



The Recusant

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



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

- Cardinal Pie, quoted by Fr. Rafael Arizaga OSB in the Winter 2016 newsletter of St. Joseph's Monastery

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FROM THE DESK OF THE EDITOR:

Dear Reader,

Greetings once again, and permit me to wish each of you a Happy and Blessed Easter.

Since World War Three hasn't yet broken out, in the middle of the fourth month of 2017 we see things continuing, slowly but steadily, to slide. In the conciliar church, Pope Francis is now in his fifth year and even basic fundamental truths, things which most Protestants accepted a mere hundred years ago (such as the nature of marriage, for example) are openly called into question. The neo-SSPX is more and more overtly supporting the perceived conservatives in the conciliar church, in the hope of earning a few 'brownie points' and acquiring a good name with the people they most want to impress... and in the world of “Tradition”, among those who call themselves “Traditional Catholics” (a term which had already become too broad and ill-defined a while ago), the numbers of those

prepared to make fatal concessions to the new religion is also growing. There are a growing number of so-called Traditionalists who will make a point of telling people that there is grace in the New Mass, the miracles are real... some of them even admit the logical consequence of this, which Bishop Williamson has himself admitted: to die and go to heaven as a Catholic, it isn't necessary to be a Traditional Catholic, so if you have relatives in the Novus Ordo, don't worry too much about it. God wants to save them in the Novus Ordo and by the Novus Ordo.

Did he really say that? Where? In a couple of conferences last year, in the United States. We did reproduce his words at the time and comment on it in passing, but it was in the midst of so much error and confusion that perhaps we need to highlight it and make more of it in future. And if you think that no Traditional Catholic will ever go along with that, then think again. Look at how many are now going along with the idea of a grace-giving Novus Ordo. A mere two or three years ago, nobody in the Resistance would have accepted that idea. As late as September 2014, we put in the SSPX-Watch column a criticism of an SSPX priest in London who said that the Traditional Mass gives a waterfall of grace whereas the New Mass only gives a trickle of grace. This was seen as intolerable liberalism. Not one person, including those in the Fake Resistance, raised their voice against that item, or even hinted that they thought that maybe we were wrong and the SSPX priest was right. Compare that with today, a mere two-and-a-half years later, and far worse things than that are being said by Bishop Williamson and Fr. Zendejas, and are being defended by people who claim to be resisting the liberalism of the neo-SSPX! Even I, "prophet of gloom" that I am, would scarcely have thought it possible, and yet I cannot deny what we are now witnessing. Bishop Williamson is turning our ranks liberal in a way which no one else could ever have managed.

That being the case, a couple of questions arise which the honest man must take seriously. Firstly, if we are prepared to tolerate this in any way whatever, even to the smallest degree, what is the point of resisting the neo-SSPX? What, for example, becomes of your objection to Bishop Fellay's Doctrinal Declaration with its affirmation that the New Mass is "legitimately promulgated" if you remain silent while Bishop Williamson goes even farther by saying that it "can be what you make of it," "can be used to nourish your faith," is being used by God to save souls without their needing ever to come to Tradition, and so on..?

Secondly, given that so much liberalism has spread so far in so short a time, what does the future have in store, and do we really want to wait another two or three years to see just what concessions will be made to the conciliar religion? Do you really want to stay in harms way, or connected to this harmful poison even to the smallest degree? What happens when it gets even worse - are you so sure that you yourself will not be affected by it in the end? Have you managed not to be corrupted by it so far, and how can you be sure? Remember that not one person who becomes modernist or liberal ever realises that that is what is happening to them. Suppose it has been happening to you already - how would you know?

Thirdly, what is the future of Catholic Tradition? That it does indeed have a future, we can be certain. Our Lord is still God, and His truth does not change. Who He will make use of, however, is something which only Providence knows for sure, and which is also at the mercy of the vicissitudes of human events and human caprices. None of us can be certain that in ten years' time Fr. Pfeiffer, Fr. Hewko, Fr. Cardozo, and every one of us reading this will not be gone, having apostatised or lapsed or compromised the Faith, and been replaced by someone else, someone who at this moment is unheard of and unknown, but whom Our Lord will raise

up. If the history of the Church, both the very recent history since the Council, and the larger history, teaches us anything at all, it is surely that one cannot afford to rely on people. People are feckless, people are cowardly, people are capricious, people are unreliable. They always were and they always will be. People tell lies. People come and go. What they stand for or fall away from is what remains. You cannot rely on people. You must make every effort to stand for the truth regardless of people.

The human heart, warns Sacred Scripture, “is perverse above all things and unsearchable. Who can know it?” (Jer. 17.9). Human nature does not change. It is nice to have a great hero who we can point to, “He’s our man!” - and use as an emotional crutch. But beware. He may betray you. Keep your eyes on what he says and what he does, not on what he is, or what the world thinks he is, or what your friends or anyone else may happen to think of him. And when you look at what he says and does, beware of making too many allowances - be prepared to look with a critical eye. Remember that, just as real patriots are the ones who are the most critical of the state into which their beloved country has fallen, and just as true family loyalty should make you voice your dissent and criticism of a relative who starts living in sin, so also your real friends are the ones who are prepared to rebuke you and show you why you are wrong when the occasion arises.

The other lesson to be really taken to heart is, I think, the following. We have no right to rely too heavily on others doing what we could conceivably do ourselves. If we are really serious about what we stand for and what we hope to achieve, then we had better start acting the part. For example, do you want to see more people rescued from the danger of sliding within a liberal, compromised SSPX, and brought safely into the Resistance? What are you personally doing about it? Don’t try trotting out the hackneyed old “But I’m just a layman...” line, it won’t wash. Have you been down to your local SSPX church at the time when their Mass ends? Have you tried giving out some form of documentary proof of the betrayal (I would suggest our booklet “Primary Sources,” available free online, unless you have a better idea) to help people see for themselves? What right have you to ask Our Lord to bring more souls out of the SSPX and into the Resistance if you are not prepared to show willing and give up a little bit of time and effort to help make it happen, even just once? What about your financial contributions to the Resistance? Yes I know, you gave generously to the SSPX back in the day and then felt betrayed about it afterwards - but that’s not really a proper excuse, is it? Diddums. Get over your own sense of self importance and start seeing things in perspective. Your intentions were good at the time, and that is what God is looking for, whether or not you later felt betrayed. And the Resistance right now needs your assistance far more than the SSPX did back in the day. If we are in this crucial make-or-break period, when the future is being decided, is that not an argument for being, if anything, *more* generous than ever before? Remember that every penny you have, God gave you. You didn’t really earn it, and you don’t really deserve to have it either. Far more intelligent and hardworking men than you have ended up with far less. God gave you what you have: it is a matter of simple justice that you be prepared to give it back to Him. And if you are not prepared to go over and above your normal level of generosity, do you have any right to hypocritically ask God to make the Resistance grow, when you refuse such a small and easy means which is within your own power? What about if you’re poor and useless and just don’t know what to do? Well, use a bit of initiative: have you been to a Resistance Mass lately? If so, did you present yourself to the priest or the coordinator and ask them what you could do to help? Don’t just assume that

there will always be a Resistance Mass for you to attend: a great deal of time and expense went into making it happen, so don't behave as though you are somehow doing them a personal favour simply by turning up! What else could you do? How about trying to think of something on your own, without even needing to ask someone else? What about the sermons on youtube, for example: if you have internet, it is literally a matter of a few seconds to share them with people you know, and yet so much good can result from just little things like that. To transcribe a sermon into a word document and then print off for those without internet to read takes a little more time, but it really requires no skill beyond the ability to spell. And yet you could well be doing an invaluable service to someone. Make no mistake: nobody can make you do anything to help. But if you don't, you won't share in the glory hereafter. And in the meantime, here on earth, you won't have any right whatever to complain if things didn't go the way you had foreseen or would have wanted. God will judge your heart: you can't hide from Him!

We could go on like this for a while, but I'm sure you get the idea. I have written here, in the past, that it is a great mercy of Almighty God and great privilege given to us by Him, that we are alive today to witness the betrayal of the SSPX and that we can do something about it. This crisis has provided us with an opportunity to show Him our loyalty and devotion, to show Him what we can do for Him, an opportunity which the greatest Saints could only have dreamed of, and from which the rewards will be very great, but which we ignore at our own peril. I repeat that sentiment now, except that it applies even more than ever in the face of the ongoing betrayal of Catholic Tradition by Bishop Williamson. Let us not worry too much about the fruits of our labour: that is for God to grant or withhold. We do what we do because it is right, and because we serve Him first of all.

One Layman's View of the Crisis: (47 Years On, Has Anything Much Changed?)

"We have all watched the Vatican's dismantling of the Faith with a growing sense of incredulity. This cannot be really happening. It must be a nightmare from which we shall shortly awake to find all the old sanctities untouched.

...

What the bishops mean by 'obedience' is mindless regimentation - the kind of obedience which the apostate priests of the first Reformation gave to their apostate bishops, among whom there was only one who defended the Faith - St. John Fisher. At the moment, there is no St. John Fisher.

The defence of the Church, in the face of the great betrayal by the ecclesiastics, devolves upon the laity who should be active in pursuing the policy which is already coming into effect in various places - providing a priest to say the Tridentine Mass and devoting to his upkeep all the money they would normally give to their local church. As we are back to the Catacombs, the celebration can be held in private houses."

- *Hugh Ross Williamson, 'The Great Betrayal', 1970*

Episcopal Consecrations: The “x + 1” Formula

One of many ungenerous, mean-spirited falsehoods told about us by the unfortunate Mr. Hugh Akins (by the way, has anyone heard of him lately?) was that, when it came to the episcopal consecrations of Bishop Faure and Dom Tomas Aquinas, we denounced it from the start and were not even prepared to give them the benefit of the doubt. It is, he says, in his usual moderate and understated tone, *“an absolute disgrace that neither the mainstream Traditional Catholic Movement nor the Marian Corps Resistance group”* - that’s us, by the way! - *“in their US and UK cohorts”* - what about Australia? - *“have given these latter consecrations anything of their just due, the former ignoring them altogether and the latter denouncing them in the most shameless and dishonest terms.”* (*‘Opportet,’* Issue 9, p.6 - emphases removed!)

How does this claim stand up to close scrutiny? Let us take a look.

The “mainstream Traditional Catholic Movement” - a perilously vague expression and not one I would use myself, but we all know what he means - were indeed rather silent on the consecration of Bishop Faure and Bishop Tomas Aquinas. Was it a guilty silence? Perhaps. It is not inconceivable that they felt ashamed of their own silence on the Resistance up to that point, and that many of the usual talking heads and commentators had an interest in pretending that everything was “business as usual” for the SSPX. To be fair to them, however, we are talking about an episcopal consecration of a Frenchman by an Englishman which took place in a remote part of the Brazilian jungle at literally 48 hours notice or less (and even then, only because *‘Rorate Caeli’* leaked it!). Had more notice been given, perhaps more “Mainstream Traditional Catholic” press, correspondents or talking heads would have come to it and spread the word about it afterwards. Or perhaps they would not, we will never know for sure. Mr. Akins and others might reply that the short notice was a security measure. Very well. My point is not that it cannot be justified, merely that the extremely short notice combined with the difficult to reach location are mitigating factors. I have no desire to aid or abet the people from the “Mainstream Traditional Catholic Movement” to whom he is referring to, but I see no need to be unfair to them either.

What about us wicked evil charlatans of the Marian Corps Recusant Cohorts? Is it really true that we denounced the consecrations from the start and did not even try to give them their due? Well, as far as this newsletter is concerned, the reader who recalls Issue 25 (April 2015) will recall that we gave over practically the entire issue to the consecration of Bishop Faure. And all the articles which we ran were those officially approved of by him (interview with *‘Non Possumus,’* etc.), some of which we translated ourselves for the purpose. Not only did we not include any articles critical or “denouncing” the consecration, we gave three pages of colour photos, including the front cover (the only time we have ever done that), printed every copy in full colour (again, this was a first), and the Editorial said the following:

“The implications of this one act are enormous, but before we get into that let us pause to say “Thank You!” to Bishop Williamson, “Ad Multos Annos!” to the two Bishops, and pause to say another quick prayer for the two of them. This consecration is perhaps the best news many Catholics will have received in the past two or three years, maybe more.”

Does that sound much like a “shameless denunciation” to you? Anyone who did not see Issue 25, or who cannot remember it, can find it here: www.stmaryskssspmc.com/?page_id=46. It would have taken Mr. Akins literally a few seconds to open it and see for himself. But why

bother going to the trouble of actually checking what your opponents have said or done when you can just denounce them anyway regardless? And yes, we did have some reservations. But the point is, we tried very hard to give this consecration the benefit of the doubt, at least until we had some solid evidence with which to prove or disprove those misgivings.

One year later, when the consecration of Dom Tomas Aquinas was announced, that evidence had appeared and so we were accordingly a little more open and free in voicing our concerns. Not least there was the fact that Dom Tomas had only recently attempted to defend Bishop Williamson's New Mass teaching, Bishop Faure had attempted to deflect criticism from it too, and there was the awful business of Fr. Abraham in which Bishop Faure had proven himself both weak and complicit. Hence we allowed our criticism to grow as the evidence grew. We cannot claim therefore never to have voiced any criticism. But Mr. Akins contention that we never gave any due and were denouncing it from the start is an open-and-shut case of falsehood and calumny, the very thing of which he so vocally accuses us.

So much for *The Recusant*. As for Fr. Pfeiffer and Fr. Hewko (the "US Cohort" of the MC/R Consortium"!), they both attended the consecration of Bishop Faure, took part in the ceremony (look at the video of it, and you will see Fr. Hewko singing the Gregorian chant and Fr. Pfeiffer in choir dress), congratulated him on his consecration, thanked Bishop Williamson in person, and that, despite having not been told about it in advance and despite the expense of travelling to Brazil on plane tickets bought at virtually no notice. Whatever they may have thought privately, those were their public actions. Alas, yet again Mr Akins is shown here doing what he does best. How anyone could fail to see this for what it is, is quite beyond me.

One of our misgivings, one which grows with every passing year, is the following question. Why does Bishop Williamson employ the "x+1" formula of consecrating new bishops? You say that there is a need for new bishops to be consecrated. Very well. Archbishop Lefebvre consecrated four, but he did them all in one go. We know that Bishop Williamson was thinking of both Fr. Faure and Fr. Thomas Aquinas since before March 2015. Why not do them, and Fr. Zendejas and whoever else, all in one go? Why one a year? Is there a serious reason for this? And if the consecration is justified by a need, what is the justification for not fulfilling that need in one go? We have our suspicions that it has more to do with control, with dangling the prospect of being made a bishop over the heads of yet more potential candidates to make sure they stay in line, but perhaps we are wrong..? Can anyone suggest a plausible solution?

In the meantime, there is one thing of which we can be certain. If ever there was an episcopal consecration which deserved to be "shamelessly denounced" it is surely the forthcoming consecration of Fr. Zendejas. Here is a man who has taught publicly that the good guys managed to defeat the bad guys at Vatican II, and the bad guys only managed to get control of things after the Council, and that what Archbishop Lefebvre stood for above all else, was "that union with the Vicar of Christ can be re-established as soon as possible." Here is a man, moreover, whose entire apostolate is shrouded in secrecy. Who knows what other unorthodox things he has taught or is teaching? Not one word of his is allowed to appear in public, nor are the times and locations of his Masses allowed to be published. Not only is he a heterodox liberal, he is not even honest or up front about it. His one qualification is that he is prepared to plot and scheme in a manner convenient to Bishop Williamson, and allow himself to be used by him. One can scarcely think of a more unsuitable candidate. But since any apostolate

starts as it means to go on, and a bad tree cannot bear good fruit, in the end it will be his own side, his own supporters and flatterers who will suffer the ill consequences of this ill-conceived act. Since we do not wish ill even to our enemies, let us pray that they awaken to the very great danger of “Bishop Zendejas” before they are seriously hurt.

Nuntii...

As we go to press, there are several items of interest which dealing with properly and which will have to be held over to the next issue and only given a mention here. One is the recent production of another documentary by Swedish Television regarding the clerical child abuse in the SSPX. Although aimed principally at the negligence of SSPX, it also involves Fr. Abraham and the negligence of Bishop Williamson. Nobody will be able to say that they are all that surprised. If anything, I rather think that Bishop Williamson and Fr. Abraham got off comparatively lightly - it could have ended far worse for them. It does help a little to put things into perspective, however. I don't think history will judge Bishop Williamson or his apologists very kindly.

Another interesting development is the emergence in the Fake Resistance of a not-the-Recusant newsletter. They ought to have named it “The Fake Recusant.” As the saying goes, imitation is the sincerest form of flattery, and we anticipate this being the source of much amusement in the future. For the moment, we will content ourselves with noting one rather startlingly frank admission in the editorial, namely:

“We are united by our communion with our three (soon four!) bishops. Not because they are ringleaders, but because we regard it as a sign of orthodoxy to be in communion with these bishops, whom we believe are the ones who are resisting the auto demolition of the Church in general and of the SSPX in particular.”

We will leave you, dear reader, to ponder that statement and its full implications for yourself, while you are waiting for further comment in our next issue.

Traditional Catholic Testament

Copies of this legal document are still available for free from the pro-life Firethorn Trust. Even if you do not need it, please consider acquiring a copy for your older relatives and friends, by contacting:

***The Firethorn Trust
PO Box 263
Hoddesdon
Herts. EN11 8WZ
Great Britain
(+44) 07557 883 967***

Finally, allow me to draw your attention to the Holy Souls Masses Apostolate (see p. 19).

Wishing all our readers, friend and foe alike, a Holy and Blessed Easter,

- The Editor

What Should the Faithful Do When there is only a Novus Ordo Mass Available?

Archbishop Lefebvre's Private Advice

In the summer of 2015, during his infamous Mahopac New York answer, Bishop Williamson said the following regarding attendance at the Novus Ordo Mass:

" the Archbishop would say, in public he would say, keep away from the New Mass.

...

...therefore Archbishop Lefebvre used to say, in public at least, that you shouldn't go to the New Mass"

It occurred to several people, and was commented on at the time, that this was a grossly unjust calumny against the memory of Archbishop Lefebvre, implying as it does that a) the Archbishop may have approved of attending the New Mass, albeit only in his privately given advice, and b) that the Archbishop was prepared to be two-faced and said something different in private to what he said in public. Bishop Williamson did not say this, but he did clearly imply it. If Archbishop Lefebvre's advice on whether or not to attend the New Mass was the same in private as in public, then why qualify the statement by telling us that that is what he would say "in public at least"..?

If only we had an example of what sort of advice Archbishop Lefebvre used to give to the question "Can I go to the New Mass?" - then we would be able to compare it with his public advice. Well, as luck (or Providence) would have it, one reader has written to us with their own personal experience regarding this very issue within the family. We are grateful for their permission to reproduce the following story:

In 1982, My mother wrote a letter to Archbishop Lefebvre, asking his advice. She needed guidance as to what she should do when my father suggested that they should stop taking their 8 children to the Novus Ordo Mass.

The changes after Vatican II were received well in Trinidad, (where I was born) with almost no resistance. Trinidad was a very Catholic country, and if you could call the Novus Ordo sect Catholic, it still is. Churches are full at weekend Masses, of which, in most parishes, there are several and week-day Masses are also well attended. There is a religious fervour among the people which seems lacking in Europe.

My parents, like practically every other Catholic in Trinidad accepted the changes made after Vatican II, at first readily (they came from the Pope and the Catholic hierarchy, after all) and then with growing suspicion.

By 1982 my father was a staunch supporter of the SSPX and subscribed to the Angelus Magazine over which he poured meticulously. It was no

surprise then, that given the Society's line on attendance of the N.O. Mass, he discussed the matter with my mother. It is important to say here that in Trinidad, there was no Tridentine Mass. I have been told that the changes came gradually but certainly by the time I was born, in 1970, the Traditional Mass had completely disappeared.

My mother however, though appalled by what she was seeing, felt that not attending Mass was a step too far. My father was apparently becoming more insistent (I have no actual recollection of it myself) and so my mother wrote to the Archbishop fully expecting him to reply that, given that the only Mass available to us was the N.O. and that we were able to find a Mass that was offered respectfully and reverently (no guitars, shack shacks, tambourines or African drums, no tie dye vestments, no "Eucharistic ministers" etc.) we should in fact assist at the Mass as there was no alternative.

To her disappointment, the letter she received, confirmed my father's conviction that the N.O. Mass should be avoided even without an alternative. Sadly and probably the one and only time my mother went against my father's wishes was in this matter. She simply could not follow the advice given to her by the Society priest that had replied to her letter and sadly and probably the one and only time my father gave in, was in this matter, begrudgingly allowing us to attend.

I believe that the Mass did untold damage to my faith and wish that that hour spent on a Sunday, was spent instead receiving religious instruction from my father. I came to England at 19 years old with a weak faith and huge ignorance. By that time my father had died and the SSPX, Archbishop Lefebvre and the existence of the traditional Mass were distant memories that have only very recently been awakened.

As far as I know, there is still no opportunity to attend a Tridentine Mass in Trinidad, or the whole of the Caribbean for that matter. I believe some of the older priests may reluctantly offer this Mass as a favour but to all intents and purposes it is non-existent. I am thankful to God that I live in a country where my children can assist at the true Mass. The N.O. Mass, which they attended when they were much younger is for them, a distant memory.

Lest there be any doubt at all, here (on the following page) is the letter which the mother received, which we reproduce gratefully with permission. Fr. Patrice Laroche wrote on behalf of Archbishop Lefebvre, who was away visiting America, as he says. (By a cassette with an "enregistrated" Mass, he means a recording of the Mass)...

Le Secrétaire général

FRATERNITÉ SACERDOTALE
SAINT PIERRE

CH-4613 RICKENBAUGH
TÉL. 062 - 46 18 18

+ April 27, 1982

Dear Mrs. Munay,

His Grace Archbishop Marcel Lefebvre is in the USA for a month and will only see your letter when he comes back. In order not to let you wait too long for the answer, I am writing you this letter.

We understand quite well what troubles you may experience in the circumstances in which you are living, without a good mass.

In fact, in such a case Monseigneur Lefebvre recommends rather to stay at home and to pray the rosary in the family (and to read the old mass in the missal) than to go to a new mass, because of the danger of losing one's faith little by little. - Would you be interested in receiving a cassette with an enregistered mass on it?

Of course, it may be hard and even dangerous not to go to mass at all, but this should be compensated by a very christian family life.

If you know a good priest, you can go to confession without hesitation.

We assure you and your family of our prayers and remain at your disposal for any further advice. No doubt, God will reward the efforts you do in order that your children remain faithful to the Catholic Faith.

May God bless you!

Yours in Jesus and Mary

Fr. Patrice Laroche +

**THE NEW MASS IS NOT A CATHOLIC RITE:
IT IS A SCHISMATIC, NON-CATHOLIC RITE.
THEREFORE, IT DOES NOT GIVE GRACE.**

Archbishop Marcel Lefebvre :

“Soon, Archbishop Lefebvre would no longer tolerate participation at Masses celebrated in the new rite except passively, for example at funerals. ... He considered that it was bad in itself and not only because of the circumstances in which the rite was performed.”

(Bishop Tissier de Mallerais, Marcel Lefebvre the Biography, p465 ff.)

“It is all wasted because the holy Sacrifice of the Mass, desecrated as it is, no longer confers grace and no longer transmits it.”

(‘Open Letter to Confused Catholics,’ Ch.3)

“These New Masses are not only incapable of fulfilling our Sunday obligation, but are such that we must apply to them the canonical rules which the Church customarily applies to *communicatio in sacris* with Orthodox Churches and Protestant sects.”

(Conference of 8th November, 1979)

“It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are then free to assist at it. The Church has always forbidden the faithful to assist at the Masses of heretics and schismatics, even when they are valid. It is clear that no one can assist at sacrilegious Masses or at Masses which endanger our Faith.”

(*Ibid.*)

“Your perplexity takes perhaps the following form: may I assist at a sacrilegious Mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday obligation? The answer is simple: these Masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and Canon Law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious. The New Mass, even when said with piety and respect for the liturgical rules, is subject to the same reservations since it is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith.”

(‘Open Letter to Confused Catholics,’ Ch.4)

"The current problem of the Mass is an extremely serious problem for the Holy Church. I believe that if the dioceses and seminaries and works that are currently done are afflicted with sterility, it is because the recent deviations drew upon us the divine curse. All the efforts that are made to hang on to what is being lost, to reorganize, reconstruct, rebuild, all that is afflicted with sterility, because we no longer have the true source of holiness which is the Holy Sacrifice of the Mass. Profaned as it is, it no longer gives grace, it no longer makes grace pass."

(*'A Bishop Speaks'* - laportelatine.org/bibliotheque/oeuvres_mgr_lefebvre/1963_1975_mgr_lefebvre_un_eveque_parle/1963_1975_mgr_lefebvre_un_eveque_parle.pdf - p. 71 ff.)

"... So, if someone asks me: 'I only have Mass of St. Pius V once a month. So what should I do on the other Sundays? Should I go to the New Mass if I do not have the Mass of St. Pius V?' - I reply: Just because something is poisoned, obviously it is not going to poison you if you go on the odd occasion, but to go regularly on Sunday like that, little by little the notions will be lost, the dogmas will diminish. They will become accustomed to this ambience which is no longer Catholic and they will very slowly lose the Faith in the Real Presence, lose the Faith in the Holy Sacrifice of the Mass, and have a spirituality, since the prayers are changed and they have modified everything, in the sense of another spirituality. It is a new conception of Christian spirituality. There is no longer any ascetical effort, no longer a combat against sin, no longer a spiritual combat. There is a great need to combat against our own tendencies, against our faults, against everything which leads us to sin. So I would say to them: Listen, I cannot advise you to go to something which is evil. Myself, I would not go because I would not want to take in this atmosphere. I cannot. It is stronger than me. I cannot go. I would not go. So I advise you not to go."

(*Spiritual Conference at Écône, 25th June, 1981*)

"The consequences of this state of mind or spirit spread within the Church, inside the Church, are deplorable, and are ruining and sapping the spiritual vitality of the Church. In conscience, all we can do is turn priests and faithful away from using the Novus Ordo Missae if we wish that the complete and whole Catholic Faith remains still living."

(*Letter to John-Paul II, 5th April 1983 - Conference #1, St. Thomas Aquinas Seminary, 24th April 1983*)

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

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

(Conference at Ecône, 11th April, 1990)

"This Mass is poisoned, it is bad and it leads to the loss of faith little by little. We are clearly obliged to reject it."

('The Mass of All Times,' p.353)

Bishop de Castro Mayer:

"It seems to me preferable that scandal be given rather than a situation be maintained in which one slides into heresy. After considerable thought on the matter, I am convinced that one cannot take part in the New Mass, and even just to be present one must have a serious reason. We cannot collaborate in spreading a rite which, even if it is not heretical, leads to heresy. This is the rule I am giving my friends."

(Letter to Archbishop Lefebvre, 29th Jan., 1970)

Bishop Williamson (previously, before he changed his mind) :

"The New Mass is in any case illicit...it's intrinsically offensive to God, it's intrinsically evil. [...] If it's valid, but illicit, may I attend? No. I may no more attend a valid, illicit Mass than I may attend a satanic Mass."

(youtube/opMuVJcud7M)

The New Mass is "so bad that no priest should use it, nor Catholic attend it."

(Eleison Comments #387)

Fr. Carl Pulvermacher OFM, founder and director of Angelus Press (writing in 'The Angelus' magazine) :

Question. We started going to our parish church (Novus Ordo, of course) on the Sundays there was no traditional Mass here. My question is this. Is it wrong to go to our parish church when the traditional Mass is only available so infrequently? Is it wrong to receive Communion or any other Sacrament in the Novus Ordo church? [...] S. P., Kasson, Minn.

Answer. Here we get down to the bare facts. In all questions like this I always advise people to avoid attending the New Mass, as well as the altered Sacraments. I do not say they are always invalid. However, this alone doesn't

make them good. The New Mass is not grace-giving. It is not our Catholic Mass. The only reason it was created was to destroy our true Mass."

(www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=875)

...And Again :

"Question. Several people objected to my saying, in last month's column, that the New Mass was not grace-giving. "It is heresy to hold a valid Mass is not grace giving."

Answer. First of all, there is a difference between validity and grace-giving. I believe the one may be present without the other. Surely, I do not claim that in every case the New Mass is invalid. I hate to make comparisons but I know you would agree that a valid Satanic mass (Black Mass) would not be grace giving. [...] I have yet to see a single Catholic who has truly benefited from the New Mass. Never have I seen a novus ordo convent or a monastery where religious life was not in a state of decline. When we had the True Mass, normal progress was seen. When we adopted the Novus Ordo, we have seen normal decline. I dare any person - cleric or lay - to prove the grace-givingness of the New Ordo liturgy!"

(www.angelusonline.org/index.php?section=articles&subsection=show_article&article_id=863)

Fr. Gregory Hesse :

The New Mass "is not a work of the Church." It is "schismatic, it's also doubtful." "How can you fulfil your Sunday obligation at a Mass that's not pleasing to God? It's absurd! ... You'd rather stay home than go to the New Mass."

(www.youtube.com/watch?v=kaGLel1_uXY - 33m.ff.)

"So you can't go there because it's schismatic. You also can't go there because it is doubtful. And that's why, as Archbishop Lefebvre of blessed memory said, you'd rather stay home than go to the New Mass."

(Ibid.)

Fr. Paul Kramer, author of the book "The Suicide of Altering Faith in the Liturgy" (speaking at the June 2013, London Resistance Conference) :

The New Mass is "a schismatic rite," "rooted in heresy" which was "never promulgated" and which it is therefore illegal to use.

(www.youtube.com/watch?v=RGnstoua3hY)

WHY IS THE NEW MASS A SCHISMATIC RITE?

“We must strip from our Catholic prayers and from our Catholic liturgy everything which can be the shadow of a stumbling block for our separated brethren, that is, for the Protestants.”

- Mgr. Annibale Bugnini

“To tell the truth, it is a different liturgy of the Mass. This needs to be said without ambiguity. The Roman Rite as we knew it no longer exists. It has been destroyed.”

- Fr. Joseph Gelineau SJ, member of Bugnini's "commission" which created the New Mass

“With the new liturgy, non-Catholic communities will be able to celebrate the Lord's Supper with the same prayers as the Catholic Church. Theologically this is possible.”

- Max Thurian, Protestant member of Bugnini's commission which created the New Mass

“Our Dear Sons and Daughters, we ask you to turn your minds once more to the liturgical innovation of the new rite of the Mass ... A new rite of the Mass: a change in a venerable tradition that has gone on for centuries ... This novelty is no small thing.”

- Pope Paul VI

“The Catholic Church, in order that the Holy Sacrifice may be offered in a dignified and reverent way, established the sacred Canon centuries ago, so pure and free from all error that nothing is contained in it which does not, in the greatest way, inspire sanctify and raise the mind to God.”

- Council of Trent, Session XXII

“If anyone shall say that the received and approved rites of the Catholic Church customarily used in the solemn administration of the Sacraments may be despised, or without sin omitted by the ministers at will, or changed into new different ones by any pastor of the Church whomsoever, let him be anathema.”

[Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit.]

- Council of Trent, Session VII, Canon XIII

Translation via: *catholiccandle.neocities.org*

Letter of Father Rafael, OSB

March 14, 2017

Dear family, friends & faithful:

I write you as part of my paternal responsibility to care for your moral and spiritual welfare. I write regarding the workings of Divine Providence.

I address you, who fight for the faith “with shield and sword”. We should constantly sharpen our weapons, for our fight for the defence of Christ the King and His Church. But because of the lack of good leadership, and the poison of confusion and ambiguity around us, our weapons become dull.

I am writing you to urge you to leave the SSPX.

Dear reader, could it be that I urge you to do this because I no longer want to serve God nor save souls?

Answer this question by reflecting on these facts:

- By God’s grace, I was sacristan of Saint Athanasius church, of the SSPX, day and night, for five years.
- Now I am a monk and priest.
- I have a perpetual religious vow of obedience in the Benedictine order.
- Nonetheless, I had to leave and am unable in conscience to return to Silver City, New Mexico, where I was a monk.

These facts should help you understand that one of two things is happening:

- Either the SSPX has suffered an extremely serious crisis;
- Or (you might think) that I must be crazy, because it is so very grave to leave the monastery when under perpetual vows and I could not do this without great danger to my soul, unless there were a grave crisis.

Either one thing, or the other, must be true. And since we’re talking about a serious topic that concerns the faith and the salvation of souls - particularly my soul - then you’re obliged to ask yourselves what’s happening and investigate, and especially to help me, out of charity, so I don’t lose my soul.

So, on this crucial matter, I want to give you a little light so you know which direction to take.

Our Lord Jesus Christ says: “The righteous shall live by faith”. So, the Catholic must walk by the light of the Faith more than by the light of the opinions or people of the SSPX, or appear-

ances. Above everything else, Catholic principles must be the guide we follow. If the opinions, people, appearances, or the FSSPX, conform to the faith, to Catholic principles, and to the truth, then we follow the FSSPX. But if it's not that way, then it's clear that we cannot follow them, because "without the faith, it is impossible to please God" and because "only he who believes will be saved".

Now, you'll ask me:

Dear Father Raphael, when did the FSSPX depart from the Catholic Faith so as to cause you to decide not to follow the FSSPX and to stay away from it, as well as to leave your monastery (in Silver City)?

My answer:

Endangering the Faith is a sin against the First and Second Commandments of God's law.

In religious issues, we are either with Christ or against Christ. There is no middle ground and no belonging to both sides. This is the First Commandment of God's law. This is why Abp. Lefebvre and his followers were accused of being "radical" because they followed Christ the King in everything and completely opposed ecumenism and religious liberty.

To be with Christ we must reject Vatican II and its diabolical spirit, from which has arisen another religion with the appearance of being Catholic. We must always fight and condemn that new religion and we must have no part with it, under penalty of having otherwise joined its betrayal of Christ.

Now, since the 1996 creation of GREC, the SSPX has been systematically trying to incorporate into this false religion which cloaks itself with the appearance of being Catholic. Faith is a habit and Catholics win or lose on the level of the faith. To go along with the FSSPX's expedient compromise with error, is totally reprehensible. "By their fruits you will know them". the SSPX's systematic adultery with another religion, forces us into systematic separation from the SSPX.

One could make six objections for not leaving the SSPX:

Objection: "But we want to resist internally without leaving the FSSPX."

Answer: The superior general has changed the course of the FSSPX "ship". It is only safe to stay in that ship if the ship's captain, (i.e., the superior general) returns to the original course. His failure to do so is a grave objective sin of omission. All that is needed for the ship's passengers to change direction is for the ship to have changed direction (as it has). You can't resist the direction of the ship from inside, without openly fighting with (and overcoming) the ship's captain.

The passengers' failure to openly fight against the ship's captain makes them accomplices (at least by their omission) in the SSPX's bad, new direction. My dear faithful: with the ship heading progressively towards ever-greater ruin (i.e., accepting Vatican II, the new mass, etc.) do not stay on board because of your affection for the captain or his crew! Because the captain no longer follows Jesus Christ's principles, we must not follow or help him (although we still pray for him).

Objection: “But we don’t see any bad change, in practice.”

Answer: The faith is of the things that can’t be seen. The battle is at the level of principles. Waiting to react until you see the consequences of the false principles, is like waiting to leave the ship until you see it has arrived at the wrong destination, although you know the ship has already begun the wrong course. It is too late to avoid the wrong destination when you already have arrived there. Leave the ship now because it is so seriously off-course and is heading to that wrong destination!

Objection: “But the superiors have the grace of state. We should just pray.”

Answer: Our Lord said: “Watch and pray so that you will not fall into temptation”. He didn’t say: “Pray and trust in the superiors”. Rather, He asked us to watch because there can be wolves among the shepherds and among the sheep. Just because one has the grace of state doesn’t mean that he will be faithful to that grace. The present SSPX superiors are not faithful to their grace of state.

Objection: “We have to obey the superiors.”

Answer: Yes, always, except when they order something against the Faith or the Commandments. Faith is above obedience. Blind obedience is forbidden and is evil. We must stick with the Faith. Our Lord Jesus Christ said: “The righteous shall live by faith”.

Objection: “But we need the sacraments. I’ll only go to the SSPX for the sacraments.”

Answer: Living the Faith is the spirit of the sacraments. *One spiritual communion or spiritual Mass can be worth more to a person well-disposed, than the sacraments to a badly disposed person. God is faithful and supplies our necessities with his power, mercy and goodness. “Without the Faith, it is impossible to please God.”* A priest without the true, anti-liberal faith, or endangering it, isn’t pleasing to God and should not be followed. A liberal priest’s compromised faith risks his parishioner’s faith.

It’s a danger against the faith to go to a priest who is putting his own faith in danger. And when the priority of a group (like the FSSPX) is no longer the defence of the anti-liberal Faith and the teaching of the truth, that group loses its savour and its reason to exist. Everything either helps bring us to Christ or tends to lead us away from Him. Either a priest leads us to Christ or tends to lead us away from Him. He told us: “Whoever does not gather with me scatters.”

You might respond: “Although the FSSPX does ‘scatter,’ it also gives valid sacraments. Could I then go just to receive those sacraments?” The answer is: **No!** Some priests of the Fraternity of Saint Peter might give valid sacraments. Yet Archbishop Lefebvre prohibited anyone to go with them. He said, “The ones from Saint Peter’s Fraternity are betraying us in the fight for the defence of the Faith.”

It is a sin to put the faith in danger. It puts your faith in danger to go to a priest belonging to a group which no longer has Christ, the faith and the truth as its top priority, because that priest is not with Christ, but is against Him. And you would be an accomplice to his sin, when in such a serious matter you don’t resist the liberalism he also should resist.

Objection: “But we must stay together, we don’t want division”.

Answer: Our Lord Jesus Christ promised us only union in faith, hope and charity. This is supernatural union with Jesus Christ. Leaving the uncompromising faith and charity, and the fight for the uncompromising faith and charity, is to leave the fight for Jesus Christ and to stop fighting under His banner. By no longer making the defence of the true, anti-liberal faith its priority, the FSSPX thereby divided those who keep fighting for this faith, from those who want to unite by a different bond (conciliar recognition) which conflicts with the uncompromising faith.

The FSSPX is the one causing division, because it no longer resists modernism and so pushes away those who continue this anti-modernist fight. So, the ones which divide, e.g., Bishop Fellay, aren’t the true Catholic Resistance. They want unity in something other than the glorious, uncompromising Catholic Faith.

May God bless you, dear faithful! You are in my prayers and masses every day.

Long live Christ the King!

My blessing!

Fr. Rafael, OSB

+

Holy Souls Masses Apostolate

Beginning this month, we will begin collecting donations for Masses to be said for the Poor Souls in Purgatory by Resistance priests who are remaining true to Tradition.

Dom Rafael has already agreed to say Masses for the Holy Souls each month, and so for the timebeing, any money collected for this intention will be sent to him as a stipend for the Masses.

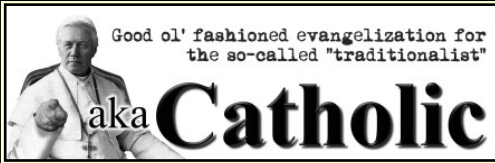
We would like to encourage our readers to contribute a regular monthly amount to this intention rather than making a one-off contribution. Even a small amount (e.g. £1 or £2) will soon add up once a few people contribute.

For more information, please write to:

holsoulsmassesapostolate@gmail.com

Has Bishop Fellay Been Wronged?

We believe the following correspondence speaks for itself. Here is the original offending article. Our response follows...



(<https://akacatholic.com/bishop-williamson-resistant-to-what/>)

Bishop Williamson: Resistant to What?

On March 26th, Bishop Richard Williamson began his weekly Eleison Comments article by posing a rhetorical question:

“The Archbishop [Lefebvre] died, twenty-five years ago. Have his successors followed faithfully?”

To which he immediately provided the answer, “No.”

Bishop Williamson went on to say of the “Archbishop’s successors,” meaning Bishop Bernard Fellay and those priests and bishops of the Society who haven’t joined ranks with the mutineers of the so-called “resistance”:

“While they were going down to Rome in pursuit of some political agreement, by which, as became clear at the latest in the spring of 2012, they were ready to compromise doctrine, on the contrary the Archbishop only ever went down to Rome for the good of the Faith and the Church.”

This raises some important questions:

- How exactly did it “become clear” to him that Bishop Fellay was “ready to compromise doctrine”?
- What “doctrines” in particular was he supposedly prepared to compromise?
- Most importantly, what objective evidence does Bishop Williamson have to support such gravely serious allegations?

These, my friends, are not just rhetorical questions.

Justice demands that Bishop Fellay’s accusers meet them with concrete answers; apart from which, we will have no choice but to conclude that Bishop Williamson, and those who repeat his allegations, are guilty of calumny.

As it is, there can be little doubt that if Archbishop Lefebvre was alive today to witness this sad spectacle he would most certainly reprimand Bishop Williamson for overstepping his bounds.

How so?

Even as the Society's namesake, Pope St. Pius X, severely condemned the modernists for their duplicity and wickedness in Pascendi, even he saw fit to "leave out of consideration the internal disposition of soul of which God alone is the judge."

Bishop Williamson, by contrast, boldly presumes to have so much insight into the internal disposition of others' souls that he has no problem accusing Bishop Fellay of being motivated by something other than "the good of the Faith and the Church."

How dare he.

Look, it's one thing to find cause for disagreement concerning matters of prudential judgment; it's quite another to question Bishop Fellay's motives and his commitment to the good of the Faith. There may be room for one to engage in the former; the latter, however, is just plain sinful.

As if Bishop Williamson hadn't given us enough reason to question his reliability in the matter, he continued:

"False 'obedience,' preferring Authority to Truth, now crept back at the top of the Society from which the Archbishop had exorcised it, and within a few more years his Society was hardly recognisable as its misleaders went to Rome, cap in hand, begging for official recognition from the Church Authorities"

Even the Kool-Aid drinkers among the "resistance" have to recognize this as hype.

If the Society is "hardly recognizable" today as compared to years past it is only in the degree to which it has grown. Its commitment "to all that has been believed and practiced in the faith, morals, liturgy" (cf Archbishop Lefebvre's 1974 Declaration) remains unchanged; with every indication being that it is alive and well in its conferences, chapels and schools.

As for the idea that Bishop Fellay went running to Rome with cap in hand, if this was truly the case, then where is the official recognition that he supposedly begged of the Church Authorities?

The truth of the matter is that the primary instigator of the 2012 doctrinal discussions was none other than Benedict XVI, and they failed to result in any "official recognition" of the SSPX for the simple reason that Bishop Fellay was not then, and is not now, "ready to compromise doctrine."

It's only common sense, folks:

If Bishop Williamson's accusations were true, including the contention that the Society's leadership "prefers Authority to Truth," then they would enjoy some regular canonical standing this very day. The reason they don't is obvious – they refuse to abandon the true faith.

So, what is my dog in this fight?

To be very clear, it's not that I'm on "team SSPX" or "team Fellay." I'm on "team Catholic." It just so happens that the Society of St. Pius X, under the leadership of Bishop Bernard Fellay, is on the same team. That's it.

That said, if a day should ever come when it becomes objectively clear that the Society is compromising doctrine, or putting false obedience above Truth, then rest assured that I will spare no effort in condemning their errors.

If you, dear reader, happen to be among the "resisters" and have any doubts about that, try me by producing something more substantial than blind conjecture.

In the meantime, as it concerns Bishop Williamson and the so-called "resistance" one has to wonder, resistant to what?

All indications are that these persons are at war with nothing more than their own suspicions; at least, that's where it seems to begin. Sadly, and as these latest Eleison Comments of Bishop Williamson indicate, they end up at war with the truth, perhaps even unknowingly; treating supposition as reality, engaging in calumnies, and sowing the seeds of sin and division.

We apologise if the cheesy American clichés were almost too much for any of our European Kool Aid drinking Team Resistance dogs in this fight to bear. And we won't waste our space or your time reproducing the comments posted underneath the article online (really, the internet does bring out the worst in people!)

What follows is our response. The observant reader will note the date. Even though the original article was already a year old, (we were not aware of that website at the time), its subject is still just as important. Therefore we took the author up on his challenge and wrote a response, which we sent to the email address on the website. In mid-April, having waited nearly six weeks without acknowledgement, we sent a follow-up email and, just to be sure, we also sent an electronic submission via the website. We then received a reply which was gracious and pointed out that the original author was too busy to answer every piece of individual correspondence. Fair enough. He did not, however, offer any response to what we had written, nor take us up on the offer of having the last word in the matter. This is a real shame. Be that as it may, we offer this one little example to the fair-minded reader. Perhaps having read it, you will feel that the original author was right and we are wrong? Make up your own mind. And if you know anyone who is still inside the liberal neo-SSPX through genuine ignorance (there are still plenty), but who is at least capable of being fair and open minded, please consider printing this off to give to them. One day they may be more grateful to you than words can adequately express. You never know...

Finally, yes, the irony is not lost on us. We are defending Bishop Williamson! Ha ha! Who would have thought..?! Well, by all means criticise Bishop Williamson, but at least do it on reasonable grounds. Saying that even battle-hardened Traditionalists of the Resistance can attend the New Mass and receive grace from it is something which justly deserves criticism. Saying that Bishop Fellay is ready to compromise doctrine and has been leading the SSPX astray, is not.

From: recusantsspx@hotmail.co.uk
To: info@akacatholic.com
Date: Monday 6th March, 2017

Dear Sir,

Quite by chance, while searching for something else, I came across the following page on your website: <https://akacatholic.com/bishop-williamson-resistant-to-what/>

I realise that the article is a full year old, but the questions you pose are rather important ones aren't they? So, just in case nobody else has bothered to answer you, I hope you will permit me the liberty here and now, albeit perhaps a little later than you might have hoped. Let me deal with your questions in the order in which you asked them.

1. "How exactly did it become clear that Bishop Fellay was ready to compromise doctrine?"

Partly through the secular and Novus Ordo media, partly through the SSPX's own media (DICI, Cor Unum). Here is a non-exhaustive list of a few of the main ways in which it became clear:

- Firstly, when he wrote a long editorial piece in Cor Unum which began by restating the SSPX position, that making an agreement with Rome would be dangerous and a bad idea, but ended by claiming that circumstances had changed to the point that we should perhaps now consider it not such a bad idea after all. That was March 2012, if my memory serves. Don't take my word for it, you can read it for yourself here: <http://www.therecasant.com/fellay-cor-unum-march2012>
- In April the three other Bishops wrote a letter to Bishop Fellay expressing concern. Bishop Fellay wrote back to them in a letter also signed by Fr. Pfluger and Fr. Nely (the First and second Assistants respectively). The reply has to be seen to be believed. It treats their genuine concern with derision and accuses them of "absolute hardening" which will "finish up in a true schism". This is exactly the same language used against Archbishop Lefebvre after June 1988 by those who sought their own accommodation with Rome on Rome's terms (the Fraternity of St. Peter, for example). Towards the end, the letter as good as admits that the SSPX will be seeking an agreement with an unconverted modernist Rome: "It is not realistic to require that everything be settled to arrive at what you call a practical agreement." There are other whoppers in there, but I'll let you see for yourself: <http://www.therecasant.com/menz-letter-to-3-bishops>
- Then in May came the interview which Bishop Fellay gave to the Novus Ordo "Catholic" News Service (CNS) in which he stated that as a result of the talks with Rome, "...we see that many things which we would have condemned as being from the Council are in fact not from the Council, but the common understanding of it." He also played down the gravity of the conciliar error of Religious Liberty, and seemed to

suggest that it was not really a problem after all. Again, please don't take my word for it, see for yourself in this short video: <https://www.youtube.com/watch?v=DdnJigNzTuY>

- In the same interview, when asked whether Vatican II belongs to Tradition, he replied: "I would hop so." He later claimed (in the June 2012 DICI interview, below) that he never really said that, and that he was mis-translated, but the interview was conducted in English, so it didn't need to be translated into English. "I would hope so" are his precise words, as you can see for yourself in the article written by the very people who conducted the interview and who quote his exact words in English: <http://www.catholicnews.com/services/englishnews/2012/traditionalist-leader-says-group-could-divide-over-unity-with-rome.cfm>
- In May and June, Bishop Fellay spoke in public about a doctrinal document (similar to the Preamble which Rome had given to him in September 2011) which had been composed and sent to Rome with his signature on it, through which he hoped to reach an agreement. He himself indicated that it would require some effort on his part to get the majority of the SSPX, priests, religious and faithful, to accept it. He said that he had gone as close as possible "right up to the line" in what he had conceded. It was not until March 2013 that the SSPX published it, but we now know that he well and truly crossed the line in that document. Amongst other things, in the document entitled "Doctrinal Declaration," Bishop Fellay accepted on behalf of the SSPX: collegiality; Cardinal Ratzinger's conciliar "Declaration of Faith and Oath of Obedience" of 1989, specifically condemned by Archbishop Lefebvre; that the New Mass was "legitimately promulgated"; that Tradition enlightens Vatican II and at the same time Vatican II enlightens Tradition; Benedict XVI's "hermeneutic of continuity" (specifically, that where there appears to be a contradiction between Tradition and Vatican II, the correct response is "dialogue" to find a way to present it which avoids "rupture" between the two...); Lumen Gentium in general and Chapter 3 in particular; the modernist notion, condemned by St. Pius X, that Tradition is something which "progresses within the Church"; the new Code of Canon law, fully, and without any objections to it being so much as hinted at... and more besides. And he accepted it on behalf of the SSPX (each paragraph begins "We declare that we accept...") In case you don't have a copy of the March 2013 Cor Unum to hand, here is one copy of the text for you to peruse (there are plenty of others out there): <http://www.therecusant.com/doctrinalpreamble-15apr2012>
- In June 2012, DICI released an interview with Bishop Fellay which included the following: "It is still true—since it is Church law—that in order to open a new chapel or to found a work, it would be necessary to have the permission of the local ordinary. We have quite obviously reported to Rome how difficult our present situation was in the dioceses, and Rome is still working on it. Here or there, this difficulty will be real, but since when is life without difficulties?" Take a look for yourself: <http://www.dici.org/en/news/interview-with-bishop-bernard-fellay-on-relations-with-rome/>

- A few days later, Bishop Fellay wrote a letter to Pope Benedict. He himself published this a year later, which is why we know what he said. After lamenting that Rome had altered his Doctrinal Declaration to make it even more explicitly modernist, he says: "Unfortunately, in the current context of the Society, the new text will not get past." ("...ne passera pas.") This implies that he would be happy signing it, if only he could get away with it. He admits that he has been the cause of all the uproar in SSPX by seeking an agreement with Rome ("I committed myself in this perspective despite the fairly strong opposition in the ranks of the Society and at the price of substantial disruption.") and shows himself unrepentant ("...and I fully intend to continue to do my best to pursue this path...") Our copy of the letter is here: <http://www.therecusant.com/fellay-bxviletterjun1>

There is more besides which could be said.

2. What “doctrines” in particular was he supposedly prepared to compromise?

Good question. Let’s see...

- By accepting ecumenism, he compromised the teaching of Pius XI in *Mortalium Animos*, as well as the doctrines of *Extra Ecclesiam Nulla Salus*, the Social Kingship of Christ, and potentially any doctrine denied by a sect with which Rome wishes to be “ecumenical”;
- By accepting Cardinal Ratzinger’s 1989 *Oath of Fidelity* and *Declaration of Faith*, he compromised the doctrine that it is better to obey God than to obey men, the doctrine that without Faith it is impossible to please God, as well as potentially every other doctrine denied or compromised by the Council or by any one conciliar bishop (since that Oath accepts the Council and binds one to whatever the local bishop happens to teach);
- By accepting the new Code of Canon Law without reservations or objections, he compromised the doctrine on the ends of marriage, that the sacraments cannot be given to non-Catholics, and whatever other modernist abominations can be found in that Code;
- By accepting the Vatican II documents *Lumen Gentium* and *Dei Verbum* and the notion of a “progressive Tradition,” he compromised the teaching that public revelation ended with the death of the last Apostle, and the doctrine of primacy of Tradition;
- By accepting the idea of “dialogue to avoid rupture” i.e. “hermeneutic of continuity,” he compromised the principle of non-contradiction;
- By stating that “we accept” that the New Mass was legitimately promulgated, he compromises, nay flat out contradicts, the very clear teaching of Trent anathematising the idea of making new rites or changing those which have been handed down to us (Session VII, Canon XIII);

- By stating that Vatican II and Tradition enlighten each other, makes his own every compromise which Vatican II engenders...

Need I go on? I can if you like. Also please note, your question is badly phrased. These are not just things which Bishop Fellay was “prepared to compromise” - he actually did compromise on them. He signed the Doctrinal Declaration, he gave that CNS interview - it didn’t achieve what he wanted in the end, but he didn’t know that at the time...

3. “Most importantly, what objective evidence does Bishop Williamson have to support such gravely serious allegations?”

I do not speak for Bishop Williamson, but I believe I have furnished you with a generous amount of objective evidence above. I can provide more if necessary.

If Archbishop Lefebvre were alive today, he might well reprimand Bishop Williamson, as you say. But I also think he would be horrified at Bishop Fellay and would remove him immediately. For an objective measuring stick by which to compare the one with the other, please look at what Archbishop Lefebvre said regarding Cardinal Ratzinger’s 1989 *Oath of Fidelity* and then look at Bishop Fellay’s wholesale acceptance of that same document in his Doctrinal Declaration.

You say: *“These, my friends, are not just rhetorical questions. Justice demands that Bishop Fellay’s accusers meet them with concrete answers.”* - I agree. That is why I have done so above. I and others had already done so again and again throughout 2012, 2013, 2014 and 2015, but perhaps you were not aware of it when you wrote that. Now you are aware. Ignorance may have counted in your favour and served you as a defence before, but now no longer. And if it turns out that there is, after all, something in what we have been saying, then justice is going to have a few more demands, don’t you agree...?

“That said, if a day should ever come when it becomes objectively clear that the Society is compromising doctrine, or putting false obedience above Truth, then rest assured that I will spare no effort in condemning their errors. If you, dear reader, happen to be among the “resisters” and have any doubts about that, try me by producing something more substantial than blind conjecture.”

So I have. As an honest man, I can hardly wait for you to respond as I am sure that you will honour your word.

You are mistaken, by the way, to talk about “Bishop Williamson and the Resistance” as though the two are to be lumped together. Bishop Williamson seems to be in a category all of his own. But that is another story for another day. Let’s deal with this rather important question first, before we get on to discussing him.

With Prayers and Best Wishes,

[Editor]

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

An Act of Spiritual Communion

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

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

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

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

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

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

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

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

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

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

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.



Nanuque, (Minas Gerais) BRAZIL



San Miguel de Tucuman, ARGENTINA



Baptism in Pouso Alegre, (Minas Gerais) BRAZIL



Baptism in ARGENTINA



Wedding in Coronel Fabriciano, (Minas Gerais) BRAZIL



Baptism in Boituva, (Sao Paolo) BRAZIL



Resistance Snapshots
N. America & S. America
(Feb. & March, 2017)

Our Lady of Mount Carmel Seminary
Boston (Kentucky) USA





March 2017 - Visit of Fr. Ribas (England & Wales)



April 2017 - Fr. Pfeiffer visits AUSTRALIA
(Clockwise: Melbourne, Streaky Bay, Sydney, Brisbane)



Contradicting himself on basic questions such as authority, the Resistance and what (if anything at all!) can be done today; promoting Trad-Ecumenism and encouraging an attitude of selfishness in the faithful; all the

while continuing to persecute good priests who have done no harm and much good, whilst at the same time promoting some extremely dubious priests who have done (and are continuing to do) a great deal of harm... That's right. If you thought it was quiet lately, don't worry:



...Bishop Williamson Is Still At It!

A Closer Look at some recent Eleison Comments - March 2017

1. Eleison Comments #505 “Catholic Life?”

“Another young man writes to me about the problem of living as a Catholic in today’s world around us. But what Catholic can not have a problem in today’s world? ... Some advice from the author of these “Comments” follows...”

Frankly, and all joking and sarcasm aside, we are a little surprised that there are any young men left reading Eleison Comments. There can’t be many. A great many people still receive these emails, of course, but very few, one suspects, still actually read them. The minority who do are nostalgists for a man who once, some years ago, stood out for them as a teller of truth. Those days are long gone, but some people have difficulty in admitting to themselves that times have changed... It may not be a stretch to predict that the day is coming soon when letters asking Bishop Williamson for advice all but dry up, if he goes on like this...

The Good

Let us begin with what we do agree with. To give credit where it is due, not all that Bishop Williamson writes is wrong. He begins, for example, as follows:

“As for the world, I would not recommend your moving to any other country. There is every likelihood that you would meet there with the same problems, and you would have severed your native roots in your own country. [...] Providence has put you in the city where you have now your family and your friends. ”

He also says later on, that “there are no geographical solutions.” This may well be true. There is no country today which can be called truly Catholic and where a Catholic may truly feel at home. Moving abroad does not necessarily guarantee any improvement, and we always tend to see the grass as greener on the other side. Of course, there are occasions where moving can be a good thing. But it is also true that Providence will tend to put us in a situation to do good and work for our salvation then and there, rather than hankering after an idealised alternative which will never come, and using that as an excuse for doing nothing in the meantime. Had the Bishop stopped there, we would have been able to congratulate him on - for once - not giving advice laced with Liberalism. Alas, he doesn’t stop there...

The Bad

"The solutions today are rather internal than external, above all when World War may start before long (the whole USA System is against Trump, and it wants war!) [...] The solution has to be internal rather than external."

Ah, the threat of World War. Back in early 2014, when the Ukraine was in uproar and Mr. Putin was going into the Crimea, I remember quite clearly a certain bishop telling me after Mass one Sunday: "Forget about the Resistance! World War Three is about to start!" Thanks be to God, I took this "advice" with the pinch of salt it deserved. Part of the problem is that we really are on the brink of World War, and the problem is this: twenty years ago we were too. What if we still are in another twenty years? World war will happen when God decides, not a moment sooner or later. And when it does, the best preparation is to be in a state of grace and leading a life pleasing to Him. And that, by the way, involves doing what He would have you do for His Church right now. Moving to the country, moving to the town, buying tinned food or looking for a good water filter: these things can be merely selfish.

Had Bishop Williamson given a different reason as a motive for not seeking to move, had he, for example, said: "Don't worry about moving to the country because God wants you to convert your family, friends and neighbours in the town where you live and to help establish a Resistance Mass there," he could have made a useful point. But the threat of a world war is no kind of motive worthy of a Catholic. Show me one single instance in history where Catholics made decisions affecting the Faith because of the threat of war.

And as for: "The solutions today" being "...rather internal than external" - no, they are both. Action without prayer, without the interior life, will be sterile and will produce no good fruit. But prayer without action is an insult to Almighty God. I do not see anything indicating that his correspondent is a cloistered Carmelite - I was rather under the impression that this was a layman, a man and a young man at that. That being the case, action is not only his prerogative it is also his duty. Yes, pray the rosary. But don't just pray the rosary. Prayer without any willingness to act, as though God should just make things come right in spite of us, is insincere and hypocritical. Or to quote St. Thomas More: *"The things I pray for, dear Lord, please give me the grace to work for."* (See back cover).

"As for the internal solution, since you read the 'Eleison Comments,' then you know how often and repeatedly I recommend praying the full 15 Mysteries of the Rosary every day. Good books (and good music) can also help considerably to nourish and protect the mind and the heart. Read what genuinely interests you, and do not read merely dutiful books because you will not get out of them nearly as much."

Good music? Like Wagner, for example? Good books? Like Valtorta's heretical *Poem of the Man-God*...?! I have less objection to Wagner than to Valtorta, but I'm not sure I would recommend either as a means "to live a life consistent with the Catholic Faith..." or "to consistently nourish and protect mind and heart."

And what is all this stuff about reading "what interests you"...? What kind of an objective standard is that supposed to be? What interests me might be good and what is good might be what interests me. But then again, it might not. We have all known young men interested in all sorts of unsuitable reading. Perhaps what the Bishop means is that we should read for

leisure and enjoyment and not merely for study - both, in other words. In which case, he is right. But then he should have been clearer. Read *good* books which interest you, yes, but not necessarily *whatever* books interest you. One or two examples here might have been helpful.

The Ugly

What comes towards the end of the email is truly ugly: we may use the word advisedly and not just because it dovetails neatly with the title of a 1960s Western film, though there is that too... What went before was merely bad advice. The sort of advice one ought (in theory) to be able to criticise and remain loyal; the sort of advice which, though bad, does not necessarily represent a falling away from Tradition. The final part of his advice, however, is truly ugly. See for yourself:

"Yet He [God] foresaw that everything external would fall under the control of His enemies: telephone calls, emails, drones, universities, politics, law, medicine, etc., etc. That is why I think that what He means by allowing such power to His enemies is to drive us back to Him and to a true inner practice of His holy religion despite the worst that Popes and priests can do."

The reader will note that the next sentence begins with the word "therefore," as though all of the above were the justification for what follows. We see no link, only a giant non-sequitur:

"Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is anywhere near you, get regularly to Confession with any priest still willing to hear Confessions and who does not tell you that a sin is not a sin."

Can you spot the non-sequitur? How does God wanting us to come back to the practice of His holy religion (which is doubtless true) mean "*therefore*" that one should go to whatever Tridentine Mass is nearby? The one does not flow from the other! The advice is wicked. The therefore is nonsensical. There is no justification for what is being advised here.

The "least contaminated Tridentine Mass near you" is a purely subjective standard. It could mean anything. Suppose there is only one Tridentine Mass and it is dreadful, the worst imaginable sort? Suppose "the least contaminated Tridentine Mass" means a very liberal SSPX chapel with a priest who thinks that Bishop Fellay isn't going fast enough (there are more such priests than you might think).? Suppose it is an Indult Mass with a heretical, modernist sermon, communion in the hand, and all the rest? Or a Mass said by a priest who admits in private that, frankly, he doesn't believe in Transubstantiation (as Fr. Pfeiffer has encountered in the Philippines...)? Or a priest who hates Tradition and is only doing it because his bishop told him to (there are a fair few of those around too...)? If that Tridentine Mass happens to be what is "anywhere near you" (whatever that means!), then it is, by definition, "the least contaminated" one. And therefore, according to Bishop Williamson, you should go to it!

Did St. Athanasius advise people to go to "the least contaminated Arian Mass"? Did the Church tell people in Russia to go to the least contaminated Orthodox Mass? When has the Church ever told her children to go to "the least contaminated" anything.? And whatever happened to the spirit of sacrifice? Whatever happened to encouraging the faithful to be generous? People used to travel hours and hours in the 1970s to get to an uncontaminated Traditional Mass. Even before the Council, people in various parts of the Western world used to travel hours and hours to get to Mass (in rural Canada, for example), never mind in the Third world! In large parts of rural Wales they would walk four hours or more to get to Mass

and the same home again. Would it not be better to advise someone to go to the right Mass once a month, once a quarter, even once or twice a year, and sanctify their Sunday in the meantime, offering God the sacrifice of avoiding a Mass which offends Him? Not everyone will follow your advice, not everyone will respond to the call to generosity - but some will. Bishop Williamson's advice here is nothing more than a call to selfishness. If his correspondent is not elderly, does not have small children, a disability or some other extenuating circumstance, is there any reason why he should not go the extra mile, even if it is just once in a while, to get to the Mass that is pleasing to God? Is there any reason why he should not at least be encouraged to do so? The same goes for the readers of *Eleison Comments* who all, in effect, received the same advice. Alas, Bishop Williamson has not only encouraged one soul to be selfish and content himself with what is convenient (since when was "near to you" any kind of qualification?!), but by publishing the advice around the world in an *Eleison Comments* email, he has exhorted everyone to lukewarm, small-hearted cowardliness. Words cannot adequately describe how wicked and selfish such advice is in practice.

What about the advice to *"...get regularly to Confession with any priest still willing to hear Confessions and who does not tell you that a sin is not a sin."* Well, here's a little conundrum for you. How do you know whether the priest will say that this or that is not a sin without first going to confession to him?

Here's another. If you confess something to a priest and he tells you it's not a sin, how are you meant to know for sure that it is a sin, and that he's saying that a sin is not a sin? How can you be certain he's not right? Of course, sometimes you can know and often it will be obvious, but could there conceivably be an instance when it is less obvious and you are not sure? What if what you are told in the confessional happens to be bad advice but you do not realise - is that not at least in theory possible? When you go to confession, you are putting yourself in the hands of the priest. You open yourself to him as to Our Lord Himself. You listen carefully to what he says, and not with a critical ear, looking for mistakes, but in a docile way, as to the words of Our Lord Himself. Likewise, you do whatever penance he gives you. You follow his advice.

And yes, it is also possible that you might know the priest well enough to confess to him with confidence. Perhaps there are cases where this course of action could be beneficial. Confession is something different from Mass attendance: I don't think one can object to this bad advice in quite the same way as the previous piece of truly ugly advice (to go to the least offensive Mass). Confession really is a private thing: whatever priest you go to is nobody's business, it is not public worship like the Mass. Whether you are making a good or bad choice would depend very much on the circumstances. And that is precisely the problem: rather than saying that it should be judged on a case-by-case basis, Bishop Williamson appears to be giving blanket permission to go to any old Novus Ordo priest who is willing to hear your confession: just as long as he doesn't blatantly use the confessional to ram modernism down your throat, you'll be fine... This, surely, is not very good advice.

But the worst advice, the truly unforgettably bad, wicked and downright ugly "advice" (for in reality it is nothing of the sort, "license" would be a more accurate word to describe it!) is telling one man, and with him, all the rest of us, that we should be content to attend the "least contaminated" Mass nearby. Thank God Archbishop Lefebvre did not think like this! The defenders of "My Bishop Right or Wrong" will doubtless try to connive some way of

altering the meaning of words so much so that they virtually lose their meaning, rather than face having to admit that their hero is spreading novelty and compromise and liberalism. Or they might simply ignore it, as they have with so many other recent examples of Bishop Williamson's indefensible liberalism, and simply pretend that it never happened. But the honest man, even if he agrees with Bishop Williamson, must at least admit that this is something entirely different to what the SSPX used to say in days gone by. Here is what the SSPX used to say about the Indult Mass and whether we should attend it:

"They are therefore Conciliar Catholics and not traditional Catholics.

This being so, attending their Mass is:

- *Accepting the compromise on which they are based,*
- *Accepting the direction taken by the Conciliar Church and the consequent destruction of the Catholic Faith and practices, and*
- *Accepting, in particular, the lawfulness and doctrinal soundness of the Novus Ordo Missae and Vatican II.*

That is why a Catholic ought not to attend their Masses."

(SSPX FAQs, Q.13 "What are we to think of the Fraternity of St. Peter" ff. available here: http://archives.sspx.org/SSPX_FAQs/q13_fraternity_of_st_peter.htm)

Nor, for that matter, is it what Archbishop Lefebvre used to say, a typical example of which might be the following (emphasis ours):

"And we must not waver for one moment either in not being with those who are in the process of betraying us. Some people are always admiring the grass in the neighbour's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, they look to our enemies on the other side. 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says' – but they betraying us, BETRAYING US! They are shaking hands with the Church's destroyers! They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.

*Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, 'So long as they grant us the old Mass, we can shake hands with Rome, no problem.' But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? No way! These are people who call us corpse-like Traditionalists, they are saying that we are as rigid as corpses, ours is not a living Tradition, we are glum-faced, ours is a glum Tradition! Unbelievable! Unimaginable! **What kind of relations can you have with people like that?**"*

(Abp. Lefebvre interview with 'Fideliter': "Two Years After the Consecrations" - see: archives.sspx.org/archbishop_lefebvre/two_years_after_the_consecrations.htm)

Nor, finally, is it what the Church has always taught down the ages. When did any of the Saints advise the faithful to go to the least contaminated Mass? Did St. Athanasius or St.

Basil tell the faithful to go to the least contaminated Arian Mass near them? Did St. Edmund Campion and the other Jesuits advise the English recusants to go to the least contaminated Tridentine Mass (there were some, said by priests who had gone along with the government at various points)..? And these were people who faced heavy fines, ruination, imprisonment, torture and social ostracisation for not attending. They had an unimaginably greater excuse than anyone today. Likewise in the 20th century, with the priests behind the Iron Curtain, in Poland and elsewhere: what exactly is wrong with attending the Tridentine Mass of a priest who has merely agreed in principle, perhaps not even explicitly, not to attack Communism directly in his sermon? Surely, as “contaminated Tridentine Masses” go, such a Mass is far less contaminated than any Indult/Motu Proprio Mass one is likely to come across today..? And yet the Church could not be clearer. God is served first, the Faith comes first, and no amount of valid sacraments can ever make up for the tiniest compromise regarding the Faith. It is not hard to grasp. Even the blind followers of the hero-cult are bound to realise the consequences of this un-Catholic novelty sooner or later. Let us hope and pray that it is sooner, lest it be too late.

2. Eleison Comments #504 “Fourth Bishop”

“Ever since the summer of 2012 when the Society of St Pius X decided officially to change course and abandon the doctrine-first stand taken 40 years previously by Archbishop Lefebvre...”

And what became of that “doctrine first” stand, chez Williamson / Fake Resistance? How about “be content to attend the least contaminated Tridentine Mass anywhere near you” - how’s that for a “doctrine first stand”..?!?

“...it has been interesting to watch Providence in action to ensure the Church’s defence. One might have expected a widespread uprising in defence of God’s Truth. Resistance from inside the Society? Existent, but at least up till now, largely silent.”

Well, well. How disappointing. And why might that be, I wonder? Could it be that the one bishop that these “silent” priests looked to for support told them to stay put, to keep silent, and if you ignore my advice and get yourself into trouble, don’t come looking to me for support..? Which bishop was it who refused in principle (though without giving a reason) to let Fr. Webber or Fr. Gonzalez or Fr. Caballero stay at his house in Broadstairs, even temporarily, should they need to? Oh yes. Bishop Williamson, that’s who. Hypocrite.

“And from outside? Existent, but only a scattering of layfolk and a handful of priests...”

Only a handful, no more? Tut tut. Again, why might that be? Could Bishop Williamson’s doing everything within his power to discourage priests and layfolk from joining the Resistance have anything to do with it? No! That’s just pure coincidence! Honest!

“...riven by divisions for lack of a recognised authority.”

Is that why they are riven by divisions? And there was me thinking that it was because of the novel teaching (about authority and liberty, the New Mass and its grace, the Novus Ordo miracles which we Traditionalists have to learn lessons from, heretical banned books, child-molesting priests, and so on...) which was introduced, like a cancer, into our ranks. Or because anyone who dares disagree with the Great One merits having their character assassinated in private and in public and never allowed any right to reply. Or because the Great One

goes out of his way to imitate Tarquinius Superbus and chop off the heads of any poppies growing taller than the others and to nip in the bud anywhere where the Resistance might be beginning to take root (remember Fr. John Bosco in Nigeria?)... But no. None of that has anything to do with it, it seems. It's just pure coincidence. The real reason is "lack of a recognised authority." Pardon the sarcasm, dear reader, but the hypocrisy on display here is almost more than any sane man can bear. What's more, even if we were to suppose for one moment that this lying, deceitful Fake narrative were actually true, that the real problem all along was a lack of authority - even then, whose fault would that be..?! Who, beyond all others, would have been the natural authority figure towards whom all eyes were naturally turned within the Resistance in 2012, 2013, 2014...? These words are not only nonsense: they are also self-incriminating. Has anyone else actually noticed it? Perhaps not. Most people don't really read *Eleison Comments* any more and the few groupies who did, this once, are too busy cheering the conclusion to bother looking closely at the premises.

"Catholics need authority. And that need is so great that even while Truth is draining out of the man-centred Newchurch and the Rome-centred Newsociety, still souls cling to each because of the remains of Papal authority in the former, and of Catholic authority bequeathed to the latter by the Archbishop."

Nonsense. Catholics need the Faith first and foremost. For the Faith, after all, is the source of authority, and not vice versa. Authority is a great help. But it is the Faith which is absolutely indispensable. And it may be helpful to Bishop Williamson were someone to remind him that the Archbishop's Society had no ordinary jurisdiction: the only "authority" it had was a moral authority which came from its fidelity to the Faith, to Catholic Tradition.

"But Truth remains the purpose of Authority and Authority is not the purpose of Truth."

True. And all the more puzzling that such a sentence should be immediately contradicted by:

"Given fallen human nature, Authority is the indispensable defender and guarantee of Truth..."

What?? No. Authority serves the truth, which is its source. Once turned against its source, it ceases to exist. Because the ultimate source of all authority is Almighty God.

"In today's Newchurch, Authority is mixing Conciliar error with Catholic Truth in the engine of the Church, which is like mixing water with gasoline (petrol) in the engine of a motor car – the car is crippled, the Church is crippled. And whereas Archbishop Lefebvre defied that crippling, not least of all but rather above all, by his consecrating of four bishops to maintain a Catholic authority that would protect God's Truth, his successors at the head of what was once his Society are doing their utmost to submit his protection of Truth to the crippled and crippling Authority of Rome!"

Nonsense. Archbishop Lefebvre did not "consecrate four bishops to maintain a Catholic authority." He consecrated four bishops to dispense the sacraments, nothing more. Interestingly enough, this is also why the Archbishop desired that the Superior General should be a priest and not a bishop: lest having a bishop as the Superior General should give the misleading impression that there was any episcopal authority involved (and how dramatically has recent history vindicated that view!). Don't take my word for it. Look up the words of Archbishop Lefebvre in his sermon on that great day, 30th June, 1988 (reprinted here, Issue 9, August 2013) and see for yourself. Here, for example, is one extract from that sermon:

“Your applause a while ago was, I think, not a purely temporal manifestation. It was rather a spiritual manifestation, expressing your joy **to have at last Catholic bishops and priests who are dedicated to the salvation of your souls, to giving to your souls the Life of Our Lord Jesus Christ, through good doctrine, through the Sacraments, through the Faith, through the Holy Sacrifice of the Mass.** You need this Life of Our Lord Jesus Christ to go to heaven. This Life of Our Lord Jesus Christ is disappearing everywhere in the conciliar church. They are following roads which are not Catholic roads: they simply lead to apostasy. **This is why we are doing this ceremony. Far be it from me to set myself up as Pope! I am simply a bishop of the Catholic Church who is continuing to transmit Catholic doctrine.**” (Emphasis ours)

Notice how the Archbishop does not say that he is consecrating four bishops to “maintain a Catholic authority” - indeed, he does not mention “authority” once. Nor did he say that at any time before or after. And not only does he not say that, he says the exact opposite. “This is why we are doing this ceremony.” Why? So that we can continue to have true priests who will transmit true doctrine and the sacraments. Note well that he reinforces the point: “Far be it from me to set myself up as a Pope.” Why say such a thing, what does it mean? It is the Pope who sends a bishop to a certain place or geographical area in the world and who gives him authority. That is most definitely *not* what is happening here, according to Archbishop Lefebvre. All that is happening is the transmission, the passing on, of the power to ensure true sacraments and true priests.

What we see in the sermon on that great day is entirely consistent with everything which Archbishop Lefebvre said before and after concerning authority. More than once, he would say of himself: “If I stop teaching the Catholic Faith, leave me.” “If I teach you something different, you have the duty to oppose me.” (see, for example, his 1976 sermon reproduced in Issue 39).

This point is extremely important, and we will return to it shortly. In the meantime, am I the only one who is getting really tired with people falsifying the Archbishop to suit their own nefarious ends? The neo-SSPX do it, and now we see Bishop Williamson doing it in a big way. He knows that what he says is untrue: after all, he was there!

Likewise, what Bishop Williamson says about Bishop Fellay’s neo-SSPX is also untrue. The problem is not principally that they are “doing their utmost” to submit their authority to the authority of Rome. Were that so, perhaps the SSPX would still be safe to attend, until the final submission of that authority is publicly announced. The problem is principally their acceptance of modernist doctrine and the documents of the Council, which happened five years ago already and which the world has known about for the past four years.

“In these quite exceptional circumstances, there must be disciples of Our Lord who tell the Truth – so as to spare the stones the effort!”

Fine sounding words, but how do they match up to reality? Does Bishop Williamson tell the truth, does Fr. Zendejas? Will those attending the episcopal consecration in May be prepared to overlook their failure to tell the truth about Vatican II, about the New Mass, about sedevacantism, about the Feeneyites, about the Indult, about Fr. Abraham, about Maria Valtorta...? Just how many misleading lies, snares and falsehoods can one tolerate before being forced to conclude that these men are not “of the truth” and do not hear Our Lord’s voice (cf. John 18:37) and thus cannot be called His disciples?

“Meanwhile these disciples need a handful of bishops to ensure a minimal continuation in Truth of episcopal teaching and of the sacraments of Confirmation and Holy Orders. In 1988 the Archbishop consecrated four of them for the same reason, two for Europe, and one each for North and South America. As of now the “Resistance” has two in Europe and one in South America. There remains a gap in North America. God willing, this coming May 11 Fr. Gerardo Zendejas will be consecrated bishop in the Traditional parish of Fr Ronald Ringrose in Vienna, Virginia , USA. Please pray for the blessing of Almighty God upon the ceremony – and for good weather! ”

And there we have it. Having just spoken so piously about the need for “disciples of Our Lord who tell the truth,” in the very next breath comes a monstrous lie about Archbishop Lefebvre, namely that he consecrated bishops for particular places: “two for Europe and one each for North and South America.” Where did Archbishop Lefebvre say that in his sermon, did I miss it? Where did say that in in the four or five interviews which he gave between 1988 and 1991..? What is the evidence for this claim? Not only is this not true, it is the opposite of the truth. At no point were any of the four bishops consecrated by Archbishop Lefebvre regarded as being “bishop for...” or belonging to a particular country, continent or part of the world. Careful steps were taken to ensure that that impression could not be given, precisely to head off any accusation of episcopal authority or territorial jurisdiction, which both the Archbishop and the SSPX consistently maintained none of their bishops possessed. Archbishop Lefebvre may have tried to choose men who were native speakers of the some of the main languages of the Western world, but even there the language did not necessarily determine which bishop was sent to which country. In Winona, the bishop who performed ordinations was a different one each year, meaning that Bishop Williamson only ordained in the seminary of which he was rector once every four years. This author once attended the ordinations in Zaitzkofen, Germany, a few years ago. It was Bishop de Galaretta who speaks not a word of German, meaning that the entire sermon had to be given in French by a Spanish speaker and then translated line-by-line into German.

Why is Bishop Williamson thus falsifying Archbishop Lefebvre’s legacy and telling lies about it, lies which he must know are untrue since he was there on June 30th 1988, and heard the sermon first hand? The reason and motivation seems pretty clear. Having given “passing on my episcopacy” as the reason for the consecration of Bishop Faure in 2015, and “the world is about to end / World War III is about to start” as the reason for the consecration of Dom Tomas Aquinas in 2016, he must now come up with something to justify doing yet another episcopal consecration in 2017. So this time, the reason given is: “We need one for each continent, just like Archbishop Lefebvre” - which is a lie, and shows just how desperate he is, flailing around for a fig leaf of justification.

On the point of languages, the reader will note also that, although living in North America, Fr. Gerardo Zendejas is not a native speaker of English. Anyone who has tried to wade through one of his “Blue Papers” or listen to one of his sermons, will realise just how much not a native speaker of English he is! In addition to bad English, he speaks Spanish, and also French. Bishop Faure (who also speaks not very good English), speaks Spanish, and also French (and in that order, having lived in South America for so long that his Spanish is now better than his French). Dom Tomas Aquinas speaks Portuguese and French. The only one who speaks fluent, easy-to-understand English or a single word of German, is Bishop

Williamson himself. So let no one try to dishonestly claim that these men were chosen for their languages. The facts prove otherwise, and besides, even Bishop Williamson himself has not once mentioned the question of languages.

What are they really being chosen for, what is the real motivation for this latest consecration? Perhaps to keep moving, to keep doing something - anything! - to prove to the world and to themselves that they still exist and are relevant. After all, these men stand for nothing and ultimately have no purpose outside of themselves, and they know it. Perhaps also partly as a carrot and stick strategy to keep other priests in line, by holding out to them the prospect that they might be next, once they realise that it is one-a-year (which would also explain why he didn't consecrate them all together in one go...) What if Fr. Chazal were to rediscover his conscience, for example? Don't worry, we'll let him think that he can be the bishop for Asia, and he'll stay in line for one more year... And after Asia, we can have one for India, one for Australia, maybe one for Ireland... wherever there can be found enough ambition to overcome any residual loyalty to the truth or genuine care for souls, you'll find candidates!

The only real snag for potential candidates is that the list of things to which they must turn a blind eye is still growing. Dom Tomas Aquinas showed his loyalty by persecuting fellow priest and pillar of the Brazilian Resistance, Fr. Cardozo. He also wrote a not-very-convincing article attempting to defend the Novus Ordo "miracles." Bishop Faure, when asked by some faithful about Bishop Williamson's scandalous New Mass advice (i.e. that you can go to it) responded simply "Yes, that response surprised a few people didn't it?" - but he did not contradict it or distance himself in any way from it. He also said publicly that it is right for Fr. Abraham to go back into circulation because, well, you know, he needs to save his soul too (try that for a non-sequitur - why can't he save his soul living in seclusion somewhere?). Future candidates already have to make excuses for Valtorta, Trads-can-go-to-the-New-Mass-too, and at least be prepared to tolerate sedevacantism, Feeneyism and the Indult Mass (the least contaminated one, of course)... But "Bishop" Zendejas will set the bar even higher. We can now add whitewashing Vatican II itself to the list: it was only after the Council that the bad guys got control, geddit? Heaven help anyone who falls for that. And that is only in the last two years or so. What will the next few years bring? Kyrie Eleison.

"The fort is betrayed even of them that should have defended it."

-St. John Fisher, Bishop and Martyr

*"Let us regard the tradition of the Church also as worthy of belief.
Is it a tradition? Seek no further!"*

-St. John Chrysostom

"Those therefore who after the manner of wicked heretics dare to set aside Ecclesiastical Traditions, and to invent any kind of novelty, or to reject any of those things entrusted to the Church, or who wrongfully and outrageously devise the destruction of any of those Traditions enshrined in the Catholic Church, are to be punished thus:

If they are bishops, we order them to be deposed; but if they are monks or laypersons. we command them to be excluded from the community."

- Second Council of Nicaea, 787 A.D.

In March, Bishop Williamson announced that he would be consecrating a new bishop in May of this year. The candidate? One Fr. Gerardo Zendejas. For regular readers, that name may ring a bell. Perhaps it is time to remind ourselves and the rest of the Catholic World:

Who Is Fr. Gerardo Zendejas And What Does He Stand For?

Pay no attention to our opinion, or to anyone else's opinion. Please take a look at Fr. Zendejas's own words and judge for yourself. Here are his own public words concerning:

1. Vatican II

"Hence, the apparent conflict between "obedience" and Truth rests on AMBIGUITY."

"In the days of the Council, the teaching of novelties about humanism (man-centred Church) were opposed and then silenced by more or less honest means and men, but adherents thereof have since been installed in key positions of power during the post-Conciliar period, so that the new system DEMANDS obedience to such "personal" orientations against the whole previous Magisterium of the Church."

2. Archbishop Lefebvre (See 'Appendix II')

"He continued to act 'within the Church and according to the Church,' resisting the new ecclesiastical tide in the measure that it attempts to distance itself from the doctrines and practices of the Faith, and desiring - in spite of many disappointments - that union with the Vicar of Christ can be re-established as soon as possible without having to compromise on any point of doctrine. No matter what, this is what he stood for!"

3. Which is More Important: the Faith or Sacraments?

"The only thing I can give you is the sacraments."

"My goal is to help people who need help. And what I can do to help is confession and Mass every Sunday. That's all."

"There's one right of the faithful: you want to receive sacraments that are sure. You have to look for sacraments that are valid."

"What you need is stability."

4. The Crisis in the Church & the Resistance

"So this situation, I cannot resolve it."

"I don't have a solution to the problem. I just want to help people who want to be helped."

"One of the sufferings we all have, all of us, is what is going on. And nobody will give you the answer. Nobody. Why? Because, who has a solution?"

Q - "When you were dismissed [from the SSPX] Father, what did your superiors say when you left? Did they say 'Don't do it!' ...?"

A - "Don't worry, that's my business."

Q - "Are you going to be an independent priest?"

A - "Everyone is independent at this moment."

- [Fr. Zendejas told the press that he doesn't want his congregation to grow.]
(See 'Appendix I')

5. The Problem with Bishop Fellay's April 2012 Doctrinal Declaration

"We must be aware, and accordingly act, that by omission a leadership can also be astray from the Apostolic mark in the domain of doctrine, as it was presented by Bishop Fellay's declaration on April 15, 2012."

"Bishop Fellay, representing the whole SSPX de jure and de facto, handed formally out to the authorities in the Conciliar Church a doctrinal Declaration, as a step forward for reconciliation, which their essential elements are not of Archbishop's standards."

(All emphases in the original. Fr. Zendejas's own words taken from: *Blue Papers* #303-305, at: www.thebluepaper.org, and sermon & talk given on his first day with the Resistance, 26th October 2014, transcribed at: www.inthissignyoushallconquer.com/other-transcripts).

7. Finally...

...and since actions speak louder than words, please consider the following facts. It is a matter of verifiable and recorded fact, not disputed even by Fr. Zendejas's supporters, that:

- When he first left the SSPX, Fr. Zendejas did not seek to set up any new Resistance group, but went straight to two already existing which had been set up by Fr. Pfeiffer and offered himself to them as their exclusive priest. The effect of this was to split the Resistance in those place in two;
- Since then he has visited other Resistance groups and chapels maintained by Fr. Pfeiffer and Fr. Hewko, in the same manner and with the same effect. The Resistance chapels he has been to have tended to be the larger ones (E.g. St. Mary's Kansas) but not the smaller ones (E.g. Portales, New Mexico);
- From the start and continuing to this day, the address and times of Fr. Zendejas's Masses are not made public. It is therefore private information. Only those who know can attend. Likewise, his sermons and talks, and now even his newsletter ('The Blue Paper') are not publicly available;
- When Bishop Williamson advised a lady in Mahopac NY that she could attend daily Novus Ordo Mass during the week, Fr. Zendejas was sitting right next to him, as can be seen in the video. Apart from getting up to get himself a glass of water, he shows no reaction at any point. To this day he has said nothing publicly which would in any way contradict Bishop Williamson on this point, nor anything at variance with him on his many other actions and statements (Feeneyites, Valtorta, and the rest);
- Fr. Zendejas attempted to promote the ministry of Fr. Stephen Abraham, by offering his services for Mass and confession to the faithful in St. Mary's Kansas.

APPENDIX I :

Fr. Zendejas and the Press

(Emphasis ours)

“The pastor of the church, the Rev. Gerardo Zendejas, is a missionary from Mexico who was affiliated up until six months ago with a conservative group known as the Society of St. Pius X ... **But Zendejas has since left that group, known as SSPX, and has formed a church called BRN Associates.**”

(‘News Times’ article, 11th March 2015, available at: www.newstimes.com/local/article/Neighbors-oppose-church-s-move-to-quiet-Danbury-6128633.php)

“**Zendejas left the Society in August and formed his own no-profit group, BRN Associates.** BRN plans to convert the big white manor house on the site into a rectory and chapel that will host two Sunday Masses.”

(‘CT Post’ article, 19th March 2015, available at: www.ctpost.com/local/article/Danbury-church-proposal-stirs-debate-among-6146530.php)

“Residents of Long Ridge Road near the Redding border are concerned the church will overwhelm the rural character of their wooded neighbourhood, despite **assurances by the church leader that services will be small.**

“**They said they don’t want to grow,**” said Barbara Fulton, who has lived in the neighbourhood for 47 years. ‘But I have been involved with lots of churches, and there is no church that I know of that doesn’t want to grow.’

The pastor of the church, Rev Gerardo Zendejas, is a missionary from Mexico who was affiliated up until six months ago with a conservative group known as the Society of St. Pius X...”

(‘CT Post’ article, 11th March 2015, available at: www.ctpost.com/local/article/Neighbors-oppose-church-s-move-to-quiet-Danbury-6129254.php#photo-7641039)

“For years, Zendejas was affiliated with Christ the King Church in Ridgefield, a priory run by SSPX that includes the St. Ignatius Retreat House. ... **It was not clear why Zendejas left the Ridgefield priory.**”

(Ibid.)

“**‘It seems like the more questions we ask, the less satisfaction we get,’** said Duane Perkins, a city councilman who represents the neighbourhood.”

(Ibid.)

“**‘We couldn’t get any information out of them,’ neighbour Bill Wick said.** ‘If we did get information, they wouldn’t give us guarantees.’”

(Ibid.)

“When a priest named Gerardo Zendejas met with residents of Long Ridge Road in February to explain his plans to convert a ridgetop business into a small church, **some neighbours had trouble getting straight answers.**”

(‘News Times’ article, 26th April 2015, available at: www.newstimes.com/printpromotion/article/Controversial-priest-has-interest-in-Danbury-6223765.php)

“He said his followers do not exceed 90 and **have no plans to grow** in Danbury.”

(‘New Times’ article, 16th May 2015, available at: www.newstimes.com/local/article/Attorney-Religion-should-not-influence-zoning-6266734.php)

“February, neighbours were told by Zendejas and his followers that they belonged to a church called BRN Associates. But BRN is not a church. It is a parent company operated by an independent bishop named Richard Williamson. Williamson's spokesman told Hearst Connecticut Media in late April that it was a mistake for Zendejas and his followers not to be candid about Williamson's financial interest in the Danbury property.”

(*'News Times' article, 12th June 2015, available at: www.newstimes.com/news/article/Controversial-church-proposal-hits-roadblock-in-6324208.php*)

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APPENDIX II :

The Real Archbishop Lefebvre vs. The False Caricature

Did Archbishop Lefebvre really desire “that union with the vicar of Christ be re-established as soon as possible”? Is this really “above all else ... what he stood for” ...?

“To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the conciliar church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this conciliar church in order, supposedly, to make it Catholic. That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects.” - *Abp Lefebvre, Fideliter interview, July-August 1989*

“We must not delude ourselves. The principles which now guide the conciliar church are more and more overtly contrary to Catholic doctrine. ... All the false ideas of the Council continue to develop, to be reaffirmed with ever greater clarity. They are hiding less and less. It is absolutely inconceivable that we can agree to work with such a hierarchy. ... Yes, of course, I hoped until the last minute that in Rome we would witness a little bit of loyalty. I cannot be blamed for not having done the maximum. So now too, to those who say to me, “You’ve got to reach an agreement with Rome,” I think I can say that I went even further than I should have.” - *Abp. Lefebvre, Fideliter interview, Jan. 1991*

“But the Church against her past and her Tradition is not the Catholic Church; this is why being excommunicated by a liberal, ecumenical, and revolutionary Church is a matter of indifference to us.” - *Biography of Marcel Lefebvre, ' p.547*

“We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly.”

- *SSPX Superiors, 'Open Letter to Cardinal Gantin, ' July 1988*

About a year ago, we produced an article entitled: “Which of the Following Statements is Acceptable to You?” Since then, that article has already been rendered obsolete and out-of-date by the several further statements by Bishop Williamson, each of which deepens and elaborates his stand against Tradition. Because we all have short memories, we thought it wise to at least try to collect them all in one place. It was no small endeavour. The wording is ours, the teaching his. We provide the original source, so that, as always, you can see for yourself. And as always, we invite the reader to check that we are not making this up or lifting quotes out of context. Judge for yourself...

What is Bishop Williamson's Current Teaching?

On The Conciliar Church:

- The New Religion can be used to build your Faith. (1)
- The problem with Vatican II is that it is ambiguous. (2)
- It is dangerous to distance yourself from the conciliar church. By distancing yourself from it you risk becoming a Pharisee disconnected from reality. (3)
- There is still Faith in the conciliar church. (4, 19b)
- The conciliar church is the Mainstream Church. (3)
- There is still good in the conciliar church so we mustn't reject it completely. (4, 5)
- Not all priests in the conciliar church should get out of it. (6)
- If you know someone trapped in the conciliar church, you don't need try too hard to get them out of it. (7)
- Tradition is not necessary for salvation. (20c)

On the New Mass:

- There are Eucharistic miracles happening in the New Mass. These miracles are genuine and they have lessons for Traditional Catholics. (8)
- The New Mass can nourish your Faith. (1, 10)
- Though it is the principal destroyer of the Church, the New Mass can give grace and spiritual nourishment. (9)
- Attending the New Mass may do more good than harm spiritually. (1)
- The problem with the New Mass is that it is ambiguous. (2, 11, 15)
- Though not as good as the Traditional Mass, the New Mass is better than nothing. (12)
- Though dangerous, the New Mass is helping souls to keep the Faith. (10, 13)

- Not everyone should avoid the New Mass and not every New Mass should be avoided. **(6, 14)**
- The New Mass can be what you make of it. A priest can celebrate it decently, a layman can attend it devoutly. Those who say otherwise are flying in the face of reality. **(15)**
- How will your children/grandchildren keep the Faith? By going to the New Mass. **(16)**
- The Council of Trent says that there is grace in the New Mass, as long as it is valid. **(17)**
- People who say that you don't get grace from the New Mass are just looking down their noses at Novus Ordo Catholics as though they're trash. They almost don't believe that Novus Ordo Catholics have souls. **(18)**
- Because the New Mass is a mixture of good parts and bad parts, good people can use it to keep the Faith whilst remaining within the Novus Ordo. **(19)**
- That some people find their way out of the New Mass and come to Tradition proves that the New Mass was giving them grace, which is what allowed them to do it. **(10, 20)**
- Novus Ordo Catholics who don't understand about the problems with the New Mass can go to the New Mass and receive grace from it. **(9, 21)**
- Traditional Catholics who do understand about the problems with the New Mass can go to the New Mass and receive grace from it. **(22)**
- Almighty God and His Blessed Mother are using the New Mass to save the souls of Novus Ordo Catholics in the Novus Ordo and through the Novus Ordo. **(21)**
- Many New Masses are liberal and can't be attended. Others aren't and can be. **(23)**

On Sedevacantism:

- If someone wants to be a sedevacantist, we needn't bother trying to show them that they are mistaken. **(7)**
- Not all sedevacantist Masses should be avoided. **(24)**
- Sedevacantism is dangerous and it can lead to losing the Faith, but you can be a sedevacantist if you want. **(25)**

On Where to Attend Mass:

- You can attend Mass at the SSPX. **(26)**
- You can attend Mass at a sedevacantist chapel. **(24)**

- You can attend Mass at a Feeneyite chapel. (27)
- You can attend the Indult/*Motu Proprio* Mass - just go to the least contaminated one. (28)
- You can attend some Novus Ordo Masses, though there are many which you can't attend. (23)
- You can attend "Resistance" priests and bishops, (including me!) who compromise on Faith and Morals. (29)
- ...but beware of Fr. Pfeiffer and Fr. Hewko! (29)

On the Condemnations of the Church before the Council:

- Lawful judgements or sentences pronounced by the Church before the Council may be belittled, disregarded or ignored at leisure if you personally disagree with them. (30)
- Banned books on the Index, books containing heresy, immorality/impurity and books condemned by the Church can be read as long as you personally get something out of reading them. (31)
- Banned books on the Index, containing heresy and immorality and condemned by the lawful sentence of the Church in 1949 can be promoted as being "...what God Himself has given to us." (32)

On the Resistance, Authority and Structure:

- We needn't bother imposing even a true viewpoint on anybody. (33)
- Priests and Bishops don't have authority and so cannot advise people on what they should do or where they should go. People are on their own and have to work it out for themselves. (34)
- I don't have any authority. I cannot have any authority. (34)
- Don't look to me for leadership. I see my role as being a friend and adviser. (34a, 35)
- Archbishop Lefebvre consecrated four bishops to pass on his authority. (36)
- Why am I consecrating Fr. Zendejas? To pass on my authority. (36)
- Priestly Congregations and Seminaries are out of date. (37)
- There cannot be any structure or organisation in the Resistance, it just isn't possible. It's too late. The time for structures is over, is yesterday. (38, 39, 40)
- There can't be any authority or structure in the Resistance without the Pope approving it. (39)

- I'm not sure what the Resistance is, what it should be, or even if I believe in the Resistance at all. (40, 41)
- I can use the apparent lack of structure/authority as an excuse to refuse to ordain or tonsure seminarians, because, after all, there is no structure for them to be ordained into. (42)
- Yet in spite of everything I have said about not having structure or authority, I can instantly go back on that if I perceive that having a structure and authority might help to defeat my "rivals". (43)

Concordance of Sources:

1 - www.youtube.com/watch?v=Ma9_10iVBik - 28th June 2015 - Mahopac, New York:

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

2 - *Eleison Comments #437:*

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

3 - *Eleison Comments #438:*

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

4 - *Eleison Comments #447:*

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

5 - *Eleison Comments #447:*

"Two weeks ago these "Comments" stepped back onto a minefield, and defended the position that there is still something Catholic in what has become of the Catholic Church since Vatican II. ... on the one side the present leaders of the Society of St Pius X act as though the official Church in Rome is still so Catholic that the SSPX cannot do without its official recognition. On the other side many souls that really have the Catholic faith utterly repudiate the idea that there is still anything Catholic whatsoever left in the "Church" now being led by "Pope" Francis... ...to say that there is nothing at all of these ['Catholic decency and devotion'] left in the Newchurch seems to me to be a gross exaggeration."

6 - www.youtube.com/watch?v=0kTtOUdw9iw - 5th November 2014, St. Catherine's, Ontario:

"I don't say to everybody inside the Novus Ordo, priests and laity, I don't say: 'You've got to get out!' "

7 - Eleison Comments #348:

"Therefore, it seems to me, if James is convinced that to save his soul he must stay in the Newchurch, I need not hammer him to get out of it. If Clare is persuaded that there is no grave problem within the Society of St. Pius X, I need not ram down her throat why there is. And if John can see no way to keep the Faith without believing that the See of Rome is vacant, I need urge upon him no more than that that belief is not obligatory."

8 - Eleison Comments #438:

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

9 - Eleison Comments #492:

"The NOM is the principal destroyer of the true Church, and the main engine of the Newchurch. ...and so to innocent souls not yet aware of its intrinsic danger for the Faith, it can by its Consecration and good parts, still give grace and spiritual nourishment"

10 - Eleison Comments #445:

"...to this day there must be multitudes of Catholics who want and mean to be Catholics and yet assume that the right way to be Catholics is to attend the NOM every Sunday. And who will dare say that out of these multitudes there are none who are still nourishing their faith by obeying what seems to them (subjectively) to be their (objective) duty? God is their judge, but for how many years did easily most followers of Catholic Tradition have to attend the NOM before they understood that their faith obliged them not to do so? And if the NOM had in all those years made them lose the faith, how would they have come to Catholic Tradition?"

11 - www.youtube.com/watch?v=j4qrXglMmjY - 18th September, 2016 - Emmett, Kansas:

"The ambiguity is the slide between the good and the bad."

12 - Eleison Comments #437:

"So does it not make sense that in punishment for their modern worldliness these sheep would broadly lose the true rite of Mass, while in reward for their desire for Mass they would not lose every valid Mass?"

13 - www.youtube.com/watch?v=X2bymrcN93M&t=3497s - 19th September, 2016, Veneta, Oregon:

"The Novus Ordo is false, but it's not only false, it's part true part false. The false part is very dangerous, but the true part enables souls to keep the Faith."

14 - www.youtube.com/watch?v=Ma9_10iVBik - 28th June 2015 - Mahopac, New York:

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

15 - Eleison Comments #447:

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

16, 17 & 18 - www.youtube.com/watch?v=GGcr24n8fJo - 20th May 2016, St. Athanasius, Vienna, VA:

"I'm sure you ask yourselves 'What kind of word are my children going to have to grow up in? How are they going to keep the Faith?' Very good questions. By prayer and Charity and by frequenting the sacraments, so long as they are still available, so long as it's at all still possible to reach the sacraments. And some Novus - I've got into quite a lot of controversy for saying this, but it's true - there is no question that some Novus Ordo Masses are valid. And if they're valid, then it's defined by the Council of Trent that grace passes, "ex opere operato" is the strict phrase. And you and I have no right before God to look down our noses and to write off these Catholics as though they're just trash."

AND - youtu.be/X2bymrcN93M - 19th September 2016, Veneta, Oregon:

"I mean the problem - dare I say that the problem with many Traditional, with a number of Traditional

Catholics: they almost don't believe that Novus Ordo people have souls. The Novus Ordo is just a bunch of rejects who deserve to be abandoned. Well I don't believe that that's how God sees them."

19 - www.youtube.com/watch?v=j4qrXglMmjY - 18th September, 2016 - Emmett, Kansas:

"I mean, in real life, have you ever met a good person who's nothing but good? Uh-uh. [No.] Have you ever met a bad person who's nothing but bad? Uh-uh. In real life, it's always a mixture of good and bad. And those rites are a mixture of good and bad. ... I'm not saying the Novus Ordo is OK. I'm saying it's - there is still good along side all the bad. The bad is terrible, you're quite right to have gone away from the bad, don't go back to it. But don't say that there's no good in it at all and that there can be no grace passed attending the Novus Ordo Mass"

20 a - www.youtube.com/watch?v=j4qrXglMmjY - 18th September, 2016 - Emmett, Kansas:

"How do the many Novus Ordo souls that make their way to Tradition, how did they keep the Faith until they got to Tradition? Because they profited by what is still good in those bad rites."

AND

b - www.youtube.com/watch?v=X2bymrcN93M&t=3497s - 19th September, 2016 - Veneta, Oregon:

"But most souls that make their way to Tradition came from the Novus Ordo. And they came - did the Novus Ordo stop them from coming to Tradition? No. They realised that the Novus Ordo is not right, but it wasn't so bad that it had corrupted their faith to the point where they couldn't break out of it. Many souls in the Novus Ordo still have the Faith."

21 a - <https://youtu.be/X2bymrcN93M> - 19th September, 2016 - Veneta, Oregon:

"So you've got, if you want to keep the New Mass to be as like the old Mass as possible, you can do it to quite an extent. OK? So the New Mass is ambiguous. You've got the easy, soft alternatives which are going to lead to a complete change of the Catholics' idea of the Mass, which is very bad, or you have got alternatives included which, if you want to stick to the old Mass, you can make the New Mass relatively like the old Mass. OK? So, you're not obliged to apostatise. ... OK, now those that want to stick to God: is God going to allow, to leave it easy for them to apostatise? Or is Almighty God and His Mother, are they still concerned with the salvation of all of these souls? The Novus Ordo people have souls. If they have souls, then the Mother of God wants to save them and Almighty God wants to save them, Our Lord Jesus Christ wants to save them."

AND

b "So, this new framework is making it easier for the people and the priests to forget what the Mass is. Do all Novus Ordo Catholics deserve to be left in that condition? Or do some of them deserve to be given a reminder of what the Mass is, to help them to pull themselves together and not just slide down and go with the flow? It seems to me that Almighty God has a concern for these, for the Novus Ordo - for many souls in the Novus Ordo, who do not deserve to be misled."

AND

c "You know, I mean Heaven has got all these souls to look after and try to get to heaven, not just those souls who make their way to Tradition."

22 - www.youtube.com/watch?v=j4qrXglMmjY - 18th September 2016, Emmett, Kansas:

Question: Then, does it mean that those knowing what they know, such as the souls here could go to that [Novus Ordo Mass] and expect to receive grace?

Bishop Williamson: If anybody here who knows what the Novus Ordo means went back to the Novus Ordo - pffff! - then [pause] - why would they want to go back? [laughter] Well, it's, I would - they can receive grace. But they have to judge the priest..."

23 - www.youtube.com/watch?v=Mn1jtS1VUGU - 25th September, 2016, Houston, Texas:

"A Mass which clearly pushes towards liberalism, like many Novus Ordo Masses, those you can't attend."

24 - www.youtube.com/watch?v=Mn1jtSIVUGU - 25th September 2016, Houston, Texas

"You've got to do what you can. God doesn't ask the impossible. He does ask the possible. The sedevacantist Mass is available. It's close enough, and so - is it a devout priest? Is he a raving madman? Does he have the Faith? Sedevacantism is dangerous. But if there's no other Mass available, I wouldn't exclude attending it."

25 - *Eleison Comments #417:*

"The opinion [sedevacantism] itself is dangerous precisely because it can be the beginning of a slide towards losing the Faith. ... Now if a Catholic needs to hold that opinion in order not to lose his Catholic Faith, let him hold it."

26 - www.youtube.com/watch?v=j4qrXglMmjY - 18th September, 2016 - Emmett, Kansas:

"My opinion of the Society is that it is sinking, but not yet sunk. Now you may disagree with that, you're entitled to disagree with it, it's only an opinion. I don't think it's yet sunk."

AND - *Eleison Comments #311 - June 2013:*

"In particular there is confusion over whether to jump ship, i.e. stop attending SSPX masses. But why should one opinion fit all cases? All kinds of different circumstances can bear on such a question. Granted, to stay with the SSPX on its present false course involves a real danger of gradually sliding, but souls need sacraments, and by no means all SSPX priests are yet traitors."

27 - de facto - Bishop Williamson himself has offered Mass and given confirmations at 'Our Lady of the Pilar,' the Feeneyite chapel of Fr. Gavin Bitzer, in Louisville, Kentucky, at least twice. The most recent occasion was on 25th May, 2016. See: www.youtube.com/watch?v=5ZIQ5BSgs9E or see *Recusant 34* for a summary of his sermon.

28 - *Eleison Comments #505:*

"Therefore, in my opinion, be content to attend the least contaminated Tridentine Mass that there is anywhere near you..."

29 - de facto - that Bishop Williamson agrees with the liberal things which he himself has said, which Fr. Zendejas has said and which others amongst his supporters have said, is self-evident. His words against Fr. Pfeiffer and Fr. Hewko tend always to be private and not public, but the very fact that he remains silent while at least two of the priests who support him and call him as "our bishop" (Fr. Chazal and Fr. Ortiz) have each separately told the faithful that they must not go to Fr. Pfeiffer or Hewko's Masses, together with his refusal to tonsure any of their seminarians, give them holy oils or confirm their faithful, should tell the impartial observer all he needs to know.

30 - www.youtube.com/watch?v=N4JfHj8G6Qk - 26th May, 2016 - St. Mary's Kansas:

"The Poem of the Man-God runs into tremendous opposition. I think it's the devil, quite honestly. And I think the devil was in the Holy Office at that time. It says that the story is romanced, that's one thing that the Holy Office says. I don't find that the case. I find the Poem of the Man-God is full of sentiment, but it's not sentimental, it's very real. That's my take."

31 - *Ibid.:*

"... The Index has been abolished, yes. I read it and I don't bother too much about - I don't know all the background details. I get so much out of it myself that I'm not worried about it, you know."

32 - *Ibid.:*

"What God Himself has given us in the modern age to act exactly as - He's given us five big volumes - wait for it! - the Poem of the Man God! Maria Valtorta! It would make excellent family home reading."

33 - *Eleison Comments #420:*

"At present I am more and more disinclined to impose even a true viewpoint on anybody"

34 a - www.youtube.com/watch?v=yNx-KwqxZow - June 2014 - Post Falls, Idaho:

"I don't have authority. I cannot have authority. Friendship, advice, contact, support: no problem."

Authority: problem. Can you imagine that commanding resistant priests is like herding cats, can you imagine? In which case, is it worth trying if it is bound to fail?"

AND

b - www.youtube.com/watch?v=Ma9_10iVBik - 28th June 2015 - Mahopac, New York:

"The essential principle is: do whatever you need to do to keep the Faith. ... You must work it out for yourselves. Any other question?"

35 - Eleison Comments #307:

"And that is why, right now, I envisage being little more than father, adviser and friend for any souls calling for a bishop's leadership and support."

36 - Eleison Comments #504:

"...the Rome-centred Newsociety, still souls cling to [it] because of ... Catholic authority bequeathed to the latter by the Archbishop. [...]"

Archbishop Lefebvre defied that crippling, not least of all but rather above all, by his consecrating of four bishops to maintain a Catholic authority. [...]"

In 1988 the Archbishop consecrated four [bishops] for the same reason, two for Europe, and one each for North and South America. As of now the "Resistance" has two in Europe and one in South America. There remains a gap in North America. God willing, this coming May 11 Fr. Gerardo Zendejas will be consecrated bishop in the Traditional parish of Fr Ronald Ringrose in Vienna, Virginia, USA."

37 - Eleison Comments #278:

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

AND - *Eleison Comments #311:*

"In the early 21st century there seems to me to be just not enough Catholic straw left to make a Catholic brick like the SSPX of the late 20th century."

38 - www.youtube.com/watch?v=yJsouJVpmw - 29th May 2016, 2016, St. Paul, MN:

"Today the situation is so bad that I don't think a structure or organisation, I, my opinion is that a structure or an organisation can't be put together. It's too late."

AND - www.youtube.com/watch?v=WncI57m_aA - 19th March 2016, Brazil:

"The time for structures is past. What, what's he saying? The time for structures is yesterday!"

AND - www.youtube.com/watch?v=0kTtOUdw9iw - 5th November 2014, St. Catherine's, Ontario:

"Don't be under any illusion: it's not going to be me who puts together a new SSPX. No way! The time for that is over. Put away your toys everybody and get with it. Grow up! "

39 - www.youtube.com/watch?v=yNx-KwqxZow - June 2014 - Post Falls, Idaho:

"But authority comes from the Pope. Which is why if the Pope is not in his right mind, you can't get Catholic authority from above. You just can't get it. ... In which case the Church is crippled, the Church is paralysed."

AND - www.youtube.com/watch?v=WncI57m_aA - 19th March 2016, Brazil:

"Without the Pope you can't be Catholic in any way. ... In our time, authority is dissolved. So, to structure a resistance with authority and obedience and superiors, don't hope for it."

AND - *Eleison Comments #278:*

"As for an alternative to the SSPX, we must learn the lessons to be drawn from its present severe crisis. The Catholic Church runs on authority, from the Pope downwards... Thus as God alone could establish Moses' authority by a sensational chastisement of rebels (cf. Numbers XVI), so in our day surely God alone will be able to restore the Pope's authority. ... Similar arguments apply to the re-starting of a classical Catholic seminary."

40 - www.youtube.com/watch?v=j4qrXglMmjY - 18th September 2016, Emmett, Kansas:

"I'm afraid it's darkness all around. The world is in chaos, the Church is in chaos, the Society is sliding [...] And don't be sure that we of the quote unquote "Resistance" are going to do any better. ...there's just not enough unity of purpose in hearts and minds for anything much Catholic still to be pulled together. That's the truth. As I see it."

AND - *Eleison Comments #277:*

"I think - I may be wrong - that [God] wants a loose network of independent pockets of Resistance, gathered around the Mass, freely contacting one another, but with no structure of false obedience [i.e. no structure] such as served to sink the mainstream Church in the 1960's, and is now sinking the Society of St Pius X."

41 - *Eleison Comments #386:*

"...any number of us in the quote unquote "Resistance"..."

AND - www.youtube.com/watch?v=yJsouJVpmw - St. Paul MN, USA, 29th May 2016:

"If you and I are now part of the quote-unquote "Resistance" - Why quote-unquote? Because it's a movement, it's, it's an unorganised movement, it's not really organised. It's some here, it's some there, it's pockets of resistance, many of them entirely independent of one another."

AND - www.youtube.com/watch?v=yNx-KwqxZow - June 2014 - Post Falls, Idaho:

"The resistant groups, the resisters - a - n - t - s - and I very much prefer the expression resisters to the expression resistance ... I very much believe in the resisters, I'm not sure I believe in the Resistance."

42 - www.stmarysksspxmc.com/wp-content/uploads/2016/01/TheRecusant33.pdf - p.26, Letter to Fr. John Bosco, 27th January 2016:

"Alas, the Church is in chaos, because the Supreme Shepherd is struck and the sheep are scattered, as they may never have been scattered before. I do sympathise with your desire to have Boniface ordained, but into what structure would he be incorporated? ... In Latin they say nobody is bound to do the impossible - *nemo ad impossibile tenetur*. In today's situation it may be impossible for you or for him to do more than you are already doing. ... For myself I am already very busy, probably too busy, distracted by the chaos."

43 - radiocristiandad.wordpress.com/2016/08/31/pregunta-que-flota-en-el-aire and christusvincit.clicforum.com/t900-r-ponse-de-Mgr-Williamson-au-sujet-de-la-S-A-J-M.htm - 12th Sept. 2016 : Question: "...Something is bothering me. In [the website] 'Non Possumus,' it was announced that Mons. Faure, has founded a congregation. You, however, had said at the episcopal consecration of Dom Thomas, that that was not the intention. For no one in the resistance has ordinary jurisdiction which diocesan bishops have."

Answer: "For myself I have until now thought that a new Congregation was neither necessary, nor probably possible. But [Bishop Faure and his seminary]...needed, sooner or later, a structure to belong to. It is in fact sooner, i.e. now, rather than later, because a rival structure was coming on the scene..."

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SSPX-Rome Watch:

Rome Casts Doubt on SSPX Marriages

Source: press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/04/04/0218/00485.html#ing

Your Eminence,
Your Excellency,

As you are aware, for some time various meetings and other initiatives have been ongoing in order to bring the Society of St. Pius X into full communion. Recently, the Holy Father decided, for example, to grant all priests of said Society the faculty to validly administer the Sacrament of Penance to the faithful (Letter *Misericordia et misera*, n.12), such as to ensure the validity and liceity of the Sacrament and allay any concerns on the part of the faithful.

Following the same pastoral outlook which seeks to reassure the conscience of the faithful, despite the objective persistence of the canonical irregularity in which for the time being the Society of St. Pius X finds itself, the Holy Father, following a proposal by the Congregation for the Doctrine of the Faith and the Pontifical Commission *Ecclesia Dei*, has decided to authorize Local Ordinaries the possibility to grant faculties for the celebration of marriages of faithful who follow the pastoral activity of the Society, according to the following provisions.

Insofar as possible, the Local Ordinary is to grant the delegation to assist at the marriage to a priest of the Diocese (or in any event, to a fully regular priest), such that the priest may receive the consent of the parties during the marriage rite, followed, in keeping with the liturgy of the *Vetus Ordo*, by the celebration of Mass, which may be celebrated by a priest of the Society.

Where the above is not possible, or if there are no priests in the Diocese able to receive the consent of the parties, the Ordinary may grant the necessary faculties to the priest of the Society who is also to celebrate the Holy Mass, reminding him of the duty to forward the relevant documents to the Diocesan Curia as soon as possible.

Certain that in this way any uneasiness of conscience on the part of the faithful who adhere to the Society of St. Pius X as well as any uncertainty regarding the validity of the sacrament of marriage may be alleviated, and at the same time that the process towards full institutional regularization may be facilitated, this Dicastery relies on Your cooperation.

The Sovereign Pontiff Francis, at the Audience granted to the undersigned Cardinal President of the Pontifical Commission *Ecclesia Dei* on 24 March 2017, confirmed his approval of the present letter and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, 27th March 2017.

Gerhard Card. L. Müller, President

+ Guido Pozzo, Secretary, Titular Archbishop of Bagnoregio

SSPX Expresses its “Deep Gratitude”

ssp.org/en/news-events/news/ssp-x-statement-about-holy-see-letter-concerning-marriages-28843

“The Society of Saint Pius X conveys its deep gratitude to the Holy Father for his pastoral solicitude as expressed in the letter from the *Ecclesia Dei* Commission, for the purpose of alleviating ‘any uncertainty regarding the validity of the sacrament of marriage.’ ”

Anyone who feels that their very great dignity has been offended may address their letters of protest and expressions of outrage care of the email address on the back cover. We don't guarantee that they will all be read, however... As for the rest of you: don't be shy, you all know the tune...

“Who Wants To Be The Next Fake-Resistance Bishop?”

(...to the tune of “Who Wants to be a Millionaire?”)

Who wants to be the next Fake bish? I don't
Ask BRN to pay for your parish? I don't
Who wants the bother of a seminary?
(Just temporarily – till we destroy Joe P...)

Who wants to be a half-baked Trad? I don't
Have everyone say you're really not so bad? I don't
Who wants the guilt of Fr. A too..? I don't
And I don't, and neither should you too!

Who'll push the Novus Ordo Mess? I won't.
Tell folks to do whatever they feel best? I won't.
Who'll whitewash all those bogus miracles as well?
The miracles as well..?! I'm too afraid of hell..!

Who'll let us go to the sede-v's..? I won't
Or Indult Mass, or chapels of Feeney..? I won't
Who'll say: “Don't ask me what you should do!” I won't
And I won't, and neither should you too!

Who wants to be the next Fake bish? I don't
Fill newsletters with modernist rubbish? I don't
Who wants to see Cathinfo licking their shoes?
And that Akins Hugh? And Sean Johnson too?

Who'll push the bogus prophecies? I won't.
Tell families to read Maria V..? I won't.
Who will refuse the sacraments, too? I won't,
Cos I'd rather the Resistance grew!

Who will re-write the history books? I won't
And let the Council gently off the hook? I won't
Who'll say: "The problem is its ambiguity"..?
Why "ambiguity"?!? ...Why not its heresy?

Who'll focus more on World War Three..? (I won't)
...than on Faith, or Hope, or Charity? I won't
Who'll say "Please feel free to disagree!" I won't
Cos I know there's bigger things than me!

Who'll say "I believe in Liberty!"..? I won't.
"Do what you will, your conscience still is free!" – I won't.
Who's prepared to spit upon their father Marcel?
Oh why can't you tell? That will not end well..!

Who wants to plot in secrecy? I don't!
And lie and cheat, and steal the sheep and flee? I don't!
Which priest is fine with all this and more? ...I know!...
...and that's why...
...he won't be "Father" for much more!



“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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