enough. The same canon law has the law of Epikieia which supplies all the necessities to have seminaries, Blessed Sacrament, chapels in homes, Masses in hotels, and on rocks outdoors, etc. To take care of all our needs. I hope you don't bother asking the Modernist Bishop in Virginia for permission to have Our Lord on the altar in the basement of the house in which you live or in the unapproved purchased formerly Protestant Church across the street where you and Fr. Ringrose celebrate the Holy Sacrifice for souls, without canonical approval.

We eagerly await your treatise(s) on the New Mass, New Miracles Vatican II Church, and its goodness or badness, defending the statements of Bishop Williamson, your Bishop, without Jurisdiction of the Diocese of ??????????

In Christ,

Fr. Joseph Pfeiffer

Fr David Hewko

P.S. Mass Location Brisbane:

Epiphany 9AM
The Darra Motel
2704 Ipswich Rd.
Darra QLD 4076
Australia

P.P.S. Please pray for the unworthy Priest celebrating Mass at this location. And for the other unworthy priest who is about to bring Holy Communion to 3 sick bedridden souls in need of Our Lord.

Our Own Observations:

- The talk about ‘Schismatic Orthodox’ is getting rather old and tired, and its effects and ability to scare are wearing off. ‘*Communicatio in sacris*’ with an Eastern Orthodox schismatic is a sin (N.B. - not a state of being), but it requires an Eastern Orthodox priest or bishop for you to commit it with. Otherwise there are no ‘*sacris*’ for you to be ‘*communication*’ in..! Thus it would be a nonsense to accuse someone of committing the sin of *communicatio in sacris* with a layman. If Ambrose Moran is only a layman, there can be no ‘*communicatio in sacris*’. One or the other, not both!
- An objection to this is to say that if one thought he was a bishop, then the sin was still subjectively committed. However, if one also thought that he was a Catholic and not an Orthodox schismatic, then subjectively no sin was committed after all.
- Could this be why Fr. Ortiz now avoids the term ‘*commnuicatio in sacris*’? He has dropped the Latin ‘*communicatio*’ (meaning ‘participation’, or ‘taking part in’), in favour of the English word ‘association,’ together with the Latin phrase ‘*in sacris*’ (‘in sacred things’), making a part-English, part-Latin phrase. Lest there be any doubt, there is no such thing as “association in sacris”. Fr. Ortiz has made it up. Let him accuse the Fathers of real canonical crime, one which actually exists; accusing them of pseudo-canonical sounding, non-existent crimes does not reflect well on him and smacks of desperation...
- While we are on the subject of laymen who claim to be priests, does Fr. Ortiz have anything to say concerning the pretend-priest/con-man calling himself “Fr. Marcarios,” who was cast out by Fr. Cardozo but sheltered for a while afterwards by Dom Tomas Aquinas (see p.19), one of the three now piously referred to by him as “our bishops”..?
- Fr. Ortiz complains of “...repeated slandering and calumnies against our Bishops...” but gives no examples of this, and leaves everyone guessing. He seems to imply that Frs. Pfeiffer & Hewko have accused Bishop Williamson (Faure and Tomas Aquinas) of things which are untrue. What untrue things might those be? To accuse someone of calumny and slander without mentioning any specifics is unjust, as it affords the person accused no

opportunity to defend himself. Either be specific in your accusation, or don't make it. To accuse someone of calumny baselessly and for purely rhetorical reasons, is itself calumny!

- As an example of the “outrageous actions” of both priests, Fr. Ortiz cites “...*the fact, reported to me, that our faithful in Brisbane were threatened by Fr Pfeiffer to remove the Blessed Sacrament...*” - which, it turns out, was not a “fact” after all, quite the contrary: what was “reported to me” turns out to have been untrue. Perhaps Fr. Ortiz believed the report in good faith. Be that as is may, will he now accept that the report was untrue, and that he was unwise to mistake a report for a “fact”, and doubly unwise to broadcast that untrue “report” as a “fact” to Australia and the wider world? Would he now like to make that clear in another follow-up letter to the Australian faithful, correcting his untruths and apologising for having made public a false accusation?
- Likewise regarding his claim that Fr. Pfeiffer, through his actions, “...*had the clear intention of harming the piety of our faithful...*” Judging the intentions of another is always a tricky thing. Will Fr. Ortiz now apologise publicly for this public misattribution of intention which, far from being “clear”, turns out to have been wholly untrue, founded as was is upon the “fact” of an “action” which never took place..?
- Fr. Ortiz accuses the Fathers of “*having a ‘seminary’ without any episcopal authorization or support, contrary to Canon Law, which specifically establish that a Seminary should be found and be under the guidance of a Bishop, not of priests.*” As Fr. Pfeiffer and Hewko point out in their reply, this is deliberately misleading. The “bishop” in question must be an ordinary of a diocese, since it is his authority which confers ordinary jurisdiction with the diocese. A bishop is not required in the running of a seminary, and “guidance” only in the very broadest sense of the term: in the days before the Council, the rector of a seminary was usually a priest. Who was the rector of the French College in Rome, when Archbishop Lefebvre entered it as a seminarian - was it “Bishop Le Floch”..?
- Fr. Ortiz’s concern for the future of the seminarians is truly touching. The sarcastic tone in which he says: “*Who will actually ordain these ‘seminarians’? Maybe the layman Moran*” perhaps betrays more than he intended. For the truth is, Fr. Ortiz himself will not be around forever. Nor will Fr. Ringrose, nor the sedevacantist Fr. MacMahon. Who will look after Fr. Ortiz’s own parishioners in a mere 20 or 30 years time? And what does he propose to do about it? What, in fact, has he done about it over the past four years, what has he done to help raise up a new generation of priests from the Resistance? In the seminary’s first year, when even Bishop Williamson was publicly giving it his support, did Fr. Ortiz ever travel over to the next-door state, mid-week, to help with the classes? Even once? Or was he just too busy, staying put in the one church with two priests?
- Fr. Ortiz piously moralises: “*Our Lord warned us: “By their fruits you shall know them” (Mt 7:16) and frankly the fruits of these two priests are division, calumnies, slander, discord, etc...*” - Which supposed “fruits” are included in the “etc”..? If there are others to list, why not list them? As to the four “fruits” which Fr. Ortiz does list, numbers 2 and 3 (“calumnies” and “slander”) have already been mentioned above, and the same question applies - what deliberately untrue things have Fr. Pfeiffer or Fr. Hewko said about Bishop Williamson? As to numbers 1 and 4, “division” and “discord” are really two words for the same thing. Who is responsible for the discord or division, those who have changed their position or those who are still teaching the same thing about the New Mass in 2017

as they taught in 2013, or 2003, or 1993..? What's more - as if it were not clear enough already! - who bears the greater *prima facie* responsibility, a bishop or a priest? Does Fr. Ortiz think the Australian faithful are so dim that they will fall for this empty rhetoric..?!

- As to the claim that Frs. Pfeiffer and Hewko "*are not building but destroying*" - is Fr. Ortiz aware of how many Resistance groups and chapels were founded by Fr. Pfeiffer? How many has Fr. Ortiz founded in the last three or four years of his stay in America? Is he aware of how many priests have been encouraged, helped, supported, even recruited into the Resistance by Fr. Pfeiffer? How many has Fr. Ortiz brought over (the unrepentant former-SSPV priest who lives with him out of convenience does not count!)..?
- "*They have not certainly the spirit of Abp. Lefebvre no matter they trumpet it on the Internet*" - What is "trumpeted on the internet," by Fr. Hewko most of all, is that we must strive to follow Archbishop Lefebvre, his example, his actions, his firmness of teaching, his fight, and to appreciate and live up to his legacy. Condemning someone for failing to have a certain "spirit" is a tricky thing, and I have never heard Fr. Pfeiffer or Fr. Hewko do so. That Fr. Ortiz now does so publicly must mean that he is confident of his own credentials. Does he propose himself as our role-model, the perfect Lefebvrst? In what ways does he exemplify the "spirit of Archbishop Lefebvre"..? As for "trumpeting on the internet" - this is an interesting way of belittling the publication of countless sermons and conferences which are an invaluable aid to all those not privileged enough to live near Fr. Ortiz's church with its three priests and no Mass circuits. But we have noticed already that "trumpeting" their sermons "on the internet" is not something the Fake Resistance could ever be accused of - quite the contrary! Even Fr. Chazal has gone awfully quiet of late. And Fr. Zendejas's sermons are kept under lock and key!
- Fr. Ortiz says that the faithful: "...*should not attend any of their* [Frs. Pfeiffer & Hewko's] *activities during this visit.*" Bishop Williamson, whom he describes as "our bishop," consistently shows that he has no problem with people attending the SSPX, the sedevacantists, the Feeneyites, the Indult Mass ...even the Novus Ordo, in the right circumstances! How can it be, then, that only Fr. Pfeiffer & Fr. Hewko are off-limits to the faithful and strictly *verboten*, when everyone else - even the Indult and Novus Ordo! - is not? Or does Fr. Ortiz disagree with "his" bishop on this point? Does he oppose Bishop Williamson's license, and if so, will he soon be writing again to the Australian faithful to warn them about Bishop Williamson too..?
- Apart from an enforced stay, due to U.S. visa issues, some three years ago, Fr. Ortiz has not once been back to visit "his" Australian faithful, despite having far fewer commitments than any of the other priests who have been visiting Australia. Given his new-found pastoral zeal, can "his faithful" expect regular visits from him from now on?
- Frs. Pfeiffer & Hewko have asked one simple thing of Fr. Ortiz: "*In your charity will you please point out for the sake of ourselves and for souls, the calumnies against any Bishop noting the false statements of Fr Hewko or myself, and the true statements of the good bishops in question.*" This seems an eminently reasonable request, and one which Fr. Ortiz will surely not want to pass up, especially given his "consternation" and pastoral concern. Why then, at the time of writing, has there been no reply from him for more than a month..? How long can we expect to wait for what should be a simple answer to a simple question..?

“Fake Resistance, Fake Miracles!”

*[Editor’s Note - Bishop Williamson is still peddling bogus New Mass “miracles” all over the world to anyone who will listen. A few months ago, we presented some of the gaping holes in the story of the first bogus “miracle” which he tried to sell us on, that of Buenos Aires. Without anyone even attempting to challenge or counter what we presented in these pages, we now find that the focus has switched. Bishop Williamson now has less to say about Buenos Aires and seems to be focusing more on promoting the fake Novus Ordo “miracles” in Poland, those of Sokolka and Legnica. We are grateful once again to our friends at “Catholic Candle” for doing the whole Catholic world a service with their article which blows these bogus “miracles” out of the water too! Yes, you’ve guessed it! Time for a little... **...Fake Miracle Watch!**]*

The Bad Fruits from the False “Miracles” Which Bishop Williamson Promotes

Source: catholiccandle.neocities.com

Bishop Williamson rashly promotes supposed “miracles” at Sokolka and Legnica, Poland. A prudent Traditional Catholic would never accept such claims from the conciliar church, which is a new church opposed to the true Church.

A prudent Traditional Catholic would withhold judgment on any alleged miracles until after the Catholic Church thoroughly investigated—which could not happen presently without the hierarchy first returning to Catholic Tradition.

There are many levels on which Bishop Williamson acts rashly concerning these false “miracles”. First, it is obvious that the devil greatly gains when people promote “miracles” which lend credence to the conciliar revolution, which is his work. It would be very easy for the devil to work these false “miracles”, through both natural and preternatural means.

Further, besides the devil’s interest in promoting these “miracles”, it is natural for conciliar Catholics to want to believe that God is working in their revolutionary church. These conciliar Catholics should know by the natural law that they have a duty to be God-centered and might even naturally yearn for this. Yet they plainly belong to a man-centered (false) conciliar religion. It is only natural for conciliar Catholics to want to quiet the “little voice” inside themselves by latching onto these conciliar “miracles” which purport to “show” that God approves of their man-centered conciliar religion.

Also, there are other conciliar Catholics who try to “canonize” the conciliar revolution by promoting conciliar “miracles” and “visions” (such as Medjugorje). A prudent Traditional Catholic would no more accept the conciliar church promoting “miracles” at the new mass than he would accept “miracles” attributed to so-called “saint” John Paul II.

Bishop Williamson not only promotes a (supposed) “eucharistic miracle” at Legnica, Poland (1) and another one at Sokolka, Poland, (2) but he gullibly says that the “Eucharistic miracles taking place within the Novus Ordo Mass ... may even be happening frequently”. (3) Because he knows that readers might see many reasons to doubt any particular conciliar “miracle” which they investigate, Bishop Williamson says that, when doubts arise about one (supposed) miracle, “a little more Internet research would surely discover accounts of more such Novus Ordo miracles, with at least some of them being authentic.”(4) This shows Bishop Williamson

is trying to promote a “faith” not so much in any particular “miracle” (concerning each of which individually, there are so many reasons to doubt), but the bishop blindly trusts that surely, some of them - somewhere - must not be bogus.

While promoting new mass “miracles”, Bishop Williamson says “facts are stubborn”, (5) as if he is compelled to believe in these (false) “miracles” because of the evidence. Yet, his primary “faith” is that, whatever reasons there are to doubt the “miracles” we know about, “Internet research would surely discover ... at least some ... authentic [supposed miracles]”. (6)

Regarding the (false) “miracles” in Poland, Bishop Williamson gullibly accepts the conciliar storyline from those persons who have a personal stake in promoting themselves, their region, and/or their revolution.

For example, Bishop Williamson gullibly reports as truth, the two inconsistent conciliar claims that the red glob was both “like a blood clot” and “looked like a piece of living flesh”. (7) Of course, a thinking man knows that flesh (tissue) does not look like the little red glob shown in the promotional pictures. Also, a thinking man would know that it is propaganda to say the glob looks “living”, implying that it exhibits signs of life.

Bishop Williamson claims to follow the “evidence” but repeats - like a schoolboy memorizing his lessons - unverifiable promotional propaganda such as the conciliar assertion that, on the day of discovering the (false) Sokolka miracle, “All observers were amazed. ... All of them were deeply moved.” (8) Plainly, Bishop Williamson is easily duped by such amateurish “evidence”.

Bishop Williamson does not see the contradiction when he claims both that “to this day [the Sokolka red glob] retains the form of a blood clot” and claims that it “‘most resembles human myocardial tissue’ from the left ventricle of the heart, typical for a living person in a state of agony.” (9) And Bishop Williamson says that the supposed expert on whom he relies (Professor Maria Sobaniec-Lotowaska) can somehow tell that there is no possibility of human fabrication. **Id.** Convenient!

In fact, there are other researchers who are skeptical about the alleged “miracle”. But Bishop Williamson does not tell his readers about them. For example, Prof. Lech Chyczewski, one of Sobaniec-Lotowaska’s own colleagues at the same medical university in Bialystok, Poland, disagrees with her. (10) He criticized the way his colleague (Sobaniec-Lotowaska) carried out her test on which Bishop Williamson relies. **Id.** Chyczewski added that Sobaniec-Lotowaska “saw what she wanted to see” and that she has “an emotional approach to faith” **Id.**

Another inconvenient point for those supporting the supposed Sokolka “miracle” is that Dr. Pawel Grzesiowski (a biologist from Poland’s National Medical Institute) proposes a natural (bacterial) explanation for the “red discoloration” in the host. **Id.**

We do not vouch for the truth of these contrary views of different medical researchers. We do not have enough information. But we see that, without telling his readers, Bishop Williamson cherry-picks only the “evidence” that fits the conclusion about which he tries to convince his readers. Or, if Bishop Williamson did not know about the other researchers’ contrary opinions, then he knows too little about the dispute and was rash to jump into the controversy at all.



A prudent person’s default position should be great skepticism of “miracles” in the conciliar

church. Bishop Williamson's default position is to believe whatever conciliar "miracle" he hears about. For he says such supposed miracles "may even be happening frequently" (11) and "a little more Internet research would surely discover ... some of them being authentic." (12)

To prove the "miracles" in which he believes, Bishop Williamson declares we should look at the fruits of these "miracles". In his words: "decisive will be the spiritual fruits among Catholics." (13) But he says this as part of his effort to persuade his readers of the (false) "miracles" which he uncritically accepts, adding what the (false) "miracle's" promoters assert:

Already there has been a significant rise in the piety and religious practice of local Catholics, and from abroad there have been hundreds of pilgrimages, with numerous miracles of healing and conversion also taking place. (14)

Obviously, these "conversions" which Bishop Williamson asserts, are conversions to the new conciliar religion. That is a bad thing! Regarding a "rise in piety" and pious "pilgrimages", Bishop Williamson asserts them as fact without the slightest proof. Below are proofs to the contrary, all showing that the (false) "miracles" are simply part of the continuation of the evils of the conciliar church:

- If you want to see an example of "pilgrims" at the Legnica church of the "miracle", who look like any pagan tourists anywhere, coming to see any worldly curiosity, look at the August 2, 2016 You Tube video(15) showing women in skin-tight pants, men in shorts, "pilgrims" in T-shirts, backpacks, etc. 
- If you think there is a "rise in piety" in Legnica, look at the people receiving "communion" standing (none are kneeling);(16) 
- If there had been a "rise in piety" in Legnica, it should change how people are dressed when they receive "communion". But look at how people receiving "communion" are dressed in Legnica, viz., similar to any conciliar people anywhere: men in shorts, women in skin-tight trousers, people in T-shirts, all women violating apostolic law (no head coverings, etc.), all occurring in front of a table ("altar"), with no communion rail. (17)
- If you think there is a "rise in piety" in Legnica, look at the conciliar (supposed) "bishop" concelebrating the new mass with eight conciliar (supposed) "priests", at a table ("altar"), facing the people. (18)
- If you think there is a "rise in piety" at the Sokolka church of the "miracle", look at the new mass said facing the people, on a table "altar", no communion rail, three very fat candles on one side of the table; none on the other side; (19)
- If you think there is a "rise in piety" in Sokolka, then look at the link below, showing another new mass said in the same place three years earlier, by three (supposed) "priests" concelebrating; (20)

- If you think there is a “rise in piety” in Sokolka, look at the people standing for “communion” (none are kneeling); (21)
- If you think there is a “rise in piety” in Sokolka, look at the very large, prominent picture of the conciliar “King of Mercy” hung in the church. (22) As informed Catholics should know, there are many scandalous, un-Catholic aspects of this false “King of Mercy” devotion promoted by the conciliar church but condemned by the Church before Vatican II. (23)

Conclusion

Pray for Bishop Williamson! He seems always eager to embrace a new (supposed) “miracle”. But don’t be fooled by his promotion of conciliar “miracles” and the new mass. 24

FOOTNOTES:

1. Eleison Comments #492.
2. https://youtu.be/Ma9_10iVBik?t=4085
3. Eleison Comments #437
4. Eleison Comments #492
5. Eleison Comments, November 28, 2015
6. Eleison Comments #492 (emphasis added).
7. Eleison Comments, December 2, 2016
8. Eleison Comments December 2, 2016
9. Eleison Comments December 2, 2016
10. http://www.newpolandexpress.pl/pdf_copies/newpolandexpress_44_2009-10-30.pdf
11. Eleison Comments #437
12. Eleison Comments #492 (emphasis added).
13. Eleison Comments December 2, 2016
14. Eleison Comments December 2, 2016
15. <https://youtu.be/R8N2WR9FYZ8?t=158>
16. August 2, 2016, You Tube video, found at this link: <https://youtu.be/R8N2WR9FYZ8?t=158>
17. August 2, 2016, You Tube video at this link: <https://youtu.be/R8N2WR9FYZ8?t=158>
18. July 2, 2016, You Tube video at this link: <https://youtu.be/CRmzt1bSnPM?t=40>
19. 2012 You Tube video found at this link: <https://youtu.be/qIKwzKy5MB0?t=772>
20. 2009 You Tube video found at this link: <https://youtu.be/F153uDhGOs?t=219>
21. 2009 You Tube video at this link: <https://youtu.be/lcZ9b1kj-NU?t=322>
22. 2012 You Tube video at this link: <https://youtu.be/9FGkgNwgyJ0?t=254>
23. http://www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=2895
24. <https://catholiccandle.neocities.org/priests/williamson-traditional-new-mass.html>



From one of the videos referenced in the footnotes :

1. The bishop and priests concelebrating a Novus Ordo Mass in the Church at Legnica. Notice the six candlesticks in a bunch on the right, and on the steps, not even on the ‘Cranmer table’ altar...

2. At the same Novus Ordo Mass in Legnica - spot the 50 or 60 more Novus Ordo priests in the congregation! All wearing the same kind of ugly Novus Ordo vestments, all concelebrating the same Novus Ordo Mass...

A Message From Fr. Pfeiffer:

Jan 26, 2017

Dear Friends in Christ!

The 5 acre property including 2 story, 7 bedroom house and 4 car garage, located within the original land, was successfully purchased Jan 25, 2017, Feast of Conversion of St Paul, on the anniversary of the death of Fr Urban Snyder, a Kentucky Trappist Monk from the nearby Monastery of Gethsemane (the first Trappist Monastery in USA est. 1848), who lived with Fr Hannifin. And the Pfeiffer Family on this same Seminary property from 1970s to early 90s. Fr. Urban was one of only 2 priests officially approved by Rome to be officially incardinated into SSPX (in 1972). He is one of our proofs that the SSPX was considered by Rome as a true Religious society. Fr Urban died January 25, 1995. He died of Alzheimer's and while forgetting almost all else was able to celebrate Mass until near the very end. He used to say with a twinkle in his eye many times: "You'll see that one day this area of the Holy Land of Kentucky will have a part to play in the restoration of the Church."

It is most providential to be allowed to receive the property back on his death anniversary. Fr Urban belonged to SSPX from 1972 to 1976.

We are very grateful to all who contributed to the \$150,000 purchase without need of bank loan. Several different souls contacted me on last 2 days to pay the difference if needed etc. We only have funds enough to go from week to week in our normal expenses, and then only barely. Yet in this period the generosity of Our Holy Mother Mary inspiring many of you, got us through our usual expenses (including several thousand dollar. repairs of our aging facility) as well as this purchase money over and above.

God bless all of you and please keep us in your prayers. Also, please remember the words with which Fr Urban Snyder used to begin each sermon that he repeated weekly not remembering that he had said the same the week before.

"Keep your eye on Heaven as the end and goal of life. There is even a place in purgatory for those who have not desired heaven enough. And if you want Heaven you must love Christ with the most perfect Heart. But only Mary can love Christ with such a heart. But no one can love Mary with a right heart except her Divine Son. Therefore, ask Mary to give you her Heart with which to love her Son and ask her Divine Son to give you His Heart with which to love His Mother and between these two hearts you will find Heaven."

Like good traditional Catholics we used to complain, "There goes forgetful Fr Urban repeating again. When is he going to say something different?" He never did...

In Christ,

Fr Joseph Pfeiffer

Now that the SSPX has accepted its doctrine and its agenda, and placed itself repeatedly on the side of “conservative conciliar” against “liberal conciliar,” are Rome and the wider world about to recognise what has already taken place? Is the adulterous co-habitation about to be “formalised”..? Now that the SSPX has spent so long focussing all its attention on its image to make it more acceptable, has the time come for Rome to accept them “as we are”..?

SSPX Rome:

Is this really it? Or just another false alarm..?

Transcript of Bishop Fellay’s Interview on Radio Courtoisie (January 26, 2017)

[Here are some excerpts which are of interest. The full interview is very long, and may be found at: www.dici.org/en/news/will-the-society-of-st-pius-x-be-truly-free-to-try-the-experiment-of-tradition/]

Fr. Lorans: You said at the beginning that the battle of ideas is still the same as ever, and last year you declared after your meeting with Pope Francis that the doctrinal discussions would continue, that bishops would visit our seminaries and have discussions on things like religious freedom, ecumenism, and the New Mass. Are these discussions really continuing? And after what you just said, do you think these discussions are of any use?

Bishop Fellay: First question, are they still going on? The answer is yes; they are still going on. There had been a pause, but there needed to be, so we are going to start again, and continue the discussions. It is very interesting because we and Rome both want them. We want these discussions. Perhaps not exactly for the same reasons, but I think that in the end our reasons are similar. [...]

In my opinion, we are now going to see a debate arise for a time because of us. Will it be public or no, behind closed doors? But it is actually already here. A debate with the “super-progressivists,” those Pope Benedict XVI accused of trying to hammer into the Church that these points are absolutely obligatory. It is the Church of today, their foundation for the Church of today.

[...]

Fr. Alain Lorans: Speaking of letting the Society in, of course we can’t help thinking of the canonical offers that have been made; there was talk of a prelature and recently Bishop Schneider said he had invited you to accept the canonical propositions soon and not to be too demanding, or in any case, not to wait for everything to be perfect. Where does all this stand? Did you really receive this invitation? And in that case, would a doctrinal union become a secondary issue? What exactly is the Society’s position?

Bishop Fellay: As far as Bishop Schneider goes, he did write to me, but a long time ago now; a long time, I mean, perhaps a year ago. So I do not have anything recent from him. In any case, recently, no, I have not received anything from him.

Other than that, the structure is not the problem. The structure, I think, is well established; there are still some points, shall we say, some finer points. The main idea is, really, it is adequate, it suits our needs. So for that, I am satisfied. Again, there are details that need

improving and matters that still need to be discussed. The problem is not with this structure that they are offering us. If that was the only issue, we would say “yes” in a heartbeat. But it is not the problem.

The problem is, once again, this battle of ideas. Is a Church that for 40 years has imposed a way of thinking, this modernist way of thinking against which we fight, against which, or because of which we were even declared schismatic and everything else, outside of the Church; is this Church ready, yes or no, to let us continue on our path?

Source: sspx.org/en/news-events/news/bp-fellay-gives-rome-clear-condition

Bishop Fellay Gave Rome a Clear Condition **January 30, 2017 District of the USA**

In an interview with an independent French television station, Bishop Fellay commented on the current status of relations between Rome and the SSPX.

During a 20 minute interview with TVLibertés on January 29, 2017, Bishop Bernard Fellay, Superior General of the Society of St. Pius X (SSPX), commented on the crisis of the Church after the Second Vatican Council, the reaction of the clergy to today's confusion, the Rosary Crusade, and Pope Francis.

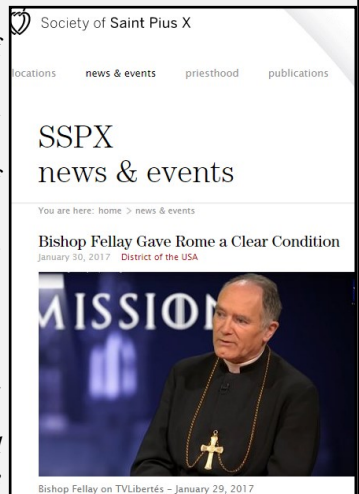
Bishop Fellay commented also on the Personal Prelature offered to the SSPX:

“I think we do not have to wait for everything to be resolved in the Church, for all the problems to be solved. But a certain number of conditions are necessary, and for us the essential condition is our survival. So I have told Rome, very clearly, that, just as Archbishop [Marcel] Lefebvre used to say in his day, we have a sine qua non condition: if this condition is not met, then we will not move. And this condition is for us to be able to remain as we are, to keep all the principles that have kept us alive, that have kept us Catholic.”

On Ecumenism and Religious Liberty

“I think we are making headway here in the right direction. Rome is easing up. It is pretty recent; over the past two years now let's say, Rome has been telling us that there are questions, or we can even say statements, put forward by the Council that are not required criteria for being Catholic. That means that we have the right not to agree and still be considered Catholic. And these questions are precisely the ones we dispute.”

Archbishop Guido Pozzo, Secretary of the Ecclesia Dei Commission, confirmed the words of Bishop Fellay, according to Andrea Tornielli in Vatican Insider on January 30, 2017. “We are working at this moment on the completion of some aspects of the canonical solution, which will be the Personal Prelature.”



Bishop Fellay on TVLibertés - January 29, 2017

In particular, Archbishop Pozzo confirmed an important piece of information made public by Bishop Fellay in the interview with TVLibertés:

“The Holy See allows and tolerates the priestly ordinations of the Society of St. Pius X while continuing to consider them valid but not licit, after they disclose the names of the ordinands to the local bishop.”

On the occasion of the priestly ordination of Fr. Daniel Sabur on July 2, 2016, Bishop Alfonso de Galarreta revealed that a letter from the Congregation of the Doctrine of the Faith had been sent to Bishop Fellay. In it, it was stated that the SSPX could proceed in its priestly ordinations without the authorization from the local bishop, should communicate the names of the ordained priests.

Source: www.ncregister.com/daily-news/sspx-bishop-fellay-personal-prelature-offer-under-consideration

SSPX Bishop Fellay: Personal Prelature Offer Under Consideration

Vatican and SSPX have said the proposal appears to be the best option for unity.

FEB. 3, 2017

Elise Harris/CNA/EWTN News

VATICAN CITY - While divisions between the Vatican and the break-off Society of St. Pius X still exist, representatives from both sides have said the proposal for status as a personal prelature appears to be the best option for unity, and steps are already being taken to study it.

The SSPX believes “that the Roman authorities consider the personal prelature to be the canonical structure which best reflects our real situation,” Bishop Bernard Fellay said in an interview with the Spanish magazine Vida Nueva, published Feb. 3.

And when it comes to the society itself, he said, “We also think that the personal prelature is the most appropriate regimen for the fraternity in the current circumstances.”

[...]

Despite hesitancy to accept the prelature in the past, Bishop Fellay, who is the current superior general of the SSPX, seems to imply that the society’s opinion on the matter is changing.

In an interview with Vida Nueva released simultaneously with that of Bishop Fellay, Archbishop Guido Pozzo, head of Ecclesia Dei - the Vatican office responsible for doctrinal discussions with the SSPX - said a “profound examination” is being made of the legal text.

Once this is done, a draft of the constitutions will then be presented to the Holy Father, he said, but stressed that, on the Vatican side, “the necessary condition for the canonical recognition is adherence to the contents of the doctrinal statement that the Holy See presented to the SSPX.”

Source: www.lastampa.it/2017/01/30/vaticaninsider/eng/the-vatican/fraternity-of-st-pius-x-ever-closer-to-reconciliation-xY7GVwCDVyST373inFczcP/pagina.html

Fraternity of St. Pius X, ever closer to reconciliation

Ecclesia Dei's secretary Guido Pozzo: "We are working on improving the Fraternity's legal status"

ANDREA TORNIELLI

VATICAN CITY

Pubblicato il 30/01/2017

"We are currently working on improving certain aspects of the canonical form, which will be the personal Prelature." Archbishop Guido Pozzo, secretary of the Ecclesia Dei commission, which is in charge of dialogue with the Fraternity of St. Pius X, has confirmed to Vatican Insider that the moment of full communion with the Lefebvrians is near. The goal of an agreement is already in sight although it is still going to take some time.

On 29 January 2017, the superior of the Fraternity of St. Pius X, Bishop Bernard Fellay, appeared on French television programme Terres de Mission broadcast by TV Liberté.

Fellay confirmed that the agreement process is underway and that in order to arrive at a canonical solution there will be no need to wait for the situation within the Church to be "completely satisfactory" in the eyes of the Fraternity of St. Pius X. Over the past few years, the Fraternity has not stopped mentioning the Pope's name and praying for him during mass celebrations. Fellay saw Francis' attitude towards the Fraternity within the context of his focus on the "peripheries" and explained the importance of ending the split from Rome.

The path of reconciliation following the mini-schism sparked by the four illegitimate episcopal ordinations celebrated by Mgr. Marcel Lefebvre in 1988, began in 2000, when the Lefebvrians travelled to Rome for the Jubilee. John Paul II gave a nod to new talks starting. Communication intensified under Benedict XVI's pontificate, with open doctrinal questions being examined. Ratzinger first liberalised the use of the preconciliar missal and then remitted the excommunications of the Fraternity's four bishops. Under Francis' pontificate not only did this communication continue but it became valid and licit for Lefebvrian priests to confess faithful during the Jubilee of Mercy. This concession was extended indefinitely in the letter "Misericordia et Misera".

As far as doctrinal issues are concerned, the main problems seem to have been overcome in view of an agreement. Members of the Fraternity were apparently asked to remain faithful to the essential aspects of being a Catholic, in other words the "professio fidei", belief in the validity of the sacraments celebrated with the Novus Ordo (the liturgy that resulted from post-conciliar reform) and obedience to the Pope. There was a discussion and a sharing of ideas regarding the relationship between the magisterium and tradition, while subjects linked to ecumenism, religious freedom and the relationship between the Church and the world still need to be looked into further and could be the cause of continued disagreement.

During the course of the television interview, Fellay, in addition to recalling Francis' concession regarding the sacraments of reconciliation and the anointing of the sick, also mentioned the Fraternity's priestly ordinations, stating that these take place with the Holy See's authorisation and without the need for the local bishop's consent. As things stand, Pozzo said, the situation is more complex and stems from a decision taken by Benedict XVI and the Congregation for the Doctrine of the Faith a few years ago. "The Holy See," Ecclesia Dei's secretary explained, "allows and tolerates the Fraternity of St. Pius X's priestly ordinations, considering them valid but not licit, as long as the local bishop is informed of the names of the candidates for ordination. Pope Francis has only declared legitimate the administration of the sacraments of penance and the anointing of the sick. It is precisely in order to make all the other sacramental acts legitimate as well as valid that a canonical solution needs to be found for the Fraternity."

The path chosen for the canonical solution, as is known, is the personal Prelature, a new figure introduced in the new Code of Canon Law in 1983 and until today only applicable to the Opus Dei. Over the course of recent years, there have been an increasing number of voices speaking out against the agreement. Richard Williamson, one of the four bishops whose excommunication was remitted by Benedict XVI, left the Fraternity and founded a more extremist group, proceeding with new episcopal ordinations. Fellay's position, on the other hand, seems more in line with that of the Fraternity's founder, Archbishop Lefebvre, who, back in 1988, came very close to reaching an agreement with the then Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, only for it then to fall through at the last minute.

Comment:

"I think we do not have to wait for everything to be resolved in the Church, for all the problems to be solved. But a certain number of conditions are necessary, and for us the essential condition is our survival."

Not having to wait for everything to be resolved in the Church, can mean only one thing. Not waiting until Rome actually converts and stops being modernists intent on the destruction of Catholic Tradition. And notice that it is simply "the Church," not the modern church or the conciliar church.

As for the essential condition necessary being "our survival" - that rather begs the question. Survival in what form? Survival as an entity, as a human corporation? In that case, the Jesuits survived, the Salesians survived, even the Vatican itself has "survived". If it is our spiritual survival which matters, then it's a bit late to start worrying about that now..!

"So I have told Rome, very clearly, that, just as Archbishop [Marcel] Lefebvre used to say in his day, we have a sine qua non condition: if this condition is not met, then we will not move. And this condition is for us to be able to remain as we are, to keep all the principles that have kept us alive, that have kept us Catholic."

As we have mentioned so many times before, accepting us "as we are" is a fluid one. It begs the question: how are we at the moment? If we are becoming more liberal every day and have already accepted the Council in practice, why shouldn't Rome accept us in such a state?

Bishop Fellay's "TV Liberté" Interview

The following words were spoken by Bishop Fellay in the same interview, but not picked up by the press or reproduced by them.

Source: www.youtube.com/watch?v=wckvRsgz2II&t=1137s

Interviewer: *Isn't there a risk of creating a more or less autonomous church if this current situation continues of constant distance from Rome, from the Pope, from the curia and from the bishops? Are you waiting for a Pius XIII to appear on the Chair of Peter, which we all aspire to but which is just a possibility, before signing the proposal from Rome?*

Bishop Fellay: *[after talking about his sine qua non condition of "accept us as we are", mentioned in the articles above] ...The second part: is there a risk of schism or the establishment of a parallel Church? We are fighting against it and I think that - and I've brought this up with the Pope himself, Pope Francis, and we are both in agreement - there have already been a certain number of practical dispositions which make schism practically impossible. In other words, in practice, in day-to-day acts, we tell Rome and show them our submission, that we recognise these authorities, and not just in the Mass, not just saying the name of the Pope and local bishop in the canon of the Mass, but also, here you go: you have the example of the Pope giving us the power to hear confessions, and also juridical acts. It's a bit complicated, but it can happen that a priest commits a criminal act and we have people to refer it to in Rome who ask us to judge these cases, so it's really normal relations. So not just confessions, there's lots of things. Last summer it was confirmed that the Superior General can ordain, freely, members of the Society without having to ask the permission of the local bishop. It's a text from Rome, which hasn't been shouted from the rooftops, but which says the Society ordains, licitly, because he can freely ordain... So there you go, acts which are made, which are juridical, which are canonical and which are already in place. And which, in my opinion, already get rid of any possibility of schism. Obviously we still need to be vigilant, of course.*

Interviewer: *So today, in practice, what's missing?*

Bishop Fellay: *The rubber stamp is what's missing. And then also, precisely that affirmation, this time loud and clear, that these guarantees will be respected."*

Comment:

The only thing left is the rubber stamp? Bearing in mind that Bishop Fellay is not averse to a little wishful thinking once in a while, perhaps what is more important is not so much where the SSPX stands with Rome, as where the SSPX stands in the mind of its Superior General. He is quite proud to boast about how close the SSPX is to Rome, whether it be true or not. He also fully accepts the idea that the "schism" of 1988 is something real, and not a legal fiction invented by the enemies of Tradition to keep their own faithful enslaved inside the Novus Ordo. Interviewers have always asked questions about "schism". The classic SSPX response was to point out that there was no schism, nor could there have been. Bishop Fellay pointedly does not say this. Beyond this, we have reason to believe that what he says about the links with Rome, including the priests who commit crimes, is true. As for being so frightfully concerned that Rome keeps its guarantees: why do the names "Campos," "Papa Stronsay," "Fr. Bisig," "Franciscans of the Immaculate," "Good Shepherd Institute" and "Dom Gerard Calvet" spring suddenly to mind...?

Remembering Campos: Jan. 2002 - Jan. 2015

Fifteen years on, why does it all sound so very familiar? Deja-vu, anyone?

Source: zenit.org/articles/traditionalist-schism-in-brazil-ends/

Traditionalist Schism in Brazil Ends Fraternity Will Recognize Pope and Vatican II

January 18, 2002

[...]

Father Fernando Guimaraes, official of the Congregation for the Clergy, told the Vatican agency Fides that the "reconciliation began in 2000, during the Great Jubilee, when the group made a pilgrimage to Rome and was welcomed by Cardinal Castrillón Hoyos with a lunch and dialogue." Not long afterward the group sent a letter with a request for reintegration ...

From now on, the group recognizes the authority of the Pope as Vicar of Christ and Shepherd of the Church; the legitimacy of the Second Vatican Council; and the validity of the Mass approved by Pope Paul VI. But the group has permission to celebrate Mass in Latin (St. Pius V rite), using the Pope John XXIII Missal.

The priests will form the Apostolic Administration of St. Jean Marie Vianney, a form of ecclesiastical circumscription that will be directly under the Pope's authority.

"...Little by little we must expect other steps: for example, that they also participate in concelebrations in the reformed rite. However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature."

- Fr. Georges Cottier OP, Pope John Paul II's personal theologian, commenting on the Campos-Vatican Accord.

[This quote was reproduced in the Feb. 2002 Angelus Magazine, on the front cover. How times change...]

FEBRUARY 2002

The **ANGELUS**
A JOURNAL OF ROMAN CATHOLIC TRADITION

INSIDE: East or Occident?

CAMPOS VATICAN ACCORD

"...Little by little we must expect other steps: for example, that they also participate in concelebrations in the reformed rite. However, we must not be in a hurry. What is important is that in their hearts there no longer be rejection. Communion found again in the Church has an internal dynamism of its own that will mature." - **REV. FR. GEORGES COTTIER**, Pope John Paul II's personal theologian commenting on the Campos-Vatican Accord.

Sisipho
What Should We Make of the Two Assist?

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

(“The Biography of Marcel Lefebvre” p. 568)

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