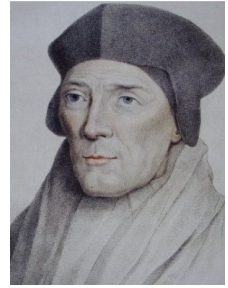


The Recusant

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



“And so, what do they tell us? It is not a matter of Faith it’s a matter of prudence. And this is a lie. ... Therefore, it is a grave theological, supernatural and spiritual grave error against the Faith, when we find priests and bishops telling us that the practical matters by which we deal with the Romans – or with anyone else who is an enemy of God, including also His friends – that these interactions with men should be done on a basis of so-called prudence. And what is this so-called prudence? The superior knows best. He weighs all the things in the balance. He even decides what the wisest and best thing to do is. That is his prudence. It is a false prudence. We follow the Faith. We stick with the Faith only.”

- Fr. Joseph Pfeiffer, 25th May, 2014 - Denver, CO

Dear Reader,

I promise not to bore you to tears with more discussion of the fake coronavirus scamdemic, nor the latest antics of ‘Black Lies Marxism’ - allow me instead to draw your attention to some good news for a change. As mentioned last issue, Fr. Vargas joins the Resistance: the reader will find an interview with him on p.50. Please remember him in your prayers. There is some more good news in that some of the SSPX appear to have broken ranks on the

Scamdemic lockdown issue and on the Vignano letters too. Hats off to them. The fact that so many of their confreres, including so much of the SSPX’s hierarchy, appear to have promoted the former and ignored the latter is still cause for serious concern, but as always, let us try to give credit where it is due. Not all of them are actively helping to bring in the New World Order, it seems. Fr. Robert Brucciani for one ought probably to watch his step from now on: July’s *Ite Missa Est* must surely have provoked the ire of the anti-Conspiracy-Theory crusaders in the SSPX. “Sinister orchestration” indeed! And I thought only crazy people like us talked like that! Clearly he must have turned into one of those people about whom Fr. Paul Robinson warned us all, the ones who spend their time bitterly joining dots and strings and are unable to accept that this is the will of God!

Inside:

- **Fr. Pfeiffer’s scandalous “consecration” by a Feeneyite, Sedevacantist ‘garage bishop’**
- **Statements by Fr. Hewko, Fr. Ruiz & Fr. Rafael OSB**
- **“Who was Abp. Ngo-Dinh Thuc?” (reprint)**
- **Interview with Fr. Arturo Vargas**

As you may have guessed, we are still not without criticism for Fr. Brucciani. This (<https://fsspx.uk/en/news-events/news/not-enough-room-inn-go-ss-joseph-padarn-london-1230pm-mass-59294>) little announcement, that “alternate benches have been cordoned off” and that “regrettably, once the chapel is full, we will have to turn faithful away” is un-Catholic and, worse, it turns out, unnecessary. Perhaps somebody ought to draw his attention to the website “Law or Fiction,” run by lawyers who are against the ‘lockdown’ regulations, which has the following to say concerning the requirement to implement so-called ‘social distancing’ measures:

“Fiction: Health and safety obligations require social distancing measures to be imposed in the workplace and businesses generally.

Law: Guidance is generally unenforceable but, as a matter of legal obligation, employers and controllers of premises are required to undertake evidence-based health and safety risk assessments. If there is no evidence of a significant danger, no mitigation is required.”

(See: www.laworfiction.com/2020/07/risk-assessments-an-important-chink-in-the-lockdown-armour/)

Besides which, even if there were a law which made it illegal for more than a certain small number of people to attend Mass at a given time, surely that is a law worth breaking? Yes I know, that is easy to say - but that doesn’t make it any the less true. By contrast, Fr. Rafael recently offered Mass in a chapel located in what was once the living room of a terraced house in South West London. It’s remarkable how small a space twenty people will fit into! No ‘social distancing’ going on there!

Supporting Vigano

Across the pond in the USA, the SSPX took a certain amount of (justified) criticism for their non-reaction to the letters written against Vatican II by Mgr. Vigano, the first bishop to see through the conciliar church since Bishops Lazo and Manat at the end of the 1990s. Over here, the SSPX in Great Britain seems once again to have distinguished itself from its counterparts overseas. The July/August district newsletter, in addition to its decidedly ‘tin-foil-hat’ editorial, devotes a lot of space in particular the 9th June letter about Vatican II, where Vigano disagrees with Schneider that the Council can be, as it were, ‘fixed.’ We reproduced that letter in full and unedited, last issue. The SSPX of Great Britain reproduce it, in their own words, “slightly abridged and with titles added.” The titles are a good idea, they break it up and make it easier to read. The “slight” abridgement interests us more.

For the sake of diligence, let us have a look at what these omissions, sorry “abridgements” amount to. Perhaps they are just harmless repetitions? On p.15 of *Ite Missa Est* (p.25 of July’s *Recusant*), following “...reducing the primacy of the Pope to a mere ministerial function.” the following has been omitted:

“Re-reading the acts of that Synod leaves us amazed at the literal formulation of the same errors that we find later, in increased form, in the Council presided over by John XXIII and Paul VI. On the other hand, just as the Truth comes from God, so error is fed by and feeds on the Adversary, who hates the Church of Christ and her heart: the Holy Mass and the Most Holy Eucharist.”

These words clearly compare the Second Vatican Council to the heretical and anti-Catholic pseudo synod of Pistoia, a “robber Council,” which is how many would describe Vatican II itself. The SSPX these days seems to be OK with criticising the Council, but stops short of rejecting it completely. Are these words a refutation of that? Might that, perhaps, be the reason why they were omitted? Or am being paranoid and seeing motives where they do not exist?

Then there is the following, missing from p.17 of *Ite Missa Est* (and found on p.26 of the previous *Recusant*):

“Some may remember that the first ecumenical gatherings were held with the schismatics of the East, and very prudently with other Protestant sects. Apart from Germany, Holland, and Switzerland, in the beginning the countries of Catholic tradition did not welcome mixed celebrations with Protestant pastors and Catholic priests together. I recall that at the time there was talk of removing the penultimate doxology from the *Veni Creator* so as not to offend the Orthodox, who do not accept the *Filioque*. Today we hear the surahs of the Koran recited from the pulpits of our churches, we see an idol of wood adored by religious sisters and brothers, we hear Bishops disavow what up until yesterday seemed to us to be the most plausible excuses of so many extremisms.”

Vigano is here giving examples of how something which might have looked innocent enough to deceive men of good will turned into something obviously wrong. Perhaps this is a genuinely innocent redaction and has been omitted only because the details it contains were felt to be somewhat superfluous and not essential to his argument?

Omitted from p.18 (found on p.27, *Recusant* 52) is the following. After talking about how modern day problems and scandals can be traced directly back to the Council (“If Pachamama could be adored in a church, we owe it to *Dignitatis Humanae*”), Vigano then says:

“The Prelates who sent the *dubia* to Francis, in my opinion, demonstrated the same pious ingenuousness: thinking that Bergoglio, when confronted with the reasonably argued contestation of the error, would understand, correct the heterodox points, and ask for forgiveness.”

He is right inasmuch as it was always extremely unlikely that anything would ever come of sending *dubia* to Francis (and where are all those people now?). There is a certain type of Catholic who laments the far-too-modernist “excesses” of Pope Francis and longs to return to the golden, halcyon era of Benedict XVI or John Paul II, whereas in reality, those two Popes taught the most horrible heresies too, they just weren’t as “embarrassing” to conservative Novus Ordo Catholics as Francis is. Some readers may recall that the “Filial Correction” sent to Pope Francis back in 2017, signed mostly by conservative Novus Ordo and Indulgy types, was also signed by Bishop Bernard Fellay, the then- Superior General of the SSPX and by Fr. Robert Brucciani, District Superior of Great Britain. That, of course, may be just a coincidence and may have nothing at all to do with this...

So not perfect, but still a good deal better than the total, craven surrender which one observes in the SSPX elsewhere. With the Scamdemic, the SSPX over here might not be standing up against it, but at least they are not wholeheartedly cheer-leading it like the SSPX in the USA. I wonder whether Louie Verrecchio will have anything to say about that? Hm. We applaud Fr. Brucciani for spotting the ‘New World Order’ aspect of the Scamdemic, even if it did take him a few months to spot him. Well, each in his own time. Likewise with the Vigano letters - not perfect, but a good deal better than the radio silence from elsewhere. It is interesting that the paragraph comparing the Council to the synod of Pistoia should have been left out, but perhaps that is just a coincidence too. In the end it all comes down to the Council: one can try to appear as ‘Traditional’ as possible, but if one accepts the Council, even in the most theoretical way, it all comes unstuck sooner or later.

We will wait with interest to see if there is any sort of reaction from on high against Fr. Brucciani for that last newsletter. Perhaps there will be some sort of punishment on its way - unless I am mistaken, he only has one year left in the normal course of things, until he would need to be renewed or replaced as District Superior anyway. Perhaps with enough prayers and sacrifices, he will come to his senses and save his soul by labouring in the Resistance.

“Bishop” Joseph Pfeiffer

There is also some very bad news (primarily for him, but still distressing for the rest of us who have to witness it) concerning Fr. Pfeiffer. At the end of July he was putatively “consecrated” bishop by a Feeneyite Sedevacantist “Thuc bishop” of questionable origin, by the name of Neal Webster.

There are many problems and controversies involved in this, but I would refer the reader to the excellent sermon (see p.30) on the subject preached by Fr. Rafael during a recent visit to London, in which he says very clearly:

“The issue here is not validity, we can speak about that in another sermon. The focus that Catholics are losing is that our fight is *on the level of the Faith*. If a bishop or a priest is not with the banner of the Faith, we don’t hear him, we don’t want him, even if he is valid...”

This is a sentiment expressed by Archbishop Lefebvre and is, it seems, extremely important to remember and to bear in mind, perhaps now more than ever. It needs to be repeated again and again: validity is *not* the main issue, we are not in a fight for validity, we are in a fight for the Faith!

The first problem, then, is one of doctrine: Neal Webster is a Feeneyite and a sedevacantist. Sedevacantism is wrong, it is mistaken, it is at best a theory which, once raised to the level of a dogma seems always to lead to a loss of charity and a hardening of hearts. It has spawned many “movements” each of which is a law unto itself, congregations, societies or groups of Catholics who refuse communion to anyone whom they discover has gone to the Mass of another group, or a Mass of which they disapprove, and who (paradoxically) seem often to take a surprisingly lax approach to morals, politics, Catholic Action and much else besides provided only that one “gets it right” on the question of there being no Pope. All of that being said, and mistaken and potentially dangerous though it may be, I don’t think anyone would claim that sedevacantism is itself a heresy or involves a direct denial of the Faith. Feeneyism however, is the denial of Baptism of Desire and Baptism of Blood. These things are not matters of mere opinion but are the teaching of the Church. Thus Fr. Pfeiffer has, it seems, publicly submitted to being consecrated by a man who denies the teaching of the Church. I have no doubt that he will have plenty of clever-sounding or superficially convincing arguments with which to sure up the flagging resolve of those around him and calm any qualms of conscience of the few who are determined to cling to his persona and follow his personality come what may. Yet the fact remains, this is a public compromise of the Catholic Faith, something which we ought to die rather than ever risk even appearing to do. Let anyone who doubts this bear in mind the axiom: “The end does not justify the means,” or put slightly differently, “one cannot do evil that good may come of it.” Whatever supposed or debatable “good” Fr. Pfeiffer thinks he has acquired by this action, the price to be paid is simply too high and cannot in any way be justified.

A public sacrament such as Sunday Mass attendance or an episcopal consecration will always be taken as a public profession of Faith, as Archbishop Lefebvre used to say (“No, one cannot go to Indult Masses, first because attendance at Mass is a public profession of the Faith...” and “Certainly the question of the liturgy and the sacraments is very important, but it is not the most important. The most important is that of the Faith.” - see p.33). It is no good saying afterwards, as Fr. Pfeiffer has done, that “I told Bishop Webster that we disagree with him on the question of baptism” - that simply does not cut it! Actions speak louder than words! If your words (which, by the way, were only spoken a day or two after the ceremony, when Webster was no longer there, and not in front of him!) say one thing, but your actions say

another, which is the more powerful profession of Faith? A husband who moves in with another woman might assure his wife that there is no adultery taking place, but I doubt very much that she would find such a statement in any way reassuring. Actions speak louder than words, and we must profess Christ before men with both.

In part I blame this on Bishop Williamson. Not only is his refusal of the sacraments to anyone not prepared to go along with his novel teaching - itself something spectacularly unjust, uncharitable and which goes totally contrary to canon law and the constant teaching and practice of the Church - itself perhaps to blame for creating the conditions in which Fr. Pfeiffer chose to take this abhorrent action, there is a wider point about the obsession with validity which so many Traditional Catholics seem to have today.

Validity is something which only sedevacantists and Eastern Orthodox used to obsess about. It means that the sacrament happens, but no more than that. You can have all the valid sacraments in the world and still go to hell. Indeed, as Fr. Rafael points out so well, receiving sacraments with the wrong disposition not only means not receiving grace from them, but can mean greater punishment and condemnation, such as one who receives communion unworthily. From St. Paul onwards, the Saints, Fathers and Doctors have reminded us of this fact. And yet it seems to be lost on many today. I strongly suspect that the reason is, at least in part, the cack-handed attempt by Bishop Williamson's defenders to twist the teaching of the Council of Trent to defend their Great Leader's new teaching that anyone can obtain grace from the New Mass (see, for instance, [Issue 36](#), p.40 ff.). The Council of Trent teaches that the sacraments do actually contain the grace they signify, and are not, as the Protestants claim, merely symbolic. That is what the Council of Trent teaches, but that is not what they have read into it. What they claim to see is the Council of Trent teaching that one always receives graces from a valid sacrament, provided only that it is valid. This is not what the Council of Trent says and is clearly not the case. If it were so, then we ought to go anywhere for the sacraments, even to the schismatic Orthodox or to the Novus Ordo Mass if that is all that is available to us. It would also mean that Archbishop Lefebvre was quite wrong to tell people to stay away even from Indult Masses (remember too that in the years 1988-1991, when he was saying that, there was little to no question of validity amongst *Ecclesia Dei* priests who were either former SSPX priest or otherwise ordained in the Traditional rite by pre-Vatican II bishops (likewise, many or most Indult priests in those days were old priests ordained before the Council)). That valid sacraments "contain the grace" (per Trent) which they signify still does not change the fact that you will not necessarily receive any grace.

And it is not only at the Eastern Orthodox that one can have a sacrament but not gain by it in terms of grace. The confusion of these misreaders of Trent is that the objective reality of the sacrament does not mean that the subjective disposition of the one receiving it cannot greatly hinder the graces which ought to be received from it. That is why it is possible for a Catholic to go to Mass and communion every week, even in the days before the Council, and still not show any conversion of life or any fruits at all. The same applies to the sacrament of confession: if you rush it, if you get in and out as fast as possible, you don't do much by way of an examination of conscience, it may well be valid, but will it be *fruitful*? Probably not. Thus it is that all the validity in the world can still do us not one bit of good in the long run, if we do not value the Faith enough and strive at every moment to find out the will of God and do it. Catholics get to heaven by finding out the will of God and doing it, not by collecting sacraments as though they were Starbucks loyalty points (100 points gets you a free coffee, 10,000 gets you a Ferrari, a million gets you into heaven..!). As Fr. Rafael says so well, it is through fidelity to God, especially in matters concerning doctrine and the Faith, that we get to heaven. There is no other way. "But without Faith it is impossible to please God" (Heb.XI:6). Notice, not:

“Without valid sacraments...” Likewise, in the ceremony of baptism, when asked by the priest what they want from the Church, the godparents answer “Faith” (which, they go on to say, gives “life everlasting”). Faith. Not sacraments. Not validity.

So the actions of Fr. Pfeiffer are a betrayal of Catholic doctrine, they are a betrayal of the Faith. And from now on, every time you witness him talk or preach about the Faith, standing for the Faith, spreading the Faith, every time he can be heard using the Faith as a justification for his actions, just remember that. Ask yourself: “Does this Faith you speak of include Baptism of Desire or Baptism of Blood, by any chance?” Feeneyism, by denying Baptism of Desire and Baptism of Blood, is a denial of the Faith. How can it be right to compromise with a denial of the Faith in order to help spread the Faith? It is a nonsense.

Webster: Validity?

With that in mind, perhaps we ought to take a little look at the thorny question of validity. Validity is not the most important thing, it comes a long way second the public profession of the Catholic Faith, but that does not mean that it is a matter of no importance at all. It does matter, after all. There are at least two controversies wrapped up in this. The first is the question of “Bishop” Neal Webster’s own holy orders. The second is the question of whether he did, in fact pass on anything to Fr. Pfeiffer, even supposing he had any orders to pass on. Only a bishop can ordain priests or consecrate a new bishop - even if the correct form is followed, nothing happens if the one ordaining is himself not a valid bishop. The same is therefore automatically true if the one who had consecrated the ordaining bishop were himself not really a bishop, and the one who consecrated him in turn, and so on. A chain is only as strong as its weakest link, in other words. It is for this reason, for example, that Anglican orders have long been held by the Catholic Church to be invalid (because serious changes were made to the ritual in the consecration of “Archbishop” Parker, the Protestant pretender to the See of Canterbury, in the mid-1500s).

So, to the first question: does “Bishop” Neal Webster have episcopal holy orders to pass on to Fr. Pfeiffer? If he does, where did they come from? Neal Webster was consecrated by one “Bishop” Slupski, whose orders derive from the retired Vietnamese Archbishop Ngo-Dinh Thuc, via Guerard des Lauriers and Robert McKenna. Both the latter were Dominican priests from before the Council, and Thuc was a diocesan ordinary before the Council. For that reason, I suspect that most people would not have a problem presuming validity as far as the episcopal orders go. Even though there may have been irregularities and the ceremonies weren’t perhaps done perfectly (Guerard des Lauriers, for example, was consecrated in a tiny living room, with a telephone on the table which served as altar; it is also reported by those who were there that Thuc, continually forgetting that he was meant to be a sedevacantist, more than once invoked the name of John Paul II, with des Lauriers interrupting him to tell him off!) the proverbial ‘bar’ for validity is a lot lower than for something ‘good’ or ‘pleasing to God’ and the men involved ought to have been able to tell what a valid sacrament looked like and what an invalid one looked like. So most, I suspect, would say that that episcopal line is valid, or at any rate, likely to be so. But that is not where the problem with Webster lies.

Who was this man whom Slupski thought he was consecrating? “Father” Neal Webster was ordained a priest by “Bishop” Timothy Hennebery who was himself consecrated by “Bishop” Maurice Terrasson. Whether or not Terrasson was himself a bishop or even a priest must surely be a matter of some serious doubt: he was, it seems, “ordained” a priest by Jean Laborie in 1974 and later consecrated bishop by Clemente Dominguez y Gomez. Laborie was, it is said, a notorious homosexual, a travelling beer salesman and, moreover, not even a Catholic. By all accounts he lived and died outside the Catholic Church and was already

involved in schismatic sects well before Vatican II. He was putatively “consecrated” in 1966 by a “Bishop” Jean Pierre Danyel of the “Holy Celtic Church” and then again in 1968 by a “Bishop” Calvinet of the “Old Catholic Church,” which many readers will know to be a schismatic sect dating from c.1870 and whose members managed to obtain holy orders only from the Jansenists, a sect which left the Church in the mid-1600s. In 1977, Jean Laborie was again conditionally “consecrated” (his *third* attempt!) by Archbishop Ngo-Dinh Thuc, the same Vietnamese bishop already mentioned above. The fact that he submitted to a third attempt at consecration must surely mean that he himself doubted whether the first two “consecrations” were at all valid. Laborie’s ordination of Terrasson, however, took place three years *prior* to this third attempt to be consecrated validly, making Terrasson’s priestly ordination doubtful even in the eyes of the supposed “bishop” who had “ordained” him! Can a doubtful priest be made into a bishop without conditional re-ordination to the priesthood? Probably not, it seems. Therefore, if Terrasson was doubtfully a priest at the hands of Laborie, he will have been made doubtfully a bishop at the hands of Dominguez.

As for Clemente Dominguez himself, by the time he supposedly “consecrated” Terrasson, he had already for some time established himself as a “seer” of fake “apparitions” and purveyor of bogus “prophecies” in a little place called Palmar de Troya, in Spain. The “apparitions,” in fact seem to have begun with some children in 1968 but when word started to get about and people began to gather there, Clemente and his sidekick Maunuel Alonso Corral muscled their way in and by late 1969 had completely taken over the business, so to speak, with Clemente becoming the “seer”. By the year we are interested in, he had been receiving a large number of terrifyingly apocalyptic “messages,” “revelations” and instructions for all true believers (“hand over your money so we can build a basilica”, being one of them!) for the best part of a decade already, and had by all accounts become rather like the Medjugorje of his day (only without the ecumenism!). Said by many to have been a notorious homosexual since even before this newfound career, he seems also to have given himself fake “stigmata” and used animal blood and other such bogus devices for greater effect. My old friend Ronald Warwick knew people from the SSPX over here who travelled to Palmar in the early days to see for themselves if it was real - they came home convinced that it was fake, not least because they had discovered the “seer” smoking a cigarette in the back during Mass!

Not long after “consecrating” Terrasson, Clemente Dominguez announced that the Virgin Mary had made him Pope-elect directly from heaven, and upon the death of Paul VI (1978) he affirmed that heaven had decided to move the Church from Rome to Palmar de Troya and that henceforth it would be known as the One, Holy, Catholic, Apostolic and Palmarian Church. Since the Blessed Virgin Mary had appointed him Pope, he styled himself Gregory XVII (“the Very Great”!). One of his first “Papal” acts was to canonise “Saint Paul VI” (who for years had been held prisoner drugged and in chains in the Vatican, you see?). There are plenty more ghastly details which one could add besides, but I think you get the idea. It’s horrific and at the same time fascinating, like watching a motorway pileup: horrible, but one can’t look away! To say that anything originating with Palmar de Troya is very bad news, both from the point of view of the public profession of the Faith and from the point of view of sacramental validity, is something of a gross understatement. After a few years this new “Pope” called his own “Council” (“The First Palmarian Council”) which, rather like it’s “Vatican” archetype a few years earlier, abolished the Tridentine Mass and all traditional Roman Rites, and invented new “Palmarian” sacramental rites with which to replace them.

How did the fake “seer” and soon-to-be Pope, Clemente Dominguez, get to be a priest and bishop in the first place without ever having studied a single day for the priesthood? It was, once again, the very same Archbishop Ngo-Dinh Thuc, who in 1976 had ordained Clemente

[Continued on p.10...]

“The Man Who Would Be Pope!”



A Fake “Seer” in a Fake “Ecstasy” - notice also the fake “stigmata.” Say what you like about Clemente, at least his “prophecies,” “revelations” and “messages from heaven” didn’t contain gross impurity or homo-erotica, his weren’t half as offensive as those of Maria Valtorta, they were “only” self-serving lies...

The “seer” vesting for his ordination - 1st January, 1976 (after not one day spent in seminary or any other form of study for the priesthood)



11th Jan. 1976 - a mere ten days after his priestly ordination, “Fr.” Clemente Dominguez Gomez (centre) would be consecrated bishop together with Manuel Alonso Corral and three others (Camilo Estevez, Michael Donnelly and Francis Sandler).



...and the bishop who consecrated them - Abp. Pierre-Martin Ngo-Dinh Thuc. Culprit or victim? Ill-intentioned? ‘Not of Sound Mind’? At any rate, the “Palmarian Church” think otherwise! (See bottom of the opposite page...)



The Ceremony - Abp. Ngo-Dinh Thuc consecrates Clemente Dominguez y Gomez to the Catholic episcopate - 11th January, 1976



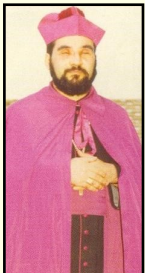
Three of the new “Thuc bishops”
- 11th Jan., 1976

Jan. 1976 - Jan. 1978

Over the next two years, “Bishop” Dominguez, assisted by Corral and Estevez, so as to populate the soon-to-be “Palmarian Church” creates at least seventy new bishops (that we know of!) including, on 18th March 1976, one “Fr.” Raymond Maurice Terrasson, the man whose successor “ordained” Neal Webster to the priesthood.



May 1976 - only a few months after his episcopal consecration by Archbishop Thuc, in a somewhat poetic twist of Providence, the so-called “seer” who had told so many lies about “visions” and led so many souls astray with tales of things he claimed to have seen, was deprived of his sight for the rest of his life, following a car accident. The loss of Clemente’s eyeballs, the only permanent injury sustained by anyone in that accident, left the “seer” sightless, the “visionary” deprived of his vision. Could this have been a sign, a warning from heaven to anyone tempted to become involved and thus be misled? Was it a warning to the bogus “seer” himself perhaps, a last chance given to repent and mend his ways..?



1978 - Undeterred, the now blind “seer” (minus eyeballs, his eyelids remaining sewn shut for the remainder of his life) announces that the Virgin Mary has now appointed him Pope-elect directly from heaven (...nice work if you can get it!)



August 1978 - Upon news of the death of Paul VI, Clemente Dominguez announces that he has been appointed Pope by heaven. He is crowned with a tiara by his followers, whom he in turn makes Cardinals. (Are they actually *clapping* for him? That’s so typically Spanish!)



“**Pope Gregory XVII, the Very Great**” then proceeds to create lots of new Saints. Some, Franco and Christopher Columbus for instance, were maybe not such a bad idea, but

really, “Saint Paul VI”..?!? At least Pope Francis would agree with him there, I suppose. He also taught bizarre sci-fi doctrines such as the existence of a “Planet Mary” and a “Planet Satan” as well as downright idiocies such as the “real presence” of Mary and Jesus in the Eucharist (I promise, I’m not making that up!).

New Palmarian Rites were decreed to replace the boring old Roman ones and an enormous basilica built on the site of the original “apparitions” which still stands to this day, despite the Palmarian Church having almost no followers left. It was paid for by the then-faithful, following a message to the “seer” that everyone had to hand over their hard-earned cash!

“Saint” Ngo-Dinh Thuc..?!

<https://www.palmarianchurch.org/important-persons-in-palmarian-church-history/#>

...“Bishop and Doctor of the Church”!

Also interesting that they say that after priestly ordinations on 1st January, “...he left on a journey to obtain the *Liber*

Pontificalis with the rite of episcopal consecration, returning to El Palmar de Troya on the 10th of January.” Aha! So *that’s* why there was a ten day gap! He didn’t have the right book! Had it not been for that, presumably he would have consecrated Clemente and his friends right away?



Saint Peter Martin Ngô-dinh Thuc

Bishop. Doctor. Abducted by the Vatican judaeo-mason Pope Saint Gregory XVII the Very Great and Pope Saint Peter Martin Ngô-dinh Thuc. Born in Hue, Vietnam, on the 6th of October 1897, ten



[...continued from p.7.]

Dominguez priest and consecrated him bishop all within a few short days, despite the man's objectionable moral character, despite his obvious opportunism and status as a "seer" of fake "prophecies" and leader of an already-emerging personality cult, and despite his complete lack of any kind of priestly training or seminary formation. In an ironic twist, Providence did not let this 'visionary' go unpunished. A few months later he was involved in a car accident and lost both his eyes, leaving the "seer" blind for the rest of his life. (Despite "prophecies" to the contrary, he never regained his sight by the time of his death in 2005, nor did he end up physically battling the anti-Christ; nor, come to think of it, did he die by being crucified in Jerusalem... it's almost as though his "prophecies" weren't true!)

To make matters worse, after leaving Palmar de Troya following the consecrations in 1976, Thuc, not wishing to be declared "excommunicated *latae sententiae*" (like Archbishop Lefebvre in 1988), promptly sought the forgiveness of Pope Paul VI, recanted what he had done and, it is said, even claimed that he had withheld his intention during the ceremony (which would mean that the consecration had been invalid and Clemente Gomez was really no bishop at all) - something extraordinary if true, for it would raise serious questions about the kind of man who is capable either of withholding his intention during public ordinations, simulating the sacrament (a very serious sin), deceiving all those present and sowing confusion for years to come; or on the other hand, who is capable of lying about having done so! Either way, it does not exactly inspire confidence. At any rate, Pope Paul VI lifted his "excommunication" after that and the Vietnamese Archbishop returned to being in good standing with the conciliar church - at least for the time being, for this was not to be his last episcopal "adventure."

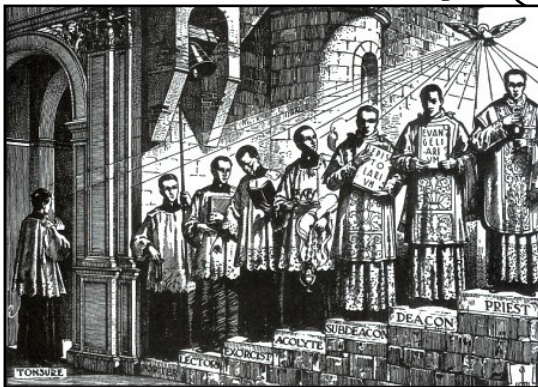
Those who doubt every "Thuc bishop" and all their successors, including the more "clean" lineages (such as that of des Lauriers, already mentioned above, for example, or that of Caromona) may well be mistaken: after all, it is true that the Church always presumes validity all other things being equal. But I somehow cannot find it in my heart to condemn those who feel tempted to doubt the whole lot, even if it were to turn out that they are mistaken. There is after all something decidedly odd about Archbishop Ngo-Dinh Thuc: consistency seems not to have been his strong suit and the level of conviction one might expect to find seems to be alarmingly absent from his actions throughout. He seems not even to have been a convinced sedevacantist or even Traditionalist; he was not one of the few hundred bishops at the Council who belonged to the *Coetus Internationalis Patrum*, but on the contrary made a speech at the Council in favour of greater empowerment for women in the Church; in the midst of his various "adventures" in the 1970s he concelebrated the New Mass with the local conciliar bishop in the cathedral, he argued in favour of liturgical "inculturation" in his autobiography and in the 1980s he ended his days in a Vietnamese Novus Ordo religious house in the United States. However hard today's sedevacantists hagiographers may try to make him into some sort of proto-sedevacantist, Traditionalist hero by emphasising the "good" he did and downplaying the bad, the fact remains that he was no Lefebvre; not even close! The irony is that many of the same sedevacantist leading lights who have spent so much time and energy trying to build up the reputation of Ngo-Dinh Thuc have the sheer audacity to accuse Lefebvre of inconsistency and flip-flopping! Self-interested partisanship knows no shame! But we digress...

Doubtfully a Priest, Doubtfully a Bishop

If the whole history of Terrasson's holy orders has made your head spin, fear not. The main point to take away from it is that he was (to put it mildly!) *doubtfully* a priest and bishop. And since he is, as it were, the father-but-one of Neal Webster's priesthood, that must surely make Neal Webster's priestly orders doubtful too.

But what about Webster's episcopal consecration by Slupski - the one concerning which such doubts do not exist - wouldn't that supply for the defect?

The answer, from what I can tell, is *not necessarily*. Which, in practice, means not at all, since what we are talking about is doubt vs. certainty. We find ourselves asking the same question which we already asked concerning Terrasson. Can a man who is not already a priest be made into a bishop through episcopal consecration alone, i.e. without being a priest first? And in the same way, can a *doubtful* priest be made into a *certain* bishop, through episcopal consecration alone? The traditional teaching is that there are seven holy orders: Porter, Lector, Acolyte, Exorcist, Subdeacon, Deacon and Priest. Notice that the episcopacy is not one of them.



St. Thomas Aquinas dedicates an article to “Whether the Episcopate is an Order” and answers that, no, unlike priests, deacons and the rest, it isn't. Therefore, says he, only a priest can become a bishop:

“One Order does not depend on a preceding order as regards the validity of the sacrament. But the episcopal power depends on the priestly power, since no one can receive the episcopal power unless he have previously the priestly power.”

(ST, *Supplementum Tertiae Partis*, Q.40, A.5, *sed contra* ff.)

Now, it ought to be added in fairness that one does occasionally come across a differing opinion on this point. But that very fact alone ought to be acknowledged as grounds for doubt, even by someone who holds the view that episcopal consecration can potentially transform a non-priest into a bishop. Such a one must surely admit that *at best* the matter is capable of question, and that the very uncertainty itself causes the matter to be grounds for doubt. I am not aware of the question being settled by the Church definitively, in the teaching of a Council, for instance, unless one wishes to accept the teaching contained in *Lumen Gentium* 21 (see also footnote 8 of Bishop Fellay's 2012 Doctrinal Declaration).

Thus it follows that both Terrasson and Webster, being doubtfully priests are also doubtfully bishops. Fr. Pfeiffer may like to claim otherwise, and I have no doubt will try. But he is hardly a disinterested party in the case and will, I think, struggle to convince many, if any at all.

Webster Bungles the Ceremony

Most laity will rarely if ever witness a priestly ordination, let alone an episcopal consecration, the sacraments they witness will be mostly the other six, primarily Mass and Confession. Yet rarely will they ever see a sacrament bungled as badly as Webster managed to bungle this one. Were everything else in order, the video of the ceremony alone would be enough to cause anyone watching it to have serious doubts about the validity of the consecration. See for yourself: https://www.youtube.com/watch?v=428R9_MuTeE)

From the very start, it is clear that Webster is very infirm and even appears almost unable to walk, having to lean heavily on Fr. Poisson for support. At the very end of the ceremony, when he is about to descend the altar steps, he totters and almost looks as though he were about to fall sideways, and again manages to stay standing only thanks to being physically supported by Fr. Poisson.

Infirmity is one thing, but Webster's obvious ignorance is another. He clearly has little or no clue as to what he is supposed to do or what is supposed to happen next, or how he is supposed to do it. He continually mispronounces the Latin in the way that one might expect of someone who does not understand a word of it and has no familiarity with it. He twice (during the preface) appears to use both the singular and the plural form in succession, suggesting that he is unaware that they are alternatives and that one ought to use only one



Fr. Poisson shows "Bishop" Webster how to do a blessing...

(depending on whether only one candidate is being consecrated or more than one). As with the sacrament of baptism, with which many laity will be familiar, the plural form is given in brackets after the singular form, as an alternative option, should the circumstances require it. How did Webster not realise this - has he never done a baptism? Has he never done a blessing from the Roman Ritual where a plural form appears in brackets next to the singular form? Since he is a "garage bishop" with who-knows-how-many faithful (if any at all!), it is of course perfectly possible that he never has. Either way, it bespeaks a scandalous ignorance - it would be scandalous in a priest or deacon, it is the more so in a supposed "bishop." The whole video of the ceremony is more than two-and-a-half hours long, but to give just one more example, at one point [1:13:20] Fr. Poisson can be seen having to intervene to physically demonstrate the correct way to bless the crozier and ring. It's all so embarrassing, one hardly knows where to look!

If he were only unfamiliar with the rite of episcopal consecration, one could perhaps make some allowance (even though, one could argue, it is a ceremony which most normal bishops before the Council would perform rarely if ever, and yet they still managed not to bungle it!). But it is not just that he is ignorant of this particular ritual. The ignorance is much worse: he seems even to be ignorant of the Mass. At the consecration, for example, just before the consecration of the chalice [1:49:52], Webster he can be heard saying: "Accipite et mand - et bibite...", he almost gets the words wrong in other words, and is corrected only by overhearing Fr. Pfeiffer who is right next to him. Is this infirmity, or is he unfamiliar with the canon of the Mass and the words of consecration? Again, at the end of Mass [2:15:05], he seems to be completely unfamiliar with giving the final blessing and does not remember to take hold of his own crozier or offer his ring to be kissed. It is only a small thing, but it is also something which ought to be relatively common and happens at the end of any Pontifical Mass, not just ordinations or episcopal consecrations. But then, who knows, perhaps Webster, being a garage bishop, never has Pontifical Mass? One internet user beneath the video commented that: "The sole consecrator's Latin seems to be quite rusty. And the rubrics aren't on point." But again, one suspects that it isn't that his Latin is just "rusty" - it's that it was never there to begin with! And as to the rubrics, well... no further comment.

All of that would not matter so much, had Webster been capable of performing the essential form of the ritual correctly. Like the words which begin "Hoc est enim..." during Mass, the last sentence of the preface is what constitutes the essential form. Webster is standing throughout his recitation of the preface, which doubtless does not help his concentration. Nevertheless, what is clear is that he

does not understand a word he is saying, and has a great deal of difficulty in even pronouncing the words out loud. He stumbles, he stammers and stutters, he repeats words unnecessarily and mispronounces others so badly that they are unrecognisable. Fr. Pancras Raja's hand can be seen more than once pointing him to the right place in the book and at one point, right in the middle of the essential form, there is an excruciating five or six second pause, during which Fr. Poisson can be seen visibly to intervene, to point to the place in the book and to whisper the words to Webster. But it is no good. The sixteen words which form the last sentence of the preface and which constitute the essential form, the words which make the consecration happen or not happen, come out so hopelessly mangled and garbled that it is almost certain to have been invalid. Every sedevacantist who has seen it seems to think so, every Resistance Catholic that I am aware of, who has watched the video, thinks so too. Even Fr. Pfeiffer himself must surely think so, which would account for his assertion that they did the essential part of the ceremony again afterwards, something which is not permitted except in case of doubt.



...forgetting to take the crozier offered him at the final blessing.



"Bishop" Webster bungles the essential form of consecration over Fr. Pfeiffer...[59:10]

This is precisely why there are many who, rightly or wrongly, have doubts about the validity of 'Thuc bishops' per se. As mentioned above, validity should be presumed all other things being equal. But when you have ignorant men with no training and knowledge or experience of the rites attempting to ordain and consecrate, it can easily turn into a scandalous fiasco, as in this case. Consider the fact that we only know just how cringingly bad (not to say, almost certainly invalid) this one attempt at an "episcopal consecration" was due to the presence of someone with a digital camera who filmed the whole ceremony and put it on youtube. But digital cameras and youtube did not exist back in the

70s and 80s (or even 90s), so if such a car-crash ceremony as this had taken place when Clemente Dominguez attempted to consecrate Terrasson, for instance, or when Terrasson in turn attempted to consecrate Hennebery, how would anyone be any the wiser? Is there even a video of Hennebery attempting to ordain Webster to the priesthood? Who knows whether that was done properly or even validly? To be clear, I am not advocating this as the main argument - but it does deserve some consideration, nonetheless.

A Dangerous Lack of Honesty

As though all that weren't bad enough, there was one final scandal, one which was wholly unnecessary and could easily have been avoided, but which was brought about by Fr. Pfeiffer himself. In a sermon on 31st July, but released on 2nd August, Fr. Pfeiffer (vested as a bishop) said that the essential form of consecration had been done again, conditionally:

"And that we, we make sure that all things are done according to the way of Holy Mother Church, even going so far that, err, the bishop, and, and after re-, repeating the essential parts of the ceremony afterwards, so that, so that we, err, have the err, the cere-, the err, the repetition of the cere-, the matter and form of the sacrament, to make sure that all things are well."

(See: <https://youtu.be/L4o2sn1CrN8?t=270> - start at 4:30)

Although the rest of his sermon, both before and after this point, is spoken with total fluency, the stammering which takes place here has to be heard to be believed and is accompanied by fidgeting, glancing downwards and generally looking very uncomfortable - and so he jolly well should be! He knows as well as anyone that it is always a sin to repeat an ordination or consecration without having a serious reason to do so! By admitting that he at least consented to having it done again (or was it his idea, was he the one who asked for it to be done again?), he is admitting that there was some legitimate doubt concerning the first attempt.

“Bishop” Webster’s bungled “consecration” of Fr. Joseph Pfeiffer,
Boston, KY, 29th July 2020

Was the Essential Form Pronounced Correctly?

What Webster should have said:

“Comple in sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum, coelestis unguenti rore sanctifica.”

(“Fill up in Thy priest the perfection of Thy ministry and sanctify with the dew of Thy heavenly ointment this Thy servant decked out with the ornaments of all beauty.”)

What he actually said:

“Comple in sacerdote tuo sacerdotibus tuis¹ mysterii² hic mysterii³ tui, tui⁴ sanum⁵ et ornamentis totius glorificationis instructum ecce structis⁶ ...”

[Awkward Pause. Intervention of Fr. Poisson...]

“...cae- cae- caelestis unguenti rorare⁷ sanctifica.”

(See: https://youtu.be/428R9_MuTeE?t=3550)

(See also: <https://youtu.be/EpputvMnc7g?t=754>)

NOTES:

1. “sacerdotibus tuis” - this is the plural form. It is meant to be an alternative to the singular “sacerdote tuo,” for consecrating more than one bishop.
2. “mysterii tui” (of thy mystery) is certainly not the same word as “ministerii” (of thy ministry) even if it sounds similar. This one mistake alone is serious enough to doubt the validity.
3. Too many “mysteries!” Also, how did the word “hic” get in there..?!
4. Too many “tui”s! Though the repetition alone is not so bad...
5. “sanum” - another serious mistake. Some people say they can hear “sanum” (healthy); some hear the word “solemn” in English; others hear the word “soram” which does not exist in Latin or in English. Whatever it is that Webster says or appears to say here, it certainly isn’t “summam” (greatest/utmost, here: “the perfection”).
 [5a. Curiously enough, it turns out that “soram” is a word, just not a Latin or English word. It is the Belarusian form of a Slavic word (“copam”) which means “shame” or “disgrace”...! See: <https://en.wiktionary.org/wiki/copam>]
6. “ecce structis” - what may have happened here is that Webster has once again read the singular and plural forms one after the other (“...instructum [instructos]...”), but somehow manages to garble the plural form so that it comes out as “ecce structis” or “et cae... structis.” Which again, is gibberish.
7. “rore” is the ablative singular of the 3rd declension noun “ros, roris”, (dew, moisture). It is used verbally as an imperative plural in the famous Advent Introit from Isaiah (45:8) “Rorate, caeli, despuer...” (“Drop down dew, ye heavens, from above...”) - for which “rorare” would appear to be the infinitive form (“to drop down dew”). So, a matter of right stem but wrong ending, perhaps? Not as serious a mistake as might at first glance appear, but a mistake nonetheless.

These words were no doubt spoken by Fr. Pfeiffer in order to settle doubts and inspire confidence, but they have only really had the effect of raising further questions – for example, when exactly was “afterwards”? Was it immediately after entering the sacristy, or was it, as some suspect, a whole day or two later, after the video had been released and after various people on the internet had pointed out that Webster’s unbelievable bungling had rendered the first attempt invalid or at best doubtful? More importantly, how certain can we be that it was done properly the second time?

But things didn’t end there. The very next day, another video sermon went up, during which Fr. Pfeiffer attempted to defend the validity of his own episcopal consecration by claiming - incredibly! - that, even though the essential part of the ceremony had been repeated afterwards, there had in fact been no need for it to be repeated, because it turned out that “Bishop” Webster had said the words correctly the first time all along!

“...when they attack us on every side, like for instance in our present situation here, being consecrated a bishop only a few days ago, now they’re trying to spread throughout the internet as much as possible: ‘There’s No Bishop! No Bishop! No Bishop! No Bishop!’ So that Bishop Pfeiffer was not actually consecrated validly a bishop, because when Bishop Webster said the words, that he was, that, that it didn’t sound right on the recording, and that maybe the words weren’t right, and that there might have been a mistake in a couple of the words during the time of the key words of the valid form, and therefore that he’s not a bishop. That ‘Bishop Webster unsuccessfully attempts to consecrate Fr. Pfeiffer to the episcopacy.’ And [they] try to create confusion and spread it throughout the world.

But what did St. Paul himself say after he became St. Paul? He said: ‘Be slow to wrath, slow to wicked judgement.’ And quick to doing good things, but slow to wrath. Because Saul himself, when he was younger, he was very fast to wrath and it caused him great trouble.

And when you take the recording of the, err, of the, of the consecration of a few days ago, it’s very clear, we had an actual recording because there’s a recording coming from the lapel mic of the bishop that was made, as well as a regular recording that was coming from the, with all the outside sounds of the fans and all of the outside noise of the people and so on, and so we got a recording with the actual direct recording of the lapel mic, of, of, of, the lapel mic of Bishop Webster, and he did say each of the words of the form of the consecration correctly and validly. And then of course, also, those who are familiar with St. Thomas Aquinas recognise that - what is the rule of the Church about the validity of a sacrament? When a minister, a priest celebrating Mass or a priest doing a baptism, or [a bishop] doing the consecration of a bishop or the ordination of a priest or administering any sacrament, when they’re saying the words of the sacrament, if any ordinary man can tell ‘They were saying those words, they were saying the words that are in that book, they were pronouncing the words that are in that book that make the consecration happen,’ or making an ordination happen, or make Christ present upon the altar, and any, any ordinary man can tell that the, the err, this is what, these are the words he was striving to say, and therefore it’s, these sacraments are valid.

However, he did say all the words correctly anyway, but in the recording it doesn’t come out perfectly, and then, err, because one word appeared to be not perfectly said, when we listened to the recording, and before it was perfectly cleaned up, one word didn’t appear to be perfectly said, so Bishop Webster said, well let’s just go ahead and do the matter and form all over again, which we did. So we went back in the chapel, the next morning and did the matter and form all over again, because one word may have been slightly mispronounced. It turned out



that it *wasn't*, we cleaned up the consecration audio. However, to make sure that there was no possibility of any room for any doubt, this was done. And then, err, though it was not necessary to do so.

And then, of course, but what happens? There's going to be a continual attack and assault that will never cease, and if they run out [sic] with this one, they'll come up with another one. And there are many souls looking for whatever evil they can find, whatever question they can find and whatever doubt that they can find, because they are not looking of the things of Christ, not looking for the truth.

[...]

Now the fact is, that, they, we don't have all the things that others have. But what is the essential thing to have? The truth of our Faith, the priesthood of Our Lord Jesus Christ. And the Angels know, in heaven, that Father Pfeiffer is now Bishop Pfeiffer. And the devils know, in hell, that Father Pfeiffer is now Bishop Pfeiffer. ..."

(See: <https://youtu.be/VjAf94rfQ5o?t=475> - 7:55 onwards)

Oh my. Where to begin. First of all, notice Fr Pfeiffer's insistence that everything was done absolutely correctly and his stubborn refusal to accept that there even might be a problem. Fr. Pfeiffer is clearly in denial. He goes from: "...there might have been a mistake in **a couple of the words**" to: "he **did** say **each** of the words of the form of the consecration **correctly** and validly" to: "...because **one word** *may* have been **slightly** mispronounced. It turned out that **it wasn't**" - all within the same sermon, in the space of only a few minutes. That last remark ("It turned out that it wasn't") means that, according to Fr. Pfeiffer, *not one word* was even *slightly* mispronounced. How's that for being in complete denial? How's that for lies and spin which would make any of our modern, godless politician blush for shame?

And even if "one word may have been slightly mispronounced" - which one? Was it "ministerii" which was said "mysterii" (a totally different meaning and not even the same number of syllables!) perhaps? Or "summam" (the fullness) which was pronounced "sanum" (healthy)? Or is he thinking of "rorare" instead of "rore"..? Or "ecce structis" which appears to be Webster beginning to say "caelestis" before breaking off and going back and saying the plural form "instructos" but getting it wrong so that it sounds like "structis"..? Or could it be the pronouncing of both the singular and plural forms, one after the other in succession: "in sacerdote tuo (sacerdotibus tuis)"..? Perhaps others will spot more, but I count at least seven clear mistakes, three of which appear to be serious and not one of which could be called a "slight" mispronunciation.

As for the vaunted "lapel mic" recording to which he refers more than once and upon which he appears to be relying as though it is the thing which proves everything - it is worth noting that to this day the alleged "cleaned up" recording has not been released. So you just have to take his word for it when he tells you that it proves that not one word was even slightly mispronounced! Great. Why might it be that this vitally important recording has not been released? Two obvious answers suggest themselves: either it does not really exist; or it doesn't show what he claims it shows. In fact, the normal video recording is quite good enough, the sound quality is more than clear enough. The "outside sound of the fans" is little more than a background hum, and as for the supposed "outside noise of the people," well there really isn't any, which is hardly surprising since one can see in the video that there were hardly any faithful present to make noise, you can almost count them on your fingers! The truth, as anyone who takes the trouble to listen and see for himself will instantly discover, is that one does not need a "cleaned up" "lapel mic" recording to see what is going on. Webster clearly does not have a clue what he's doing and manages to completely bungle the form.

The reader will also notice several empty rhetorical devices. Be slow to wrath like St. Paul, be slow to wicked judgement. Whether Webster got the form correct or bungled it simply is not a question of being “wicked” or “kind” - it is entirely neutral, a question of sacramental validity and nothing to do with morals or behaviour one way or the other. If we say that he bungled it, that is because one can clearly see and hear him bungling it on the video, no other reason. The implication that those who say it was botched are somehow being “wicked” is entirely fatuous and comes off as rather desperate. People aren’t saying that it’s doubtfully valid because they’re trying to be mean to you, Father. They’re saying it because that’s what the evidence of their senses tells them. Likewise, none of us are “trying to create confusion and spread it throughout the world.” On the contrary, we are trying to make sense of the mess with which you have presented us all and see clearly through it. If anyone is creating and spreading confusion it is you. You are the one who seems to have radically changed your position on whether the Faith or sacraments come first; you are the one who invited this bungler in secret, without announcement; you are the one uniting yourself publicly with Feeneyism and sede-vacantism and then claiming afterwards that you aren’t; you are the one who first said that the form was repeated to remove doubt but then claimed that there was no doubt to be removed; you are the one citing secret ‘evidence’ about which people are supposed to just trust you!

The reference to St. Thomas doesn’t seem to make a lot of sense either - perhaps Fr. Pfeiffer is taking a decidedly liberal interpretation of St. Thomas in his own favour? To be sure, the minister can stumble a little in saying the words and the sacrament remain valid, but he does have to say the actual words! If a priest were to say “Hocust Any Gorsebush Mayor” over the host at the consecration, I’m fairly certain that most people would regard it as invalid, even if he was clearly trying to say the words in big bold type in the Missal in front of him. Webster says at least three nonsense words, two of which said were *instead of* words necessary for validity, and at one point he becomes so badly confused and tongue-tied that he just stops altogether, mid-phrase, at which point Fr. Poisson has to intervene. I’m not sure that St. Thomas would agree with Fr. Pfeiffer that it was certainly valid! Furthermore, St. Thomas - from what I can make out from Fr. Pfeiffer’s rather liberal paraphrasing - seems to be talking about intention. It is true, if a normal man can observe that the minister is trying to say the words in the book, that in itself ought normally to demonstrate that he was intending to do what the Church does. But we are not talking here about a defect of intention. Nobody has yet suggested that the “consecration” was invalid due to defect of intention. What everyone is saying (and quite rightly, too) is that it was most likely invalid due to defect of form, which is another matter altogether. The intention can be there, but if the form is wrong then nothing happened, however badly the minister, the candidate, or anyone else wanted it to happen.

Need one add that since Fr. Pfeiffer is not actually quoting from St. Thomas and does not even indicate which article he has in mind, where, which part of the *Summa* even, we cannot look it up and check for ourselves, so there really isn’t a great deal more to be said. Like the magical “lapel mic recording” which makes all doubts go away and proves that Fr. Poisson did not have to intervene (even though you saw it with your own eyes and heard it with your own ears!), this important place in St. Thomas which proves that Fr. Pfeiffer is a bishop exists simply on his say so and you will have to take his word for it - don’t hope to be able to see for yourself. So, Fr. Pfeiffer’s argument is, in essence: 1. There’s a recording which you won’t get to hear, you’ll just have to take my word for it, which proves that Webster said all the words perfectly first time around; 2. We did the essential part of the ceremony again the next day, even though we didn’t need to. But there’s no recording, so you’ll just have to take it from me that it was done properly the second time; 3. St. Thomas agrees with me that it’s certainly valid, but don’t ask me for a reference, just take my word for it; 4. The angels in heaven and the devils in hell know that I’m a bishop. So there.

Notice the inherent contradiction in what Fr. Pfeiffer says about the ceremony being repeated. Repeating the essential part of the ceremony the following day would be justified if there were any doubt concerning the first attempt. If there is no grounds for doubt and the first attempt was done without fault, as he claims, then there was no need (or justification) for it to be done again. Either it was done again to be certain and remove all doubt, or the validity was already certain the first time around and there was no doubt to begin with (and thus no need to do it again and nothing to be gained by doing so). Pick one!

Worse still, until the above sermon emerged, it might yet have been possible for Fr. Pfeiffer's remaining few supporters to have claimed that the second attempt removed any doubt. Now, however, they cannot even claim that, since we cannot even be certain that the second attempt wasn't bungled too. There is no recording of that second attempt and the only assurance anyone has that it was done right is the word of Fr. Pfeiffer - who insists that it was done right the first time! - and that of the incompetent and bungling "Bishop" Webster, the very man who made such a mess of it the first time around. In other words, if Fr. Pfeiffer can insist with a straight face that Webster "did say each of the words of the form of the consecration correctly and validly" the first time, why would any sensible person take his word for it that it was done properly the second time? As things stand, it is Fr. Pfeiffer's own insane and incredible denial of even the tiniest mispronunciation in the first attempt which entirely undermines the security which the second attempt ought to have given him. Ironically, it is his own refusal to face facts, his own inability to treat the faithful with a minimum of basic candour and honesty, which has ensnared him. Had he come clean from the start and admitted that there was a problem with the first attempt, that, yes, the essentially form *had* been bungled and that there *were* grounds for doubt, then his assurance that all went well the second time would ring less hollow and would doubtless reassure at least some. As things stand, all he has achieved is to unwittingly undermine his own credibility and trustworthiness before the whole world and to demonstrate that there is no reason for anyone to believe a word he says.

My, what a lot of words this has turned into! Apologies to the faint-of-heart or short-of-concentration! Still, it is as well to deal thoroughly with an issue if one is to deal with it at all. And please don't let anyone try to say that we are somehow being "mean" to "poor" Fr., - sorry, "Bishop" - Pfeiffer. He's a big boy and ought to be capable of taking responsibility for his own actions. One ought not to say bad things, about people, especially in print or on the internet, unless 1. it is true; and 2. it is necessary. Sadly, it seems more than necessary to speak out against this scandal. No good will come of it and potentially a great deal of harm. At least nobody will be led astray by our silence on this matter, whatever else may happen.

In summary, then, here are what we see as the main problems.

Firstly - and most importantly of all! - The Public Compromise of the Faith and Insult offered to Our Lord by a priest who preaches against Sedevacantism and Feeneyism having himself publicly consecrated by a Feeneyite and Sedevacantist. And this, when he himself for the past twenty-six years has told his own faithful not to go to Sedevacantists or Feeneyites for the sacraments due to the compromise it would entail.

Secondly - The Doubtful Validity of that same Episcopal Consecration based on several different factors, any one of which can easily be verified by any of the faithful from anywhere in the world, namely:

1. Terrasson's 'Old Catholic' priesthood. There is doubt concerning the priesthood of "Fr." Terrasson, coming as it did from the schismatic and heretical "Old Catholics" who in turn got their holy orders from the Jansenist schism of Utrecht in the mid-1600s. For this reason, the

Church has never simply assumed that Old Catholic holy orders are valid but regards them as doubtful.

2. Laborie's own doubts concerning the validity of the holy orders which he had given to Terrasson. The very fact that Laborie, the "bishop" who ordained Terrasson to the priesthood, got himself conditionally consecrated three years later, suggests that he himself doubted the validity of his own orders (and by extension, the priesthood which he had attempted to confer upon Terrasson in 1974). If he doubted whether he had validly conferred the priesthood upon Terrasson in 1974, are we not allowed to doubt it too?

3. Clemente Dominguez's competence and ability to transmit what he had received. There is also doubt concerning the episcopacy of Terrasson "received" from Clemente Dominguez y Gomez, given that neither of them had had a single day's seminary training. We have seen how badly the ignorant "bishop" Webster bungled the ceremony. What are the chances that Clemente, a man equally as ignorant, did not have the same problems? And if Clemente had bungled it too, would Terrasson necessarily have noticed? There may have been "co-consecrators" but most "Palmar bishops" had no seminary training or time spent as a priest either but were ordained and consecrated right from the ranks of the laity. One or two "Palmar bishops" had been priests from before the Council (Estevez, for example). But confidence in former priests such as Estevez is not helped when one realises that he accepted the new "Pope's" abolition of the Roman Rites altogether and their replacement with grossly simplified rites of his own, only a few years later; or that he accepted idiocies such as the "real presence" of the Blessed Virgin Mary in the Eucharist, or the teaching that God had removed not only liceity but even *validity* from all sacraments outside the Palmarian Church! The obvious ignorance present in such teachings does not inspire confidence in those who accept and propagate them. Add to that the fact that former priests such as Estevez were not necessarily co-consecrators at all seventy-plus consecrations, that the only consistent thread running through them is Clemente Dominguez, and the picture becomes even worse. Remember, Archbishop Ngo-Dinh Thuc was long gone and did not stick around to supervise any of the hundreds of episcopal consecrations which ensued (seventy-plus in the two years before Clemente Dominguez became "Pope"!) and make sure they were done correctly. How sure can we be, then, that they were done properly or validly? The answer, I fear, is "not very."

4. Webster's bungling of the ceremony in Boston KY. *Even if* Terrasson really was a priest when Clemente Dominguez consecrated him, and *even if* Clemente Dominguez in turn did manage to confer the episcopate upon him validly, meaning that Terrasson really was a bishop, meaning in turn that Henneberry really did become a bishop too, meaning in turn that Webster really was a priest, and therefore really did become a bishop at the hands of Slupski - *even if all that is true*, there still remains a very serious reason to positively doubt Fr. Pfeiffer's episcopal orders, a reason which has to do with Webster himself. Anyone who watches the ceremony recorded in the chapel at Boston, Kentucky will see this. Webster stumbles and fumbles right the way through the ceremony. Apart from looking very ill and infirm, he seems to have great difficulty pronouncing the consecration preface, especially the sixteen words necessary for sacramental validity. That Webster appears doddering and senile cannot be held against him; God grant him a speedy recovery of his health and repentance before he dies. But even a very infirm and elderly bishop can still perform ceremonies correctly. Archbishop Lefebvre was 83 years old when he consecrated four bishops flawlessly. What is going on here is something more than just infirmity: it is ignorance. To watch Webster bungle the rite of episcopal consecration is to be taught an unforgettable lesson in why "Thuc garage bishops," men who obtain holy orders without any training, are such a bad idea and the cause of so much scandal! One who has spent no time in the study of scholastic philosophy, who has

very little theology, who does not even have a decent grasp of the Latin language, who does not know what the prayer he is saying actually means and who even struggles to pronounce the words correctly - such a “bishop” will find it infinitely harder to do what a bishop who has spent several years as a priest, and before that six or seven years in seminary, will take in his stride. Webster’s bungling of the words of the essential form, on its own would be serious ground for positive doubt.

5. Fr. Pfeiffer himself implicitly acknowledges doubts concerning the ceremony. In a sermon only a day or two later, Fr. Pfeiffer himself said that the ceremony had been done again “to make sure” that the essential words were said properly. It is a sin to repeat such a sacrament without having a positive reason for doing so. Thus, if Fr Pfeiffer agreed to the ceremony being done again “to make sure,” the very fact alone implies that he acknowledges doubt concerning the validity of the first attempt.

6. Fr. Pfeiffer’s lack of reliability/honesty. This would not matter so much, if we weren’t left having to take his word for it that the second attempt was done properly. However, only a video of the bungled first attempt was released. We know about the second “to make sure” attempt only because Fr. Pfeiffer said so in sermons afterwards. To this day, no recording of it has been released, and we don’t know for certain whether it was recorded at all. Can we be certain that the candidate, Fr. Pfeiffer himself, will have satisfied himself that this second attempt was done properly and the words spoken correctly? Normally one would be able to say “yes” and leave it at that. The problem is Fr. Pfeiffer has also been maintaining more recently that the consecration was done validly the first time around and that not even one word was even slightly mispronounced. That is absurd and anyone who watches the video for himself can see that that is not the case! Fr. Pfeiffer’s lack of honesty and refusal to face facts concerning the first attempt undermines his credibility when it comes to the second attempt.

Procul, o procul este, profani...!

The scandal against the Faith, the compromise on a doctrinal level and Trad-ecumenism entailed by Webster’s Feeneyism and sedevacantism, the deeply questionable provenance of “Bishop” Neal Webster’s own holy orders, Webster’s unfortunate bungling of the essential form in Fr. Pfeiffer’s own “consecration,” the lack of any sermon by “Bishop” Webster, the lack of any prior notice or announcement, the lack of candour and basic honesty shown by Fr. Pfeiffer in the days and weeks since this unfortunate event, the fact that Fr. Pfeiffer, in seeking his own episcopal consecration (it should be the Church who chooses and not the candidate who seeks) and in becoming both ‘Superior General’ and ‘Bishop’ at the same time, has shown himself little better than the leaders of so many other sedevacantist sects... all add up to a gigantic scandal, far, far from which the faithful ought to flee. I am convinced that it is a great mercy of Almighty God that he allowed the whole thing to be *such* an obvious scandal: had the ceremony been slicker and the orders of “Bishop” Webster less questionable it is possible that more souls would have been taken in and led astray; had a sedevacantist Feeneyite bishop of impeccable antecedents performed the ceremony flawlessly, the danger to souls would have been that much greater and the consequences for the Church potentially far worse in the long run; this way, Divine Providence seems to have done everything to make it look as bad as possible, so that the faithful are given every opportunity to see this for what it is and are not ensnared through innocent naivety.

The icing on the cake, and perhaps the most offensive to Catholic sensibilities is the way in which both Fr. Pfeiffer himself and certain of his followers have attempted to thank Our Lord and his Blessed Mother for this. I recall hearing in the past Fr. Pfeiffer’s seminary in Kentucky referred to as “Our Lady’s Resistance” and it seems that Webster is, according to

some at least, incredibly, the bishop sent by Our Lady - what an insult to the Mother of God, to credit her with sending a Sedevacantist Feeneyite garage-bishop of questionable lineage, one who can't even get the words right!

This may be the last we have seen of Bishop Bungle, but it is certainly not going to be the last we have seen of the highly dubious holy orders which will now start coming out of Palmar del Pfeiffer. Already, in a long ceremony held at night (by the way, why was *that* necessary? If you've waited years already, couldn't you have waited a few hours until morning, or even another day or two?), Fr. Pfeiffer tonsured and ordained his seminarians to various minor orders. Three of them, he ordained as far as deacon. There is already a video of these dubious 'deacons' distributing communion. One year more and they will presumably become dubious 'priests.' It is to be hoped that if and when that day arrives, nobody will go to their 'Masses' and they will find themselves without an apostolate. Perhaps that will prove the wake-up call they need. Perhaps that is what will get Fr. Pfeiffer to snap out of it, mend his ways and do penance. Better still would be if they *didn't* get as far as receiving dubious priestly orders, but got clear of the ungodly mess before that happens. If they do have genuine vocations - and they might have - they will *not* be fulfilled this way: one cannot do evil that good may come of it and the end does not justify the means. Compromising with Feeneyism, with sedevacantism and with the scandal of ignorant, self-elected "garage bishops" is never going to be justified, no matter what "good" Fr. Pfeiffer thinks he has acquired. If any of those young men still do have a vocation, let us hope and pray that Divine Providence provides them with a serious alternative and gives them the prudence to see what they ought to do and the fortitude to do it. If we pray enough, some good may yet be salvaged. If the only bishops around today are no good, then that is doubtless because we don't deserve a good one. I honestly doubt whether we ever deserved to have Archbishop Lefebvre. But if Almighty God is allowing us to live through this, then one reason might be simply to get us to pray and sacrifice more. One silver lining in all this is that most - from what I can tell, almost all - priests and faithful have seen it for what it is, thank God. God bless all *The Recusant's* readers, friend and foe alike.

- *The Editor*

"It was all very pleasant until my Doubts began."

"Were they as bad as all that?" asked Paul.

"They were insuperable," said Mr Prendergast [...]

He paused, and Paul felt constrained to offer some expression of sympathy.

"What a terrible thing!" he said.

"Yes, I've not known an hour's real happiness since."

[...]

Grimes sat on one of the chairs beside the baronial chimney-piece.

"Morning," he said to Paul; "only just down, I'm afraid. Do I smell of drink?"

"Yes," said Paul.

"Comes of missing breakfast. Prendy been telling you about his Doubts?"

"Yes," said Paul.

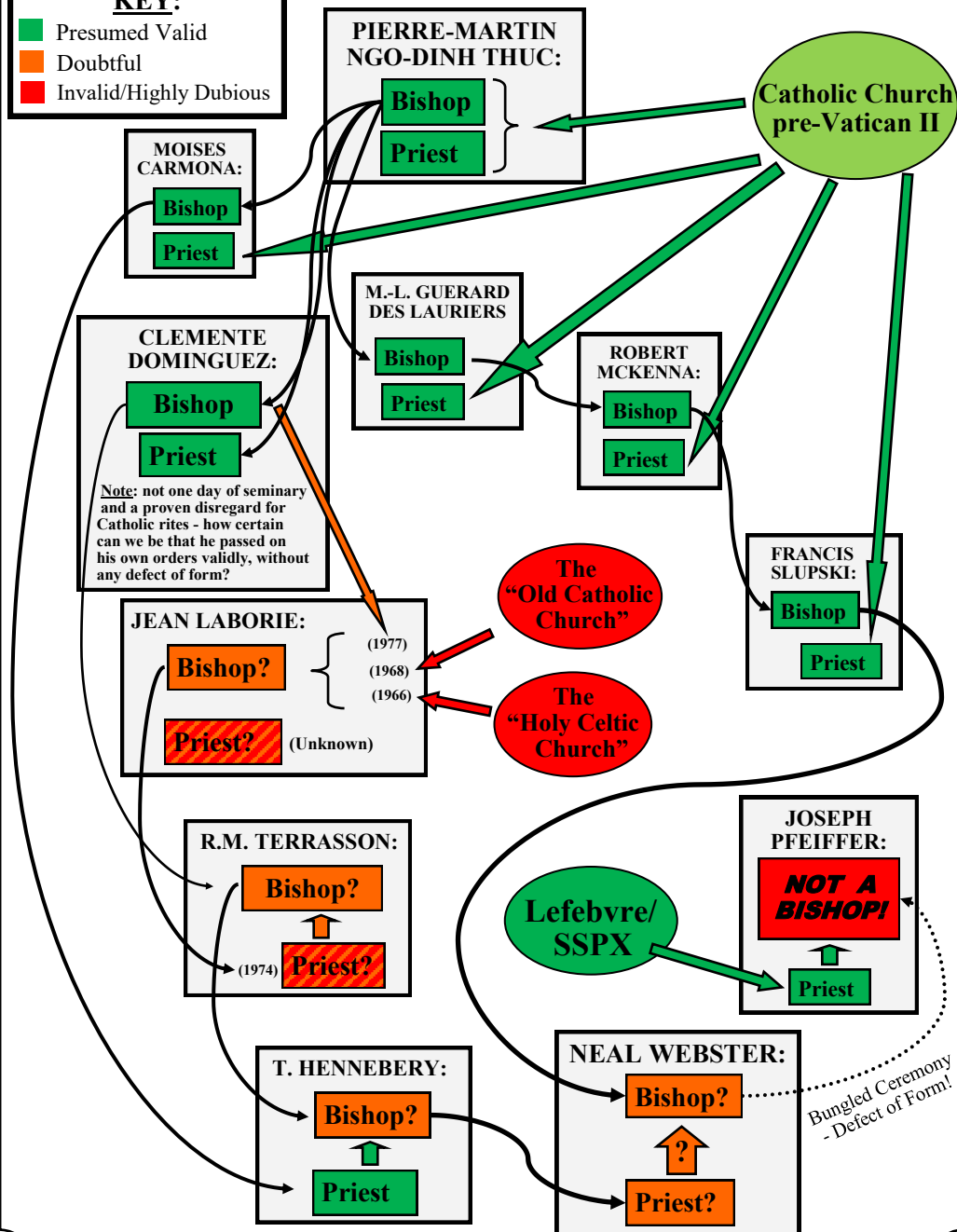
"Funny thing," said Grimes, "but I've never been worried in that way. I don't pretend to be a particularly pious sort of chap, but I've never had any Doubts. When you've been in the soup as often as I have, it gives you a sort of feeling that everything's for the best, really. You know, God's in His heaven; all's right with the world. I can't quite explain it, but I don't believe one can ever be unhappy for long provided one does just exactly what one wants to and when one wants to."

- Evelyn Waugh, *Decline and Fall*

"Bishop" Neal Webster's Holy Orders

KEY:

- Presumed Valid
- Doubtful
- Invalid/Highly Dubious



Who was “Bishop” Timothy Hennebery?

Source: <https://www.legacy.com/obituaries/herald/obituary.aspx?n=timothy-e-hennebery&pid=157987639>



From “Bishop” Hennebery’s Obituary:

“Peacefully, without a word of complaint, Bishop Timothy E. Hennebery has passed this veil of tears ... at the young age of 66 in Miami, Florida. Born in Spencer, Massachusetts on May 6, 1946, ordained a Roman Catholic Priest on the 17th of October, 1990, and consecrated a Bishop on the 28th of August, 1994, he is most lovingly remembered for his years of unwavering dedication and unselfish service as the founder and pastor of both Our Lady of Sorrows Traditional Catholic Church, and the Oratory of Saint Augustine in Miami, Florida. [...] The good works of Bishop Hennebery will be continued by the Reverend Father William H. Greene, OSA, who has worked tirelessly alongside him for close to 20 years.”

(Published in Miami Herald on Jun. 10, 2012)

Note - So-called “Father” Hennebery became a priest (supposedly) at the age of 44. There is no mention of what he did before that, where he went to Mass or where he went to seminary (we strongly suspect the answer is: “nowhere”!). According to the information above, he then spent only 3 years, 10 months as a priest before becoming a “bishop.”

Very little information can be found about ‘Our Lady of Sorrows’ church in Miami, Florida beyond an absolutely ancient ‘internet cobweb’ of a website which is little more than a webpage and was last updated in 2002! (<http://www.angelfire.com/fl2/dade/index.html>). Although there are rumours of an ‘Old Catholic’ connection (and it is true, St Augustine does seem to be a favourite with the ‘Old Catholics’), no information at all about the so-called “Oratory of St. Augustine” or a “Father William H Greene” can be found. The only other possibly-relevant information found concerning “Bishop” Hennebery himself is this:

Moral Character?

Source: <https://forchrist-contramundum.blogspot.com/2007/06/here-is-further-information-regarding.html>

“Catholics should be alerted to a con artist named Timothy Henneberry who is masquerading as a Catholic bishop. I am very familiar with Mr. Henneberry, since 1986. He used to be an antiques vendor. Many who know Tim well, myself included, do not believe he has valid priestly orders of any kind, much less that he has received valid episcopal consecration.

I regret to inform that I also know that he has been an active homosexual with several known lovers, one of whom died of AIDS several years back. Tim is a total and absolute fraud. His operation of “Our Lady of Sorrows” is a complete scam. [...]

I lament having to provide this news, but this information is widely known among old-time Miami Traditional Catholics. Blessings to you and yours.

Eladio Jose Armesto Date: Sat, 13 Dec 2003”

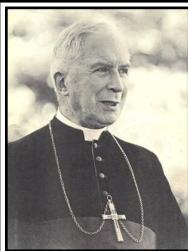
Ten Questions for Fr. Pfeiffer

1. In 2015, you criticised Bishop Williamson for consecrating Bishop Faure with very little notice given, which meant that more Resistance priests and faithful could not attend. Yet when it came to your own attempted episcopal consecration you gave no notice whatsoever, no priests other than your two colleagues at Boston KY (Fr. Poisson and Fr. Pancras Raja) were present, and almost no faithful. Is this not equally deserving of criticism and a sign that something is not right?
2. In 2016, following the consecration of Dom Tomas Aquinas in Brazil, you and many others criticised certain Williamsonist priests and websites for attempting to suppress the sermon preached by Williamson (his infamous “The time for structure is yesterday” sermon) even though they had published plenty of pictures and other media. And yet at your own attempted episcopal consecration it was arranged that the consecrating “bishop” would not preach a sermon at all, not even five minutes. Nobody has been allowed to know from his own mouth *why* he was present at Boston, KY, attempting to consecrate you, we are just supposed just to take your word for it that it was “for the love of souls only” and no other reason. Isn’t this lack of a sermon equally as deserving of criticism as the attempt by the Fake Resistance in 2016 to suppress a sermon which embarrassed them?
3. Incidentally, *why is it* that there was no sermon by “Bishop” Neal Webster? And - the lack of sermon being unusual on such an occasion - why have you so far offered no explanation as to why there wasn’t one? Does this not look at least a little unusual, some might say even suspicious?
4. Do you accept that Baptism of Desire and Baptism of Blood form part of the Church’s teaching and that Sedevacantism does not, and further, that such an Episcopal Consecration, a public sacrament done before the whole world and not hidden away in private will always in practice be taken to be a public profession of Faith? Given which, how does your intimate involvement in such an event in public *not* constitute a public compromise of the Faith?
5. Shortly after the event, you said that you had told Webster that you did not agree with him about “the one baptism” or “the Pope issue.” If true, this must have been spoken in private and we have only your word for it. Are you able to see and will you have the humility to admit that telling someone privately that you do not agree (or alleging afterwards that you told them so in private) simply is not enough? That public actions matter immeasurably more than private words?
6. Your own faithful have been encouraged for years not to go to receive the sacraments from those involved in a public compromise of the Faith, such as the *Ecclesia Dei* priests, the modern SSPX, the Sedevacantist, the Feeneyites, et al. because it would necessarily be a public compromise and the Faith, something which matters more than sacraments. In what way is your own attempted “consecration” at the hands of a Feeneyite, sedevacantist “garage bishop” not exactly the same thing? In other words, if it is somehow OK for you to go to the sedevacantist or Feeneyites (both, in this case!) to get Holy Orders, why is it not OK for your faithful to go the sedevacantists to get their children confirmed or to go to Fr. Gavin Bitzer’s Feeneyite chapel to get Mass, Communion and Confession? Are you not guilty of a double standard here, one rule for you and another for everyone else?
7. You yourself have long been critical of Thuc-lineage “garage bishops” who have no proper training. From the two-and-a-half-hour long video put out by you, is it not abundantly clear that “bishop” Neal Webster fits this description like a glove, that he has no training and (to use your own words) “doesn’t know anything”?

8. Bishops are supposed to be chosen by the Church, the consecration ritual even says so and continually refers to the bishop-elect as “electus” (‘the one who has been chosen’). And to be chosen requires that *someone else* do the choosing, one cannot choose oneself. Before the Council, a bishop was never one who had petitioned, lobbied or actively sought the episcopate for himself, and the only “bishops” who had done so were to be found amongst the “Old Catholics,” the “Brazilian Catholic Apostolics” or other such schismatic, heretical sects. In 1988 the four SSPX bishops, whatever their faults or limitations, were at least chosen by Archbishop Lefebvre from among hundreds of other priests. Is it not the case, however, that you sought the episcopate for yourself, just like every other Thuc-lineage garage bishop, that like them, it was not the Church who called you but you who called yourself? (And please - getting Fr. Pancras Raja to ask Webster to consecrate you is just a sophism, it is “colour of law,” an empty form for the sake of appearances, since Fr. Pancras Raja is your subordinate and you are his superior, and therefore anything he does in such matters would normally be presumed to be done at your behest or at the very least with your permission.)

9. One often-heard and oft-repeated criticism of Bishop Fellay in 2012 was that, as a bishop, he ought never to have become Superior General; that Archbishop Lefebvre while he was still alive had appointed a simple priest as Superior General and had intended the bishops to be there simply to dispense the sacraments; that in becoming Superior General in 1994, Bishop Fellay had been invested with an appearance of authority which might prove dangerous, due to the risk of the priests and faithful seeing him as “our bishop” as though he held ordinary jurisdiction. You yourself voiced this view on many occasions in the early days of the Resistance. And yet, within the little empire of Boston KY, you are now both “bishop” and “superior general” combined, just like Bishop Fellay after the death of Archbishop Lefebvre; just like Fr. Kelly who became Bishop Kelley; just like Fr. des Lauriers who became Bishop des Lauriers, or Fr. Dolan becoming Bishop Dolan, or like Bishop Carmona, or Bishop Pivarunas. In this respect, how are you not just like every other sedevacantist sect? Are you not giving yourself a dangerous appearance of authority which you don’t really have?

10. Not so long ago, you seemed to spend a lot of time and effort in attempting to convince as many Traditional Catholics as possible, particularly those in the Resistance who had at one time supported you, that the fraudulent fantasy-merchant who calls himself “Archbishop Ambrose Moran” was both valid and legitimate and that it would be in everyone’s best interests (yours especially, no doubt!) for him to become actively involved in the capacity of a bishop. One of the paper-thin arguments which many will remember you making was that: “He’s certainly valid, and that’s what matters!” Another one was that: “He is professing the Catholic Faith in its entirety, he officially stands for what we stand for, and that’s what matters.” How do these two arguments look now, in light of your recourse to a man publicly known to be both a sedevacantist and a Feeneyite, who does not, by any stretch of the imagination, stand for what you stand for, and who is a long way from being “certainly valid”? Do not your own previous words condemn you?



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Doctrinal Compromise with Feeneyism: Are the Fake Resistance Any Better?



From Bishop Williamson's sermon at the Feeneyite chapel of Fr. Gavin Bitzer in Louisville, Kentucky, 25th May 2016:

"My dear friends ... It is a great pleasure to be back in Louisville, to be able to bring you the sacrament of confirmation. I think that Fr. Bitzer is still sane, and I think he thinks that I'm still sane.

...

Soon after Vatican II, Archbishop Lefebvre began his Society of St. Pius X to create priests, and Fr. Bitzer is one, who will hold the line, who will stick to the truth, who will hold to Catholic doctrine, who will not give way..."

See: https://www.youtube.com/watch?v=5ZIQ5BSgs9E&feature=emb_title

From the owner of the Fake Resistance website (un)Cath(mis)Info, 18th October 2015, after a previous visit of Bishop Williamson to do confirmations at Fr. Bitzer's Feeneyite chapel:

"But how, exactly, does red-lighting this chapel ('Feeneyite' though it be) help Catholics to keep the Faith during this Crisis in the Church? I fail to see how.

...

What, are you going to be more quick to baptize a pagan if you attend this chapel regularly? Unless there are OTHER issues with this priest/chapel, besides theoretical 'Feeneyism', I won't refrain from recommending this chapel. For what it's worth, I'm not a Feeneyite. I believe in Baptism of Desire and Baptism of Blood, along with St. Thomas Aquinas."

Matthew
Mod
Reputation: +20944/-420
Gender: ♂

independent chapel 20 min. from Boston, KY
• Reply #9 on: October 18, 2015, 01:19:28 PM •

But how, exactly, does red-lighting this chapel ("Feeneyite" though it be) help Catholics to keep the Faith during this Crisis in the Church?

I fail to see how.

This chapel passes my minimalist, back-to-basics "Trad Checklist" for evaluating a chapel:

1. Is the priest properly ordained in the old rite (by a bishop who himself was ordained/consecrated in the old rite)?
2. Was the priest FORMED in a Traditional seminary, or at least has the priest fully converted to Tradition? Does the priest defend Trad sufficiently to teach/warn his congregation of their dangers?
3. Does the priest say the pre-Vatican II Tridentine Mass in Latin, and only give/recommend the other Sacraments according to the Pre

What, are you going to be more quick to baptize a pagan if you attend this chapel regularly?

Unless there are OTHER issues with this priest/chapel, besides theoretical "Feeneyism", I won't refrain from recommending this chapel.

For what it's worth, I'm not a Feeneyite. I believe in Baptism of Desire and Baptism of Blood, along with St. Thomas Aquinas."

See: <https://www.cathinfo.com/sspx-resistance-news/independent-chapel-20-min-from-boston-ky/>

From another poster in the same thread, same website, 18th October, 2015:

“For the past 20 years, I have attended Mass at Fr. Bitzer's (St. John the Baptist and, later, Our Lady of the Pillar) in Louisville, KY.

...

Bishop Williamson came to our chapel and administered Confirmations (nearly a hundred) the year before last, spent a day at the school and thoroughly enjoyed himself. This year he sent Fr. Bitzer a letter asking if we would be needing him to come back for confirmations, and he would happily do so. While he was here, he praised Fr. Bitzer and the chapel in general, saying that it was ‘very Catholic’.”

See: <https://www.cathinfo.com/sspx-resistance-news/independent-chapel-20-min-from-boston-ky/30/>



**“Every one therefore that shall
confess Me before men...”**



This is the Fake Resistance chapel in Emmett, Kansas, where Bishop Zendejas and other Williamsonist collaborators offer the Mass. Ask yourself: *what is wrong with this picture?* Where is the sign indicating that it is a Catholic church, with the name of the chapel and the Mass and confession times? Where is the crucifix? Where is the statue of Our Blessed Mother on the lawn outside? Where is there any indication of the Catholic Faith at all..?

And no, it's not because they've just moved in and haven't had a chance yet - they've been there for a couple of years already! What are they afraid of? Are they ashamed of their religion? How is an ordinary passer-by, or anyone who is not part of the privileged inner-circle, meant to know where to find Our Lord?

“Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.” (Matt. 10:32)

“Have I been ashamed of being a Catholic faithful to the Tradition of the Church? Have I been ashamed of or denied my faith in front of others?”

- Traditional Examination of Conscience, First Commandment



(Adult Baptism)



Eastry, Kent: First Communions



(Brown Scapular investitures)

JUNE/JULY 2020
visit of
Fr. Rafael, OSB



**Open-air Mass in
Orford, Suffolk**



London:
Investiture of new
Benedictine oblates





**JUNE 2020:
Fr. Hugo Ruiz
visits the USA**



**Fr. Hugo Ruiz
with
Fr. David Hewko**



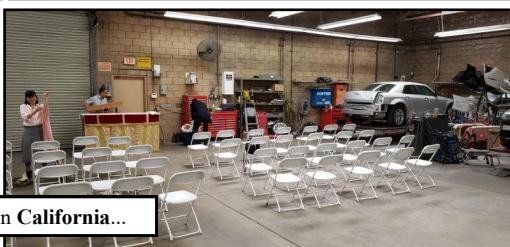
(Fr. Ruiz's 35th priestly anniversary)



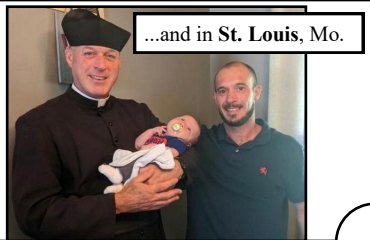
Ignatian Retreats, Kansas...



A temporary chapel in California...



Baptism in Seattle, WA...



...and in St. Louis, Mo.

“He that entereth not by the door...”

Sermon of Fr. Rafael Arizaga, OSB

**2nd August, 2020
London**



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

Dear Friends, this is the Ninth Sunday after Pentecost and we have just read the Epistle and the Gospel which portrays the great punishments which God inflicts upon those who commit serious sins, to remind us that sin is to be punished, sin is totally and completely intolerable, it is condemned by God. So he warns us, because he says: “He who thinketh himself to stand, let him fear because he may fall at any moment.” Nobody is secure in this life. That is why it is a principle of the Saints that we must prefer to die before committing even a venial sin. That’s a golden principle for us.

We must hate sin, in such a degree that we must prefer to die than even commit a venial sin. And this is why I want to go into an event that happened recently, a very sad event, which is very important to explain and to view in the perspective of God’s point of view, from His doctrine. You notice that through the centuries our fight has been concentrated around the Faith. That is because the Faith is the door to the sacraments, to the Catholic Church, to our salvation; because it is the Divine Word, it is revelation, the Divine words of Our Lord Jesus Christ, the Word of God. So our Faith is **divine** - we cannot compromise or diminish it or have a lack of love for truth or for doctrine, because by doing that we would be separating ourselves from Our Lord Jesus Christ. This is so important.

So what has happened just recently? You have noticed maybe in the news that Fr. Pfeiffer had a ceremony of being consecrated a bishop by the so-called bishop Neal Webster, and it’s very important for us to speak about this because this has a very great influence and damage on the Catholic Church. We must protect our Faith and souls and tell exactly what should be our position, our thoughts, about this event. Just remember that Archbishop Lefebvre’s banner is the Faith.

The most important topic, the priority is the Faith. In such a way that if we lack respect, honour, love and obedience to our Holy Faith, we are lacking respect, honour, love and obedience to Our Lord Jesus Christ. So our Faith, our religious fervour, is the same as that, because it is divine, our Faith is divine. That is why in the sermon last Sunday, we saw that the disposition which we need to have in receiving the Blessed Sacrament is the same disposition that we need in regard to our Holy Faith. And more than that: because the Faith is more important than Sacraments in order to be saved. St. Jean-Marie Vianney, St. John Chrysostom and St. Caesarius explain very clearly, as we saw last Sunday, that he who lacks love for truth is in danger of damnation in the same proportion as those who are not baptised, or even worse, say St. Caesarius and St. John Chrysostom. Those who do not love truth - which means they are rejecting the divine word on a regular basis, they don’t respect it, they don’t honour it, they don’t love it, they don’t obey it – they are endangering their salvation as much as those who are not baptised. It is as if they were not baptised, so serious is this topic.

So the most important thing to speak about is the Faith. We cannot be unfaithful to the Faith.

When we practice our holy religion, we always move upon solid, divine grounds. You notice that Archbishop Lefebvre taught us that we don't move, we don't take decisions using human means: human persons, leaders, ideas, opinions, theological theses. For example, sedevacantism: we don't take it as a basis for our decisions because sedevacantism is a theory; it's not in canon law, it's not in the practice of the Church at all in all of history. It's a nice theory but we don't apply it at all in practice because it's not in the Magisterium, it's not approved by the Magisterium of the Church at all. We leave it as a theory. Maybe in the future it will be something that there will be a declaration about, or something in that direction, but for now we keep obeying divine things: the Magisterium of the Church, canon law, Traditional canon law and the practices of the Church and we don't move from that ground. We move on divine grounds, remember.

This is why it is very serious if we don't see the fight at the level of the Faith. Many see the fight at the level of the sacraments, on the level of the Mass. "If I get sacraments, if I get Mass, I am happy enough." Wow, be careful! If we are not faithful in questions of the Faith, we will be unfaithful to Our Lord indirectly and we will not receive the graces that we expect! Of course not! By deliberately committing even venial sins, it is like slapping Our Lord and at the same time trying to kiss Him.

So I will give you a quote which fits very well Our Lord's view on this topic of Fr. Pfeiffer being consecrated bishop through the sedevacantist, Feeneyite, heretic and so-called "bishop" Neal Webster. Our Lord said in John X, 1:

"Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. ... The sheep see him as a stranger and they follow not, but flee from him."

These words apply very well to this case. Because if we don't move through the Faith, through the Magisterium, through the ordinances and laws of the Church concerning these topics: ordinations, bishops and sacraments – we are not entering through the door. Remember the door is the divine. The door to the sheepfold, to you, the sheep, is whatever is divine: Our Lord, our Holy Faith, the Magisterium, divine revelation, the Holy Ghost, the Blessed Virgin Mary. All the divine elements are the door by which we can enter into the sheepfold and teach you and give you sacraments. So whoever wants to feed the sheep or to teach the sheep outside this door, without using this door - it's very clear - he who climbs in another way is a thief and a robber and a stranger to the sheep. And they follow him not and they flee from him. Our Lord is telling us here exactly what we are supposed to do in such moments. That's what Archbishop did with the Thuc line, we will see that. But it's important to show you the basis, how we have to view these situations, these events. They are stepping upon doctrine, canon law, using a heretic to receive Holy Orders – the issue here is not validity, we can speak about that in another sermon. The focus that Catholics are losing is that our fight is on the level of the Faith. If a bishop or a priest is not with the banner of the Faith, we don't hear him, we don't want him, even if he is valid, even if he is Catholic and he is not leaving the Church with heresies.

So to tell you that this is exactly what Archbishop Lefebvre was doing, I will tell you a quote of Archbishop Lefebvre concerning these kind of bishops who are ordained in these circumstances, outside the well-established rules, precepts and canons of the Church. Archbishop Lefebvre said in June 1982:

"Those bishops will bring ruination and scandal to the Church."

And speaking about Bishop Thuc, he said, "He seems to have lost all reason."

Because Bishop Thuc, let's make a parenthesis, he collaborated with Palmar de Troya,

ordaining priests and a bishop without preparation, without permission, without supervision, without supervising that they would be giving the sacraments rightly with sound doctrine. Also he gave sacraments to the Old Catholic Church heretics from the 19th Century. He concelebrated a Novus Ordo Mass, he went to apologise to John Paul II. He committed many crimes like that, like ordaining priests without knowing them, without preparation, without formation. There are many scandals, many sins against law, against the will of God, against the will of the Church, without having sound doctrine. So Archbishop Lefebvre did not want to call Fr. Guerard des Lauriers “bishop,” he avoided it. When he referred to Guerard des Lauriers, he addressed him as “Father.” And when he also wanted to address one of the Thuc line bishops, he said “The one who calls himself Monsignor” – he was referring to Mgr. Munari. Archbishop Lefebvre said, concerning these bishops:

“We will not have any contact with them whatsoever. We cannot play their game. We have to leave them behind. And I think there is nothing better to make them reflect and then bring them back.”

So: silence, ignoring, leaving them alone. It’s a kind of fraternal correction for them to regain their senses. To not even call them “bishop,” no, not even that. That was the Archbishop’s decision. It’s a fraternal correction in order for them to return to their senses. They have been violating the law of God, the law of the Church, therefore they have been receiving sacraments and giving sacraments without the will of God, which is precisely what we have seen in the quote: they have entered into the sheepfold as robbers, by climbing in another way. It’s extremely serious. This is precisely what Our Lord refers to as wolves. We don’t call them wolves, but Our Lord compares them to wolves because they are taking orders and sacraments without divine mandate, by their own decision, stepping upon the laws of God and the will of God. It’s really serious. St. John Chrysostom says about those who step upon the sacraments, in his homily No.60:

“When we receive sacraments with less dignity, with less purity, with less dispositions than those fitting, we become unworthy of the same sacraments and we deserve that Our Lord take them away from us.”

That is the seriousness of wanting to receive sacraments without the right dispositions, without faithfulness to the Faith. Like the SSPX, for example, those in the SSPX who want to receive the sacraments without being faithful to the Faith, they deserve, St. John Chrysostom says, that their sacraments will be taken away from them because they have become unworthy of the sacraments.

People attack us saying that we don’t have bishops. Wait a second! There is a Pope, there are bishops, that is not the problem. The problem is that they are not trustworthy, they don’t have the doctrine. There are bishops, but they aren’t trustworthy for us to go to them. The sheep listen to the shepherd, they know the voice of the shepherd and they follow him. We don’t hear the voice of the shepherd in those bishops, that’s why we don’t follow them. So it is not a question of validity, this is very important for me to tell you: sacraments are not the main issue. The main issue will always be the Faith, the Catholic Faith.

St. John Chrysostom says that we do betray Christ if we receive the sacraments in that manner, because we are discrediting and dishonouring the same sacraments. We discredit and dishonour sacraments and Our Lord, and we are a scandal. So he keeps saying: by doing so we might cause the weak ones to doubt about the promises of Christ and the power and reality of the sacraments. It’s very serious. So these are our guidelines, supported upon the Scriptures, doctrine and Archbishop Lefebvre. So we know what we have to do in these situations. We have to pray for Fr. Pfeiffer because he is taking upon himself a sacrament concerning

which St. John Chrysostom says: If a bishop is not a Saint, most probably he is going to go to hell, so great is the responsibility which falls on a bishop if he doesn't do what he should. This is why it's very serious. Because also we will have priests ordained by him without having the doctrine, without having the mandate, the will of God to do it, and people nowadays have deceit because they move by sacraments, they want sacraments only, they don't care about the Faith any more. I remind you what St. John Chrysostom says about those people: Those who have a lack of love of truth are risking their salvation as much as those who are not baptised. It's strong, it's true.

So let's keep the banner of the fight for the Faith, and don't be deceived. We know very well that the Blessed Virgin Mary and Our Lord Jesus Christ have all the graces that we need and they are going to give it to us if we are faithful. In the gospel of today it says that Our Lord will allow us to have temptation beyond our strength. This is very hopeful for us. Our Lord will be giving us grace, if we are faithful to Him, He will give us the grace, His company and His love will be with us, and even if we have great temptations and great trials He will not allow us to be tempted beyond our strength, beyond the grace that He is going to give to us.

This is the fight, dear friends. Please, don't do the fight at the level of sacraments: "I have sacraments, I need sacraments..." If we are not faithful to the Faith, sacraments are more damaging than beneficial to us. This is the principle. If we are faithful to Our Lord in questions of Faith, then yes, we have the right dispositions to receive plenty of graces from the sacraments on a daily basis. If we are not faithful to Our Lord in questions of the Faith, we are lacking in love of truth, we have negligence and the wrong dispositions to receive sacraments, if we are blameworthy, if we are committing deliberate sins, then receiving sacraments is like slapping Our Lord on the face and at the same time trying to receive Him. It's impossible.

So these principles are very important. Do pray for Fr. Pfeiffer, he's in a trap, the devil is trapping him. So let's pray for him because he's in grave danger for himself, for his seminarians and for the Church. For now, our attitude is to flee from him, to be far from him, and not to call him "bishop" for his own sake, and to pray for him.

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

Abp. Lefebvre: Faith Comes Before Sacraments!

"Certainly the question of the liturgy and the sacraments is very important, but it is not the most important. The most important is that of the Faith."

(Interview with *Fideliter*, Jan/Feb. 1991)

"No, one cannot go to Indult Masses, first because attendance at Mass is a public profession of the Faith and this profession of Faith is altered by those accommodating themselves to the conciliar church, secondly because attendance at Indult Mass entails a relativisation of doctrinal positions." (*Les Ralliés vus par Mgr. Lefebvre*, Abbé F-M Chautard, July 2018)

"Every Catholic can and must resist anyone in the Church who lays hands on his Faith, the Faith of the Eternal Church, upheld by his childhood catechism. The defence of his Faith is the first duty of every Christian, more especially of every priest and bishop." (Letter to Friends and Benefactors #9, 1975)

Statements of Fathers Hewko & Ruiz Concerning the Kentucky Consecration



Fr Hugo Ruiz V.

1st August, 2020

To all my friends and benefactors:

We have recently learned with great sadness that on July 29 Father Pfeiffer has proceeded to have himself consecrated "bishop" by the Feeneyite and sedevacantist "bishop" Neal Webster, who also belongs to the so-called Thuc line. Several mistakes in one. All this is due to the desire to have quick and precipitate solutions. All this will only contribute more to the already existing state of disorientation that exists today not only in the Church and Tradition but also in the so-called "Resistance". It is regrettable that one wants to call oneself a "bishop" when it should be the Church who does so. From a dubious "bishop", because he is of the Thuc line, one can only have dubious sacraments as well. In no way can I associate myself with this new initiative, nor can I encourage any of the faithful to do so. Moreover, it is now time for the faithful to distance themselves from all contact with Father Pfeiffer. According to Archbishop Lefebvre, this kind of adventure can lead not only to schism but also to heresy.

It is a great pity for me to have to say this about a priest with whom I once had a good friendship.

May the Immaculate Heart of Mary protect us from so many dangers,

Father Hugo Ruiz V.

Querétaro, Mexico

1st August, 2020, first Saturday of the month

Fr David Hewko

+
M

30th JULY, 2020

"Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed.' "
(St. Matthew 26:31)

This is a brief Statement denouncing the consecration of Fr. Joseph Pfeiffer by "Bishop" Neal Webster. This is a scandal for Holy Mother Church, the true Catholic Resistance and for the vocations at OLMC in Boston, Kentucky.

Let it be known that Archbishop Marcel Lefebvre would absolutely condemn this action and express, once again, the doubtfulness of the Thuc line of bishops, let alone any connection with Palmar de Troya in Spain, who have elected their own pope decades ago.

Let it be known that the priestly line of "Bishop" Webster is from: Bishop Thuc, to Clemente ("Pope" Gregory XVII!), Terrason, Hennenberry, to Webster.

The episcopal lineage is from: Bishop Thuc to des Lauriers to McKenna to Slupski to Webster.

"Bishop" Neal Webster is also a public supporter of the Feeneyite position on the denial of the Baptism of Blood and Desire ("Votum";), which contradicts the constant Magisterium of the Church.

Once again, let us beg Our Lady of the Holy Rosary to crush the Church's enemies. Let us hold the clear position of Archbishop Marcel Lefebvre always faithful to Mother Church, her Traditional Magisterium, the Traditional Sacraments and the categorical refusal of doubtful sacraments and dangers to the Faith!

Once again, we see the sad casualties of a Pope and hierarchy failing in their duty! Indeed, when the shepherd is struck the sheep scatter!

In Christ the King,

Fr. David Hewko

Code of Canon Law (1917)

Canon 2372:

"Those who have the presumption to receive holy orders from one who is excommunicated or suspended or interdicted after a declaratory or condemnatory sentence, or from a notorious apostate, heretic or schismatic, by the very fact itself contract suspension 'a divinis' reserved to the Apostolic See."

["*Suspensionem a divinis, Sedi Apostolicae reservatam, ipso facto contrahunt, qui recipere ordines praesumunt ab excommunicato vel suspenso vel interdicto post sententiam declaratoriam vel condemnatoriam, aut a notorio apostata, haeretico, schismatico.*"]

[The following is reproduced without permission. Word has it that Fr. Cekada has changed his mind quite considerably since he wrote this article and would not write anything like it today. Be that as it may, the old Fr. Anthony Cekada has something interesting to say which many will no doubt find useful...]

Who was Mgr. Ngo-Dinh Thuc?

An abridged version of the article "Two Bishops in Every Garage" by Fr. A. Cekada (originally 1983).

The story begins with Mgr. Pierre Martin Ngo-Dinh Thuc, who was born in Vietnam on October 6, 1897. His family was Catholic, and one of his brothers, Ngo-Dinh Diem, became the President of South Vietnam. Ngo-Dinh Thuc entered the seminary, obtained doctorates in canon law, theology and philosophy in Rome, and was ordained to the priesthood on December 20, 1925. He taught for a while at the Sorbonne, and returned to Hue in 1927, where he taught in the major seminary and in the College of Divine Providence. He was appointed Apostolic Vicar at Vinh-long, and on May 4, 1938, was consecrated a bishop and named Titular Bishop of Sesina. At Vinh-long, he organised the diocese, as well as devoting some of his time to the University of Dalat.

Author Hilaire du Berrier notes that in 1955, the see of Saigon became vacant, and Mgr. Ngo's brother Diem, then a powerful force in Vietnamese politics, attempted to secure the appointment for him:

"Diem's next move was to request the robe of a cardinal for his brother. The importance of Rome's reaction to that request was highlighted by France-Soir of October 26, two days after the rigged plebescite: "The only shadow on the scene for Mr. Diem is paradoxically the attitude of the Vatican. The Vatican has just named as Bishop of Saigon, not the candidate of Mr. Diem, who is his own brother Mgr. Thuc, but an unknown priest named Hien..."

"Diem protested. Monsignor Thuc boarded a plane for Rome. France-Soir of December 29, 1955, told how, pending the outcome of Thuc's direct appeal to the Vatican to annul the Hien appointment, the papal order naming Hien apostolic vicar of Saigon was held up by Diem's postal authorities, its seal broken, and the papal order photocopied. "The Vatican maintained its decision," wrote France-Soir, "and Vietnamese censors suppressed the announcement of Hien's elevation for several weeks, until priests announced the news from their pulpits and Hien himself used the word excommunication in regard to Diem." ¹

Later in his book, Mr. du Berrier describes the activities of Mgr. Ngo after his brother's efforts failed:

"Archbishop Thuc ... recovered from his disappointment at not being given the Saigon diocese and plunged into business with gusto, buying apartment houses, stores, rubber estates and timber concessions. When Thuc set his eyes on a piece of real estate, other bidders prudently dropped out... Soldiers, instead of building defenses, were put to work cutting wood for brother Thuc to sell. Army trucks and labor were requisitioned to build buildings for him. A Saigon merchant observed, 'As a brother of Diem, his (Mgr. Ngo's) requests for donations read like tax notices.'" ²

"Papal Ambitions"

Mr. du Berrier quotes an interesting article by Georges Menant in Paris Match (November 23, 1962) which tells of how power was divided in the Ngo family and of what were said to be Mgr. Ngo's ambitions in the Church:

1. Hilaire du Berrier, *Background to Betrayal, The Tragedy of Vietnam*, (Belmont, Mass: Western islands, 1965), pp.127-128
2. (Ibid., p.147)

“To Diem went the power,” wrote Monsieur Menant, “to Nhu the police, to his wife the corruption and the deals, to Luyen diplomacy and Can the traffic in rice. Religion was the domain of Thuc, the Archbishop, with his vast land holdings and personal residences surrounded by anti-aircraft batteries. But the Cardinal’s hat was not the extent of Thuc’s ambition. Monsignor Thuc intended to become Pope. Nothing less.

It is the custom of the Vatican to choose the Supreme Pontiff from among the prelates of a country where the Catholic majority is absolute. That is why Diem published official statistics pretending that Vietnam was 70 percent Catholic, 20 percent Buddhist and 10 percent diverse sects. The claim might have continued had an apostolic delegation not arrived on the scene in the midst of a Buddhist celebration, and had said delegate not observed that, in his opinion, considering the Buddhist orrifle flames along the route, the 70 percent figure should apply to the faithful of the pagodas. Diem was furious...”³

Mgr. Ngo’s papal ambitions aside, on November 24, 1960, he was named Archbishop of Hue, the former imperial capital of Vietnam.

In 1963, while he was in Rome at the Second Vatican Council, his brothers – President Diem, Nhu and Can – were assassinated in a coup d’etat. He later said that his presence at the Council probably saved his life. An autobiographical account of his life recently appeared and it is obvious how deeply the sad turn of events affected him.

After the Council, he wanted to return to his See, but the new South Vietnamese government refused him permission – apparently with the approval of the Vatican. In his recent autobiography, he describes what followed:

“I waited for a few months and appealed to the Holy Father. I do not know what the Holy Father Paul VI did, but he took advantage of the impossibility of my return to my Archiepiscopal See of Hue to ask for my resignation and to name in my place his favourite, Mgr. Dien.”⁴

He was given the honorary title of Titular Archbishop of Bulla Regia on March 29, 1968, but for the most part was treated as an outcast by the Vatican. Access to his timber concessions and rubber plantations was cut off and he became an exile reduced to near destitution. He spent some time at the Cistercian abbey of Casamari near Rome, and eventually went to work as an assistant pastor in the small village of Arpino, where he said Mass, heard confessions and engaged in catechetical work.

Shortly before Christmas, 1975, a priest appeared unannounced in Arpino. Mgr. Ngo recounts his words:

“ ‘Your Excellency [the priest said], the Holy Virgin sent me to bring you to Spain at once to render her a service. My car awaits you at the door of the rectory, and we shall depart at once to be there for Christmas.’ Flabbergasted by this invitation, I said to him: ‘If it is a service requested by the Blessed Virgin, I’m ready to follow you to the ends of the earth...’ ”⁵

The Palmar Fiasco

The three-day journey by car took Mgr. Ngo to Palmar de Troya, a Spanish village 25 miles south of Seville. In 1969, tales of apparitions there began to circulate. Among the early enthusiasts was a young man named Clemente Dominguez Gomez who organised devotions and set up a shrine in the little town. Soon he declared that he had received the stigmata – not from God, but from Padre

3. Ibid., pp.243-244

4. “Autobiographie de Mgr. Pierre Martin Ngo-Dinh-Thuc,” *Einsicht*, French ed., (Aug., 1982), p.79

5. (Ibid., p.85)

Pio. He began spreading the “messages” he received from the apparitions which were coming at the rate of two or three a week. Believers received celestial bulletins on everything from the condition of Paul VI (a “Prisoner of the Vatican” who had been “replaced by a double”) to the color of socks adherents were to wear. Mr. Dominguez even received messages as to when to cut off his beard.

When Mgr. Ngo appeared in Palmar, Mr. Dominguez asked the prelate to ordain himself and several other laymen to the priesthood, and then to consecrate him and a few others bishops. If Mgr. Ngo had any doubts, they were dispelled after Mr. Dominguez gave him news that Paul VI had appeared to him by means of “bilocation” to give his approval to the project.⁶

Pause for a moment to consider what Mr. Dominguez was saying: both the Blessed Virgin and Paul VI (by “bilocation”) were telling a Catholic bishop that he should ordain laymen to the priesthood (whom he had just met, and who had done no ecclesiastical studies) and then consecrate them bishops – all in three weeks’ time. Where anyone else would have laughed the proposal off as absurd, Mgr. Ngo showed a truly colossal lack of common sense and agreed.

On the night of December 31 – January 1, the 78-year-old prelate ordained five laymen, Clemente Dominguez, Manuel Alonso, Louis Moulins, Francis Fox and Paul Fox, to the priesthood. On January 11, 1976, Mgr. Ngo consecrated Dominguez and Alonso bishops, along with three other priests. It is said that the ceremony was conducted in a highly irregular fashion – i.e. that the consecration was performed without Mass, a violation of the rubrics in the Roman Pontifical.

Einsicht, a German magazine which supports Mgr. Ngo, recently stated:

“Mgr. Thuc consecrated the first five bishops (of Palmar) after mature consideration, to secure the continuance of the Catholic Church. Already then, as also today, Mgr. Thuc has given an explicit declaration. The periodical *Einsicht* has at that time already vividly [sic] welcomed these consecrations. The attitude of Mgr. Thuc deserves not only no reproach, but is highly praiseworthy! ... In no way can he be reprimanded for the consecrations of Palmar.”⁷

In light of the facts, no commentary on the foregoing text is needed.

Two weeks later, the 28-year-old Dominguez consecrated three bishops himself. “And this is only the beginning,” he boasted to a reporter. “We are going ahead ordaining priests and consecrating bishops to spread the work of Palmar everywhere.”⁸

He was true to his word. There are now hundreds of Palmar “bishops” – Dominguez even consecrated a 16-year-old boy. After the death of Paul VI (August 6, 1978), Dominguez (who had lost his eyes in an auto accident on May 29, 1976) declared himself Pope.

On January 13, 1976, Mgr. Ngo issued a statement defending his actions in which he asserted:

“We are returning to Apostolic times in that the first Apostoles went about preaching and ordaining without referring back to the first Pope, Saint Peter.”⁹

It is possible he had forgotten about Paul VI’s miraculous “bilocation.”

Mgr. Ngo then experienced a change of heart over what he had set in motion. On September 7, 1976, he arrived in Rome to make his peace with the Vatican.¹⁰ The Vatican newspaper, *L’Osservatore Romano*, gives an account of the result of his visit:

6. Mary Martinez, “Strange Events at Palmar de Troya,” *The Wander* ca.mid-1976

7. Dr Kurt Hiller, “The Case ‘Barbara,’” *Einsicht*, English ed. (Aug. 1982), p.26

8. Martinez, op. cit.

9. Cited in “Palmar de Troya, Light of the World,” pamphlet, (n.d.), p.3

10. Alfred Denoyelle, “Comment les Catholiques sont trompes,” *Mysterium Fidei* supplement to No.57, (Mar., 1982), p.83

“The prelate, as soon as he had realised the gravity of the facts, deplored and repudiated what he had done, and sought to impede further abuses. He then humbly placed himself at the disposition of the ecclesiastical authority. For this purpose, he hastened to request from the Holy Father absolution of the excommunication he incurred... he asked pardon ‘for the great scandal given to the Church by placing in danger its unity.’ At the same time, he wrote to Clemente Dominguez Gomez ... and exhorted him in Our Lord’s name to follow his own example on the path of penance to obtain absolution, warning him at the same time not to proceed to any further ordinations, “in order not to lacerate the Mystical Body of Christ.”¹¹

“Old Catholic” Connections

However, his change of heart was short-lived. Mgr. Ngo soon moved to Toulon, France. There, in 1979, he raised to the episcopate (for the “umpteenth time”) Jean Laborie, leader of a schismatic “Old Catholic” sect, the “Latin Church of Toulouse.”¹² He also ordained another “Old Catholic” from Marseilles named Garcia¹³, and a certain ex-convict named Arbinet¹⁴ who went on later to become a Palmar “bishop.”

Nor were Mgr. Ngo’s activities limited to the consecration and ordination of schismatics. A French newspaper which supports him states that on Holy Thursday, April 15, 1981, he concelebrated the New Mass with Mgr. Barthe, the bishop of Toulon. The author explains:

“He said it was because on that day he could not celebrate alone... It happens that it was a false concelebration, because he said he didn’t receive communion. For, when a priest does not communicate, there is not a Mass.”¹⁵

Mgr. Ngo’s justification for his action by maintaining that he only simulated the celebration of Mass – simulation of a sacrament, incidentally, is a grave sin – does not increase our confidence in his grasp of sacramental theology.

Father Guerard

At this point, a French Dominican, Father M. L. Guerard des Lauriers, OP, enters the story. Father Guerard in his day had enjoyed a fairly good reputation as a theologian and philosopher – he played an important role in the writing of the Ottaviani Intervention. In fact, he served as a visiting professor at Archbishop Lefebvre’s seminary in Ecône, Switzerland, where he taught the tracts on Mariology and the Last Things. His last academic year there was 1976-77.

After his sojourn at Ecône, Father Guerard produced a number of studies (unknown in this country) on a theological question hotly debated in some traditional Catholic circles – whether John Paul II is truly a pope (who is ruling unjustly, and therefore must be resisted) or whether he is a manifest heretic (who would be incapable of holding office, and therefore no pope at all.) Father Guerard opted for the latter opinion – after a fashion. Normally, one would have expected him to line up John Paul’s pronouncements on one side and the teachings of the Magisterium on the other, argue that the former are heretical in light of the latter, and demonstrate from the teachings of the canonists that heresy renders a person incapable of holding office.

Father Guerard, however, wondered off into the dense underbrush of obscure philosophical speculation, and after hundreds of pages¹⁶ emerged with the conclusion that John Paul II is the

11. “Commentary on the Decree Concerning Unlawful Ordinations,” *L’Osservatore Romano*, English ed., Oct. 7, 1976, p.5

12. Rev. Noel Barbara, “Surenchere Schismatique: Thuc en Baviere,” *Forts dans la Foi*, supplement to No.9, n.s., (1st trimester, 1982), p.2].

13. Denoyelle, op.cit. 14. Ibid.

15. Rene Rouchette, “Mise au point au sujet du sacre de Mgr. Guerard des Lauriers,” *Lettres non-conformistes* no.28, (Apr., 1982), p.5

pope “materially, but not formally.” The limitations of space make it impossible either to recap his arguments or to explain in any great detail what his conclusion means – save to say that, in his opinion, John Paul II is the pope in one sense, and in another sense is not.¹⁷

As regards the New Mass, it is Father Guerard’s opinion that it is invalid in itself, yet on May 7, 1981, Mgr. Ngo – three weeks after he had publicly celebrated the New Mass – consecrated Father Guerard a bishop in a small room in a house in Toulon¹⁸. Six French priests, who had been ardent supporters of Father Guerard’s theories and closely involved in the publication of his magazine, dissociated themselves from him.

“Easily Influenced”

Mgr. Ngo’s actions from 1975 onward do not inspire a great deal of confidence in his judgement or in his prudence: the Palmar affair, the promises made and promises broken to the Vatican, the involvement with “Old Catholics,” concelebrating the New Mass while claiming he really wasn’t, then consecrating someone who believes the New Mass is invalid. While everyone is entitled to a few mistakes, one is forced to say that those made by Mgr. Ngo were very grave indeed – objectively they were inexcusable, especially for a bishop with great pastoral experience and a brilliant academic background in theology, philosophy and canon law.

But subjectively, is there an explanation? A newsletter which supports Mgr. Ngo describes him as a “timid Asiatic who was easily influenced,” and continues:

“Once again, realise the fact that Mgr. Ngo, physically and psychologically worn out, ... only wants peace and quiet ... It should be noted that this prelate has acquired some complexes, and that age doesn’t help things.”¹⁹

Again, it is good to recall that his brothers were murdered, his country was taken over by the Communists, his episcopal see and vast financial holdings were taken away from him, he was reduced to poverty, and he was treated as an outcast by the Vatican. Mgr. Lefebvre, who knew Mgr. Ngo, observed that he never recovered from the death of his brothers. Perhaps all this, combined with Mgr. Ngo’s advanced age, provides us with some sort of an explanation for his behaviour; perhaps, as well, after years of rejection, he simply wanted to be accepted by someone and live out his days in peace.

A Home With Einsicht

At some point, either prior to or immediately following the consecration of Father Guerard, Mgr. Ngo threw his lot in with – or, perhaps, fell under the influence of – yet another organisation which had need of his episcopal ministrations. A group of Catholics in Munich, Germany, called “The Circle of Friends of the Ave Maria Group of Una Voce” had for some years been sponsoring a few Mass centres, in addition to a magazine by the name of *Einsicht* (Insight). It will be easier to refer to this organisation by the name of its publication.

Einsicht promoted the rather abstruse teachings of Father Guerard in Germany through its publications. It took Mgr. Ngo under its wing, and, presumably, provided him with some sort of material support.

A Mexican Connection

On October 17, 1981, Mgr. Ngo performed the ceremony of episcopal consecration once again, this time for two Mexican priests, Father Moises Carmona Rivera and Father Adolfo Zamora

16. The studies were printed in Father Guerard’s magazine, *Cahiers de Cassiciacum*, in 1979 and 1980

17. An explanation of this distinction is offered by Father Bernard Lucien, “Note sur la Distinction ‘Materialiter-Formaliter’” *Cahiers*, (Nov., 1979), pp.83-86

18. *Einsicht*, German ed., (Mar., 1982), p.14

19. Rouchette, loc. cit.

Hernandez. The documents presently available do not show the genesis of this episode. However, in a May 16, 1982, letter to Mr. Alvaro Ramirez, Father Carmona writes:

“The episcopacy was offered to me. I had to think about it in order for me to decide, [sic] and if at the end I decided, it was only for the interest that I have to cooperate in something [sic] in the rescue and triumph of the Church.”²⁰

One can only speculate as to how this “offer” was made. Was it Mgr. Ngo or the people at Einsicht who “offered” episcopal consecration to Fathers Carmona and Zamora? Was there a general “offer” made to all traditional priests? Is there a mailing list available somewhere which provides the names of priests interested in such “offers”? Or did Fathers Carmona and Zamora simply drop Mgr. Ngo a note, ask if he would agree, and head for Toulon with freshly bought mitres in tow?

In this writer’s opinion, the last explanation seems the most likely one, given Mgr. Ngo’s track record. The prelate seems to be rather quick to make bishops – the Palmar affair comes to mind – and not particularly fussy. In light of this, one suspects that any priest to show up on Mgr. Ngo’s doorstep could get himself consecrated with very little difficulty and few questions asked. In an age of instant coffee, there are now “instant bishops.”

The ceremony was held in Toulon, France, in what from the photos appears to be a room in a private home. Father Carmona writes that it was performed “without witnesses, but two illustrious doctors.”²¹ He does not say whether these two “illustrious doctors” know the ins and outs of the fearfully complex Rite of Episcopal Consecration found in the Roman Pontifical, and whether they can attest that Mgr. Ngo did not substantially alter the rite. The question is a disturbing one – further research would be needed to ascertain what theologians and canonists consider sufficient evidence for validity in such a case. Under such rather extraordinary circumstances, however, it seems that the burden of proof for the validity of the consecrations must be placed upon those directly involved.

Two “Declarations”

On December 19, 1981, Mgr. Ngo issued a “Declaration about Palmar,” which reads in its entirety as follows (the translation is *Einsicht*’s):

“I testify to have done the ordinations of Palmar in complete lucidity. I don’t have anymore relations with Palmar after their chief nominated himself pope. I disapprove of all that they are doing. The declaration of Paul VI has been made without me; I heard of it only afterwards. Given the 19.XII. 1981 at Toulon in complete possession of all my faculties.”²²

This raises several questions: What was the relationship between Mgr. Ngo and Palmar during the two-year period which preceded Dominguez’s self-proclamation as pope? What declaration of Paul VI is he referring to, and what did it say? What made it necessary to assure the faithful that he is in “complete possession of his faculties”?

On February 25, 1982, there appeared another “Declaration” over Mgr. Ngo’s signature. It states that Mgr. Ngo “declares the See of Rome being [sic] vacant.”²³ The Latin this document is written in is extremely crude²⁴ hardly what one would expect from someone who holds a Roman doctorate in canon law - and the material which precedes the conclusion does not really make an awful lot of sense. *Einsicht* informs its readers that they have a hand-written copy of the “Declaration.”²⁵ It would be bad enough if a layman – unschooled in theology, logic and Latin grammar, say - had written this “Declaration” and put it before Mgr. Ngo for his signature. It would be truly appalling if Mgr. Ngo had written it himself.

20. “A Roman Catholic Bishop Speaks,” *The Seraph*, vol. II, no.7, (n.d.), inside front cover

21. Ibid. 22. In *Einsicht*, German ed., (Mar., 1982), p.13

23. “Declaratio...,” *Einsicht*, German ed., (Mar., 1982), p.7

24. A friend who holds a doctorate in Classical languages said the document looks like exercise sentences from a first-year Latin grammar.

25. *Einsicht*, German ed., (Mar., 1982), p.13

Be that as it may, on March 21, 1982, Mgr. Ngo read this “Declaration” publicly during a Pontifical High Mass in Munich. The same issue of *Einsicht* which contains photos of Mgr. Ngo reading this document also contains his autobiography in which he refers to Paul VI as “le St-Pere” - the Holy Father - a rather surprising turn of a phrase, given the thrust of his “Declaration.”²⁶

South of the Border

Meanwhile, the two Mexican priests by Mgr. Ngo returned home, one to Mexico City and the other to Acapulco.

As one would expect, no time was wasted in making more “traditional Catholic bishops” for Mexico. On June 18, 1982, Father Carmona performed the rite of episcopal consecration for Fathers Benigno Bravo Valdez and Jose de Jesus Roberto Martinez y Gutierrez.²⁷ Both men signed documents accepting Mgr. Ngo as their “legitimate superior,” promised him “obedience and fidelity,” and vowed not to perform any “consecrations or ordinations” without his permission.²⁸ Thus, the Mexican clergy seem to have placed Mgr. Ngo in a “quasi-papal” category - without all the fuss of gathering statistics on Catholics and Buddhists.

One traditional priest in Mexico with decades of missionary experience met one of these Mexican clergymen. In a recent letter to a priest who supported their actions, he alleged:

“I spoke with one of the Mexican would-be bishops and was impressed by his ignorance and his behaviour, by which he seemed more to be a poor little ranch pastor than a bishop. Your argument that the Apostles were likewise people without much culture is worthless; they passed three years in the school of Our Lord Himself.”

On April 1, 1982, Father Carmona signed an 85-word Latin document attesting that he performed the Rite of Episcopal Consecration for Father George Musey. A friend of ours who holds a doctorate in classical languages claims it contains at least a dozen grammatical errors.²⁹ (Father Musey is described as being “nationalitate norte-americana.”)³⁰ Father Carmona’s autobiography states that he taught Latin in a Mexican seminary.³¹

It was through the actions of Fathers Carmona and Zamora that the consequences of Mgr. Ngo’s activities would be felt in the United States.

Father George Musey

At this point in the story a Rev. George J. Musey appears. Father Musey was formerly a priest of the Diocese of Galveston-Houston, Texas. According to The Catholic Directory, he served as assistant pastor at the following parishes: St. Joseph, Houston (1953-1955); Immaculate Conception, Groves, Texas, (1956-1958); St. Mary’s, Liberty Bell, Texas (1959); Resurrection, Houston (1960-1962); St. Louis, Winnie, Texas (1963), and St. Augustine, Houston (1964) - six

26. “Autobiographie...” *Einsicht*, French ed., (Aug., 1982), pp.78,79

27. “Bishop-consecration [sic] of H.E. Mgr. Benigno-Bravo...” etc., *Einsicht*, English ed., (Aug. 1982), p.5

28. “Juramento de conservar la unidad de la Iglesia,” *Einsicht*, English ed., (Aug. 1982), pp.8&9

29. The text is as follows:

“Nos Moyses Carmona et Rivera, Ecclesiae Unae, Sanctae, Catholicae et Apostolicae Romanae Episcopus, notum facere omnibus:

dia 1/a. mensis aprilis anni 1982, coram pluribus fidelibus qui in templo expiatorio Divinae Providentiae (in Acapulco Gro. Mexico) aderant, cum Excmus Dominus, Episcopus Adolfo Zamora et Rvdus Pater Benigno Bravo adsint, praeterea unico fine gloriam Dei et animarum salvationem procurandi impulsus, dignitatem episcopalem Ecclesiae Catholicae Rvdo. Patri George Musey, nationalitate norteamericana, nos contulisse, cum omnibus iuribus ad hanc dignitatem pertinentibus.

Datum die 1/a mensi aprilis anni Dni 1982 + Moises Carmona Rivera.”

30. The words apparently do not exist in Latin.

31. “Curriculum Vitae del R.P. Moises Carmona Rivera,” *Einsicht*, German ed., (Mar., 1982), p.24

assignments in 11 years. From 1965 to 1968, he is listed as “absent on sick leave.” In 1969 his name disappears.

Eight years later, as noted above, Father Musey surfaced in the Hofbrau Restaurant near Dickinson, which he managed for his parents. (He informed one traditional priest that he occasionally celebrated private Mass in a Greek Orthodox church.) Sometime thereafter, he began functioning as a priest again, and went on the circuit to offer the traditional Mass.

In January, 1982, together with another American priest, Father Musey visited the newly-consecrated Fathers Carmona and Zamora in Mexico.³² It is not known if he had any personal contact with them prior to this visit.

Whatever else may have been discussed, one thing seems to be certain - Father Musey was “offered the episcopacy.”

On April 1, 1982 – less than three months later - Fathers Carmona and Zamora performed the ceremony in the Acapulco chapel. (The photos of the event reveal some departures from what is prescribed in the *Roman Pontifical*.)

“Father” DeKazel

At some point, a Mr. James DeKazel joined forces with Father Musey. Priests of the Society of Saint Pius X who visited the Armada seminary during the mid-seventies recalled that there was a man by the same name employed as a cook for a time. The chapel register attests that Mr. DeKazel was married to S. Katherine Marie Roski by a priest of the Society on May 24, 1974, in Royal Oak, Michigan.

In 1982, traditional Catholics began to hear of a “Father” James DeKazel who was somehow associated with Father Musey. This “Father” DeKazel had written a 15-page defense of Mgr. Ngo's actions and issued it on April 2, the day following the ceremony for Father Musey in Acapulco. Discreet inquiries revealed that there was a connection between “Father” DeKazel and a man in Glacier, Montana, who calls himself “Father Joseph Maria” and who claims to be a “Bishop” as a result of his involvement with a schismatic sect.³³ “Father Joseph Maria” informs us in a document signed on June 7, 1979:

“...I was told that Heaven wants me to be ordained a priest and bishop; so I was ordained and consecrated a priest and bishop in 1963 [and] 1964 [respectively]. Later I was reconsecrated conditionally as attached documents will show - without accepting the resp. [sic] Faith of those who ordained me.”

The “reconsecration” alluded to was performed in 1967 by an “Old Catholic” named Brearly who pretended to confer priestly and episcopal orders on women as well.³⁴

An article which appeared in the Billings, Montana, Gazette last year notes:

“Pope Paul VI is alive and being held captive by enemies of the Catholic Church according to a Montana priest ... The Rev. Joseph Maria of West Glacier said the man buried in 1978 was not Pope Paul, but a double... When the double tired of his function, he was killed and buried as Paul VI, Maria said ... The present pope, John Paul II, is aware that Pope Paul is still alive, but is cooperating with the conspirators...”

In other words, the Chair of Peter is not vacant because the Vatican dungeon is still occupied - certainly an original solution to a delicate theological question.

32. Cf. *Sangre de Cristo Newsnotes*, no.32, (Mar., 1982), passim.

33. Bert Joseph Rauber was originally his name. He spent some time as a Benedictine lay brother. He later joined the S. Jovite sect in Canada.

34. The information on Brearly is from Peter F. Anson, *Bishops at Large*, (London: Faber and Faber, 1964), p. 383

In an August 9, 1982 letter, "Father Joseph Maria" tells a correspondent that:

"Yes, Fr. James de Kazel (sic) is a properly ordained priest. Why don't you get in touch with him and let him explain everything to you? He was ordained by me earlier this year; I am a bishop and Bishop Musey knows me personally. You could also inquire from him. Do not go by hearsay - for people hear and misunderstand and jump to conclusions - and come to the wrong decision."

So, Mgr. Ngo is not the only one involved in this phenomenon who has associated himself with "Old Catholics." There is an American "Old Catholic" connection as well.

Father Louis Vezelis

The next clergyman to throw his lot in with the spiritual progeny of Mgr. Ngo was Father Louis Vezelis of Rochester, New York. Father Vezelis, 52, entered the Franciscan Order and spent 18 years as an Army chaplain in Korea. Five years ago he returned to the U.S. and finally settled in Rochester, his home town. In December, 1979, he purchased a home there and outfitted a small private chapel in which to offer the traditional Mass.

Father Vezelis founded a publication called *The Seraph* in 1980 - the exact date is uncertain because the magazine contains no indication of the month or year for which a given issue is intended. The first issue not only solicits vocations for a foundation of Poor Clares, but also announces "the dedication (of a) Franciscan foundation of the strict observance as a SHRINE to the Immaculate Heart of Mary"³⁵ and the opening of a Franciscan seminary dedicated to St. Bonaventure. Prospective vocations are told "we can promise you an unparalleled spiritual adventure" - a prophetic utterance in light of what was to follow. (Later issues speak of facilities for private retreats "for the exhausted Fathers," and a "minor seminary" in Buffalo - all in all, a rather ambitious program for one man.)

The first issue of *The Seraph* contained the following reflection in response to the question "What do you think of the new Pope?"

"As Pope, vicar of Christ on earth, His Holiness has not made any devastating decisions so far ... Frankly and respectfully, it would be unfair to all concerned to make rash judgments. Pope John Paul is the legitimate Vicar of Christ on earth. We pray for him daily at Mass. Won't you do the same?"

(Catholics in Upstate New York recall that Father Vezelis criticized other traditional priests as allegedly being "against the Pope." But there would be a rather sudden "conversion" on this question - as we shall see.)

In Volume I, no. 7 of *The Seraph*, an editorial speaks of "Peter's Barque," and contends that "unwitting passengers are unceremoniously ushered into leaky lifeboats by self-appointed crewmen ... no matter how battered the Barque of Peter, there is always a skeleton crew."

In the same issue, in an article entitled "The Body Beautiful and the Christian," there is the following statement:

"For some time now, His Holiness, Pope John Paul II, has been telling people all about the body. This has and [sic] snide remarks at the Pontiff's efforts to shed some light upon the human frame. Perhaps the Holy Father is approaching the subject with the same detachment an artist would paint a nude, or a physician would examine a patient..."

The article goes on to "shed some light upon the human frame."

Over and above such expressions of loyalty, the February 14, 1982, bulletin of Father Vezelis' Sacred Heart Mission in Buffalo stated:

35. "Shrine of the Immaculate Heart of Mary," *The Seraph*, vol.I, no.1, (n.d.), p.7

36. "What was the question? ..." *ibid*, p.11

“For those who may not understand Catholic tradition and practice: Sacred Heart Mission has become a Franciscan Foundation according to the laws of the Roman Catholic Church. We are Franciscans whose bishop is the Pope in Rome... Nor are we an illegal Religious organization without papal approval such as the Pius X people... This mission is the ONLY [sic] legitimate place where true Catholics in union with the Pope can attend the Latin Tridentine Mass.”

Now, surely those who hesitated to assist at the traditional Mass because of scruples over canon law would have been delighted to learn of traditional Franciscans who are not only “legitimate” – but “whose bishop is the Pope in Rome.”

However, there seems to have been some sort of a misunderstanding. In response to an inquiry from a concerned Catholic, Archbishop Augustine Mayer, Secretary of the Vatican Congregation for Religious, wrote on May 25, 1982:

“Please forgive the delay in answering your query concerning Rev. Louis Vezelis, O.F.M. but we have had to make enquiries to ascertain his status.

We can now tell you that Fr. Vezelis belonged to the Lithuanian Franciscan Vicariate of St. Casimir, but was expelled from the Franciscan Order on April 17, 1978. He does not recognize the jurisdiction of the local Ordinary, but presents himself as a genuine Franciscan Father.

Obviously, the organization operated by Fr. Vezelis is not recognized by the Holy See or the American hierarchy, and therefore, there is no basis for calling it a “Franciscan foundation whose bishop is the Pope in Rome.”

As noted above, Father Vezelis announced the opening of “St. Bonaventure’s Seminary” in Rochester and began to receive applicants. (According to the latest information, there are three students.) It is unfortunate that (to our knowledge) the names of the professors engaged in this endeavor have not been published.

The most vexing problem in opening a traditional seminary these days is, of course, finding a bishop to ordain the seminarians. Rumors spread among the laity that Archbishop Lefebvre would do the honors. However, when informed that there was a “traditional seminary” with a few students in Rochester, His Grace replied: “That’s nice. Who will ordain them?” Moreover, if you’re a “Franciscan foundation whose Bishop is the Pope in Rome,” and the Congregation for Religious says you’re not, it is unlikely that any help will be forthcoming from that quarter. The question arises: “Where do you turn?”

A possible answer to this question appeared during the first few months of 1982 when word began to spread among traditional Catholics in the United States of the activities of Mgr. Ngo.

In April or early May of 1982, an editorial in *The Seraph* spoke in ominous tones of John Paul II’s planned visit to Great Britain and of his dealings with the Anglicans. His expected participation in ecumenical worship services would be “self condemning.” Readers were informed:

“[The] ambivalent and misty visit of Pope John Paul II to Great Britain tends to confirm the already loud cries in certain circles doubting the Pope’s right to represent the Head of the Catholic Church, Jesus Christ, as His Vicar... If the Pope ... participates in religious services of a heretical sect ... this would, in fact, amount to a repudiation of his solemn duty ... The coming visit of Pope John Paul II will serve to decide (sic) many Catholics hitherto wavering as to his true intentions as the occupant of St. Peter’s Chair.”

In the same issue, there is an article which defends the “unexpected consecration of several *very valid and very Roman Catholic bishops*.”³⁸

37. “Editorial,” *The Seraph*, vol. II, no. 7, (n.d.), inside front cover.

Given the drift of the editorial page, it was reasonable to assume that there would surely be at least one more consecration – but it wouldn't be entirely "unexpected."

In the next issue (Vol. II, no. 8 - June, perhaps), readers were treated to two articles which attempted to deal with the canonical effects of common worship with heretics, a letter of Father Carmona which stated that the Holy See has been vacant for 20 years, an article entitled "Habemus Papam?" (the answer given is "no"), and a cover photograph of Mgr. Ngo who was referred to as "The Man of the Hour."

"Brother Juniper's" question and answer column tackles a rather thorny problem: three issues back (in Vol. II, No. 5), The Seraph's readers were informed that "A Catholic who wishes to save his soul must be united to the living Vicar of Christ. This does not mean that you must agree with everything he says or does." The questioner asks for a clarification. In part, "Brother Juniper" replies:

"At the time of the writing of the particular issue... it was felt that the evidence supporting the position that the apostolic See was vacant was, in our opinion at least, inconclusive. Perhaps we were overly cautious. Nevertheless, we do not refuse the evidence."³⁹

In light of what followed, one may speculate as to the extent the sight of Mgr. Ngo on the horizon affected the speed with which the "evidence" was embraced.

Having seen such an earth-shaking theological question disposed of in a period of two or three months - surely record time - one is led to ask another question, which is a bit more practical and to the point: Who will ordain the students at "St. Bonaventure Seminary?"

The July 1982 issue of The Seraph, to no one's surprise, announces that "The Most Reverend Louis Vezelis, O.F.M." will be consecrated a bishop by Mgr. Ngo and that:

"Everyone is invited to attend this historical moment (sic) of great Roman Catholic importance (sic). The anguish of many Roman Catholics has been the absence of true and loyal Roman Catholic bishops who are alone the successors of the Apostles and the divinely instituted shepherds of the flock. The majority of loyal Roman Catholics will rejoice with [sic] the visible presence of ecclesiastical authority so long absent."⁴⁰

The "Assisting Bishops" (co-consecrators?) are named as "His Excellency Moises Carmona, His Excellency Adolfo Zamora, His Excellency George J. Musey." The ceremony would take place on August 24 in Sacred Heart Mission in Buffalo. Thus, the day was saved, and the future of "St. Bonaventure Seminary" was secure.

Father Vezelis stated that Mgr. Ngo asked him to accept episcopal consecration.⁴¹ Once again, several interesting questions arise. Had Mgr. Ngo ever met Father Vezelis? How long had Mgr. Ngo known of him? How did Mgr. Ngo make this offer? In person, or through the mail? How long after Father Vezelis' public conversion to what is said to be Mgr. Ngo's theological position was this offer made? Did Mgr. Ngo conduct a prudent investigation before making the offer or did he proceed as he did with Palmar and the Old Catholics?

Whatever the answers to these questions may be, one thing is clear - the date for the ceremony arrived in no time.

38. "I.M. Wiseman," "Words of Wisdom," *ibid.*, p. 6 (Emphasis in original.) On pp. 7-8, "I.M. Wiseman" claims "Archbishop Lefebvre urges his followers to deny not the last *four* popes but the last *seven*!" (Emphasis in original.) This rather astounding assertion is based on Archbishop Lefebvre's statement: "From this follows the necessity of attaching ourselves to the last canonized Pope, St. Pius X, to remain in the Catholic faith without danger of erring." It is not clear whether the humor of "Wiseman's" statement is intentional or unintentional.

39. "What was the question?", *The Seraph*, vol. II, no. 8, (n.d.), p. 24.

40. "Special Announcement," *The Seraph*, vol. II, no. 9, (n.d.), p. 1

41. "Bishop-to-be to fight for old ways," *Rochester Times Union*, Aug. 12, 1982, section B, p. 1.

Mgr. Ngo was not able to make it (his place was taken by Father Musey), nor was “the majority of loyal Roman Catholics” (about sixty people attended the ceremony in the cavernous church).

Father Vezelis was roundly criticized in most traditional Catholic circles. A subsequent editorial in *The Seraph* blasts what he terms “neoanticlericalism”:

“(which is) aptly illustrated by the hysterical attacks made in some pretended “Catholic” periodicals whose goal is to establish a laicized Church by means of ridiculing the hierarchy.”⁴²

The “hierarchy” allegedly being ridiculed appears to consist exclusively of those clerics who have gotten involved with Mgr. Ngo.

[...]

Invasive Enterprises

Mgr. Ngo seems to have some rather unusual ideas on liturgical and disciplinary matters.

A section of his autobiography appeared in a recent issue of *The Seraph*⁴³ and the index page notes it is “from the French by Bishop Vezelis.” Mgr. Ngo says that “among the intellectuals, we admit unity of dogma in matters of Faith, but with diversity in the spheres which do not touch dogma.” Speaking of the situation in the Church before Vatican II, he continues:

“This explains to some extent my disaffection for the invasive enterprises of the Vatican to impose points of liturgy and canon law - in a word - reducing the particularity of every civilization to a common denominator... Diversity is the ornament of the universe. Why impose only one manner of celebrating the Holy Mass, which consists uniquely of the consecration? And to impose it under the penalty of suspension and even excommunication - is this not an abuse of power?”

Mgr. Ngo seems to have forgotten that the reason the Church insisted on liturgical uniformity was because she viewed it as a reflection of doctrinal unity. In any case, he continues:

“The Vatican invents regulations in order to choke any peculiarity, be it liturgical, or be it canonical, of the local Churches. It wishes uniformity everywhere without thinking that the liturgical peculiarities of the oriental Churches date back to the apostolic age, and without considering that each people has its characteristics just as respectable as those of Rome.”

The oriental customs he enumerates are the social customs of pagan Asian cultures, and not those of the eastern Uniate churches. The reason the Church “invented” regulations, by the way, was to preserve the faith and to “choke” error.

He observes that Our Lord celebrated the Last Supper according to the Jewish Passover customs, and continues:

“Presently the priest consecrates while standing and receives Holy Communion in an inclined position. Why should he do that, since one eats while sitting? The Japanese eat while sitting on their heels; Hindus eat while sitting on the ground and the food spread out on a banana leaf. The Chinese and Vietnamese eat with chopsticks.”

He goes on to make the curious argument that, in light of this, Paul VI was illogical in condemning those who celebrate the traditional Mass because he condemned “those who celebrate in a different manner.”

Thus, Mgr. Ngo, the head of this “hierarchy” views the uniformity which existed in the Church prior to Vatican II in matters of canon law and liturgical practice as “invasive” and undesirable. It was an “abuse of power.” Mgr. Ngo, on the other hand, views diversity in these areas as “an ornament of the universe.” It all sounds a bit like the documents of Vatican II.

42. “Anticlericalism,” *The Seraph*, vol. II, no. 10, (n.d.), inside front cover.

43. “Misericordias Domini in Aeternum Cantabo: Autobiography of Archbishop Peter Martin Ngo-dinh-Thuc,” *ibid*, pp. 13-14.

(As an aside, it is interesting to note that in the same article Mgr. Ngo uses the words “good Pope John XXIII,” which would no doubt come as a surprise to his Mexican “bishops,” who seem to believe that the Apostolic See has been vacant since the death of Pius XII. Perhaps the phrase is simply a manifestation of the “diversity” which ornaments the particular universe under discussion.)

An Assessment

We have presented a short overview of the practical consequences of Mgr. Ngo's activities. Next, a brief assessment is in order.

It is important to avoid diversions in discussing this issue, and there are two objections which run the risk of leading the debate far afield.

The first objection is based on the fact that these men believe (or at least profess to believe) that the Apostolic See has been vacant since the death of Pius XII. Though one has seen little that could be classified as serious theological writing emanating from their quarter – unless breathless prose sprinkled with italics, exclamation points and attacks on nearly everyone else could be classified as “theology” – they end up with what is simply a theological opinion. And only the Magisterium of the Church has the authority to settle definitively a “theological question” and the practical consequences thereof.

Mgr. Ngo's most vocal adherents, in effect, raise what is only an opinion to the level of divine and Catholic faith by implying that anyone who disagrees with them is somehow not Catholic. Those who oppose the opinions of these men should refuse to play the game with them by falling into the same trap.

The second common objection touches upon canon law. On April 9, 1951, the Holy Office decreed that any bishop who consecrates a bishop not nominated or confirmed by the Holy See and whoever receives episcopal consecration in such a fashion incurs excommunication reserved “specialissimo modo” to the Holy See. The event which precipitated this decree was the consecration of bishops for the Chinese National Church, a puppet body set up by the Chinese Communists. Formerly, the penalty had only been suspension – the same as the one laid down for bishops who ordain priests without dimissorial letters.

However, these are prescriptions of human law – and not of the divine, the natural or the divine-positive law. There are historical precedents for consecrating bishops without the customary documents, and there are prudent people who can make a reasonable case for such a course of action under the present, rather extraordinary circumstances we face – though one has yet to see it made by the supporters of Mgr. Ngo. Hence, calling the canons into the fight only diverts our attention from the real issues.

To take these self-styled bishops to task on the basis of either theological opinion or canon law would only dignify what they have done – and discussions based upon mere opinion tend to draw our attention away from the facts.

Consider the history of the affair as a whole: private revelations, the Palmar affair, reconciliation with the Vatican, involvements with French “Old Catholics,” concelebrating the New Mass, together with a sudden involvement with someone who believes it's invalid, “secret consecrations,” a sudden “Declaration” about the Holy See, high-sounding “Oaths of Unity,” a Latin teacher who has problems with Latin, a disappearing priest who ends up a “bishop,” “Father” DeKazel, Franciscans “whose Bishop is the Pope in Rome,” a one-priest monastery-seminary-convent retreat house, sudden hairpin turns on ideology, mysterious “offers of the episcopacy,” claims of “tacit consent,” self-proclamations of universal ordinary jurisdiction, and so on.

Can we really take all this seriously and suppose that the “bishops” involved in such goings-on are the future of the Church? Impossible. Even to refer to them as “traditional Catholic bishops”

lends too much respectability to the whole business, which is, in this writer's opinion, very disrespectsable indeed.

One theme which dominates the affair from beginning to end is a gross and dangerous lack of prudence regarding the transmission of Apostolic Succession – a matter in which the slightest lack of prudence is inadmissible. St. Paul reminds us: "Lay not hands lightly on any man" – he does not say: "Lay hands quickly on anyone."

What is far more serious, however, is that these men claim that they are the "only legitimate authority" of the Catholic Church and that Catholics are "bound" to obey them. Further, they pretend to exclude from the Catholic Church those traditional priests and laymen who refuse to recognise their "authority" - something no traditional organization we know of presumes to do. By making such claims, these "bishops" have set up their own religion, with its own "magisterium," its own "episcopal hierarchy," and its own beliefs. It is a new religion, in spite of its trappings - and all its "episcopal consecrations," self-important proclamations and inflated claims of "canonical authority" cannot make it into the Catholic religion. It is at the very least in the process of creating what will surely become a schismatic sect.

The story will not end here – it is probable that "instant bishops" will continue to multiply exponentially, as among the "Old Catholics." Our missionary friend in Mexico offers us his opinion on this rather gloomy prospect:

"We should have within a few years hundreds or thousands of bishops... without true vocations, the one more ignorant than the other, and an unavoidable cause of more division among traditionalists."

It is not impossible that one day these men will decide that their "authority" allows them to elect a "pope" from among their number. Perhaps we will see them trudge along the path already taken by Palmar de Troya, following some man who wears a tiara that looks like a lamp shade and who cranks out "encyclicals" by the dozen.

If such a day comes, we will then see the ultimate consequences of the movement which, for the moment, seems to promise "a prelate in every pot, and two bishops in every garage."



Fr. Pfeiffer, November 2018: 'Thuc Clergy Not Well Formed'

"So, I called him [Ambrose] up and thought it was just another one of these nut bishops or whatever, but I called him up and then he seemed very unusually knowledgeable for **bishops who or priests that came from the non-seminaries or the Thuc line bishops and all that, who never went to a seminary, never studied, they don't know anything.**"

See: <https://thecatacombs.org/thread/4554/pfeiffer-states-thuc-clergy-formed>

By way of introducing a Resistance priest whom not many will already know, we are very pleased to present this brief interview which is, we hope, the first of several articles...

An Interview with Fr. Arturo Vargas

The Recusant - Father, please tell us a little bit about yourself, to introduce you to English-speaking readers who may not have heard of you.

Fr. Vargas - I appreciate the opportunity given to me by *The Recusant* to comment on some of the things asked of me here, everything for the glory of God and honour of Our Most Blessed Mother: may they guide my understanding to be as objective as possible.

I am Father Arturo Vargas Meza. I entered the seminary of La Reja, Argentina in the year 1981 at the age of 23. I began my studies with the year of spirituality, then philosophy, then Scholastic Theology, and finally I was chosen to the priestly dignity of which I am most unworthy. On November 30, 1986, the feast of Saint Andrew the Apostle, His Excellency Most Reverend Archbishop Marcel Lefebvre ordained me a priest.

Since then I have been 34 years a priest to date. From 1986 to 2012 I belonged to the Priestly Society of Saint Pius X and I left it for doctrinal and faith reasons. Later I will explain these reasons why I left the congregation: I can only assure you that it was very hard for me and it still pains me to have left it, but I would never return to it as long as it keeps contact with Modernist Rome.

The Recusant - How did you come to Tradition? Were you born into it?

Fr. Vargas - I lived for 15 years in the countryside where at that time the reforms in the Church after the Council still had not come in as fully as we see them today. Then I moved for study reasons to the city of Guadalajara and at the age of 18 I left the Modernist mass definitively, for reasons which you will already know (the new doctrine, the new masses etc.). Up to that moment I did not know the Mass of All Time, the Traditional Mass, nor had I attended one, but I had not renounced my Catholic principles handed down to me by my maternal grandfather who had fought in the Cristeros War back in 1926 - he was born in 1905 and was most certainly one of those soldiers of Christ the King.

My desire was to be a doctor. I never thought about the priesthood and was about to reach my goal of a career in medicine, but I did not finish it because of the following:

Shortly before embarking on a career in medicine, I felt a very strong call to a religious vocation, but I did not like the idea of entering the diocesan seminary nor any other that smelled of modernism. For that reason I considered the vocation a utopia. Utopia became a reality when I resigned from medical school due to the subject of embryology where I saw the greatness of God in creating us and I passed this subject only with the classes that were given to us without studying for the exam.

Again, but with more conviction, the call to the priesthood came to me, but my condition that I would not enter anything with modernism remained stronger than ever as long as I dedicated myself to the only thing that I knew how to pray well, the ROSARY.

All this happened in the middle of the year 1980 when I was still 22 years old, not long before I turned 23.

For the month of December I heard in the press that the “Rebel Bishop,” as the modernists nicknamed him, was coming to Mexico. December passed and my uncertainty about meeting him grew, but I did not know if he would come to Guadalajara or only to Mexico City and if he did go to Guadalajara I had no idea where the Holy Mass would be celebrated. Uncertainty invaded my heart already given to God.

In mid-January or early February, I can't remember exactly, Archbishop Marcel Lefebvre celebrated Holy Mass in Guadalajara, which, by the grace of God, I attended in the company of a friend who invited me. I was very struck by the person of the Archbishop who was wearing the episcopal vestments: never in my life had I seen an Archbishop dressed like him. The atmosphere that was breathed in the room also drew my attention powerfully and I felt fully identified with everything that took place there although I did not understand anything about the Latin Mass. In the midst of this environment and mediating the grace of God, I made the biggest decision of my life: to enter the congregation founded by this great Archbishop. I entered the seminary that same year, 1981.

The Recusant - Can you please tell us a bit more about what you remember of Archbishop Lefebvre?

Fr. Vargas - How could I go about describing him? I saw in him a man of God, one who loved the TRUTH, faithful and devoted to the Blessed Virgin Mary, and uncompromising when it came to Vatican II. He was, in summary, a faithful defender of the Catholic Church. Listening to him was a true honour, the hours passed quickly when he told us about his comings and goings to Rome, the times they humiliated him and so on. Personally, I had a very special affection for him, which started from the example he gave us seeing him pray in the chapel, in the cloisters of the seminary with his breviary in hand and he was a true father when we spoke personally with him. We felt very secure in everything because he gave us all the security that is required to be a good seminarian and then, following his example, we also wanted to be good priests because we had a well-finished example that divine providence had entrusted to us.

I remember when, shortly before the episcopal consecrations, he unfortunately fell into the deceptions of the Vatican II people by signing something with them - the next day he retracted everything he had signed and raised his battle flag again. He recognised his error with, I would say, the humility of a saint, and that has comforted me a lot and moved me to imitate him a little in his courageous stand.

While he was still living, my priesthood felt secure in the Society, the Archbishop and I had a very good personal affinity. I still remember the last talk we had together, who would have thought that it would be the last of many? At that time he asked me to go to Rome and visit the Vatican in order to soak up the spirit of those glory years of Pius XII, Pius XI, Saint Pius X, among other Popes. I saw his death as a great tragedy, I had never cried for a relative of mine, but with him it was different because we had lost a father, for me a Saint, and I sensed that, with his death, persecutions would come for those priests who were committed with him in his fight against modernism, and also my oath against modernism which I had taken as was commanded by Pope St. Pius X.



Fr. Vargas, as a seminarian, being tonsured by Archbishop Marcel Lefebvre - Argentina, 1981

Unfortunately, I was not mistaken: with his death my ordeal in the Fraternity began every time I saw the traitors with my own eyes and I had to hide what I really thought so as to protect myself against them, but I knew that sooner or later I had to decide whether to continue endorsing their betrayals of the founder and their submitting the Society to the modernists. For me in 2012 it was no longer the Society that Archbishop Marcel Lefebvre had founded. I remember I told Bishop Tissier de Mallerais on a spiritual retreat that I would rather die excommunicated by this modernist Church than betray Our Lord Jesus Christ and my founder.

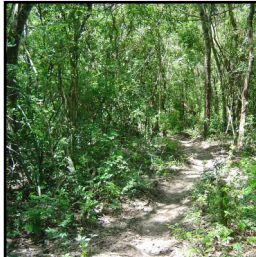
In November 2012, I left the Society voluntarily and with a broken heart, my spirits at rock bottom, but with a clear conscience because my last superior said that I was right in all the questions that I put to him, and did nothing more than wish me the best, if it could be said of them, outside the congregation, I felt more orphaned than ever. I was starting a new battle whose scope still amazes me, it is difficult but not impossible to remain firm in this uncompromising stand against overwhelming modernism. My last destination in the Society was Madrid, Spain.

A MISSIONARY PRIEST:

Fr. Vargas, shown here around the year 2000, at the mission to the *Guarani* Indians of Paraguay (originally a Jesuit mission c.mid-1700s) which was his assignment as a priest of the SSPX.



"This building served as a prison for any Indians who misbehaved. They are tied to the post and stay that way all night or for several days and nights, depending on their crime."



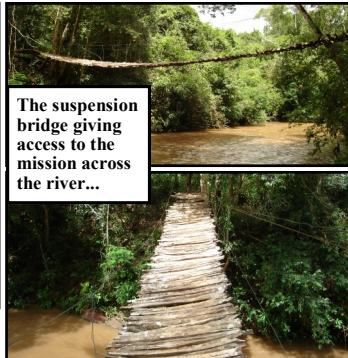
"The jungle near the mission contains boas, poisonous snakes, crocodiles and other vermin..."



The Immaculate Conception Mission priest's house, where Fr Vargas lived for several years



Fr Vargas baptises the chief, Mateo, and his wife, Carmen...



The suspension bridge giving access to the mission across the river...



c.2004 - Fr Vargas with some of his Guarani parishioners - all the children seen here in this picture have been baptised by him.

The Recusant - If you were talking to someone who is a recent convert to Tradition, or too young to remember, how would you describe the SSPX of those earlier times?

Fr. Vargas - If I were talking to such people, I would tell them that the Society was a safe haven where scholasticism was taught as before, that it breathed an atmosphere very much in accordance with the times of the great Popes before the Second Vatican Council, especially His Holiness Pius XII and the Popes before him. Archbishop Lefebvre was what guaranteed all those things, everything I told you, but I would not necessarily say the same after his death because I got to see how the traitorous satraps delivered the work of the Archbishop into the hands of these cursed wolves all the way down to the present.

The Recusant - What is your view of the Second Vatican Council? How do you see the situation in the Church in general, and the situation in the world?

Fr. Vargas - I studied very closely the Encyclical *Pascendi Dominici Gregis* of his Holiness Saint Pius X in which he says about those who occupy the Church of Our Lord Jesus Christ today:

“Finally, there is the fact which is all but fatal to the hope of cure that their very doctrines have given such a bent to their minds, that they disdain all authority and brook no restraint; and relying upon a false conscience, they attempt to ascribe to a love of truth that which is in reality the result of pride and obstinacy.”

I think that His Holiness Saint Pius X defines very well what is going on today in modernism and there is no turning back with these people, because they are convinced, they are Freemasons, they collude with the devil and those whom he controls. Humanly I do not see a solution to so many calamities that have arisen within the Church of Jesus Christ and I am fully convinced that only divine intervention will return the river to its channels, and for this I think the *Pusilus Grex* or small flock is being preserved.

The Recusant: Please tell us a bit about your involvement in the Resistance. Where were you when you became aware of something wrong in the SSPX? How did you find out or learn of it? How did you react?

Fr. Vargas: Before going to Spain, while I was still in Mexico, I had a meeting with the Superior General of the congregation Mgr. Fellay, during which we already talked about those rumours, which had been growing stronger, about a possible agreement with modernist Rome. He replied that he would not go to Rome without authorisation from “us” - obviously he meant not from the low-ranking priests but of the priors, superiors of autonomous houses, district superiors etc. Of course, he did not keep his promise given that in April 2012 he went to Rome like a little lamb at the call of the then Pope Benedict XVI, the same Benedict XVI who had lifted the “excommunication” but of course not that of Archbishop Marcel Lefebvre. When this happened [in April 2012] I was already in Spain as a punishment for not giving in to that lousy business which should never have taken place because it meant beheading the work of our founder and surrendering in the combat of all time, in summary it was another kiss from Judas to Our Lord Jesus Christ which has been given through the centuries.

This attitude “outraged” many of us, I use quotation marks because, as the saying goes, empty vessels make the most noise [*mucho ruido, y pocas nueces* - literally, “lots of noise, few nuts” i.e. plenty of hype and not much substance! - Ed.], clearly almost all my colleagues agreed with it in the depths of their hearts. Immediately afterwards we were forbidden to talk about it with faithful, nuns and other priests, in our sermons we had to talk about anything but those sordid agreements with Vatican II. They were very difficult moments because of the push and

pull within the same community without meaning to, there was a bitter controversy on the subject, and the authorities in turn tried to minimize it, although they lied about it because these authorities did not care at all what the priests thought. At the same time the faithful only wanted to reassure us by talking about the next chapter which was due to be held in late June and early July in Écône, Switzerland. But that did not prevent the pressure in the pot from increasing on such a thorny issue and saddening the hearts of both priests and faithful who were saddened by the situation between Rome and the Society.

My reaction to such a situation was, of course, very much against those Pharisaic agreements, as they reminded me of the attitude of Judas and the Pharisees when they dealt with the betrayal of Our Lord. My opinion did not matter any more, but my emphatic refusal of such an agreement remained, for which I got a black mark against my name and was watched more carefully, but did not care at all because in the end, that was my true position and to this day I do not regret it.

Before the chapter, I had a talk with Bishop de Galarreta in which I put to him that Bishop Fellay should at least retract publicly what had been done in April of that same year even if he did not know that he was betraying Archbishop Lefebvre and, ultimately, Our Lord Jesus Christ.

Bad news of the chapter came to us before it ended: relations with Rome would continue, Bishop Fellay and his advisers would be re-elected as a reward for their juicy relations with the modernist heretics and Bishop Fellay would not make that act of *mea culpa* publicly because he was not “forced” to do so. We lost those who were against the arrangements and a witch's house [i.e. a tempest] would be unleashed on those of us who opposed these spurious arrangements. Thus was our fidelity rewarded.

I and the other priests faithful to Our Lord and to Archbishop Lefebvre found ourselves facing the very difficult situation of deciding whether to accommodate ourselves to this treacherous farce or to leave what was **no longer the congregation founded by Archbishop Lefebvre**. I must admit, the decision was not an easy one, it was one of the most terrible in my life and the most painful, I prayed a lot, I asked for the light of the Holy Ghost and every day it was a nightmare for me to stay in the Society, but I did not want to rush into anything which I would later regret. While I was reaching this decision, I suffered greatly in my heart from the bitter betrayal of the Society's superiors: it is a suffering which cannot be explained in words, at one point I thought I had gone crazy. At last my prayer was heard and the answer was to leave the Society. This decision was accompanied by a great tranquillity in my heart and soul and my uncertainty was turned into joy and happiness. This radical change amazed me. I was already sure of what I should do, just wait for the providential moment to leave the Society, a happy ending so far.

The Recusant - Why, in your opinion, has the Resistance made so little apparent progress in the past seven or eight years? What went wrong? Is it just that honest mistakes have been made, or is the problem somewhat more sinister?

Fr. Vargas - In 2013, we few priests who formed the Resistance had a meeting with Bishop Williamson and we asked him, as an authority, to lead the Resistance. In response we were given a resounding “NO!” - not even as a spiritual advisor. That was our first disappointment and it was very painful indeed. So we were left adrift, each on his own,



Fr. Vargas (centre) at a meeting with Bp. Williamson & other priests, c. Dec. 2012/Jan 2013

each left to his own luck by a bishop. We were very discouraged by his refusal, everyone present at that meeting, but we were not going to let that be the reason for abandoning the combat of Archbishop Lefebvre, he would know how to lead us from heaven to continue the fight. This was the first huge failure of the incipient Resistance and shows how the devil wanted to annihilate us from the beginning.

This error was followed by another serious problem that held back or discouraged those of us who sought to carry on the combat of all time. Bishop Williamson gathered together his select group from which all of us were excluded who did not think like this “group,” which I regard as constituting a “congregation” as can be seen by two sudden blows given by a “traditionalist” bishop against whom we still wanted to continue our fight and who puts into practice the devil’s maxim: “Divide and Conquer.” The one writing this has been slandered and abandoned by these four other bishops [Williamson, Faure, Tomas Aquinas and Zendejas - Ed.].

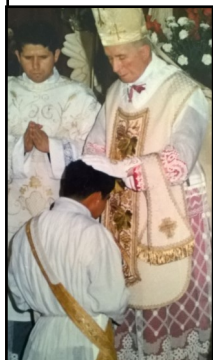
They are faithfully following Bishop Williamson. I asked them to prove their defamatory accusations against me and... I am still awaiting their answer. I have come to think of them in this way, and I hope whoever reads this will not be shocked: that they form a ‘fifth column’ inside the Resistance in order to annihilate all vestiges of Tradition in the Church. It is for this reason that we leave them and continue for our part, thinking that it will be more difficult for the enemy to annihilate us and at the same time hoping for divine intervention in these times which are so dire for the Catholic Church.

Personally, in no way do I share with the four bishops of the flaccid “resistance” the errors that Bishop Williamson has committed, such as Eucharistic miracles within the modern mass or advising people to attend the new mass, among many others. I have refuted the first error with a study on the miracle based on Saint Thomas Aquinas, but so far I have not had an answer to my refutation.

I have pointed out three things on this question [of Bishop Williamson]:

- His not accepting responsibility as leader of the Resistance
- That he formed a very exclusive “congregation” in order to divide us
- His doctrinal errors which he continues to perpetrate.

In these three things, can we see the work of God being done by them? Is this not rather doing the devil’s dirty work? Judge for yourselves. This explains the little progress of the true Resistance, the Resistance which several of us priests throughout the world have stayed with, though distances separate us.



Left: Fr Vargas is ordained by Abp. Lefebvre

Right: A group photo after the ceremony. Archbishop Lefebvre and Bishop de Castro Mayer with the newly ordained priests. Fr. Vargas is seen behind Abp. Lefebvre's right shoulder.



“I have come to think of [Bp. Williamson & co.] in this way, and I hope whoever reads this will not be shocked: that they form a ‘fifth column’ inside the Resistance in order to annihilate all vestiges of Tradition in the Church.”



“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)

Contact us:

recusantsspx@hotmail.co.uk

www.TheRecusant.com

***“The Recusant”
Dalton House,
60 Windsor Avenue,
London
SW19 2RR***

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