

The Silence of the Shepherds... But Not All of Them

It is necessary to clarify the doctrinal and prudential Truths in this hour of diabolical disorientation, in order to guide Catholics, especially those who claim to defend Tradition.

The Visibility of the Church is Linked to the Profession of the Faith

1. The integral and public profession of the Faith is necessary for the visibility of the Church, indeed, for the very existence of the Church.
2. There will always be those among the clergy and the faithful who profess the integrity of the Faith, that is, the whole doctrine of the Faith of the Church, because the integrity of the Faith is one of its most essential elements and because the Catholic Church cannot be destroyed. If the Catholic Faith is not integral, it is no longer the Catholic Faith, and if there were no longer anyone who professed all the truths of the Catholic Faith, the Church would have already been destroyed.
3. The visible profession of the Faith is above all the mission of the Teaching Church (Ecclesia Docens) and this above all by defending all those truths that are currently being questioned. But even so, it is not enough that pastors teach the Truth, but it is necessary that they also denounce and condemn the contrary error.
4. Today the Church is eclipsed by the absence of teaching from the majority of pastors: we live in the age of fainthearted, mute, ambiguous and cowardly pastors. Just as the Apostles abandoned and denied Jesus Christ during His Passion, so today the pastors deny the Church and abandon it during His Passion.
5. The visibility of the Church requires in its members first of all a public profession of the Faith, that is to say visible, it is not enough to have only the name of Catholic Church. The Church is not a private or secret society.

Where are the Marks of the Catholic Church Today?

1. The Catholic Church cannot in itself be in crisis since it is **One, Holy, Catholic, and Apostolic**. The crisis of the Church is above all the crisis of those sick members who are the bad Christians, and today unfortunately, it comprises a greater part of the clergy. But this is not necessarily the case for all, since the Catholic Church has from Jesus Christ the promise of indefectibility, and there will always be those who represent it in all its marks, but it is not absolutely necessary that they be in great numbers.
2. The Unity of the Church is first of all in the unity of the Faith, that is, in doctrinal unity. The unity of government is at the service of the unity of the Faith and not the contrary.
3. There can be no authentic Holiness where there is no integrity of the Faith. The "saints" who err on Faith are false saints and impostors.
4. The Catholicity of the Church lies in Her ability to communicate to all people the truths of the Faith, of which She is the exclusive depository. Conciliar ecumenism does not represent the

Catholicity of the Church because it opposes the spreading of the whole truth of the Church of Christ.

5. Our adherence to the Apostolicity of the Church is made possible in the first place by the bond that we have with the Apostles, but this is mainly realized through the Faith that they preached and that has been transmitted from generation to generation until our days. This heritage is also called the Tradition of the Church, it is the teaching, the stable expression, not evolutionary, of all the essential elements of the Catholic Church which is the work of Jesus Christ, that is why the Catholic Church is essentially and in itself Tradition.

Differences between the Catholic Church and the Conciliar Church

1. The Conciliar Church that came into existence during the Second Vatican Council is not the Catholic Church. The Conciliar Church is a counterfeit of the Catholic Church. The Conciliar Church is something new, a new church. The Conciliar Church is not the visible Church of Christ. The Conciliar Church is a sect. Pope Francis is at the same time the head of two churches: of the Catholic Church and of the Conciliar Church, it is in this that the great deception, the Abomination of Desolation of the Holy Place consists. The Conciliar Church is gradually eclipsing the true Catholic Church, with the ultimate goal of replacing it absolutely.
2. We cannot accept sedevacantism as a “solution” to the crisis of the Church because denying that all the last popes are popes takes away from the Church even the very hope of finding a solution and an end to this tremendous crisis. We do not have the authority to canonically judge these popes, only a truly Catholic Church pope in the future will have the authority to do it.
3. In the order of virtues, Faith is prior to obedience. Authority is at the service of Faith and not the other way around. The full profession of the Catholic Faith is more important than being in harmony with authorities who are destroying the Church. At the present time the members of the Conciliar Church have illegitimately taken possession of the highest offices of the Catholic Church, that is to say, of its structure. It is necessary to keep in mind that in some cases it is licit to disobey men in order to obey God. To distance oneself from this structure is not in itself a schismatic act but simply a greater act of prudence.

The Poisoned Fruits of the Conciliar Church

1. All the Conciliar documents and all the post-Conciliar Magisterium are not, nor can they be, a doctrinal reference for Catholics. We must reject as a whole all the texts of the Second Vatican Council together with all its reforms.
2. Pastors and others who cite Conciliar and post-Conciliar texts as criteria of authority are fostering confusion and disorientation among the faithful. The people are not sufficiently educated to distinguish what is in conformity with the Traditional Magisterium from what is not. In addition, all the Conciliar texts are so imbued with the new spirit that it is practically impossible to free them from it, nor from their context, which is formed by the other Conciliar documents.
3. The New Mass is the direct fruit of the Second Vatican Council. It was created for ecumenical motives and to please Protestants, that is why it is seriously contaminated with Protestant elements and is therefore poisoned. **It was not legitimately promulgated**, nor can it be considered a Catholic Rite. It is so vitiated that it can be said to be evil in itself and intrinsically so.

4. Since the New Mass is an intrinsically evil rite, Catholics should not participate in it, not only because it offends our Faith, but also because it is an attack against It, since in the long run the New Mass makes those who participate in it acquire a Protestant spirit. Consequently, attendance at the New Mass is immoral and therefore it is unlawful to positively advise anyone to participate in it. Neither is it licit to receive the Hosts that have been consecrated there, because Communion, being the direct fruit of the New Mass, is the most perfect form of participation in this Mass.

5. All the New Sacraments of the New Conciliar Church are objectively doubtful because we can no longer be sure of the intentions of their ministers. And also of the New Mass and of the Eucharist.

6. Miracles are the credential that God gives to His Church as proof of His Divinity. "The New Mass cannot be the object of divine approval by means of miracles. In the Conciliar Church today there are so many abuses and anomalies that the testimony of the Conciliar clergy on alleged "miracles" can definitely not be taken as a guarantee.

7. The process used today in the canonization of the New Saints has been profoundly modified by the New Church, which is why there is a doubt about all the new canonizations, because of a defect of form, about their regularity, and their validity. The Conciliar popes, being modernists, no longer intend to do anything absolute and definitive, since modernism is evolutionist.

Is Collaboration with the Conciliar Church Legitimate and Moral?

1. In the present state of affairs in the Church, one cannot collaborate with the pastors who, consciously or not, are destroying the Church, because there is also a very grave danger of being absorbed by the Conciliar Church. It is a great illusion to believe that the problems of the Church can be corrected from within, since it is a hierarchical society and it is impossible to profess the whole of the Traditional Faith within its structure, especially when those who today occupy the highest positions are determined to continue the reforms of the Second Vatican Council. This is the illusion of the "Ecclesia Dei" congregations, of other similar indult congregations and recently of the Neo-SSPX.

2. For the parishioners there is also the grave danger of being absorbed by the new Conciliar Church through these accordist congregations, since being subjected to the Conciliar Rome they cannot openly criticize the errors of the Second Vatican Council, nor those of the modernist hierarchy, and end up being gradually absorbed by the New Church. The **faithful of Tradition should not frequent** these congregations since it is not only about the Mass and the Sacraments but also about the fact of frequenting an environment with a whole pastoral care that goes with them. Not to heed this warning is to expose oneself to the grave danger of being disoriented and gradually assimilated by the Conciliar Church. It is better not to attend any of these Masses or to frequent any of these environments and to wait until one finds a truly traditional priest who is not compromised by the accordism of the Conciliar Church.

3. It is necessary to distance oneself from those priests who only speak of "spiritual" themes and who no longer criticize modern errors, nor the errors of the Second Vatican Council, nor the ambiguity of the "Ecclesia Dei" and Neo-SSPX congregations. The tenacious omission of certain points and themes of capital importance can sometimes be a sign of complicity. The truth is either taken in its entirety or it is no longer the truth, or it is defended in its entirety, or one is no longer a true defender of it.

4. The Society of Saint Pius X was founded By Archbishop Marcel Lefebvre after the Second Vatican Council to save the Tradition [from] the Conciliar tidal wave, to preserve the integrity of the Faith and to combat the errors that threaten the Catholic Church. It is for the same reason that he distanced himself from the Conciliar hierarchy in order to make possible the preservation and defense of the Catholic Faith.

5. However, some of his successors, in the leadership of this congregation, have believed that they could do better than their founder.... the new leadership of the Neo-SSPX is gradually leading to the assured destruction of this work (Operation Suicide), which was formerly founded for the reconstruction of the Catholic Church (Operation Survival). Under the pretext of "converting modernist Rome" they have allied themselves with it and are slipping into a real trap.

They have received from Rome various "permissions" and "jurisdictions" in exchange for a conciliatory attitude, i.e., their silence, which constitutes a major compromise. It is not necessary to sign a piece of paper in order to make very serious compromises and "inside" the Conciliar structure, it suffices that the facts speak for themselves, which little by little form an authentic and true agreement. According to the ecclesiastical law the tolerance of certain practical facts by the religious superiors can create with time a real legal "status"...

It is illegal and unthinkable within the Conciliar Church to give the right to confer sacraments to those priests who are not incardinated; if the members of the Neo-SSPX have already been granted "permission" by the Conciliar Church to give the sacraments it is because they are clearly already incardinated; if the members of the Neo-SSPX are already incardinated it is because **they are already within the New Church** and that strictly it is no longer necessary to sign any agreement.

6. Blindness is the fruit of sin against the Holy Ghost. This is the common denominator of all the congregations and groups that were formerly truly traditional and that have gone backwards and become compromising. It is the fruit of a seriously reckless "prudence" because it obstinately ignores the evidence that certain practical attitudes seriously compromise the Faith. All these groups, without exception, gradually tend to accept the entire Second Vatican Council and no longer want to recognize that they have been mistaken. The spiritual blindness is evident! Practical imprudence — in the things of faith is a compromise in the things of faith...!

7. Proof of their doctrinal compromise of the Neo-SSPX is found in the documents publicly released in 2012, among them — are: the Doctrinal Declaration of April 15, 2012, the General Chapter Statement of July 2012, the Six Conditions for the Agreement with Rome and the interviews with bp. Fellay, Fr. Pfluger, etc. The most serious of these is the Doctrinal Declaration, which expresses acceptance of Vatican II's doctrines on religious liberty, ecumenism, and collegiality, as well as accepting the New Mass and Sacraments as "legitimately promulgated", the New Profession of Faith of 1989, and the New Code of Canon Law (with no distinctions).

8. Doctrine influences morals. If there is a compromise in doctrine, there will necessarily follow a compromise in morals. Ever since the New-SSPX has compromised in doctrine, the moral teaching has suffered compromise, as a consequence. An example of this is the weak stand on the va*#%!)*)nes. Many doctors and nurses revealed their contents as containing matter derived directly from cells of aborted infants, even while still alive! This fact alone, condemns any sort of participation in these va*#%!)*)nes. Lamentably, the New-SSPX publicly approved of their use and participation, provided its non-cooperation proved to be a detriment to one's job. Two crimes are encouraged here; firstly, the involvement in indirect abortion, and secondly, direct cooperation in the

eugenics program which has been publicly announced by the globalists as an immoral means to reduce the world population.

The Thuc Line

Archbishop Marcel Lefebvre expressed serious reservations about the validity and licitness of the Thuc line consecrations, especially those linked to Palmar de Troya, in Spain, **his position was to avoid them**, altogether. There, they went so far as to elect their own pretend-pope. There are serious reasons to doubt if some of these Thuc lines are even still inside the church. The episcopal consecration of a non-Catholic church is one of the several illicit actions taken by Abp. Thuc, which leaves one to question if he was still in his right mind... (among other works, see Clarence Kelly's book "The Sacred and the Profane" for an in-depth study on this question, disregarding the sedevacantist views expressed therein).

The Problem of the Liberal Spirit

1. The liberal spirit is not the same thing as doctrinal liberalism, although it is an emanation of the latter.

2. The new social state generated in the Catholic States two centuries ago by the French Revolution, with liberal laws and liberal culture has given birth to a new generation of schizophrenic Catholics. In a secular state where the Truth of the Catholic Church lost its rights at all levels and where all religions and doctrines were put on the same level, the so-called "Catholic" liberalism was born two centuries ago in France. This "Catholic" liberalism went from promoting peaceful coexistence with the abnormal state of society to accepting it as such.

Catholics who have lived since childhood in a liberal society end up seeing this situation as "normal". In today's relativistic state of society, Catholics almost without realizing it have gradually become relativistic themselves. They no longer fully perceive the fundamental concepts of uniqueness and coherence of Truth. This has become in them a spirit, a state of mind, a "sensitivity", a way of life that has accepted not only the peaceful coexistence with the modern spirit but, even more, believes that the spirit of the Gospel or of the Church can be reconciled with the world.

The liberal spirit is not a doctrinal but a practical spirit that does not want to understand the doctrinal stability of the concepts of the catholic church faith. It is because the liberal spirit has as its foundation a sin against the Holy Ghost, by not wanting to accept completely the evident and fundamental principles of the truth, that it is practically impossible to convert those who have it.

Moreover, they are of such a remarkable tenacity and so obstinate that they believe they have the "mission" to convert doctrinal Catholics, and this is the extent of their blindness. Those who have the liberal spirit can temporarily adopt the theses of doctrinal Catholicism, but they will not persevere in them because deep down they do not understand them.

3. Catholics of liberal spirit have always been in the last two centuries a burden for doctrinal Catholics, those who did not lose sight of what is the true concept, first the natural truth and then the truth of Faith. In the last two centuries the "Catholics" of liberal spirit with their worldly concepts of false prudence have always sabotaged the efforts of doctrinal Catholics and have been the cause of a multitude of defeats of Catholicism, for example: the bishops who betrayed the Cristeros; the bishops

who wanted to reconcile the church with the modern world in the Second Vatican Council and more recently Father Schmidberger and Bishop Fellay who believe they can reconcile tradition with the enemies of tradition, etc. It is in this sense that the declarations of Cardinal Ratzinger were made in an interview he gave to the Italian magazine "Jesus": "the concern of the men of the church in the sixties was to reconcile the church with two centuries of liberal 'culture", it could not be said more clearly!

4. The **plague** of the liberal spirit, by its natural tendency, always and gradually leads to the corruption of what is true Christian prudence and true faith. It is oriented to the proper doctrinal liberalism from which it originally emanated in the nineteenth century. It is generally believed that the social kingdom of Christ the King is at present not realizable.

Faced with the ongoing compromises we have no other choice but to maintain the Battle for the Holy Faith in the line of Pope St. Pius X, all the anti-Liberal Popes and of Archbishop Marcel Lefebvre. May Our Sorrowful Mother, who stood at the foot of the Cross, keep us faithful and give us the grace to rebuild and persevere in the integral Catholic Church Faith!

On the Feast of the Most Precious Blood of Jesus, we, the undersigned priests, propose the above text for the consideration of all those who love the true One, Holy, Catholic Church and Apostolic Church:

Father David Hewko
Father Hugo Ruiz V.

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