



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,

The start of 2017 saw some light comic relief in the form of an *Eleison Comments* email (#494 ‘Fifteen Countries’ since you ask - yes, I know, none of you read it any more, I have to force myself to, believe me!) purporting to give an overview of the Resistance worldwide. Much though we appreciate its author's attempt to lighten the mood by sowing a little hilarity, it got us thinking: if one were to write a serious look at the state of the Resistance around the world, what would it look like?

The Resistance in 2017

At the start of 2017, here is how we see the situation in which the Resistance finds itself.

With even Novus Ordo Catholics becoming increasingly dismayed at the rank liberal hypocrisy pouring out of Modernist Rome, and Pope Francis managing to annoy and alienate all but the most

unbelieving, this ought to be a great time for Traditionalism in general and the SSPX in particular. And yet the SSPX, though there has been no dramatic collapse, has nevertheless foundered somewhat, its growth stalled, its zeal gone flat. And small wonder, when that

same SSPX is trying so very hard to cosy up to Pope Francis, and Bishop Fellay is giving interviews to the press in which he says that the SSPX is to all intents and purposes, practically speaking, already there, and “all that is missing is the rubber stamp.”

That being the case, one might have expected that the Resistance in turn would be able to profit from this otherwise not very edifying state of affairs. Not so, it seems. And why? Let us take a little look at what has been going on.

In Great Britain...

...the first people to step out of the SSPX formed the first two Resistance chapels, London and Glasgow. Both did so without encouragement from Bishop Williamson. Both began afterwards to receive regular visits from Bishop Williamson and Fr. Abraham. Each turned their back on those two clerics, and each were motivated by more or less the same doctrinal and moral concerns, even though doing so meant less frequent sacraments and greater hardship. Since then, seven more places have joined the original two, none of them founded by, supported by or visited even once by Fr. Abraham or Bishop Williamson. The northern half of the country is in the gentle hands of Fr. King, the southern half depends on visiting priests flown in from abroad. As for Bishop Williamson and Fr. Abraham, they seem content with ministering to a small rump of followers in London and literally one or two people in Broadstairs. Not one new Resistance group has been created by them and, as far as one can tell, they have done nothing to reach out to anyone new within their own country. Curiously enough, *Eleison Comments* #494 makes no mention whatever of the author's own country. Could this perhaps have something to do with it?

In North America...

Thanks to extremely generous financial backing from “BRN Associates”, Fr. Zendejas, the priest who says that the good guys triumphed at Vatican II, has now managed to purchase three expensive properties, the combined cost of which runs into the millions of dollars. One is in Texas, one near St. Mary's Kansas and one in Connecticut. Each is located in a place where there had already been a significant and growing Resistance parish run by Fr. Pfeiffer since the start of the crisis.

Outside of these three places, there have been visits by Fr. Zendejas to several other significant Resistance parishes founded and run by Fr. Pfeiffer since the beginning, always with the same goal in mind: “You don't need Fr. Pfeiffer and Fr. Hewko. I can give you more regular Mass, I can get you a visit by a bishop for confirmations. Come with me...” Some have been more successful than others (Post Falls, as opposed to Minnesota, for example).

Fr. Zendejas is a rather secretive fellow, so beyond that, not much is known. His sermons are not allowed to be recorded in case they should end up becoming public on the internet (horrors!) and his “Blue Paper” newsletter stopped being available anywhere online more than a year ago (not that long after we laid into his issue 300 in late 2015, as it happens...). Fr. Zendejas is occasionally aided by one or two other priests who seem to follow his lead in encouraging a general attitude of secrecy and selfishness. Again, thanks to that, not a great deal is generally known. Does anyone have one of their sermons which they would care to send us or share with the wider world? It need hardly be said that they have - at best! - a very confused and ambivalent attitude to such complicated, new and difficult questions as the Novus Ordo Mass or promoting books which the Church has condemned for heresy.

So the situation in America, in a nutshell, is this. Part of the Resistance has been broken off, and taken off to one side, there to be kept apart, taught confusing and contradictory ideas, and generally encouraged to look after the interests of “number one” and not worry about joining in the fight. The other part is still standing strong, maintained by the same priests who have led them and cared for their souls from the start. These good souls are as close to us in England as they are to their comrades in arms in Australia, in Brazil, and elsewhere.

As another brief and easy illustration of the split, let us consider the media apostolate. Ranged against *The Recusant*, *Catholic Candle*, *The Catacombs*, the occasional *Gladium* and literally thousands of recorded sermons uploaded almost daily to youtube, what do we see on the other side of the divide? From within their Fake Resistance bubble, Fr. Zendejas and his friends can be proud of one newsletter which is highly classified and not able to be publicly read, even by people who live in the same part of the USA but are not part of the privileged inner-circle. They also have a website whose owner writes that he is proud to be a Trad-ecumenist, who runs the website to make money anyway, and who instantly bans anyone whose opinion is at variance with his own, airbrushing out of history anything written by them which might risk shattering his delicate Fake Resistance narrative. Is that all? Oh yes, they also have a weekly email which discusses everything from Wagner to water filters.

In Mexico...

Fr. Ruiz, a fine, principled Resistance priest found himself betrayed by what he thought was a clerical comrade in arms. Alas for him, Fr. Trincado, the man behind the jaw-droppingly hypocritical website *Non Possumus* (see previous *Recusant* issues), cares more about his own standing in the eyes of Bishop Williamson than he does about the common good. He received a certain dose of comeuppance last year, however: some of his own faithful revolted against him and went back to Fr. Cardozo (the founder), telling Fr. Trincado that his services would no longer be required.

In South America...

The Fake Resistance in North America and Europe are oddly silent about the case of the fraudulent non-priest welcomed into the Brazil Resistance by, among others, Dom Tomas Aquinas and later exposed by Cardozo. Why might that be? It's almost as though it doesn't fit their narrative, so they have to pretend it never happened... Fr. Cardozo himself took issue with Bishop Williamson's craziness and received a complete ban by Dom Tomas: no contact, not welcome at the monastery, no Holy Oils, no communication... Surely that is little better than an old fashioned excommunication? Dom Tomas also banned the faithful from going to Fr. Cardozo's Mass.

A year or so later, the same treatment was meted out by Dom Tomas Aquinas once again, this time to Dom. Rafael Arizaga and St. Joseph's Monastery. Fr. Arizaga's crime? Writing in his bulletin that one ought not to attend the New Mass. (see **p.14ff**). For this unpardonable crime, Dom Tomas caused the entire monastery to be driven from their home in Colombia, and to become effectively homeless. Thanks be to God, they found a new home in Ecuador, where providence is taking care of them and where Fr. Rafael is now taking care of a group of nuns formerly of the Novus Ordo, who wished to become Traditional and join the Resistance. Thanks be to God also, that Fr. Rafael had the sense to see through Bishop Williamson's advice to go and live in Dom Tomas's monastery and abandon the nuns.

This behaviour on the part of Dom Tomas Aquinas, combined with two very weak articles by him attempting to defend Bishop Williamson's Novus Ordo nonsense, seems to have earned him brownie points with the great man. And yes, of course, I'm sure that is pure coincidence that he gained a mitre not long after writing those articles.

In Northern Germany and the Low Countries...

...the Resistance was effectively strangled at birth. Back in 2012, Fr. Alois Bruwieler had prepared the SSPX chapel in Hannover for what was coming, and forming the faithful, the majority of whom supported him in opposing the new liberal direction of the SSPX. At the moment when he was ready to step out of the SSPX and begin his Resistance parish, he was told not to go ahead with it by Bishop Williamson. He never left, he never spoke up, but went silently and accepted his re-posting by his superiors in the SSPX. There is now no chance of him joining the Resistance, and his thinking is so confused that if he did he would be little use to anyone (he now defends the idea that one receives grace at the Novus Ordo, for example).

In Belgium, a similar thing took place. In 2013, the Flemish priest Fr. Eric Jacqmin was ready to leave the SSPX and join the Resistance. At the very last minute, he received a call from Bishop Williamson, someone from whom he hadn't heard in a while, seemingly out of the blue. Guess what the message was? That's right. Don't do it. He didn't do it. When he eventually did summon the courage to leave, it was to go and live in a property owned by sedevacantist faithful, which we suspect may have played a part in his own unfortunate change of heart in recent months.

In Southern Germany and Austria...

...of the six priests to leave the SSPX initially for the right reasons, one went off to live as a recluse, never to be heard from again, and another four quickly succumbed to sedevacantism. When last I checked, their main apostolate seems to consist of writing clever articles for the internet about why they are right and everyone else is wrong. The exact causes of this unfortunate outcome remain unclear, but it is still surely fair to wonder if, with a little bit more episcopal support (more than none at all!), it might have been avoided. The only one who steadfastly resisted all invitations to join them, maintaining that he would not deviate from the path of Archbishop Lefebvre one bit, even in the question of sedevacantism, is Fr. Martin Fuchs. From his base in Austria, he takes care of half a dozen chapels across four countries, not including occasional visits to Great Britain. One cannot help but notice that he alone seems to accomplish more than those four other sedevacantist priests combined; it speaks volumes. And despite an early confirmations visit from Bishop Williamson back in 2014, in which the latter persuaded a significant number of the faithful that they really didn't need to be going to Fr. Fuchs and might just as well attend the local SSPX instead, he still has some support and is going strong two or three years later.

In India...

...can be found the only man so far to be ordained priest for the Resistance in the Western world. Fr. Suneel had done most of his seminary training in the SSPX, before the crisis, but completed it at Our Lady of Mount Carmel in Kentucky. Despite the whimsical caprices of a Bishop who changed his mind from "Yes I will ordain him" to "No, I won't ordain him" and back again more than once, and thanks to the patience and willingness to jump through unnecessary hoops of both the man in question and of his rector, Fr. Pfeiffer (for example, for

some reason the subdeaconal ordination could *only* take place in the tiny living-room-chapel at Broadstairs in England, despite the ordinand being in America and hailing from India...), eventually he was ordained. Though even there, the date was not confirmed until the very last minute, the ordination was delayed, and it *had to* take place in the Philippines, a country which he had never been to and had had no connection with whatsoever. In other words, no effort was spared from ensuring that as few people as possible would be able to attend and the joy and morale boost which such an occasion ought to bring took as big a hit as possible.

Fr. Suneel can now be found in India and only in India, having been made to promise that he would only look after the one little patch out there together with Fr. Valan. The rules of the game seem to be: do as few ordinations as possible, and if they twist your arm and make you do one, at least disarm it as much as possible and make sure that the priest is shunted to one side and not allowed out to benefit the Resistance at large in their worldwide fight...

In Australia...

...the majority of the faithful seem to have rejected what the Fake Resistance has to offer. We have already written about it here recently and need not go over it again. Bravo!

The Philippines are still under the care of Fr. Francois Chazal, who last summer instructed his faithful not to attend Fr. Pfeiffer's Mass and to slam the door in his face. Some obeyed and some did not. Some told Fr. Pfeiffer that they personally would have liked to receive him, but were afraid of reprisals if they did so. What a depressing sense of déjà-vu the whole thing brings. In 2012 faithful were scared to attend Fr. Pfeiffer and Fr. Chazal's Masses for fear of reprisals from the SSPX. Can it really be that the irony is totally lost on Fr. Chazal? In the past he has not been sparing in his unkind words regarding Fr. Pfeiffer, Fr. Hewko and Our Lady of Mount Carmel seminary. He recently received a taste of his own unpleasant medicine, however, with the much talked-of ordination of Fr. John "OCD" being reneged on, debated, delayed and then finally performed in virtual secrecy with no notice and in a far away land with which he had no connection (Brazil!). It was like Fr. Suneel all over again, but no doubt it feels different when the boot is on the other foot! I believe this is what one calls becoming "a biter bit." What's more, Fr. Suneel at least didn't claim to be anything more than a simple priest. When Fr. John "OCD", the inventor of the Do-It-Yourself-Guide to Becoming a Religious Superior (Step 1: put on a brown habit; Step 2: start calling yourself a Carmelite; Step 3: Hey Presto! You're now a Superior General!) is finally let loose on the poor Philipinos, we wonder quite how much of a boon his influence will prove. Is there a chance we might see another Australian-type revolt? Or am I perhaps mistaken? We will see.

Africa...

...seems to be missing from Eleison Comments #494. Could it have anything to do with the unfortunate episode which slipped out last year? Fr. John Bosco Ohadugha, a Nigerian priest who was enthusiastically on board with the Resistance, wrote to Broadstairs requesting support and offering offer a young man as a seminarian and candidate for holy orders. He was given a disgraceful reply by Bishop Williamson who perhaps thought that his response would never see the light of day. All the outside world would know was that a promising situation for the Resistance in a new country had somehow mysteriously come to nothing. Yet again. "Why does that keep happening?" If you have ever wondered, that letter gives you a fairly clear idea. Besides at least one Resistance priest in Africa, there are a couple of new

seminarians making their way over to Kentucky. And that is in spite of episcopal obstacles and discouragement. Any reasonable man must surely ask himself: how many more would there have been with some episcopal encouragement and without the obstacles..? The same question could be asked of all countries. How different things could already have been...

And many more...

Eleison Comments #494 makes no mention of Spain, where the indefatigable Fr. Ribas wages war single-handedly and with the energy of a man half his age, travelling all over the country for groups of faithful so small they are often in less than double-digits.

More could be said, but time and space are pressing. France and Ireland, for example, are too complicated to explain in a few sentences and will have to be left for another occasion. Both in their own way are victims of the Fake Resistance, and yet both at the same time provide rays of hope. Keep praying for the Resistance. The attempt to suppress it with a fake substitute is failing and therefore has failed. Relying on deception, the moment a significant number of people wake up to what is being done, the game's up. And more people are waking up. All the Fake Resistance can do now is to throw stones and try desperately to fabricate a new narrative where we are the bad guys (look, for example, at the hilariously nonsensical "Hostile Takeover" narrative on **p.38**). The more desperate these attempts become, the more obvious is their fraud to the outside world. Slowly, inch by inch, I believe we are winning. We must keep fighting in a spirit of generosity, and Our Lady will give the victory.

In Other News...

One of the items squeezed out of last month's issue and included here is the saga of San José Monastery, headed by Fr. Rafael Arizaga, OSB. We have tried to include as much detail as possible, and are also including the most recent monastery newsletter which came out in the last week or two, since we last went to press.

We were also very pleased to learn that the "Open Letter to the Editor of the *Recusant*" by Mr. Sean Govan, did receive a public reply from Fr. Edward MacDonald. As mentioned in the last issue, when we received the Open Letter, we immediately wrote to Fr. MacDonald offering to print any response that he would care to write, along side it, so as to try to balance things out. Fr. MacDonald did not reply to our email, his reply was not sent to us, and it makes no mention of *The Recusant*. Whether our request to him had any effect or influence in matters, or whether he was always going to reply anyway, must therefore remain unclear. But in the spirit of generosity and fair play in which the original offer was made, we reproduce his reply here. Either way, the very fact that Fr. MacDonald has replied is very encouraging. Whilst we disagree with what he says, his reply is a major breakthrough. It shows a certain generosity of spirit on his part which is virtually unique amongst defenders of Bishop Williamson or the Fake Resistance in general. Usually one does not get any reply at all from them. The letter from Fr. Ortiz in which we reproduced in Issue 38 is a classic example. Fr. Ortiz accused Fr. Pfeiffer and Fr. Hewko of "calumnies against our bishops". The two priests replied requesting Fr. Ortiz in charity to name their calumnies and show them where they had gone wrong. A simple and easy-to-fulfil request, one might have thought. Three months have now passed, and the only response from Fr. Ortiz has been a deafening silence. Fr. Chazal is another such example: he likes to moan about Fr. Pfeiffer and Greg Taylor and Pablo the Mexican. His latest '*Miles Christi*' is no different. But look in vain for any specific charges in

page after page of moaning. Specific charges can be specifically answered. General whining, bad-mouthing and name-calling can't.

So we thank Fr. MacDonald sincerely, on behalf of all our readers, friend and foe, and the wider audience out there. We have reprinted the respective letters in the order in which they appeared: as usual, we invite the reader to see for himself and make up his own mind.

Traditional Catholic Last Will & Testament

Finally, let me briefly draw your attention to something of general interest. Our friends over at the pro-Life charity 'The Firethorn Trust' have put together a document which serves as both a spiritual last testament and also a legal document to protect against immoral practices (so called "assisted suicide," for example) during one's final time on this earth, especially in hospital. The document is too long for us to reproduce here. It has been prepared with legal expertise by Traditional Catholic lawyers and doctors, and yet is easy to understand and requires only to be signed and dated by you. For a free copy, please contact:

The Firethorn Trust

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"Therefore, to preserve the gift of faith, we must fight; we are moving forward, surrounded by enemies: bad examples, the contagion of indifference, of current errors, of naturalism, and of the spirit of revolt which blows so powerfully today from all sides. We have to fear and to avoid the traps of bad doctrines, of false politics, of false teachings, of unwholesome reading. And, moreover, we have to fight against interior enemies that are no less dangerous, all of which, if we let them, would be able first to alter, then obscure, then diminish, then finally extinguish, in our baptized souls, the divine light of faith.



What a combat! It extends over the entire line of our existence. Not one point is always and completely safe; not one age, not one position. We must fight; it is the law. He who puts down his weapons is lost; and, as long as life lasts, the enemy is there, seeking, under a thousand forms, to lead us into its traps and to make us lose first the life of faith, then faith itself."

- Bishop de Segur, *"Le Bon Combat de la Foi"* (1874)

Archbishop Lefebvre:
Sermon on the occasion of
Engagements in the Society of St Pius X
Écône, 8th December, 1976

Source (with minor typing and translation errors corrected):
[http://sspexasia.com/Documents/Archbishop-Lefebvre/
sermon_Occasion_Engagements_in_SSPX.htm](http://sspexasia.com/Documents/Archbishop-Lefebvre/sermon_Occasion_Engagements_in_SSPX.htm)

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

My dear brethren,

This dogma of the Immaculate Conception, solemnly proclaimed by Pope Pius IX in 1854, was later confirmed by the Blessed Virgin herself in 1858, to Bernadette at Lourdes.

Without any doubt, this feast of the Immaculate Conception is much older than its definition. The definition of these dogmas by the Sovereign Pontiffs always happens after the Church, in her Tradition and in her Faith, has manifested in a permanent way that she believes these truths revealed by Our Lord Jesus Christ through His apostles.

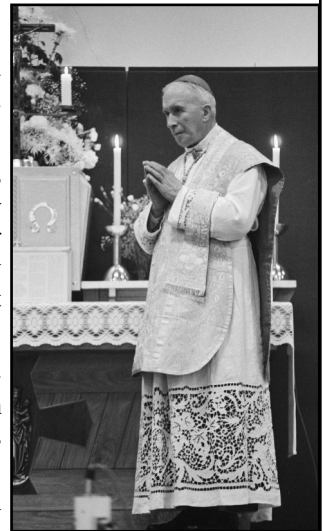
Thus the truth, which we celebrate today concerning the Immaculate Conception of the Most Blessed Virgin Mary, is a truth contained in Revelation and therefore taught by Our Lord Jesus Christ Himself.

This feast teaches us a great lesson, and particularly to you, my dear friends who, in a few moments, are going to pronounce your engagement for the first time or renew it, I think that I must draw your attention to the fact that this engagement requires you to practice in a particular way, truly and wholeheartedly with full adhesion, the holy virtue of obedience.

And if there is one virtue which stands out in this feast of the Immaculate Conception, it is precisely this virtue of obedience. Why? Because what made us lose sanctifying grace, what made us lose the friendship of God, was the sin of Eve, the mother of mankind.

By her sin, by her disobedience, she drew after her all the souls who followed her. Since that sin of our first parents occurred in the history of mankind, all those who are born henceforth are born with original sin, except the Most Blessed Virgin Mary.

Thus it is, therefore, that Our Lord Jesus Christ has willed, God has willed, that in this history of mankind, wounded by the sin of disobedience of the mother of mankind, this sin be repaired by a similar creature - our heavenly Mother, the Blessed Virgin Mary.



Thus, if it was by disobedience that sin began in mankind, it was by the obedience of the Blessed Virgin Mary that this sin was repaired.

Here is an admirable antithesis, willed, or at least permitted, by the Good Lord. Of course, the Good Lord did not will the sin but He permitted this fault of mankind, as the liturgy of Holy Saturday says: “felix culpa - happy fault” in a certain way, because it merited for us so many graces, it obtained for us to have in our midst the Son of God; it obtained for us to have the Blessed Virgin Mary.

All the more ought we to profit from this lesson offered to us by the Blessed Virgin Mary. A lesson of obedience, of sanctifying grace, from she who is called “full of grace.” Why is she full of grace? Because she obeyed, because she submitted to God.

And that is precisely what we ought to have as the first desire of our life.

The virtue of obedience is at the very heart of our sanctification. It is in the centre of our life, of our natural life, of our supernatural life. There cannot be a real natural life without obedience; there can be no true supernatural life without obedience.

What, then, is obedience? In what does it consist? It seems to me that we could define it as the virtue of God. “*Virtus Dei omnipotentis*,” the virtue of Almighty God, infusing itself into our soul, our existence, our will, our intelligence, our body, this virtue of Almighty God. A Virtue which is the power of the Almighty God written into our lives, into our daily life, into our existence, because we are nothing without this power of the Almighty God. This virtue of the Almighty God is written in the Law, in the Commandments of God, in the Commandments of life: Love your God, love your neighbour - this is what we ought to do. And it is on this condition that we shall live both in the natural order and in the supernatural order.

We must therefore firstly have the desire to see this Virtue of God, this natural and supernatural power of God, being infused into our souls and taking over our whole self, all that we are. Not letting anything escape from this supreme power of God in us, to submit ourselves totally to the grace of the Good Lord, to His power, to His life. That is obedience, and that is the fruit of obedience: natural life, supernatural life, and thereby eternal life in the life of the beatific vision. All this is inscribed in the virtue of obedience.

Therefore, my dear friends, this should be the profound disposition of your souls while you pronounce your engagement: I want to be obedient, obedient for my whole life, obedient to God. I submit myself to the Will of God in order that He may communicate to me His Life, by communicating to me His Truth, truth in our intellect by the natural light of reason, but also and above all by the light of faith. Indeed faith is nothing else: it is the obedience of our intelligence to the revelation of Our Lord Jesus Christ who gives us His Truth, who transmits to us His Truth, and this Truth is a source of life. It will be a source of life for you, a source of grace. Thus, submit your intelligence and your will fully to Our Lord Jesus Christ. Ask this through the intercession of the Blessed Virgin Mary. Ask her to give you this grace, that she give you the humility to submit yourself entirely to the holy Will of Our Lord. She showed you the example in her “*fiat*” in her humility.

“*Quia respexit humilitatem meam; quia respexit humilitatem ancillae suae*,” we sing in the Magnificat. And her cousin Elizabeth says to her “*Et Beata quae credidisti*”: blessed art thou because thou hast believed! Because you had faith! Faith is nothing less than the obedience

of our intelligence, the submission of our intelligence to the Truth revealed by the authority of God. This is what your obedience ought to be like. By this grace of obedience you shall transform your lives, and your lives shall become fully conformed to the Will of God.

But obviously in the circumstances in which we live, in the confusion in which the Church finds herself today, we can wonder: "But where is this obedience today? How is obedience practiced in holy Church today?"

Well, we must not forget that our first obedience, our obedience which is fundamental and radical, the foundation and root, must be to Our Lord Jesus Christ, to God! For it is He who demands our obedience; it is He who demands our submission. And the Good Lord has done everything for us to be enlightened in our obedience.

For two thousand years of the existence of the Church, the light was given by Revelation, by the Apostles, by the successors of the Apostles, by Peter and by the successors of Peter. And if ever it happened that an error was made or that the transmission of the truth was incorrect, the Church corrected it. The Church took care to transmit to us the truth conformed to the will of God.

And now, by an unfathomable mystery of Divine Providence, Providence is allowing our time to be perhaps a unique time in the history of the Church, in that these truths are no longer being transmitted with the fidelity with which the Church has transmitted them for two thousand years. Even without looking into the cause, in one sense, or who is responsible for these facts, these facts are still there, in front of us. The truth which was taught to the children, to the poor - "*pauperes evangelizantur*: the poor have the Gospel preached unto them," said Our Lord to the envoys of St. John the Baptist - well, now, the poor are no longer evangelized. They are no longer given the bread, the true bread which children want, the true Bread, the Bread of Life.

They have transformed our sacrifices, our sacraments, our catechisms and so we are dumb-founded; we are painfully surprised. What are we to do when confronted with this agonising, tearing, crushing reality? Keep the Faith. Obey Our Lord Jesus Christ. Obey what Our Lord Jesus Christ has given us for two thousand years.

In a moment of terror, in a moment of confusion, in a moment of destruction of the Church, what should we do but hold fast to what Jesus has taught us and what His Church has taught us as being Truth forever, defined forever? One cannot change what has been defined once and for all by the Sovereign Pontiffs with their infallibility. It is not changeable. We cannot change the truth written forever in our holy books. Because this immutability of Truth corresponds to the Immutability of God. It is a communication of the Immutability of God to the immutability of our truths. To change our truths would be tantamount to changing the Immutability of God. We say it every day in the Office of None: "*Immotus in Se permanens* - God remaining immutable in Himself" forever. So we must attach ourselves to this truth, which has been taught in a permanent way, and not let ourselves be troubled by the disorder we witness today.

Consequently we must know, at some point, not to obey, in order to obey. This is it. Indeed, this Virtue of Almighty God of which I was speaking not long ago, the Good Lord has willed that it be transmitted to us somehow by men who participate in His authority.

But to the extent that these creatures are not faithful to the transmission of this life, to this virtue of God, to that extent also we can no longer accept their orders and the obligations they impose on us. Because to obey men, unfaithful in transmitting the message given to them, would be to disobey God, it would be to disobey the message of Our Lord Jesus Christ.

Therefore, when we have to choose either to obey the message of Our Lord Jesus Christ or to obey the message of men, transmitted to us by men; insofar as the message transmitted by men corresponds to the message of Our Lord Jesus Christ, we have no right not to obey them to the last iota.

But insofar as these orders, these obligations given to us, do not correspond to those which Our Lord Jesus Christ gives us, we must obey God rather than men. In such cases, these men are not fulfilling the function for which they received the authority that God gave them.

That is why St. Paul himself says: "If an angel from heaven or I myself" - remember it is the great St. Paul himself who is speaking - "If an angel from heaven or I myself were to teach you a truth contrary to what has been taught to you originally, do not listen to us!"

That is it. Today we are faced with this reality. I tell you myself, very willingly, my dear friends, I repeat these words very willingly: If it were to happen that I teach you something contrary to what the whole Tradition of the Church has taught, do not listen to me! At that moment you have the right not to obey me, and you have the duty not to obey me! Because I would not be faithful to the mission given to me by the Good Lord.

"If it were to happen that I teach you something contrary to what the whole Tradition of the Church has taught, do not listen to me! At that moment you have the right not to obey me, and you have the *duty* not to obey me! Because I would not be faithful to the mission given to me by the Good Lord."

This is what our obedience ought to be: to obey God before all else. That is the only way for us to reach Eternal Life. For it is this obedience which commands the way to Eternal Life. And in this, we follow the example of the Blessed Virgin Mary. She was obedience itself. She is the most perfect, the most beautiful, the most sublime example of obedience, contrary to the disobedience of the mother of mankind.

And so let us ask her today, my dear friends, to teach us this obedience, to make us keep it until our death. And to make these promises you are going to make in a few moments truly the expression of what you have in the depth of your soul. And in these prayers, I thought it good to put the beautiful prayer taught to us by the Roman Missal shortly before the consecration of the Holy Eucharist: "*Hanc igitur oblationem servitutis nostrae* - receive, O my God, the oblation of our obedience, of our slavery! - *hanc igitur oblationem servitutis nostrae*!" This is what you are going to say. If the Good Lord gives you the grace to become priests, every day when you say this prayer, and already now when you recite it with the priest, renew your profession of obedience and of slavery towards God and towards the Blessed Virgin Mary. May this be the grace the Good Lord grants you today.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.



“Fake Resistance, Real Hypocrisy!”

A Case Study:

The Persecution of St. Joseph’s Monastery

AND

Dom Rafael Arizaga, OSB

Once again, Providence has allowed the curtain momentarily to be lifted and the world to see a snapshot of how the Fake Resistance operates behind the scenes. Central to their fake narrative is the “no one will work with Fr. Pfeiffer, he’s just a lone extremist, everyone else is united in support of the Resistance Bishops and against Boston Kentucky.” Whilst it is true that a disappointingly small number of priests have stood up for the Truth, the mafia-style tactics of the Fake Resistance must surely go some way to explaining why. Many of those other priests are afraid. They don’t want to become the next Fr. Rafael.

For easier understanding, and to minimise commentary from us, we present the evidence in chronological order. We believe it speaks for itself, but you can make up your own mind. The evidence, presented in chronological order, is as follows:

Exhibit A:

Some pictures of the former St. Joseph’s Monastery, Columbia, showing the development of the monastery grounds and buildings by Fr. Rafael, the addition of upper floors and other construction work which was going ahead before the calamity...

Exhibit B:

An article from the Spring 2016 Newsletter of St. Joseph’s Monastery, Columbia, concerning the New Mass and why we should never attend it.

Exhibit C:

St. Joseph’s Monastery Newsletter, Autumn 2016.

Exhibit D:

St. Joseph’s Monastery Newsletter from February 2017.

Exhibit E:

Mr. Matthew McDevitt, purveyor of the gutter-gossip website “Cathinfo”, jumps to the defence of the Fake Resistance by launching a public attack on the person and character of Fr. Rafael, whilst ignoring everything which he said in his newsletter.

Exhibit F:

Fr. Rafael denies what is written about him.

EXHIBIT A:

The old San José Monastery,
Columbia (2016)...

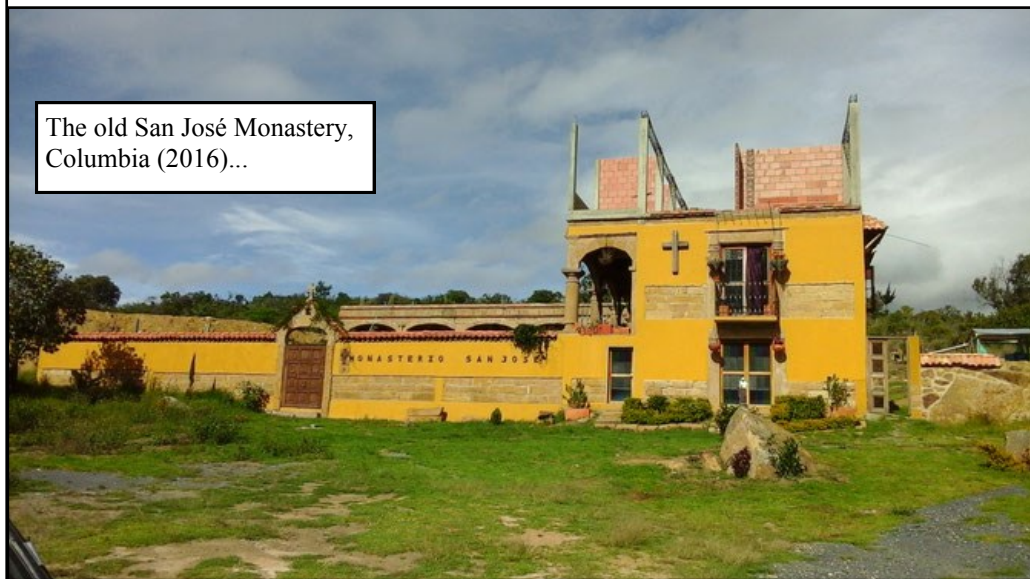


EXHIBIT B:

An article which we found remarkably restrained. Look in vain for any mention of Bishop Williamson, miracles or Mahopac. An article which would have been standard fare for the old SSPX or even for the Resistance pre-2015...

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We Should Never Attend the New Mass

by Fr. Raphael, OSB

(From the Newsletter of San Jose Monastery, Columbia Spring, 2016)

We can see on the level of principle that the new mass is always evil since it is a fruit implementing the modernist heresy, and which ultimately ends in heresy.

But suppose someone were to say that the new mass is evil but he should attend it because he obtains some good fruits from it. This person would be claiming that there is a good and a bad effect and he attends the new mass despite the bad effect, in order to obtain the good effect. Such a person would be trying to justify his attendance at the new mass by invoking the Principle of Double Effect (also known as the Principle of the Indirect Voluntary).

Under this Principle of Double Effect, an action is permissible despite some bad effect if - and only if - the action fulfils each of four conditions. Otherwise the action must not be performed. These four conditions are:

1. There must be an immediate necessity to perform such an act;
2. The intention (of the person doing the act) must be to obtain the good effect and never to obtain the bad effect;
3. The good effect of the act must occur first or at least simultaneously with the bad effect; and
4. The good fruit of the act must be proportionally greater than the bad fruit.

Note. These four conditions must all be fulfilled for the act to be morally good. The lack of fulfilment of even one of these conditions makes the act evil and the act is therefore forbidden.

Applying these four conditions to assisting at the new mass, we can easily see that conditions one, three and four are not fulfilled.

The first condition is not fulfilled since a person could fulfil in his home the obligation to sanctify the Sunday, when there is no Tridentine Mass available. Moreover, mass and

communion are never immediately necessary (or necessary at all) when they offend God - as does the new mass.

The third condition is not fulfilled since the (purported) good effect directly flows from a cause which itself is evil, viz., the heterodox "celebration" of the new mass. This is not a situation where two effects - one good and the other bad - both flow from one neutral cause. Instead, the new mass is itself the evil cause of the (purported) good effect and this evil occurs first and vitiates all which flows from it.

The fourth condition is also not fulfilled since the new rite is not Catholic and therefore endangers the Faith. It is objectively a sin against the First and Second Commandments (and other Commandments). Further, the end does not justify the means. One must choose death rather than commit a sin. Therefore there is no proportion between the evil of assisting at a new mass and the (supposed) good effect. This means no one should ever attend the new mass.

Lastly, a person might wrongly suppose that "there is some good part of the new mass" because the new mass contains the Our Father (etc.). But the new mass is evil in all cases and participating in any of its parts is evil as they exist as parts of this evil whole.

God is offended by mixing things that belong to Him, e.g., the Our Father, with other things that belong to the devil, e.g., the new mass. Thus, although reciting the Our Father is good when this is done separated from everything conciliar, God is offended by reciting the Our Father as part of the sacrilegious new mass. This is like the fact that He is offended by reciting the Our Father as part of a (heretical) Lutheran service. (This is why Catholics are forbidden to participate in even this part of a Lutheran service.) We must stay away from the new mass and its parts.

I am obliged to speak out about this subject due to the gravity of the error now being publicly spread, which is scandalizing Catholics. This error betrays the truth in our battle for the defence of our Faith and the glory and honour of Christ the King.

- **Fr. Raphael, OSB** (Prior, Colombia)

Translation via *catholiccandle.neocities.org*
and *cor-mariae.com*

Support St. Joseph's Monastery!

N.B. - Paypal donations can be made via the old website:

benedictinos.jimdo.com/donativos/

...or by visiting this page of their new website:

benedictinos.wordpress.com/donaciones/

EXHIBIT C

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**St. Joseph's Monastery Newsletter
Winter 2016**(Translation from: *catholiccandle.neocities.org*)

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

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

*Map of Ecuador*

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

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

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

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

Also, we have been contacted by many young Catholic ladies, seeking our help to enter the happy and self-oblation life of fully Traditional Benedictine nuns. We now have five of these ladies under our care, living this blessed life in a cloistered convent near us. Their convent, under the protection of Our Lady, is called "Convento Benedictino Nuestra Señora De La Soledad" (The Benedictine Convent of Our Lady of Solitude).

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

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

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

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

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

In union of prayers, with my blessing,

Padre Raphael, OSB

Prior

Homepage: benedictinos.wordpress.com

Email: benedictinosdesanjose@gmail.com



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



We are settled in our 10,000m² (2.471 acres) monastery, with sufficient space to fit 12 monks



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



Our monastery's little chapel named in honour of Our Lady of Guadalupe



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

EXHIBIT D

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St. Joseph's Monastery Newsletter
Feb. 2017

DEAR FRIENDS AND BENEFACTORS:

"The religion that comes from heaven is truth, and she is intolerant of other doctrines."

- Cardinal Pie.

Our Monastery of San José has held since its beginning, the following teaching of Cardinal Pie which has been our guide in the midst of the crisis of the Church that we are going through. This teaching has been a guide by which Our Lord tests constantly our fidelity to His Truth, to His Love. This has brought to us persecution and the fact of being stripped of our Monastery in Colombia. But we know that this is the price that the love of Christ demands from us and by which we demonstrate our Love that we have for Him and for his immutable Truth. This is the luminous principle that has guided us:

"Battles are won or lost at the level of principles. If we wait until we see the consequences of false principles in order to react, we will lose the battle, and it will be too late to try react"

In terms of faith we have several principles that we cannot alter without being guilty of betraying Christ:

1. - "He who is not with me is against Me"
2. - "The Catholic Church is the Church of Christ" (traditional catechism)
 - "The Conciliar Church is a Counter-Church" (Bishop De Castro Mayer, Publication to the fathers of Campos # 33)
 - There is a "radical incompatibility between the Catholic Church and the Conciliar Church" (Mgr. Marcel Lefebvre, Sermon Écône, June 29, 1976)

And the spirit of the Conciliar Church was clearly manifested throughout the Second Vatican Council. This Council created another religion and wanted to impose it with deceitfulness to the whole Catholic Church through blind obedience. The most beloved fruit of this Council was the New Mass. Everything necessarily must be considered as intrinsically evil which flows from this new religion of Vatican II, which is not the Catholic religion but the religion of the Conciliar Church.

This new rite of the Mass expresses a "New faith, a faith that is not ours, a faith that is not the Catholic faith" (Mgr. Lefebvre, Idem).

So. Why do we say that the Conciliar Church, also known as the official Church, has betrayed Jesus Christ? Because the Conciliar Church has embraced the Masonic principles of liberty, equality and fraternity (religious liberty, ecumenism and collegiality), revolutionary ideas opposed to the Catholic Church and CONDEMNED BY THE CHURCH HERSELF MANY TIMES. Those diabolical maxims mixed with what seems the Catholic religion is what is called the new religion of the Conciliar Church.

As a consequence of principles 1 and 2, mentioned above, one cannot say that Vatican II has a percentage of good things (“95% of the Vat II Council is acceptable”, Bp. Fellay, *‘La Liberté’* magazine, 11-05-11). Neither we can say that the New Mass has something good (“There is something good in the new Mass” Dom Tomas de Aquino, *‘In Defence of Bishop Williamson II’*). Nor can we say that the Conciliar Church “has something Catholic” (Bishop Williamson, *Eleison Comments #445*).

And following the same principle one can not seek to associate and much less to seek to be integrated into this new religion of Vatican II (commitments, concessions, and soon the Personal Prelature that will be granted to the SSPX within the Conciliar Church).

In a similar way one cannot accept that someone may allow, or worse, that one may NOT condemn this association of the SSPX with the Conciliar Church (we are referring to the policy that the 3 “Resistant” bishops have adopted of putting only a yellow light instead of a red light to all those who want to continue to be associated with the SSPX).

There are other doctrines taught by these bishops which cause a dangerous approach of our faithful to this adulterous spirit of the New Church. We can mention as examples the recommendation of Valtorta’s heretical and forbidden book; or the teaching of the existence of “miracles” in the New Mass (we could say that “despite” the new Mass there could exist miracles, but we cannot say that miracles can happen through the new Mass).

This attitude of the SSPX, of the three bishops of the “Resistance”, and of their followers, breaks flagrantly against those two unalterable principles mentioned before.

We can no longer consider them as defenders of our Sacred Faith while they do not change their false doctrine. And against all appearances they are not anymore followers of Christ nor the Saints, neither of Archbishop Lefebvre. They are losing the battle and fighting against the interests of Christ.

As long as they do not rectify the road, we have to move away from them. We will approach them again when they speak and act as Catholic bishops.

But we make it clear that we will never stop praying for them. We will always practice charity towards their souls.

It is already a little more than a year that the bishops of the so-called “Resistance” have fallen on these serious doctrinal errors, either by word or by silent complicity. Some of them, bishops, priests, or even laymen, have realized the mistakes, but they have loved more the bond of friendship than Truth. They preferred to defend their friend or father instead of defending the truth.

Even one of them went so far as to say, “They do more good than bad”, breaking again the same principle: in matters of faith one is either with Christ or against Christ; either one teaches and defends everything, or one does neither teaches nor defends anything. This attitude of all of them forces us to continue the battle in spite of them so as not to have to lower our weapons out of human respect. In Charity we must admonish them and set the

example, inviting them to continuous martyrdom and glorious persecution and suffering, the inheritance of those who fight the good fight of faith. Let us pray that the six traditional bishops will come out of their sleep, from their comfortable trench, so that with the grace of God they may rise as did David once who knew how to shepherd flocks, and fight against Goliath with the strength of God in order to save his people, a people that is now only a remnant, but a faithful remnant, children of God, sons conquered at the price of the Most Precious Blood of Our Lord Jesus Christ, to reach the eternal happiness of Heaven.

Already the illustrious Cardinal Pie had warned us as regards the reasons for such painful falls which could happen to any one of us if we do not put ourselves on guard with the armour of faith, and fidelity to the principles:

“The same Christians, living in the middle of this impure atmosphere, have not completely avoided their contagion: they accept too easily many of the errors. Fatigued resisting the essential points, often tired of struggling, they yield in other points that seem less important to them, and sometimes they do not notice - because they do not want to realise - how far they can be carried by their imprudent weakness. Between this confusion of ideas and false opinions it is up to us priests of the incorruptible truth to come out and censor with action and word, satisfied if the rigid inflexibility of our teaching can stop the overflow of lies, dethrone the erroneous principles that reign proudly in the intelligences, correct destructive axioms already admitted... Our time cries: Tolerance! Tolerance! It is said that a priest must be tolerant, that religion must be tolerant. My brothers: first, nothing equals frankness, and I come to tell you bluntly that there is in the world only one society that has the truth, and that this society must necessarily be intolerant... It is of the essence of all truth not to tolerate the contradictory principle. The affirmation of a thing excludes the negation of that same thing, as light excludes darkness. Where nothing is defined, feelings can be divided, opinions can vary. I understand and ask for freedom in the debatable things: In dubiis libertas. But when the truth comes with the sureties of certainty that distinguish it, exactly because it is true, then it is affirmative, it is necessary and, consequently, it is one and intolerant: In necessariis unitas. To condemn the truth to tolerance is to force it to commit suicide. The affirmation is annihilated itself if it doubts itself of itself, and doubts itself if it remains indifferent to the fact that the denial of it be placed at its side. For the truth, intolerance is the longing for conservation, the legitimate exercise of the right of property. When it is possessed, it is necessary to defend itself, under pain of being soon totally stripped. Therefore, my brothers, because of the very necessity of things, intolerance is necessary in everything, because in everything there is good and evil, truth and falsehood, order and disorder; everywhere truth does not support falsehood, good excludes evil, order fights disorder.”

With the blessing and in union of prayers,

- Father Rafael Arizaga OSB

(Prior of St. Joseph's Monastery)

EXHIBIT E:

Seen on the gutter-gossip website Mathinfo:

THE TRUTH ABOUT FR. RAFAEL ARIZAGA OSB

The source wishes not to be named, but I know that it is a completely reliable and trustworthy source.

1. "Fr. Raphael lies a lot."
2. "A few days ago, Fr. Raphael sent a letter to Bp. Thomas Aquinas, asking to be received for six months in the Holy Cross Monastery. The stated purpose was to reflect and amend."
3. "He promised to submit to the authority of Bp. Thomas Aquinas"
4. "We all thought he was sincere"
"Bp. Thomas Aquinas wanted to give Fr. Raphael another chance."
"Fr. Raphael then travelled to the Holy Cross Monastery in Brazil."
5. Bp. Thomas Aquinas said to Fr. Raphael: "In the present situation, you do not have the qualifications to be prior of a monastery". The problems he cited: 3 monasteries in 3 countries in 4 years, Fr. Raphael's absences and excessive travels, plus in 2015 a grave crisis of sodomy in the monastery (although Fr. Raphael himself was not involved in sodomy), lack of discipline, lack of stability, lack of regularity.
6. "Recently, there has been another lie: Fr. Raphael told Bp. Thomas Aquinas that his father had a serious health problem in Mexico, and that he needed to travel urgently to see him. A monk promptly took him to Rio de Janeiro in a hurry, but they could not find a flight. Then they took him to Sao Paulo. But in the end, Fr. Raphael deceived them all, and did not travel to Mexico at all. Instead, he went to Colombia to meet a friend monk."
7. "That same day, Fr. Raphael wrote to a parishioner to tell her that he had spoken face to face with Bishop Thomas Aquinas, and that he had discovered that Bp. Thomas Aquinas was a heretic, and that henceforth we could not follow the 3 bishops of the Resistance."
8. "Note well: Fr. Raphael 'discovered' that Bp. Thomas Aquinas and the other bishops of the Resistance were heretics at the same time Bp. Thomas told him that he had no qualifications to be a prior. As soon as he was told this, he fled from the monastery and immediately wrote that he had confronted Bp. Thomas."
9. "A parishioner asked Br. Bernardo Arizaga (SSPX, resident in Bogota), brother of Fr. Raphael, if it were true that their father was sick. Br. Bernardo immediately called his family's house, but was soon reassured when he learned that his father was in very good health."
10. "At the moment, Fr. Rafael is hanging around the monastery of San Jose (Colombia) accompanied by a young woman and the friend monk."
11. "It is apparent that Fr. Raphael has no scruples about lying. The worst thing is that he is confusing many souls."

- Matthew Posted Feb 15, 2017, 4:23 pm

* * * * *

I see a pattern here.

Yes, the Resistance is a legitimate movement. But no one can stop an unscrupulous, bad, vice-ridden, shady, or similar priest from attaching himself to the movement for personal gain.

It's not as though there's a central authority which issues "licenses" to any priest claiming to be Resistance. No, it doesn't work that way. The faithful are desperate, and even if, say, Bishop Williamson had a "red list" of priests to avoid, many Faithful would ignore that warning and seek out those priests anyhow, because THEY ARE DESPERATE.

After all, it's the wild west right now. Everything is in flux, everything is in the germ or seed stage. There is extremely high demand almost no supply.

Just like the Trad world in the 1970's. Just read your Trad history books about what various independent Traditional groups went through in the 70's: lack of priests, fake priests, bad priests, weird priests, Bishop Shuckardt, you name it.

Long story short: the Resistance is basically another beginning for Tradition. **Beginnings mean privations, change and lots of OPPORTUNITY. Where there is opportunity, there will be opportunists** taking advantage of the situation to enrich themselves. That is how life works.

Priests who wanted more travel will get their travel. Priests who wanted more good food will get their food. Priests who wanted to live in a different part of the country can now move there. Priests who chafed under obedience need not obey any longer.

There are plenty of Faithful desperate for a priest.

Some priests will join the Resistance for noble motives. But unfortunately, for every living Saint who does this, there is another who does it for mixed, or even bad, motives.

Consider refugees from a tyrannical dictatorship: many good people will leave for good reasons. But many criminals with nothing to lose and everything to gain, trying to evade the authorities, will happily blend in with the refugees as well, looking forward to a new start in another country.

The Faithful must be careful.

Any crisis brings out the worst in some, the best in others.

- Matthew Posted Feb 15, 2017, 4:30 pm

(Emphasis in the original).

Comment: We agree with his last point - the crisis certainly does seem to be bringing out the best and worst in people, though the irony of it appears to be lost on him. The reader will note that "Matthew" expects the world to take their view of a man who had been regarded for the past four years by everyone, the Fake Resistance included, as an excellent priest, and turn it on its head, and to do so solely on the basis of an anonymous "source" who is "reliable" (don't worry, we have his word for that!). How could anyone *possibly* object? And how nice of him to compare Fr. Rafael to "fake priests, bad priests," "vice-ridden" priests and even Bishop Shuckardt based solely on this one anonymous "source" who can't be named...! Shameful.

Regarding the supposed accusation that Fr. Rafael is unfit to be a prior and should join Dom Tomas Aquinas's monastery as a subordinate monk - is it not a little odd that this conclusion was reached only after Fr. Rafael wrote something different to Bishop Williamson about attending the New Mass? If he is such an obviously bad prior, why didn't someone notice sooner? Is the timing and sequence of events really a coincidence? Bishop Williamson knew him from his Silver City days (you will recall that their correspondence was what led to his unjust expulsion) - and yet it was Bishop Williamson who advised him to go abroad and found a new monastery by himself. Something is not right here.

Regarding the supposed criticism of Dom Tomas Aquinas (which may well be true) that Fr. Rafael has had "3 different monasteries in 3 countries" - in reality, it is the same monastery which has been forced to relocated twice. But that sounds a little less impressive, doesn't it? As it happens, we remember thinking that it might have been best had Fr. Rafael stayed in the USA to perhaps entice one or more of his erstwhile Silver City confreres out to join him. But we now gather that it was Bishop Williamson (whose advice he followed unhesitatingly) who was certain that he should not do that but should move away immediately to another country - I wonder why? - Mexico, as it happened, which turned out not to be such a good idea in the end. Thanks be to God, in Columbia, the monastery found a good home. That was the second. The third of those "three monasteries," the one which now exists in Ecuador, only came about as a result of Dom Tomas seeing to it that they were thrown out of their home in Columbia, which is when they relocated to Ecuador. Making Fr. Rafael and San José monastery homeless is bad enough. For the same man who has just helped make them homeless to then complain about how often they move house is more than a little rich...

EXHIBIT F:

Source: www.ecclesiamilitans.com

Earlier this morning, Matthew of CathInfo posted a thread on his forum in which he listed several accusations made by an unnamed source, but an alleged "completely reliable and trustworthy source", against Fr. Rafael, O.S.B. [...]

Note how Matthew titled the thread "The truth about Fr. Raphael Arizaga OSB". Fr. Rafael is guilty in Matthew's eyes simply based on this "completely reliable and trustworthy source".

In order to give Fr. Rafael an opportunity to defend himself, I sent him an e-mail with the list of accusations and asked him to affirm or deny each accusation. Fr. Rafael responded and gave me permission to publish his responses. Fr. Rafael's responses are in quotes.

"Before God I assure that all is false except point #9. My father got better. It is a diabolical attack. A proof we are in the truth. Because they cannot refute with doctrine, with charity or with God's weapons."

I asked Fr. Rafael to clarify his response to point #10 because Father himself informed me last week that he was in Colombia.

"Yes I am with my 2 monks in Colombia. There is not a lady here and never was."

Let Fr. Rafael's accuser come forth, show himself, and prove his accusations with evidence!



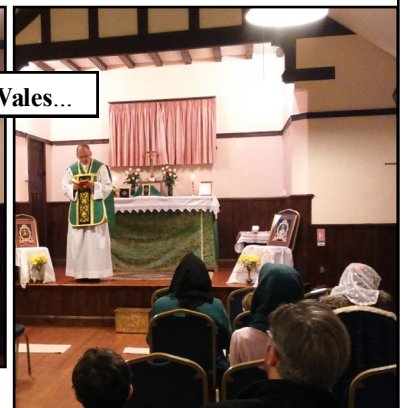
JANUARY 2017:
Fr. Fuchs visits Suffolk...



...and London...



...and Wales...



...and then back to
London (Monday)





In the past, Fr. MacDonald has appeared to present himself as someone who could 'work with both sides' - i.e. those who follow Bishop Williamson, and those who oppose him. From personal experience I know that there are a number of faithful, in Ireland and Australia especially, but now also it seems, in the USA, who are greatly vexed by the question of where, in fact, Fr. MacDonald stands. They, and we, should be grateful to the author for shining a light on this unfortunate but necessary issue. In a spirit of fair play, we wrote to Fr. MacDonald, telling him of our intention to print this letter, offering him the right to reply and promising to print whatever he cared to send us. Though we never received a reply, a response by him did appear online, and so we have reproduced it too.

An Open Letter to the Editor of the Recusant

Dear Editor,

Here is a summary of the conversations I had with Father MacDonald when he said Mass in Emmett [Kansas, near St. Mary's Kansas - Ed.] on the weekend of January 28, 2017. I cannot remember the exact words that Father MacDonald used when I spoke with him; but I do remember the exact ideas, and they were the following.

“A distinction must be made between the Mass and Holy Communion, in such a way as to admit that Mass said in the New Rite cannot give grace, but that Holy Communion received under species that are consecrated using the New Rite can give grace, on condition that the Mass is valid and that the communicant is invincibly ignorant that the New Rite is evil.”

When Father told me that on Saturday, I was surprised, and I said, “That kind of makes sense,” even though it didn't. Father told me that Sean Johnson had gotten confused in his Catechetical Refutation by not making this distinction. But after thinking about it some more and speaking with Father Pfeiffer, I talked to Father MacDonald about it again on Sunday.

I told Father MacDonald that the distinction seemed false, since the priest's Communion is part of the Mass, and since even the Communion received by the faithful necessarily comes from the Mass. Holy Communion always comes from a Mass, and a Mass always produces Holy Communion. I asked him, what about when the celebrant of a Novus Ordo Mass receives the Host and the Chalice? The celebrant's act of receiving Communion is part of the Mass and at the same time is also Holy Communion. Does he get grace from the Holy Communion? In that case, he is also getting grace from the New Mass. Father said he didn't know if the priest gets grace or not.

The true doctrine is that “the Mass is both a Sacrament and a Sacrifice.” The Sacrament of the Holy Eucharist is not just Holy Communion. The Mass itself is part of the Sacrament, according to the familiar phrase that I just quoted. And I am certain that I remember reading in the Summa of Saint Thomas that the other six Sacraments are received in the instant that they are confected, but that the Holy Eucharist is confected before It is received. Father MacDonald's new idea on Novus Ordo Holy Communion permits him to say that he is opposing Bishop Williamson's errors, while in fact he is leading people to accept them (consciously or not).

Saint Thomas also says that the Holy Eucharist is the Sacrament of the unity of the Church, because instead of being assimilated to the person who eats It (like normal food), it causes them to be assimilated to Christ, and the Church is Christ's Mystical Body. When the faithful

receive Holy Communion, they express their union with the Mass at which it was consecrated, and with the doctrine of the priest who said the Mass.

I told Father MacDonald that if you get grace from a valid Novus Ordo Holy Communion, then you get grace from a valid Novus Ordo Mass. So I asked him why I shouldn't go to the New Mass. He still says to stay away from the New Mass, but he told me that the reason you can't go is that we are not sure that it is valid. (I think that he didn't really mean that, though, because he appeared rather flustered. If I asked him again, I believe and hope he would give the same reason as the Archbishop: it is a Protestant Mass and it will make you lose the Faith.) In any case, it is important to understand why we can't go to the Novus Ordo Mass: if there is no reason not to go to our parish church, then we are supposed to go to our parish church! And if you can get grace from the Mass that is said there, then that Mass is Catholic, and there is no reason not to go!

I asked Father MacDonald, what about an Orthodox Mass. He said that a little child in invincible ignorance could get grace from the Holy Communion, because it is valid. He said that since a valid Holy Communion contains our Lord's Body, Blood, Soul, and Divinity, then it must necessarily produce grace in a soul with good dispositions. (When I mentioned this argument to Father Pfeiffer, he pointed out that our Lord's divine Person is present everywhere, because God is omnipresent. I think that Father MacDonald forgot that the grace produced *ex opere operato* by the Blessed Sacrament comes from the fact that it is a Sacrament, and not from the fact that this particular Sacrament is Christ. Because the other six Sacraments are not Christ, yet they still produce *ex opere operato* the grace that they signify.)

I asked Father MacDonald, what about a valid Black Mass. If there is a little Catholic child in a state of grace and in invincible ignorance, who is dragged along to a valid Black Mass, and who doesn't understand what the Mass is about and who receives a validly consecrated Host, then does that Communion give grace to the little child? He said yes, it does, if the child is truly ignorant and well-disposed.

In other words, every Mass, even a non-Catholic Mass, causes grace *ex opere operato*. It doesn't matter if the Mass is said by a Catholic priest in a Catholic rite (like Father MacDonald's Mass), by a Catholic priest in a non-Catholic rite (like the Novus Ordo Mass down the street), by a non-Catholic priest in a Catholic rite (like the Masses of the Greek Orthodox, or the Tridentine-rite Masses of the validly re-ordained Anglicans in New York City), or by a non-Catholic priest in a non-Catholic rite (possibly some Satanic Masses). I think that Father MacDonald forgot that grace can only come through the Catholic Church, which means that Sacraments given outside the Church can only be valid, not fruitful.

If he had not given the examples of grace from an Orthodox Mass and from a valid Satanic Mass, I would have asked if he thought that the New Rite was Catholic, because grace can only come through the Catholic Church. But the New Rite of Mass cannot be Catholic, because it is bad, and the Catholic Church can only do what is good (although churchmen can do bad things). (As a side-note, it has been my understanding for years that the New Mass was never legally promulgated even from a "technical" standpoint, as Father Pfeiffer says, though even if it had, it still would not be legal, because it breaks the Divine Law.)

Here is another problem: if a Sacrament causes grace *ex opere operato*, then why should that grace be caused only in the case of invincible ignorance? In no other case is ignorance a *sine qua non* condition for fruitful reception of a Sacrament.

Father Pfeiffer pointed out to me later that you can get Viaticum from any valid priest, even if he is an excommunicated heretic, but only because the Pope gave a special, specific dispensation which only applies in danger of death. It is my understanding that the dispensation was given, not only to the dying person, but to the excommunicated priest as well, so that the Church (to whose law he is subject as a baptised person) delegates him to give the Viaticum in her name. Therefore, in the moment that he gives you the Viaticum, he is acting inside the Catholic Church. Since the excommunicated priest is acting in the Catholic Church, grace can be caused *ex opere operato*, even though the Mass at which the Viaticum was consecrated was said outside the Church. And because of the specific dispensation expressly granted by the Pope, the dying person expresses the Catholic Faith by receiving the Viaticum, instead of the doctrinal unity with heretics that he would normally be expressing if the dispensation didn't exist.

When a non-Catholic baptises a baby at the request of Catholic parents who are in an emergency, they have the manifest intention of making the baby Catholic, and the Baptism is both valid and fruitful. Therefore the non-Catholic, in some way, is acting within the Catholic Church, for some reason. (Perhaps because the Church delegates him through the parents or through whoever is taking care of the child?) If he is not acting within the Catholic Church, then I do not understand how the Baptism can cause grace in the soul of the baby. "A Sacrament is a visible sign instituted by Christ to give grace," and it "causes the grace which it signifies." If you twist the signification, how can it give the grace? (These are just my own reflections).

[There follows a discussion of baptism which, for reasons of space, we have left out. See further on...]

[...] But I am an adult and I can decide where I go to Mass! I am certain, certain, certain that the New Rite is not Catholic. But if the New Mass causes grace *ex opere operato*, then that means that I am wrong and that it is Catholic, since grace only comes through the Catholic Church. If the New Mass is Catholic, then there is no reason why it would give grace only to those in invincible ignorance. Therefore I should go to the New Mass. And I should also encourage others to go to the New Mass, or at least tell them that they can if they feel that it nourishes them spiritually--like Bishop Williamson.

To come back to Father MacDonald, he also said that we cannot make a judgment on the New Mass because the Church hasn't spoken yet! But if that were true, then Saint Ephrem, and many other saints, were wrong to resist the propagators of error, instead of continuing to be in communion with them until the Church passed judgment. When Bishop Nestorius stood up in the pulpit and said that Mary is not the Mother of God, Saint Ephrem stood up in the pew, told the bishop to his face that he was wrong, and walked out of the church along with many other faithful. If Father MacDonald is right that we shouldn't pass judgment on the New Mass until the Church does, then Saint Ephrem was wrong to walk out on Bishop Nestorius's sermon, and Saint Paul and the Holy Ghost were wrong to tell the Galatians to reject on the spot any gospel other than the Gospel that they had first received from him. So Father MacDonald, I am staying with Saint Ephrem, Saint Paul, and the Holy Ghost, and you should also. (Didn't quite a few years go by between that first bad sermon by Nestorius and the definition of the dogma of Christ's two natures? It sure is a good thing that Saint Ephrem knew the rule "quod semper, quod ab omnibus," which we should also be applying to the New Mass.)

Father Pfeiffer also brought up a quote from Saint John the Almsgiver: "Rather to die than to receive Communion from heretics."

I told Father MacDonald that he was being inconsistent, and that he wasn't waiting for the judgment of the Church any more than I was! Because he was passing judgment on the New Mass already, by saying that Novus Ordo Holy Communion gives grace! He told me that I was acting like a sedevacantist, because the sedevacantists try to take their private opinion and make it into a dogma, and that I was doing the same.

When Father MacDonald got in the car to leave, I told him that I appreciated his good intentions, but that I wouldn't be coming back to his Mass until he changed his mind about the New Mass. (And I won't be, because the New Mass attacks Jesus Christ, just like Nestorianism.) He replied, "That's your choice."

So here is a summary of Father MacDonald's strange doctrines: (1) We should not pass judgment on error until the Church does. (2a) Any valid Sacrament causes grace *ex opere operato*, regardless of circumstances, provided that the one receiving it is invincibly ignorant, or possibly (2b) Christ in the Blessed Sacrament causes grace *ex opere operato* in the souls of the invincibly ignorant who eat Him therein, even in circumstances where the grace *ex opere operato* of the other Sacraments would be blocked, because of the fact that the other six are not Christ Himself. (3) A distinction must be made between the Mass and Holy Communion, in such a way as to admit that the New Mass itself cannot give grace, but that Holy Communion received under species that are consecrated using the New Rite can give grace, on condition that the Mass is valid and that the communicant is invincibly ignorant that the New Rite is evil.

That's it, "in a nutshell." Pardon my prolixity. I preferred to write a boring letter than an incomplete one.

Sincerely,

Sean Govan

P.S. Father MacDonald told me on Sunday that he had given a public conference on Saturday after my wife and I left, to explain the same ideas that he had told me in private on Saturday. I talked with several other faithful, and all of them affirmed to me their belief in Father MacDonald's above-mentioned errors -- if not in all of them, at least in the error that we should avoid making judgments about the New Mass until the Church makes her judgment.

Father MacDonald was apparently under the impression that Fathers Pfeiffer and Hewko were telling people not to go to his Mass. He told me that he had asked Fathers Pfeiffer and Hewko to tell people that they could go to his Mass, and that they had refused. I asked him if he had heard that refusal from their own lips, and he said no. He said that he had left a message for them at a home that they were to spend the night at in Ireland, and that they had not called him back. So after that, he said, he had asked a faithful what the Fathers had said about attending his Mass, and the faithful said that the Fathers had said not to. So I gave him the Padres' phone numbers, and he gave me to understand that he would call Father Pfeiffer. I told him that I wouldn't be at his Mass if they hadn't both told me two or three times that I could go, because he was working with Bishop Williamson and Father Zendejas.

Fortunately, I had just asked Father Hewko once again, the previous day, for his opinion on attending Father MacDonald's Mass, and was able to show Father MacDonald the text message that he sent in reply as proof that he was telling people that they could go to his Mass: "His doctrine is good, so far, especially since he opposed openly the BW's errors. We are aware of his speaking individually with people against Our Lady of Mt. Carmel. Is he a double agent? God knows. Maybe your pressing him will clarify some ambiguities." (It certainly did clarify some ambiguities). I was hoping that Fathers Pfeiffer and Hewko would red-light Father MacDonald, and Bishop Williamson, after this doctrine of the grace-giving Novus Ordo Holy Communion, but for the moment Father Pfeiffer still does not seem to think that it is necessary.

As for my family, we went to Mass on Saturday, and to only half the Mass on Sunday. Father MacDonald "advertised" Bishop Williamson and Father Zendejas during the sermon, so we walked out and waited in the potluck room until Mass was over, so that we could speak with Father. After Mass on both days, the chapel coordinator came up to me and harassed me in a rather mean-spirited way for several minutes for no apparent reason other than to make someone feel his power. Fortunately, no one bullied my wife.

At least Fathers Pfeiffer and Hewko preach against Bishop Williamson's errors, and mention him by name, even though they do not tell people to avoid going to his Mass. I wish that the Dominican Fathers were doing as much, instead of promoting these priests who are leading us astray, thus destroying with one hand what they seem to build with the other. Let us pray very much for all our priests, for Bishop Williamson, and for the Pope and diocesan bishops, that they all may unite in the Traditional doctrine of the past 2000 years, and may enlighten us poor confused sheep.

* * * * *

Fr. MacDonald's Reply:

17 Feb. 17

Dear Mr. Govan,

I am just now getting around to reading your remembrances of our conversations of January. It looked long and was not in a format for convenient downloading to be read offline.

Please publish this wherever you have published your remembrances.

I would like to make some corrections and follow with some catechetical explanations.

1. I was never perplexed; your perceptions were erroneous.
2. I don't recall using the term "invincible ignorance"; if that term were used its meaning would have to be explained.

The sacraments of the new law necessarily contain grace and confer it upon those who worthily receive them.

There are seven such sacraments. The Holy Sacrifice of the Mass is not one of the seven.

We were speculating about a case where the Novus Ordo Mass was valid. To be valid the Mass must have 1) a proper offertory, 2) a valid consecration and 3) a reception of

Communion by the priest. Now in this speculative case what was once bread is now the Body, Blood, Soul and Divinity of Our Lord Jesus Christ [I am certain that I used the words Body, Blood, Soul and Divinity in January, it is odd that you did not remember.] I then said that if a young child received Holy Communion at this Mass he would receive the grace of the sacrament. Instead of young child I should have said one receiving Communion worthily. I said young child presuming that it was understood that a young child is generally worthy to receive Communion. I was not implying that he was ignorant about the sacrament of Holy Communion.

I believe that this is the consistent teaching of the Church.

It is undeniable that wherever Fr. Pfeiffer speaks faithful stop coming to the Resistance Masses. Probably he does not directly say they should stop coming but he convinces them to stop coming. You Sean Govan are an example. You have listened to Fr. Pfeiffer and decided to stop supporting the Resistance.

You are confused about some of the issues you added later.

The catechism teaches that the priest is the ordinary minister of baptism, but that anyone can baptise. Since anyone can baptise, an Orthodox Priest, being someone, can baptise. If he baptises a baby, the baby is baptised, Original Sin is washed from his soul by the reception of Sanctifying Grace and he receives the character of Baptism. In fact, he is a Catholic until he grows up and embraces Orthodoxy.

In your particular case, if your first Confirmation in the N.O. was valid, and you were personally worthy to receive the sacrament, then you received the graces and the character of Confirmation at that time. If you were not worthy then you received the character of Confirmation but not the graces until you made a good confession and became worthy. If it was not valid then, again presuming you were worthy to receive the sacrament, you received the graces of Confirmation when Bishop Tissier conditionally confirmed you. That is why Bishop Tissier did it conditionally saying, "If you are not Confirmed... He did not know if your first Confirmation was valid or not. Confirmation, because it places an indelible character on the soul cannot be repeated. If your first confirmation was valid Bishop Tissier did nothing for you at all.

Matrimony is a contract. If two make a valid matrimonial contract then they are married. One does not need to be Catholic or even baptised to get married. The matrimonial contract goes back to the garden of Paradise. If both persons making a matrimonial contract are baptised then they also receive the Sacrament of matrimony. They have a sacramental marriage.

One of the commandments of the Church is: Obey the laws of the Church regarding matrimony. The Church law obliges only Catholics and states that they must be married before a priest and two witnesses. The priest is the official witness of the Church. Before witnessing a marriage he is obliged to investigate and determine that the marriage contract will be valid; especially he must determine that both the man and the woman are eligible to marry and that they are eligible to marry each other. He must also explain to them the duties and responsibilities of matrimony.

Yours faithfully,

Fr. Edward F. MacDonald

A Reply to Both Parties

By the Editor of the Recusant

12th March, 2017

Dear Mr. Govan, Dear Fr. MacDonald,

First of all, let me thank both of you. Many thanks Sean, for taking the trouble to write, and thank you Father for responding. On the one hand, the sight of these disputes can be disheartening for some, but on the other hand what is at stake is obviously of the utmost importance. Hence, despite the fact that some may find it demoralising, I really think we have to take seriously the dictum that 'It is better that scandals should result than that the truth be hidden' - which is why I feel we need to give this the attention it deserves. With your patience and indulgence, and since the correspondence was originally addressed to me, here are one or two observations of my own.

1. Grace from the other Six Sacraments

Sean, I think Fr. MacDonald is right regarding the other sacraments. There is something unique about the Holy Sacrifice of the Mass and Holy Communion, not least because It is Our Lord Himself.. All the sacraments have been messed about by the conciliar church, but not all in the same way. Marriage, for example, does not have a set rite, the words vary from country to country. Where these people have introduced their modernist poison and caused souls to go to hell is not in the ritual itself, which is very short anyway, but in the way in which marriage is thought of and dealt with more generally. The ends of marriage are reversed by Vatican II, for example, with the children becoming secondary, a teaching repeated by Pope John Paul II (*Familiaris Consortio*, 1998, if I recall), which leads in practice to a contraceptive mentality. They also grant annulments for any reason or none, leading many Protestants to mockingly call it "Catholic divorce".

With Confession, to take just one more example, the problem is not so much the words of absolution which a Novus Ordo priest may (or may not!) say, but more the advice which he will give and so on. Examples of people being told that this or that "isn't really a sin" are legion, including with 'conservative' or Motu Proprio/Indult priests. At most Novus Ordo parishes, in my country at least, auricular confession is virtually extinct. They just pretend that it no longer exists and give communion to anyone regardless. Occasionally they have a thing called a "service of reconciliation" which doesn't do anything as far as mortal sins are concerned and is another story anyway. Again, the main issue is not the words, the rite.

When Fr. MacDonald says that Mass is not one of the Seven Sacraments, he is right in that strictly speaking it is Holy Communion which is the Sacrament. Where you are right is when you point out that the two are really inseparable: there can be no Mass without communion, and no communion without Mass. There is something unique about it. The enemy managed to accomplish their revolution without needing to alter all the rites, just emptying them of their substance instead. Not so with the Mass. They needed to attack the Mass.

2. Grace from the New Mass or Grace from a New Mass Communion

Sean, thank you for raising the issue and for your thoughts on the matter. As discussed, I have cut out the lengthy discussion of baptism, largely for reasons of space, but also because

of relevance. As I say, there is something unique about the Mass, and it is really the Novus Ordo Mass which ought to be our focus. One of the most important points, as I see it, is that the priest must receive communion at his Mass. One cannot “create” communion, as it were, without a Mass and there cannot be Mass without someone, even if only the priest, receiving communion. With a sacrilegious Mass said in a way that is not Catholic (a priest who says his Mass on a coffee table in the living room, amongst pizza boxes, while sitting in an armchair and wearing lay clothes, for example, or a priest who simply makes up his own prayers as he goes along, even if he keeps the words of consecration the same) - yes, that Mass is not pleasing to God and you won't get any grace from it, but equally if one were to go along only to receive communion, arriving just before communion and leaving right after, I really can't see how that communion would give you grace where the Mass doesn't.

And I rather think that talk of ‘invincible ignorance,’ the worthiness of the recipient (e.g. a child), or however one may wish to put it, is a massive red herring. Surely the one horrifying fact which stands out a country mile is that the souls who have been losing the Faith at the New Mass these almost-fifty years are not just those who know that it is liberal and like it that way. They are also the ones who know it is liberal and hate it that way, and those who have no idea what Mass should look like, and go along innocently, not knowing any better. Children, adults, the elderly, the good and the bad, those who receive their Novus Ordo communion worthily and those who receive it unworthily; innocent, guilty, full knowledge, partial knowledge, totally ignorant - there really don't seem to be any exceptions to who can lose the Faith at the New Mass. It is an equal opportunity destroyer of souls. And that is without getting into the problem of how anyone, even the person himself, can know how ignorant or how worthy a soul is. That, at any rate, is how I see things.

Father, having read your reply, I must confess, I don't see anything there which contradicts or refutes Mr. Govan's main point. Archbishop Lefebvre described the New Mass as sterile. I have never read anything by him, or by any SSPX or other Traditional priests from the 70s, 80s or 90s saying what you seem to be saying or making your distinction between communion received at the New Mass and the New Mass itself. In my experience they all said same thing about the New Mass: “It's toxic! Don't go!” Thus your distinction seems to me to be entirely novel. But perhaps I am the one missing something. Could you please direct me to where I can find Archbishop Lefebvre, the Angelus magazine, etc. making this distinction between the New Mass and communion at the New Mass? Then at least I will know that that this it is not simply a Fr. MacDonald teaching. Many thanks.

3. Does Fr. Pfeiffer tell people to stop supporting the Resistance?

This, it seems to me, includes the entire controversy wrapped up into one statement. I hope you will forgive me if I spend a little time untangling it. It is surely worth the effort in the end. Father, you write:

“It is undeniable that wherever Fr. Pfeiffer speaks faithful stop coming to the Resistance Masses. Probably he does not directly say they should stop coming but he convinces them to stop coming. You Sean Govan are an example. You have listened to Fr. Pfeiffer and decided to stop supporting the Resistance.”

Father, what you say here is untrue, though I am sure not intentionally. Since I am sure you are mistaken sincerely, kindly give your consideration to the following. In London, it was the

original founders of the Resistance chapel, founded before Bishop Williamson would touch us with a proverbial bargepole (I persuaded him to come and say Mass for us, after we were already up and running...) who were the ones to decide not to have Bishop Williamson for Mass and longer. As the coordinator, I communicated that decision to the Bishop only after he pressed the issue. Fr. Pfeiffer had absolutely zero input into our decision. He was told about it afterwards, and was not altogether happy about it. Even months later, he still told everyone that he thought we had made a mistake and acted rashly and that we should have tolerated the Bishop for longer. Lots of people are witnesses to that.

To take another example, one with which you are perhaps better acquainted: the case of the faithful in Australia. You must surely be aware that the decision by the faithful to no longer place themselves under Frs. Chazal & Picot was taken independently and of their own accord. Fr. Pfeiffer was not making visits to Australia at that time and did not consider Australia his responsibility. You can blame Fr. Pfeiffer all you like, and doing so may let others off the hook. But the fact remains that it was the high-handed pastoral ineptitude of those two priests, together with their openly partisan support for Bishop Williamson in the face of his public scandals and errors, which led the Australian faithful vote with their feet.

In all honesty, I think you credit Fr. Pfeiffer with truly awesome powers which he does not really possess. If he were to go into a happy, settled Resistance parish and try to split it, he would achieve nothing. Yes, he is a really great preacher. But when it comes to telling people how they should behave, what to do, etc., people follow what he says only because they see the sense in his words. It also helps that they see in his actions a genuine concern for souls which leads him to go the extra mile for the forgotten sheep. What he does not have is a personal "authority" where he can say and do any crazy thing and people will still make excuses and follow him because of who he is, as is sadly the case with Bishop Williamson.

And I'm sorry, Father, but I must also take issue with your use of the word "Resistance." Who exactly is it that Fr. Pfeiffer supposedly tells people not to attend? Is it really "the Resistance"? If there is one thing which those priests all have in common, it is surely their identification with Bishop Williamson. Fr. Chazal and Fr. Picot, for example, see themselves as being under Bishop Williamson; he is 'their Bishop' as it were (see Fr. Chazal's *Miles Christi*, for example). Fr. Ortiz recently attacked Frs. Pfeiffer and Hewko for being against "our bishops" (meaning Williamson, Faure and Tomas Aquinas). Fr. Zendejas, likewise, is happy to be identified as a Bishop Williamson priest: he accompanies Bishop Williamson all over the US on confirmation tours, and Bishop Williamson has bought him (so far) three properties totalling into the millions of dollars (all, incidentally, in places where Fr. Pfeiffer had already established a Resistance parish). I could go on...

Bearing that in mind, Father, is it not misleading to refer to all these Bishop Williamson priests as "the Resistance," not least when the man himself, Bishop Williamson, denies the Resistance and says that he does not believe in it? If you sincerely believe that Fr. Pfeiffer tells people not to attend the Mass of these priests (he doesn't, as it happens, though perhaps he should...), ought you not rather to say: "Fr. Pfeiffer tells people not to attend the Mass of priests who are with Bishop Williamson"..? This at least would be a little more objective and a little less misleading.

Let me take you up on your own example. You cite Mr. Govan's own case in support of what you say but I just can't see how that helps you: if anything, it supports what I have said above

and contradicts what you say. Where Mr. Govan lives, in St. Mary's Kansas, there has been a Resistance group since 2012 onwards, founded and maintained by Fr. Pfeiffer and those priests working with him. From 2015 onwards, a second, rival chapel was founded by Fr. Zendejas, splitting the group in two. What Mr. Govan has stopped attending is the new, rival chapel. Fr. Pfeiffer's original Resistance parish, though somewhat diminished by these antics, still exists and Mr. Govan still attends it. And yet you refer to the former as "the Resistance" and the latter might as well not exist as far as you are concerned, which I find truly bizarre. I would say dishonest, but I'm sure there must be some other explanation. So Mr. Govan's own case proves nothing more than that a) these people whom Fr. Pfeiffer supposedly persuaded are still supporting and attending the Resistance, and that b) there is some doubt over whether you and your clerical colleagues represent the Resistance in any way whatsoever.

In reality, there is a divide, and it is a fairly simple one to understand. There are those for whom staying on the side of Bishop Williamson is of paramount importance, and the Faith is of secondary importance. And there are those for whom those same priorities are the reverse. The people whom Fr. Pfeiffer supposedly persuades (even though he doesn't, though he probably should; but it seems he doesn't need to, since they decide on their own without him...) are in many cases already supporting the Resistance. They stop attending the Fake Resistance, the Bishop Williamson priests, but continue supporting the Resistance and attending Mass at it whenever they can. You make it sound as though they simply leave off all contact with any and all Resistance priests. The fact that the Australian faithful hosted Fr. Pfeiffer and Hewko for a weekend-long conference surely proves that they have not left off all attendance at or connection with the Resistance. Whatever opinion you have of Frs. Chazal and Picot does not alter that fact. In London, we have hosted seven or eight different Resistance priests. We just don't want anything to do with Bishop Williamson or Fr. Abraham, both of whom, by the way, say that they are not Resistance.

The irony in all this is that, as it happens, there *really are* quite a few souls who have really left the Resistance and no longer have anything whatever to do with it, especially here in Great Britain. Some went back to the SSPX, some to the Indult, some even to the Novus Ordo. Some became hard-line sedevacantists. Some simply were never heard from again. They all seemed to have one thing in common. I would always try to contact them to find out why they left (with varied success), and in all the cases where I could discover the reason, at the bottom lay the same thing: they were scandalised by Bishop Williamson. If you don't want to believe me, please ask, and I will put you in touch with plenty of people who will let you hear first-hand what went on here during 2013 and 2014. Oddly enough, in December 2014, when we decided to no longer place ourselves under Bishop Williamson and he set up his rival Mass here in London, from that moment onwards this huge casualty rate pretty much ceased. A curious coincidence, don't you think?

In closing, I wish to thank you both once again. And Father, thank you for your reply, which is virtually a first. Correspondence with our critics, in my experience, usually goes unanswered. Fr. Ortiz did not reply to Fr. Pfeiffer, even though he asked him to point out where the calumnies were. Fr. Zendejas did not reply to 'Catholic Candle' when they wrote to him about his statements defending Vatican II. In this instance, we disagree, and I think your letter raises more questions than it answers, but I appreciate the openness and good will shown. God bless both of you,

- The Editor

The “New” SSPX has a Meaningless Definition of “Tradition”

Source: *catholiccandle.neocities.org*

The “new” SSPX apparently considers Opus Dei to be part of Catholic Tradition. In its News from Tradition feature, the Angelus Magazine reports that Pope Francis appointed an Opus Dei lay member to a Vatican communication job.(1)

You will search this Angelus article in vain for anything even remotely resembling Catholic Tradition. There is not even the shallowest Traditional Catholic “buzzword”. The truth is that Opus Dei is a thoroughly conciliar group which promotes the new mass, as well as Pope Francis’s Lutheran ecumenism (in October 2016, in Lund, Sweden), and countless other conciliar evils.(2)

The Angelus Magazine’s News from Tradition feature includes a second article, about some Italian conciliar Benedictines who are brewing beer to finance the repair of their historic buildings.(3) The Angelus tells us that these monks now say the Traditional Mass(4) but the Angelus does not disclose that these monks also say the faith-destroying new mass.(5)

Because the monks say the new mass too, they must be only nostalgic for the Traditional Mass and don’t hold the real Traditional Catholic principle that the new mass is inherently evil, as Traditional Catholics do. In other words, those monks have the same indult mentality as the “new” SSPX.(6)

When the “new” SSPX uses its deceptive slogan “Preserving Catholic Tradition,” we see that the “new” SSPX really means a watered-down so-called “tradition” which is broad enough to include even conciliar monks and Opus Dei.

Having Abandoned Real Catholic Tradition, What Can the “New” SSPX do to Retain Its Followers?

Archbishop Lefebvre built the SSPX to adhere to uncompromising Catholic Tradition but the SSPX has now abandoned this purpose. What can the SSPX do now to avoid losing its followers, as often happens to groups which abandon their founding purpose? Here are two deceptive strategies the SSPX is using:

1. Promote a Sentimental Attachment to Archbishop Lefebvre

The SSPX has replaced adherence to Archbishop Lefebvre’s principles(7) with a merely sentimental attachment to his person. To maximize cohesion based on this sentimental attachment, the SSPX now uses a continual stream of his photos and uses other sentimentality such as publishing a poetic ode to his smile (which poem was supposedly inspired by the Archbishop Lefebvre movie). (8)

2. Continually Use Feel-Good Slogans

The “new” SSPX continually uses slogans such as “Preserving Catholic Tradition,” because the “new” SSPX fears that its followers will wake up if it does not continually repeat such slogans. These slogans put to sleep those “new” SSPX followers who derive a soothing feeling of wellbeing from hearing the buzzword “tradition”. However, thinking men see that the SSPX really means a watered-down “tradition” which is broad enough to include conciliar monks and the liberal Opus Dei.

A truthful man does not need to keep saying “I’m telling the truth”, just like the “old” SSPX did not need to continually say it was “Preserving Catholic Tradition.” By contrast, a lying politician continually declares that he is telling the truth, just like the “new” SSPX continually declares it is “Preserving Catholic Tradition.”

* * * * *

FOOTNOTES

1. November-December 2016 Angelus Magazine, p.72.

2. See, e.g., this Opus Dei new mass funeral concelebrated at a table “altar”. <https://youtu.be/61emLp8Rzg0?t=2070> Scroll through the Opus Dei website to see the group’s promotion of the Assisi ecumenical gatherings, Pope Francis’s writings and sermons and many other evils.

3. November-December 2016 Angelus Magazine, page 72.

4. November-December 2016 Angelus Magazine, page 72.

5. Here is a new mass said by the monks’ prior: <https://youtu.be/t5VU3iZZnRI?t=7>

6. The “new” SSPX leaders say kind things about the new mass and sometimes attend it.

See, e.g., the SSPX quotes and the links back to SSPX sources, found here:

<https://catholiccandle.neocities.org/priests/sspx-simoulin-challenge-answered.html>

Therefore, those SSPX leaders cannot be against the new mass in principle but only prefer the Traditional Mass. This is an indult mentality.

Recently, the N-SSPX placed a doubtfully-ordained “priest” (from the conciliar church) in charge of its school in Ridgefield, Connecticut. See the SSPX quotes and the links back to SSPX publications, found at this link: <https://catholiccandle.neocities.org/priests/sspx-byrnes-charge-school.html> In a widely-published article, this “priest” describes his preference for the old mass instead of the new mass, by comparison to some people’s preference for “Classic” Coke instead of “New” Coke. Id. This “priest” is a poster child for the “new” SSPX’s indult mentality.

7. Here, for example, are four key areas in which the SSPX has abandoned its founder’s principles. <https://catholiccandle.neocities.org/priests/sspx-simoulin-challenge-answered.html> Further, Bishop Fellay showed that he does not really consider Archbishop Lefebvre as his guide, when Bishop Fellay cynically remarked that “one can make Archbishop Lefebvre say whatever one wants”. April 11, 2014, DICI #294, p.10.

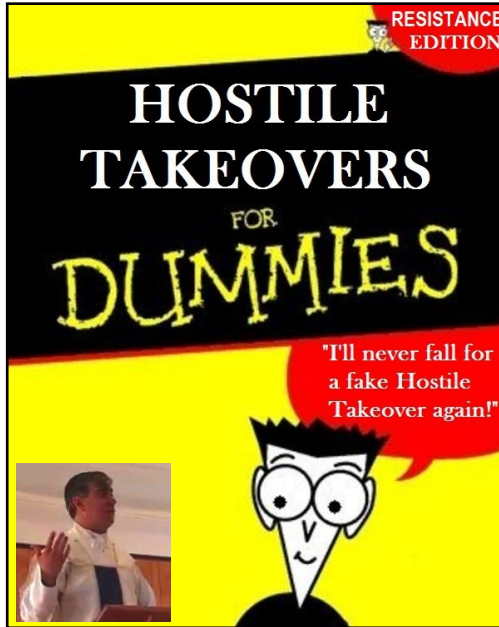
8. Read the SSPX quotes which are linked back to SSPX sources, here:

<https://catholiccandle.neocities.org/priests/sspx-abl-mascot.html>

“Fake Resistance, Fake News... ...and Real Hypocrisy!”

How to Tell a *Fake* “Hostile Takeover” From a *Real* One!

OR...



“This is pretty much a hostile takeover of the mission,” whined a near-hysterical anonymous user, writing one Saturday night (18th Feb.), on that home of anonymous gutter-gossip, “Mathinfo”:

“Fr. Pfeiffer is in England and has invited himself to one of the “Northern Missions”. Fr. King has refused to meet him and is staying away from The Liverpool mission tomorrow. This means that the Mass is going to be celebrated by Fr. Pfeiffer.”

First bogus stories about stealing altars in Australia, now this. When this is the best the Fake Resistance can do, you know they must be getting desperate. Times must be hard and they are scraping the proverbial barrel!

What is the story behind this? Is there *any* truth to it? The facts are fairly easy to discover and, briefly, are as follows:

- Fr. Pfeiffer founded the Liverpool mission back in February 2014, as regular readers of *The Recusant* may recall (see Issue 15, p.41, for example);
- Fr. Pfeiffer was happy for Fr. King to take the mission over in May 2015 and provide it with far more regular Mass than was previously possible. They have remained on friendly terms since;

- Though there are many newcomers, thanks be to God and thanks also to the gentle ministrations of Fr. King, there are still a significant number of the original faithful from three years ago who consider themselves part of a larger worldwide Resistance and connected to the other Resistance chapels throughout the country and the world, many of which are served by Fr. Pfeiffer, and who listen to Resistance sermons online;
- It was these faithful, faithful who have been attending Resistance Masses in Liverpool since the beginning, who invited Fr. Pfeiffer. He did not invite himself!
- Fr. Pfeiffer purposely arranged to visit Liverpool not on a Sunday but a Saturday, a day on which Fr. King is never able to offer Mass in Liverpool anyway. This was done so as to avoid a clash and to provide the faithful with Mass on a day when they normally wouldn't have it;
- Fr. Pfeiffer let Fr. King know that he was preaching a retreat in Wales and would be in Liverpool on Saturday. Since Fr. King's Sunday Mass run begins in Yorkshire, their paths necessarily did not cross. To present this as one priest "refused to meet" the other, therefore, requires a generous helping of poetic license, to say the least...
- Fr. King did not "stay away" nor is there any indication that he ever intended to (why would he..?). His regular scheduled Sunday Mass went ahead on 19th Feb at 5pm in Liverpool as usual. We suspect that the author got his dates a bit muddled. It's best to get your facts straight before you go starting sensational gossip anonymously online...
- Supposing that this anonymous correspondent had got his facts correct (which is already quite a stretch!): that Fr. Pfeiffer had simply "invited himself", that Fr. King had inexplicably decided that he couldn't be bothered with Liverpool after all, and that "a hostile takeover" really was the correct description - things still do not make sense. How, exactly, would Fr. Pfeiffer, with all the places he visits plus a seminary, maintain Liverpool as "his" to the exclusion of all other priests (never mind why he would *want* to do that in the first place!)? Surely all that would happen is that the following week Fr. Pfeiffer would be gone, and Fr. King would come back and un- take it over..?
- When Fr. King began saying Mass in Liverpool, it was at relatively short notice, and on his own initiative. He has said Mass there ever since. This is an example of what *could be* called a takeover, though hardly a hostile one. Have you ever heard Fr. Pfeiffer complain about it? Did anyone in the Resistance from *The Recusant* to *Cor Mariae* to *Catholic Candle* complain and try to use it as a *casus belli*? No? Why might that be? Could it be that the common good comes first, that we actually take telling the truth seriously and don't go around reporting Fake News..? Who is stirring the pot?

Funnily enough, however, now that you come to mention it, the Resistance in general, and Fr. Pfeiffer and Fr. Hewko in particular have been the victims of more than one *genuine* "hostile takeover" in the not-too-distant past. These "hostile takeovers" were blatant and undeniable. And yet, somehow, I can't see the Fake Resistance climbing the barricades to protest about these episodes any time soon...

One Saturday afternoon in late October 2014, while driving between Chicago and Greenbay, Wisconsin, Fr. Pfeiffer received a telephone call from Fr. Gerardo Zendejas. There had been some rumours floating around for a few days about Fr. Zendejas leaving the SSPX, but this

was the first time that Fr. Pfeiffer had heard from him. This author was sitting next to him and overheard most, if not all, of the conversation.

Fr. Zendejas informed Fr. Pfeiffer that he would be replacing him in his largest Resistance parish (Connecticut) from tomorrow morning onwards, and every Sunday thereafter. You'll be welcome to come on the odd occasion and hear confessions while I say Mass and preach, he generously conceded. He refused any questions about the background to his decision to leave the SSPX, what motivated him, where he stood regarding the SSPX, the Resistance, and so forth. The conversation furnished Fr. Pfeiffer with no more information than that another priest had taken one of the largest Resistance parishes from him at virtually no notice. He would also be saying Mass in nearby New Jersey, another relatively large group.

It is only thanks to the quick thinking of the evil, dreaded Pablo the Mexican, who put his friend on a plane armed with a voice recorder and instructions to attend Mass there and record every word said, that we now know what Fr. Zendejas told the faithful in his sermon and talk after Mass in both places. (These recordings are still available; the anyone who wants to hear for himself can find them at: www.inthissignyoushallconquer.com/other-sermons) Mixed in with general evasiveness and a scattering of straight-up lies, one gathers that the overall message of Fr. Zendejas was more or less: "Come with me, I can give you Mass more often than Fr. Pfeiffer or Fr. Hewko". It is a potent appeal, not least given the straightened circumstances in which the battle-weary Resistance faithful can find himself today. If we can afford to be a little lenient on those who fell for this siren song, we can also have all the more admiration for those who withstood it. Fr. Zendejas's message was also that you have to look after yourself and not put yourself out too much. And the priest should look after those who look after him; I go the extra mile for those who go the extra mile for me. There is something fundamentally un-Catholic about this, but if you can't see why for yourself you are probably not in the Resistance and are only reading this because you are keeping tabs on your enemy. Or grandma gave it to you and made you promise to read it.

What is more interesting is that Fr. Zendejas turned up on that first day fully prepared. He not only brought himself along to those missions, he also came armed with a new newsletter printed for the occasion, with a charitable corporation founded for the purpose (to replace 'Our Lady of Mount Carmel' as the corporation to make cheques out to), and plans for an All Saints party the following week. These things take time to prepare. So this was something which was planned well in advance and kept secret until the last possible moment.

In the months and years since, he has tried the same approach in other places too, except in addition to offering more regular Mass, from himself or from the one or two other Fake Resistance priests who have been encouraged by Bishop Williamson to join him, and of course, the promise of confirmations to entice the faithful away from the priests who founded the mission, he now also has six- and seven-figure properties with which to bedazzle te people (a gigantic retreat house in Connecticut? Who is paying for that? Just think what the heating alone must be costing him...)

We encourage readers to go to the link provided above at inthissignyoushallconquer.com and see (or hear) for themselves. Fr. Zendejas as good as admits that what he is doing is a classic, textbook hostile takeover. The final proof in the pudding is that in the months and years since then, those faithful who left with him have been lost to the Resistance cause.

They have had nothing to do with their former brothers in arms in the Resistance and maintain a lofty, aloof silence. No sermons are ever published. No effort is made to connect to the rest of the Resistance throughout the country. I'm alright Jack. I've got my Mass. That's all I need.

Finally, and before we close this tale of woe, it is worth considering that the places where Fr. Zendejas set up shop and enticed the faithful away with him, just happened to be each of the largest Resistance parishes in the USA. Connecticut, St. Mary's Kansas, Post Falls Idaho... he doesn't seem to have quite managed in Minnesota yet, but doubtless it is not through lack of trying. To this day, those places remain split, with the new Fake Resistance chapel existing along side the original Resistance chapel, often only a couple of miles away.

In case the above is too much for the reader to digest in one sitting, here is our handy **"Hostile Takeovers Questionnaire"**TM for determining whether a "Hostile Takeover" is, in fact, taking place, or whether this is just more Fake News from the Fake Resistance:

1. Is the priest doing the "Takeover" totally new? Has he never said Mass there before and definitely did not originally found the mission?

YES / NO

2. Is he there to say Mass at a time or on a day which clashes or competes with the original priest from whom he is supposed to be stealing the parish?

YES / NO

3. Has he planned this without informing the original priest? Has this been cooked-up in secret and sprung on the faithful?

YES / NO

4. Has he come armed with his own fund or charitable bank account, telling the faithful to write their checks out to "The Hostile Takeover Fund Inc." and not to send donations any more to the original priest the way they used to?

YES / NO

5. Does the new priest require the faithful to turn their back on their old priest, to pick sides, and "ne'er shall the twain meet"..?

YES / NO

6. Is the new priest edgy, nervous, doesn't like being asked questions? Does he give evasive, complicated or confusing answers when asked?

YES / NO

7. Speak to the original priest (the one from whom the parish is supposedly being 'taken over') - does he himself regard it as a hostile takeover?

YES / NO

RESULTS:

YES - You've got yourself a genu-wine Hostile Takeover there, buddy!

NO - This is Fake News.

SSPX-Rome: More Little Signs?

January 2017, Rumours of Meetings in Rome:

“Bishop Fellay was in the Vatican from 17 to 20 January. He did not reside at the SSPX District House in Albano, he was a guest at the Sainte Marthe house.

Bishop Fellay asked the Mother Superior of the Sisters of the SSPX to come to Rome, she was lodged at the house of the District for two days.

The priests and faithful of the SSPX in Rome are aware of this meeting.

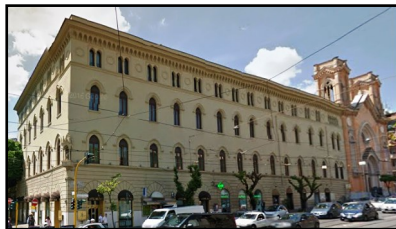
Even if it is a secret, the meeting was not made official.”

(The source for this is unclear. See, for example: cor-mariae.com/index.php?threads/important-update-bp-fellays-visit-to-rome-jan-17-20-2017.4982/)

Next, Stories about the Purchase of a new Headquarters, with Rome's Approval:

“(Rome) The agreement between the Holy See and the Priestly Fraternity of St. Pius X is final. The role of Pope Francis is decisive. This is reported by the Vaticanist Matteo Matzuzzi in today's edition of *Il Foglio*.

‘The rift between the Priestly Society of St. Pius X (Lefebvrians) and the Holy See is immediately about to be repaired,’ says Matzuzzi. Evidence that the ‘complex negotiations’ are moving towards a ‘positive solution’ are the intentions of the Society to buy the *Santa Maria Immacolata* building complex on the Esquiline, one of the seven hills of Rome. The complex is located close to the Lateran. The large neo-gothic church was built for an order at the end of the 19th century. This included other buildings that were used as a school in recent years.



According to *Il Foglio*, there will be a study center of the Society and additionally the General House of Personal Prelature, as soon as the Society is recognized as such by the Holy See.

The approach by Pope Francis himself has accelerated. On the 17-20 January Bernard Fellay, the Superior General of the Society, was quartered in Santa Marta in the Vatican. With him, Monsignor Alfonso de Galarreta and the Assistant General, Father Alain Nely, had come to Rome. At the talks, the Superior of the Sisters of the Society also took part. Father Nely is commissioned to complete the purchase at Esquiline. [...]

‘Fellay now seems ready to go to end the standoff, even at the cost of painful losses among his faithful and priests,’ says Matzuzzi.”

(See: eponymousflower.blogspot.co.uk/2017/02/society-of-saint-pius-x-on-their-way.html - for English; Original Source, in Italian: “Lefebvriani a casa” - www.ilfoglio.it/chiesa/2017/02/24/news/accordo-lefebvriani-papa-francesco-122169/)



Feb. 2017, An Almost-But-Not-Quite-Denial by DICI...

"[...] Today they are talking about the acquisition, in Rome, by the Society of a complex of buildings including a large chapel, with a view to an imminent agreement and a transfer of the General House, also very imminent, to the Eternal City. We respond to this "news" in the current issue of DICI, while keeping the conclusion of the 2011 editorial: 'Rumors are the reflection of the good or bad humors of those who spread them.' - Fr. Alain Lorans"

(See: www.dici.org/en/news/humors-and-rumors-encore/)

...and another, slightly different one, from the USA District:

"[...] From a very practical perspective, the Society of Saint Pius X has been trying for many years to acquire a chapel in Rome to replace the one that it owns, which is unfortunately too small. If this chapel, or rather this church, had adjoining buildings, it could provide lodgings for priests who are passing through. But there was never any discussion about relocating the General House.

For these doctrinal and practical reasons, there have been plans for a purchase in Rome, there are some now and there will be others, as long as a firm acquisition has not been finalized. On the other hand, to respond to the "revelations" in the press, there is no plan to purchase a building complex at Santa Maria Immacolata all'Esquilino, as Matteo Matzuzzi writes."

(See: sspx.org/en/news-events/news/menzingen-moving-rome-addressing-rumors-new-sspx-purchase-rome)

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Back in the fold?

Why Pope Francis may pull off a deal with the SSPX that eluded Benedict.
By Damian Thompson



Front cover of the national Novus Ordo weekly, the "Catholic Herald", 10th Feb. 2017. Do they know something we don't..?

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Bp. Fellay Discusses Prelature Rumors

March 07, 2017 District of the USA



In a sermon given in Poland last Friday, Bishop Bernard Fellay discussed the situation between the SSPX and Rome and rec...

March 2017, US District denies and then un-denies the rumour:

"Bishop Fellay addressed the rumor that the SSPX is purchasing property in Rome in order to relocate from its headquarters in Menzingen. This is fake news, as we earlier reported.

[...]

Bishop Fellay confirmed that the SSPX intends to buy a church in Rome, but the sale of the building the SSPX is interested in, belonging to a Community of Sisters, depends on the Congregation for the Religious."

(sspx.org/en/news-events/news/bp-fellay-discusses-prelature-rumors)

3rd March, 2017: Bishop Fellay's Sermon in Poland:

"[...]There is a rumor that has circulated in recent days that has excited some, saying that the Fraternity is about to buy a church with a building, that the Pope is working with us on it, that the agreement with Rome is close. This news is false. It's rumours, rumours that move people, but we're going to see it: it's true that we are looking for a church. We already have a little one, but too small, then we look for in Rome a church. That's true, but it is not this church. And the decision is with the Congregation for Religious. Because the building we are interested in is a building that belongs to Sisters and so far, for two months, we've been waiting a response that hasn't come.

That's one thing. For another thing, what's much more important is where we are in our relations with Rome. And we can see two levels. A canonical level, that is, the structure that Rome prepares for us. And so, Rome wants to give us a structure that corresponds exactly to our reality. And what is our reality? We have priests, we have bishops, we have faithful, we have priories, schools, seminaries, and what Rome wants to do is give us a structure that contains all that. Like a diocese. The name they want to give it is "Personal Prelature." But the reality is more than what is found in canon law or also in the only one that exists, Opus Dei. Because Opus Dei is not entitled to a bishop. It is entirely up to the Pope, he decides whether or not he will put a bishop in charge. For us, that's the way it is, it is decided, it is written. This bishop, it is we who will choose three members of the Society and present them to the Pope, and he will choose one of the three. It is also foreseen that the other bishops of the Society will be auxiliary bishops in this prelature. And everything that exists now will be recognized all over the world. And the faithful as well! They will be in this prelature with the right to receive the sacraments and teaching from Society priests. And it will also be possible to receive religious congregations, as in a diocese: Capuchins, Benedictines monks and nuns, and all the others, Carmelites, all of them. This is a Christian reality that is not under the bishops. It is autonomous. So [it is] really something very important.

[...] The last time I met Cardinal Müller, who is the Prefect of the Commission of the Faith [sic], he told me "We" - meaning those in the Commission of the Faith - "We expect you to enter the Church" - we are already of the Church - "We are waiting for you to help us fight the modernists." They are very upset with all the heresies going around now and they look upon us as an aid to combat these heresies. But this is only a Congregation, very important, but it is the Congregation of the Faith. But at the same time, others, other dicasteries of Rome, think differently. For example the Congregation of Religious consider us as schismatics. And the pope says, "No, they're Catholic." It's chaos.

So there is a lot of contradiction and you see, there is a battle between the bishops, among the cardinals. This is a new situation. We are accustomed to seeing it as us on one side and Rome on the other. We, the Catholic conservatives, the others modernists. But now the situation is changing. Rome is no longer one, it is divided. And in such a way that some see that things have gone too far. And they say, "You have to do something, you have to resist."

And also at this point in time, for two years now, I have been receiving messages from bishops who tell me "Don't change, do not change! Resist!" Few dare say it in public but there are others. I am visiting bishops and a certain number, really quite a few, tell me [that they] agree with us.

[...] There is a whole work of renewal of the Church that has begun. It takes a lot of time, of course, coming from modernism and then having to change everything, it takes a long time. There are others who speak, who resist, we are not alone. But when I say this, it does not mean that we go charging forward, we must go with great prudence and also secure our future to be able to prevent any possibility of a trap. So we are not running into this situation. That's how God works.

And here is another surprise: the Pope. When Pope Francis was elected, I was certain that he would excommunicate us. And I was already preparing people for the blow. A pope who does not care for doctrine, who looks at people, and who has known us in Argentina. And he appreciated our work in Argentina. And that is why he sees us with a good disposition at the very moment that he is against conservatism. Like a contradiction. But I have been able to verify several times that yes, he is personally doing things for us.

Cardinal Müller, at the beginning of the pontificate, presented the pope with our excommunication. He said: only the date and signature are missing. And it's the pope who said "No, because they're Catholic, it's really all the other way around." And we see here how Divine Providence conducts things, we look at things very carefully and at the same time he gives us the power to confess and also now the permission to ordain our priests without asking the bishops for permission.

He has also helped us in Argentina. [...] Why does he do this? And why not act like most people? Most people have principles, doctrine, and act according to principles, it is said that he is a man of principles, and this is true for the good, the Catholics, and for the communists, who follow the communist ideology, and act according to the principles of communism. This pope does not act like that. That is why it is very difficult to understand what is going on. What makes him act is his relationships with people. So if you like a person you will do well by him. And thanks to these relations of Argentina, now it continues like this. He has twice read Monsignor Lefebvre's book [?]. And he said to our Father: "They were harsh with you."

You have to understand that, it's difficult, it's complicated. So at the very moment that he has caused chaos in the Church, especially when he does not want to give clarity to moral issues, at the same time he continues to do good to us. Of course it is a delicate situation but we must take advantage of things to the maximum, that is, to advance the cause of Tradition in the Church for the future.

So whether or not we are going to get an upcoming recognition, I do not know, I do not think so, but the pope can make a surprise that seems impossible but he has already done it several times.

Then we must continue to pray a lot, to ask our Protectress Mary Most Holy to continue to lead us. But really what we are saying is stupendous, the Hand of God can be seen protecting us through all these grave dangers. If He has led us this far, why would we think that He would let us fall now?"

(Audio, in Polish and Spanish, here: www.youtube.com/watch?v=TLYhXtFib7s)

St. Pius X on True Charity:

“...But Catholic doctrine tells us that **the primary duty of charity does not lie in the toleration of false ideas**, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged, but in the zeal for their intellectual and moral improvement as well as for their material well-being [...]

We wish to draw your attention, Venerable Brethren, to this distortion of the Gospel and to the sacred character of Our Lord Jesus Christ, God and man, prevailing within the Sillon and elsewhere. As soon as the social question is approached, it is the fashion in some quarters to first put aside the divinity of Jesus Christ, and then to mention only His unlimited clemency, His compassion for all human miseries, and His pressing exhortations to the love of our neighbor and to the brotherhood of men. [...]

Further, whilst Jesus was kind to sinners and to those who went astray, **He did not respect their false ideas**, however sincere they might have appeared. He loved them all, but He instructed them in order to convert them and save them. ... **He was as strong as he was gentle. He reproved, threatened, chastised**, knowing, and teaching us that fear is the beginning of wisdom, and that it is sometimes proper for a man to cut off an offending limb to save his body. Finally, He did not announce for future society the reign of an ideal happiness from which suffering would be banished; but, by His lessons and by His example, He traced the path of the happiness which is possible on earth and of the perfect happiness in heaven: the royal way of the Cross.”

(Taken from “*Our Apostolic Mandate*”, 1910 - emphasis added)



Betrayed by almost all his sons, and yet...

Archbishop Lefebvre's legacy lives on!



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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.



“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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