



The Recusant

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



“Interviewer: Why is a Personal Prelature appropriate for the SSPX?

Mgr. Pozzo: That seems to be the appropriate canonical form. Mgr. Fellay has accepted the proposal, even if in the coming months details remain to be clarified.”

- Abp.. Guido Pozzo, Secretary of the ‘Ecclesia Dei’ Commission, interview with “Christ und Welt,” 29th July 2016

FROM THE DESK OF THE EDITOR:

Dear Reader,

Let us step into our state-of-the-art Resistance Time Machine, buckle-up, hold onto your hat, and prepare to travel forwards in time to the year 2041. What does the world look like 25 years from now?

Following the latest press release from the *Pontifical Commission for Promoting Peace, Love, Tolerance and Equality*, saying that the SSPX is just about ready for a canonical agreement, Menzingen has responded with its own press release saying that this is not true. “We are still awaiting the successful conclusion of the hybrid Mass negotiations, to ensure that we can accept the Pius-Ratzinger Missal on our own terms,” said Bishop Daniel Themann, Superior General of the SSPX.

In the meantime, what looked like a serious downward trend in vocations has been temporarily arrested by the new influx of conservative-minded candidates from diocesan seminaries, under a secret agreement which was somehow “accidentally” leaked to the website *Rorate Coeli*. A similar story is true of the faithful, with many Indult and Ecclesia Dei parishes being closed down, the faithful being told to go to the SSPX instead. Some die-hards have

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refused to go, claiming that the SSPX is too liberal for them and that they would prefer to drive five hours to the nearest surviving Indult Mass than sacrifice their principles and expose their family to spiritual danger. In the SSPX parishes meanwhile, there has been a big drive to promote a certain cause for canonisation, and prayer cards with a specially composed Litany to Bernard Fellay distributed to all the faithful, with the priests ordered to preach a sermon about it for three Sundays in a row. This seemed at first to produced no result, until one lady came forward claiming to have been cured of hayfever through his intercession. Since then, the cause for his canonisation has gone full steam ahead, and an announcement about the Venerable Bernard Fellay is expected by January, possibly coinciding with the long-awaited canonisation of Blessed Tony Blair and Companions by Pope Martin-Luther-Teilhard II.

The late Cardinal Burke's funeral was held at the SSPX's US seminary in Virginia. This was a fortunate occasion, as it gave the SSPX an opportunity for much-craved publicity in the secular media, with four seminarians holding up a large "We believe in Families!" banner for the cameras. What was less fortunate, however, was the heavy rain, which made the various leaks in the church roof more obvious, and the fact that a constant trickle of water caused a large slab of plaster from one of the cloister walls to fall down, exposing the concrete breeze blocks underneath, and narrowly missing a reporter from the New World Order Times.

The thirty-three bishops claiming in some way to be descended from Bishop Williamson in episcopal lineage cannot agree on anything and have gone their separate ways. Most of them have no faithful anyway, and several have taken part time jobs just in order to survive. There were a small group of them (all South American) who had retained some semblance of unity, but the final pronouncement by their episcopal grandfather, six short months before his death at the age of ninety-six, that "we can't possibly expect everyone to believe in the Trinity", and that it was wrong to look down your nose at those who were doubtless receiving grace in the religion of their choosing... this was the final straw which sent the last few flying off in different directions, while two had a nervous breakdown and one went to live half way up a mountain in Tibet. His pronouncement, two years previously, about the need to have no order or authority in the family, seems to have had a similar effect on the faithful.

The world was genuinely puzzled when the Grand Old Man of Broadstairs was granted a burial in Écône, in the tomb of Archbishop Lefebvre, alongside the remains of his three late episcopal colleagues. Could it be a case of forgive and forget? Even more surprising was the response of the press, who were remarkably generous in what they said in their obituaries. A tiny minority, who had persisted in calling themselves "the Resistance," claimed to know why. But most of them by that point had already been rounded up by the Police, under the provisions of the European-American Union's "Anti- Religious Extremism law," which provides for the arrest and indefinite detention in re-education camps of anyone found to be professing a religion deemed "unacceptably exclusive" by the Home Office. Rumours in Catholic circles persist of something known in furtive whispers and behind locked doors as the "Boston Underground Railroad," but nobody seems ever to have seen it or know where it is. Every once in a while a new priest appears who no one has ever seen before and who looks younger than the others... In a similar way, the practice which has arisen among a small number of Catholics of wearing dark glasses, a black shirt with a large crucifix around the neck, and greeting each other in a South-Western drawl with some Spanish words thrown in, seems to have the government authorities confused, when it has not escaped their notice altogether. But it must have some significance, as it seems to be how they recognise one another...

Back to Reality

I hope the reader will forgive my making light of the otherwise utterly, incomprehensibly dire situation in which the Church and the world find themselves today - sometimes you just have to laugh. If anyone had tried telling us a few years ago that Bishop Williamson would be promoting bogus “miracles”, the heretical books of false “visionaries” or daily attendance at the Novus Ordo Mass as a means to sanctification, most people would not have been able to keep a straight face. But then, if anyone had told me, not so long ago, that the SSPX, having accepted Vatican II while no one was looking, would be seriously contemplating an agreement with Pope Francis, a man who wears a red nose, gives comfort to unrepentant sodomites and preaches the gospel of climate change, I would not have been able to keep a straight face either. It takes someone like Pope Francis to make arch-modernists like John-Paul II and Benedict XVI come out looking conservative! Could it really be that some of us will live to see a Pope who makes Francis look the same way? The mind boggles...

About This Issue...

Once again time has overtaken us, with the result that you are receiving an unusually large issue rather than two smaller ones.

I draw the reader's attention particularly to the article on **p.38**, which deals with the bogus “visionary” Maria Valtorta, and her condemned, heretical work entitled (rather pretentiously) *The Poem of the Man-God*. It is so obviously unsound and distasteful to Catholic sensibilities that it is really quite amazing that it should even need refuting. However, since it comes with an episcopal recommendation and since many people will not be aware of exactly why the work was condemned by the Church and put on the Index, it is as well to keep ourselves properly informed. Even if you have no intention of reading it yourself, you may fortuitously be able to prevent some unsuspecting soul of your acquaintance from attempting to read it.

It is also instructive, albeit in a rather tragic way, yet again, to realise just how far off the proverbial beaten track Bishop Williamson has gone when he goes out of his way to endorse it. Unless I am mistaken, I have, in my inbox, seven *Eleison Comments* emails which give Valtorta's Poem a plug, from the first email, when “Dinoscopus” as it then was, first switched from website to email in August 2009 (#58, “Killer Pride”), to the last one (#426, “Defending Valtorta”) in September 2015. He seems often to make the concession that “it's not to everyone's taste,” which entirely misses the point. If the Church condemns a book as heretical, it is neither here nor there whether we find it to our taste! In previous years, I admit, I was not aware of the condemnation and was probably not paying proper attention. Having acquainted myself more thoroughly with the case, all I can say is that I am amazed that even Bishop Williamson could persist in recommending it. I am also a little surprised that other priestly and episcopal colleagues did not speak up to contradict him at some point over the last seven years. But perhaps they were not paying proper attention either.

The article on **p.30** is an attempt to shine a light on some of what the Fake Resistance are getting up to out there (in this case, in Latin America). I must confess, however, that since that article was written several more equally disturbing examples have been popping up all around the world. The sheer volume of Fake Resistance hypocrisy is almost too much to keep up with. A guilty conscience often reacts violently and so, paradoxically, the more Bishop Williamson shows himself up, the more we can expect to be attacked by his ‘friends’.

The article on **p.17** “Sanctifying Your Sundays...” is a timely reminder of what we have to live up to. Our ancestors had great Faith. I often wonder just what they must make of us. Not everything in it is to be taken as law: it makes suggestions and gives ideas. Our own Holy Hour here in London does not last two hours, for example. We say all fifteen decades of the Rosary, with Litanies and silent reading and Spiritual Communion in between, lasting in total almost exactly an hour. Different people will doubtless do different things. But the article is meant to inspire and so we offer it for your consideration. As time goes by, the “Prophets of Gloom” are increasingly being proved right again: those who continue to assist at the SSPX are at risk of sliding stage by stage without realising it, whereas those who made the sacrifice of leaving have remained strong. Ditching the “I need to get to Mass somewhere, it doesn’t matter who is saying it” attitude requires sacrifice and is thus a personal decision which each person needs to make for himself. But we fool ourselves if we think that we can continue to frequent a conciliar-compromised SSPX milieu without it having any effect on us over time. As Archbishop Lefebvre said, it’s not just the Mass, it’s the sermon, the other people, the whole atmosphere which one breathes in.

What about Bishop Fellay and the Agreement with Rome, then?

I have said it before, but I will say it again now. Stop pinning all your hopes and fears on an agreement with Rome! Besides, what you mean is the official announcement of a canonical arrangement. An “agreement” is just that - when two parties agree. And since the SSPX has already agreed in writing to the entire conciliar agenda (anyone tempted to doubt that fact is invited to re-read the Doctrinal Declaration of April 2012, and the various articles dealing with it in previous issues), then we can say truthfully that the SSPX “agrees with” modern Rome. It agrees officially, in writing, from the head down and in the name of all the members, even if it has not yet penetrated all the hearts and minds of its constituent parts.

It seems to me that there is often a great temptation to fight for Our Lord on our own terms and not His. And it seems to me that to tell oneself “I’ll leave the SSPX and help build the Resistance when X or Y happens...” is to do exactly that. That may be what you would prefer, but what if Our Lord has other plans in mind? The battle is here and now. It is not on ground of our choosing, but we need not worry about that. We will be held responsible for what we did within our control, and not for things which were outside of it.

Other than that, I will say merely that I am struck by the way in which, with the passage of time, the amount of attention that these goings-on with Rome generate is always diminishing. Four years ago, the world was up in arms. Three years ago, a significant number of people were still very concerned. Today, that is increasingly less the case. Bishop Fellay has only to wait another year or two and nobody will care. But perhaps both he and the Romans will judge that they have the best of both worlds, and will hold off indefinitely..? Either way, we cannot allow it to influence us, nor can we make plans based around it. If something is the right thing to do, then it is the right thing to do now, not at some unspecified point in the future which may never arrive...

In closing, permit me to draw your attention to the Ignatian retreats in the English-speaking Resistance world. Pencil it into your diary, and give the organisers as much notice as you reasonably can. God bless,

- *The Editor*

Upcoming Ignatian Retreats

Spiritual Exercises of St. Ignatius of Loyola preached by Resistance Priests

Great Britain:

Date: Monday 13th - Saturday 18th February, 2017 (Mixed)

Location: Wales (full address, contact us)

Cost: £150 where possible, otherwise as much as you can afford.

Contact: libbybevan@outlook.com

Please register as soon as possible to ensure maximum numbers can be accommodated.

USA:

Dates: Monday 26th Sept. - Saturday 1st October (Women)

Monday 3rd - Saturday 8th October (Men)

Location: Our Lady of Mount Carmel, 1730 N. Stillwell Road, Boston, KY

Cost: Whatever you are able to afford.

Contact: 1-303-549-3047 / 1-602-469-4469 / 1-502-286-0157

or email: marcosandolini333@yahoo.com

Our Lady of Mount Carmel retreats September-October 2016

We will need to know which retreat you are signing up for in advance so that we may plan for accommodations! Cost per retreat is donation for what you can afford to give, or nothing for those who cannot afford.

****Special Note:** please do not schedule your flight time at the same minute the Retreat ends. Allow us [2] hours afterwards at least to be taken to the airport.

Women's Retreat. BostonKY

Monday, September 26th to Saturday, October, 1st,

Men's retreat. Boston, KY

Monday, October 3rd, to Saturday, October 8th,

Start time is 12pm Monday for both retreats

End of retreat 12:30 Saturday with lunch.

The airport to fly into for the Boston, KY retreat is Louisville International Airport. There will be transportation to and from the airport. Retreatants will be able to stay at the seminary beginning the Sunday before the retreats until the Saturday night [inclusive] following the retreat's end.

Age limit for attending this retreat is 18 years old.

Due to the nature of an Ignatian Retreat, mothers with nursing babies should not attend.

If you have the following books you may bring them: The Spiritual Exercises of St. Ignatius of Loyola or The Imitation of Christ by Thomas a Kempis.

Food will be provided, but it will not be possible to provide any special dietary requirements. You may bring food if you need to.

Please bring your own towels, bedding and blankets that you may need.



SSPX Watch Special:

Fr. Christian Bouchacourt: Fashionably Tough on Islam!

Soft on, er... other things...

Following the cruel and barbaric killing of a Novus Ordo priest, killed while saying his Novus Ordo Mass in the parish church of Saint-Etienne-du-Rouvray, near Rouen, the district superior of France, **Fr. Christian “the-Jews-did-not-commit-deicide” Bouchacourt** wasted no time in jumping onto the media-hype bandwagon, issuing a press release which declared this Novus Ordo priest to be “the first martyr of Islam” of the 21st Century.

The original press release (in French) can be seen here: http://laportelatine.org/district/france/bo/bouchacourt2016/bouchacourt_160726_attentat_st_etienne_du_rouvray.php



In addition to complaining about the opening of new Mosques in France, and mentioning the recent attack in Nice, and even saying that this was an act of “religious hatred” (‘haine de la foi’), Fr. Bouchacourt states: “It is the religion of Islam which is the issue here.” (‘C’est bien la religion Islamique qui est ici en cause.’). We beg to differ. It seems to us that with so many of these recent “Islamic terror attacks”, there is a huge media lies-and-spin operation going on, and that many or most (if not all) of them were nothing of the sort. In the case of the Nice killer, one Mohammed Bouleh, everyone who had ever known him said that he was a petty criminal and thief, a low-life who never prayed, never went near a mosque, ate pork, drank alcohol and generally showed no sign that he cared one whit for his ‘religion’. It also came out that he was a heavy user of illegal drugs (principally marijuana) and had previously been in psychiatric care. These facts were reported in some media, though not very prominently. A similar story emerges regarding the machete attacker in Stuttgart; likewise the knife attacker in London, whose family were so disturbed by his apparent insanity that they had tried twice to have him taken into care and had even gone to the police, long before he made his attack. With all that in mind, we should perhaps not be too surprised that it now emerges that Adel Kermiche, one of the killers in the Saint-Etienne-du-Rouvray attack, turns out to have been suffering from severe mental health problems too.

Lest I should come in for unfair criticism from anyone of a neo-conservative persuasion, let me add the following. We equally ought not to minimise the danger of liberal, godless societies opening themselves wide to massive Islamic immigration. It is beyond serious dispute that the recent flood of so-called “refugees” into Germany are, in reality, nothing of the sort. They are almost all young men, who act with a single-minded resolve. Women and children are conspicuous by their absence. These are, at best, economic migrants; at worst, invaders. That much seems clear. There is something barbaric and sinister about this particular religion, more than many other false religions, and we should be extremely grateful to our forefathers in the Faith who turned back the Islamic hordes at Lepanto, at Malta and at the gates of Vienna, for in doing so they undoubtedly saved civilisation. But the danger of Islam in our time comes not from a heavily armed fleet dominating the Mediterranean or an army

But this is fantasy land, as we know. None of those things has ever or will ever be considered, even for one moment. All we get is police in increasing numbers who are increasingly heavily armed, and more special “anti-terrorism” laws. What does that tell us? The “threat” of so-called “Islamic terror” is a sham, our rulers do not really believe in it themselves, they just wheel it out for our benefit so that we will look the other way. And as though to make things ten times worse, we barely get to see the people who are orchestrating this deceit from on high. They live by lies and deceit and secrecy: using largely hidden means and hidden loyalties to pursue a hidden agenda. Not for nothing did the Popes warn us of the very serious danger of Freemasonry. That danger is felt not only in the Church, but also in civil society: yet more proof, as if any were needed, that the fates of Church and State are inextricably intertwined, and that any notion of separating the two (per the French and American revolutions) is a dangerous fantasy.

This is the point where I would expect a defender of the neo-SSPX, perhaps one better informed than most, to point out that Archbishop Lefebvre warned of the danger of Islamic immigration in 1989. Yes he did. And he was dragged through the courts and prosecuted for it by the LICRA (‘League Against Racism and Antisemitism’), a Jewish organisation formed in the late 1920s which was also allied closely with Communist elements during the war. According to Wikipedia, the organisation was originally started to help Jewish murderer Sholom Schwartzbard and began life as the ‘League against Pogroms’, before later becoming the ‘League against Antisemitism’ and finally adding ‘Racism’ to its name. Furthermore, Archbishop Lefebvre was talking at a time when it was not regarded as acceptable to criticise Islam, and what concerned him specifically was Islamic immigration, something which Fr. Bouchacourt (conveniently enough!) does not mention by name.

Unlike in Archbishop Lefebvre’s day, it appears acceptable, if not downright fashionable right now to rail against “Islamic extremism”. But what is not being asked is who is really responsible, who created these conditions? Who let such large numbers of Muslims in, in such a short space of time, and why? Are we being manipulated by the press and politicians, and if so, to what end? Why is it that the only real solution, namely a return to the sound morals and true religion upon which European civilisation was built, is the only thing not allowed even to be discussed? Why does Fr. Bouchacourt’s posturing against Islam remind us of his craven attempt to curry favour with certain Jewish political lobbies in Argentina a couple of years ago?

Let us remind ourselves of what happened. Some Catholics were brave enough to say the rosary in protest against the Jews being allowed to hold an ecumenical “Kristallnacht” ceremony in Buenos Aires Cathedral. Fr. Bouchacourt condemned them for their protest, in an interview with Argentina’s biggest daily newspaper, *Clarín*. Then came this little gem:

“**Clarín:** Do you defend the charge of deicide attributed to the Jews for the death of Jesus, as was the vision of the Holy See before the Council?”

Fr. Bouchacourt: The Jewish people did not commit deicide. I believe that the Jewish religion did not accept our Lord as Redeemer and called for the death of Our Lord.”

Let me say once again: yes, the increase of Islam within the former borders of Christendom is a problem, and a problem which will grow with the passage of time. Our relative powerlessness is a big problem too. But to rail against Islam and nothing more is to completely miss the point. Your government wishes you to be scared by the supposed “terror threat” and

to feel unsafe. And so you should feel unsafe: unsafe from your own government more than anything else. Freemasonry, Bilderbergers, unimaginably vast financial interests, secret paedophile rings (whose tip-of-the-iceberg we may not even yet have seen. Will it ever be fully uncovered? Don't hold your breath..!), a bogus 'global warming' agenda, the militant sodomite lobby in the ascendance, a police "service" which increasingly sees itself as private security for the powerful, a foreign policy which involves shamelessly attacking whomsoever we wish on the flimsiest of pretexts (the real reasons are never admitted to publicly!), huge amounts of usury and debt, big banking and big media in bed with big government... these are all things which should trouble you, far more than the largely contrived threat of Islamic "terror". Who is Fr. Bouchacourt kidding?



The only real solution is, of course, the same one which Mother Church has proposed consistently down the centuries, through the mouth of all her Popes and all her Councils until John XXIII. Christ the King must reign, and He must reign socially and publicly, not just privately. Public recognition must be given to the true religion, and the Church must be to the State as the soul is to the body. Only then will sanity be restored. If we work towards anything else, we are wasting our time, worse, we are ultimately aiding and abetting the enemy. To return to Fr. Bouchacourt's press release, this, perhaps more than any other thing, is what is conspicuous by its absence. Where is Christ the King? Where is the Catholic confessional state, as France was for most of its history? If the SSPX were still sound, they would reprove a district superior for issuing such a statement, on those grounds alone, and would issue a clarification. That they do not, I think, tells us something. When was the last time you heard your SSPX priest attack Freemasonry in a sermon or otherwise publicly? This where the SSPX are at right now. Political correctness is on its way...



Most sweet Jesus,

Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine and Thine we wish to be.

[...]

Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism; refuse not to draw them all into the light and kingdom of God.

Turn Thine eyes of mercy toward the children of that race, once Thy chosen people: of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.

**From the Prayer of Consecration of the Human Race to the Sacred Heart of Jesus, by Pope Leo XIII and instituted by Pope Pius XI
(Roman Missal, Feast of Christ the King)**

We must continue to Resist All Modernism! (Wherever it comes from!)



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teach catechism and make sick calls all over the country.***

MAY GOD BLESS YOU FOR YOUR CONTINUING SUPPORT!



A Letter from Archbishop Lefebvre

Regarding Indult Masses

Saint-Michel en Brenne,
18 March 1989

Dear Father Couture,

I am responding immediately to your kind letter which I received yesterday at Saint-Michel, to tell you what I think about those priests who have received a “celebret” from the Roman Commission charged with dividing and destroying us.

It is evident that by putting themselves in the hands of the current conciliar authorities, they are implicitly accepting the Council and the ensuing reforms, even if they have received some privileges which remain exceptional and provisory.

Their speech is paralyzed because of this acceptance. The bishops are watching them! It is very regrettable that these priests are not aware of this reality. But we cannot fool the faithful.

The same may be said regarding these “traditional Masses” organized by the dioceses. They are celebrated between two Conciliar Masses. The celebrating priest says the New as well as the Old. How, and by whom is Holy Communion distributed? What will the sermon be? etc.

These Masses are scams which lead the faithful to compromise their principles! Many have already abandoned them.

What must change is their Liberal and Modernist Doctrine. We must arm ourselves with patience and pray. God’s hour will come.

God’s blessings to you on this holy feast of Easter. Best regards to you in Christ and Mary.

Abp. Marcel Lefebvre

From Fr. David Hewko...



+ PAX +

ARCHBISHOP LEFEBVRE DIED FIGHTING. WILL HIS SONS?

"The problem remains grave, very grave. We absolutely must not minimize it! This is how we must reply to the laypeople who ask such questions as, 'When will the crisis come to an end? Are we getting anywhere? Isn't there a way of getting permission for our liturgy, for our sacraments?' " Certainly, the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith! This is unresolved in Rome. For us, it is resolved. We have the Faith of all time, the Faith of the Catechism of the Council of Trent, of the Catechism of St. Pius X, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear!"

[Archbishop Marcel Lefebvre, Address to his priests seven months before his death, 1990]

How well Abp. Lefebvre understood the Combat for the Faith! The Holy Faith towers over all canonical questions, it is the main purpose for the authority given by Christ to the Popes, Bishops, and clergy. It is this Sacred Deposit that He commanded to be preached to the whole world, to be guarded unchanged, defended with martyrs' blood, and stands victorious over all false religions. Christ is God, Christ is King, He is the Eternal High Priest. This is the foundation of the Catholic Faith!

Abp. Lefebvre so often said that the Masonic ideas triumphing with the French Revolution (and its sister, the American Revolution), were the overthrow of Christ's Kingship in society, which was ignited by the Lodges and spread throughout the world. Our Combat now, is defined by the Popes who led the war against these ideas that conspire against God, and practically summarized in the Declaration of the Rights of Man. Hence, in the name of "My rights, My rights, My rights!" abortion, divorce, contraception, euthanasia, sodomy, pornography, etc., are legalized by civil authorities who have rejected Christ's Kingship and loudly proclaim "We will not have THIS MAN reign over us!" As St. Pius X said, this is legalized apostasy.

Catholics, faithful to Tradition stand with Abp. Lefebvre, on the shoulders of the Popes of the last two centuries who made war against the ideas of Liberalism, Modernism, Modern Democracy, the false "rights" & "freedoms" that corrupt the young and dissolve society and all morals. Dissolve Doctrine, you dissolve morals. Dissolve morals, and society crashes to the ground!

Vatican II was the Masonic triumph of their heresies within the Church. They have managed to swindle in their man-made Conciliar Church, with new sacraments, new theology, new priests, new Mass, new catechisms, new Bible, new "canonizations", new "miracles", new everything! Our Combat is against this hijacking of our Holy Roman Catholic Church! The great Declaration of 1974, written by Abp. Lefebvre, still stands as the greatest proclamation of the Faith since Vatican II. This Declaration defines precisely what the Catholic Resistance is all about. Vatican II, its New Mass and reforms must be categorically rejected. Vatican II, now within the Society of St. Pius X, must be categorically rejected. There is no possible way to mix the Revolution of Freemasonry with the Revolution of the Gospel. No mixture of Light and Darkness; Truth and Error; oil and water; Christ and Satan! Not possible! It is not possible!

Yet, this has always been the dream of Liberal Catholicism, as Pope Pius IX lamented, and proves to be a greater threat to the Church than any Roman Emperor, atheist, or satanist! "The enemy is in the very bosom of the Church!" said St. Pius X. This same enemy is in the very bosom of the seminaries, district houses and priories of the Conciliar-SSPX!

When young priests and seminarians come out from the classrooms of Winona cheerleading the Agreement with Modernist Rome and insisting on obedience to Modernist Popes, because "we are in an abnormal situation" and so we must "approve and determine a canonical normalization" (cf. General Chapter Statement, July 14, 2012) with Modernists, of whom Abp. Lefebvre said to stay far away! Then we indeed have a new War on our hands! Is this not the ongoing "diabolical disorientation" Our Lady of Fatima foretold? "It is, therefore, a strict duty for every priest (and all faithful) wanting to remain Catholic, to separate themselves from this Conciliar Church, for as long as it does not return to the Tradition of the Magisterium of the Church and the Catholic Faith!" said the wise Archbishop (Spiritual Journey, p. 13).

What would one be obliged to think of a Pro-Life Group, who's leaders thought that it was time to stop fighting and adopt a "new approach", a "new attitude" towards Planned Parenthood, no longer the offensive "bulldozer approach"? What if this Pro-Life Group proclaimed in official documents that it seeks an Agreement with Planned Parenthood, even going so far as to literally bind itself under six conditions to such an Agreement, and counted it an honor to receive "jurisdictional privileges" and expressed profound gratitude to Planned Parenthood for giving crumbs of recognition to it? Furthermore, what would one think if this Group, claiming to be Pro-Life, had adopted certain principles saying words like "We declare,... We acknowledge,... We accept", all signed in a new Declaration, agreeing with some cases of abortion, but, of course, only those seen in the "light of Tradition" and "in exceptional cases"?

What if members of this Pro-Life Group spoke up saying that this was wrong, it goes against the very nature of any pro-life position, it is betrayal and compromise? Then, what if those members were marginalized or even expelled for disobedience, rebellion, disrespect to the president of the Group and for not trusting his "grace of state"? What about those who stayed in, choosing to remain silent and "obedient"?

It goes without saying, such a president betrayed the cause, compromised with its sworn enemy, has surrendered, and should be removed along with his co-traitors! There can never be peace, cooperation, or any Agreement whatsoever, between the blood-dripping murderers in Planned Parenthood and Pro-Life Groups, impossible!

Now, every comparison limps, except in the point being made in the given comparison. But this comparison doesn't limp too much, because admittedly, Planned Parenthood is a murderous institution, but a murderer of bodies. Let it be said, loud and clear, that an institution given to the murder of eternal souls far outweighs in gravity any institution restricted to killing temporary bodies! The Conciliar Church attacks Our Lord as King, in its very founding documents! It dissolves the Faith and "is poisoned through and through!" It is entirely based on a "total perversion of the spirit, a whole new philosophy founded upon subjectivism" and represents a "schismatic Church". "...It is very serious! A total perversion!...It is truly frightening." (--Abp. Lefebvre). The Second Vatican Council, besides not being infallible, non dogmatic, and, in fact, the "worst disaster in the history of the Church" (--Abp. Lefebvre), kills immortal souls! It leads to eternal damnation! It dissolves the True Faith and replaces it with another; humanist, man-centered, and apostate. This makes the Conciliar Church far more wicked than Planned Parenthood, and in this light, what the leaders of the Society of St. Pius X are doing, has become the blind leading the blind, right into the jaws of the Conciliar Church!

With Doctrine compromised, morals are soon compromised. "When Doctrine is compromised, all is lost! The situation cannot be any more remedied," as Bp. Freppel foresaw in the 19th Century. This is the sad reality. This is the nightmare turned non-fiction. This is where the new Doctrine and orientation of the Conciliar-SSPX is going! The only recovery will be a 180° turn and a public rejection, condemnation and denouncing of the documents that compromised the Faith! These documents, available for all to see for those who foolishly insist, saying: "Nothing's changed",... "Everything is the same" are official, they were issued and signed by the authorities of the Society of St. Pius X, and they betray the Fight that Abp. Lefebvre was all about. But far worse, they betray Christ the King, His Church's Magisterium and His Sacraments! Anyone, 500 years from now, reading the General Chapter Statement of July 14, 2012, the attached 6 Conditions, the Doctrinal Declaration of April 15, 2012, and all the weasel language justifying compromise in the name of "prudence", will cringe in horror at their willingness to betray Christ the King for badges of recognition from smiling Modernists, set to destroy souls.

"Just as Israel of the Old Testament had a troubled history because of continuous infidelities towards God, which were often the works of its leaders and its Levites, so does the Church Militant in this world know without end, periods of trial on account of the infidelity of its clerics and their compromises with the world.

"The higher they come from, the more scandals provoke disasters. Certainly, the Church herself guards its sanctity and its sources of sanctification, but the control of its institutions by unfaithful popes and apostate bishops ruins the faith of the faithful and the clergy, sterilizes the instruments of grace, and favors the assault of all the powers of Hell, which seem to triumph!

"This apostasy makes its members adulterers, schismatics, opposed to all Tradition, separated from the past of the Church, and thus separated from the Church of today, in the measure that it remains faithful to the Church of Our Lord. Everyone who remains faithful to the True Church is the object of savage and continuous persecution." (Spiritual Journey, by Abp. Lefebvre, p. 54-55).

Granted, as Roman Catholics, we long for the day when we can see the Church in her pre-Vatican II splendor, with a good, doctrinally sound Pope, bishops who defend the flock from the wolves, the Tridentine Mass as the only "Ordinary Form" and happily obedient faithful. But, since "Satan's masterstroke was to sow disobedience to all Tradition through obedience," such happy obedience would be sinful when given to leaders destroying the Faith by adherence to Vatican II and the New Mass. This goes for all clergy who, in any way, accept the Council or minimize the poison of the New Mass. This goes for all the dozen traditional groups who have sought Agreements with Modernist Rome and signed the appropriate documents, even if they were promised the Latin Mass, the right to preach against Modernism and have their seminaries ...or even a bishop!

This was what Abp. Lefebvre was offered. He rightly refused. He saw the problem is not lace surplices, incense and even the Mass itself! But the real Fight of the Catholic Resistance is the Faith! Again and again, it is the Faith! The Faith! The Faith!

"When someone asks us if we know when there will be an accord with Rome, my answer is simple: when Rome re-crowns Our Lord Jesus Christ. We cannot be in accord with those who uncrown Our Lord! The day when they recognize once again Our Lord as King of all people and nations, it will not be us with whom they have rejoined, but the Catholic Church, in which we live!" (Abp. Lefebvre at Flavigny, France, Dec. 1988; Fideliter no. 68, p.16.).

It's time for the clergy, faithful and the youth to rise to the Fight already advancing upon us, to stop burying their heads in denials, vanities and empty wishes. This is a time of war, of combat, of great self-sacrifice! and for those who find comfort in their missions, schools and priories, don't forget, the Church Triumphant belongs only in Heaven! As long as we're on this earth, we must fight and defend the Church Militant! That Battle now, is the Catholic Resistance. What's the Resistance? It is all Catholics fighting to maintain the Faith of Tradition, of the Popes before Vatican II and the clear line of Abp. Lefebvre! Any cleric claiming to be with the Resistance and muddles the lines of opposition between Vatican II and the New Mass is a wolf. Stay away. A sham "Resistance" fits in the enemy's plans, as did the "Conservatives" after Vatican II. Abp. Lefebvre was a gift for the Church (foretold 300 yrs. before, by Our Lady in Quito, Ecuador), and we simply have to hold his line until the crisis is passed. This means his structure and organization (insofar as possible), seminaries, priests

responding to the needs of the faithful, encouraging priestly and religious vocations, the crusade for the large family and his publicly "resisting Peter to his face", for his Modernism. "Neither Modernist nor schismatic [viz. sedevacantist]!" This Combat can never change! And the Holy Roman Catholic Church is in battle as long as She is on this earth. She's not called the Church Militant for nothing! ...Neither are you Confirmed with Chrism and slapped as a warning, to watch our Holy Mother die!

"Walk whilst you have the light, lest the darkness overtake you!" (St. Jn. 12:35).

"I hold that WE ARE IN THE CHURCH and that WE ARE THE TRUE SONS OF THE CHURCH, and the others are not. They are not, because Liberalism is not a son of the Church. Liberalism is against the Church, Liberalism operates to destroy the Church, in that sense they cannot claim to be sons of the Church... some are prepared to sacrifice the Fight for the Faith by saying: 'Let us first reenter the Church! Let us first do everything to integrate into the official, public structure of the Church! Let's be silent about dogmatic issues. Let us be silent about the malice of the New Mass. Let's keep quiet over the issues of Religious Liberty, Human Rights, Ecumenism. And, once we are inside the Church, then we will be able to do this! We will be able to achieve that!'

"That's ABSOLUTELY FALSE! You don't enter a structure, under superiors, by claiming that you will overthrow everything, once inside, whereas they have all the means to suppress us! They have all the authority.

" What matters first and foremost is TO MAINTAIN THE CATHOLIC FAITH! THAT'S WHAT WE ARE FIGHTING FOR! So the canonical issue, this purely public and exterior issue in the Church, is secondary! What matters is to stay within the Church,...inside the Church, in other words, IN THE CATHOLIC FAITH OF ALL TIME, in the true priesthood, in the true Mass, in the true sacraments, and the same catechism, with the same Bible. THAT'S WHAT MATTERS TO US! THAT'S WHAT THE CHURCH IS! Public recognition is a secondary issue. Thus, WE MUST NOT SEEK WHAT IS SECONDARY BY LOSING WHAT IS PRIMARY, BY LOSING WHAT IS THE PRIMARY GOAL OF OUR FIGHT!

"...We cannot place ourselves under an authority who has liberal ideas and who, little by little, would condemn us, by force of circumstances, to accept these Liberal ideas and all the consequences of these Liberal ideas which are the New Mass, the changes in the Liturgy, the changes in the Bible, the changes in the catechism, and all these changes...'But,' you may say, 'some have fought against the New Catechism!' It is simply to put the brakes on, because the changes were going so fast, that even they had to slow down a bit. The consequences of their own principles scare them. Thus, they put the brakes on, at times, but they nevertheless continue to want to keep their Liberal ideas. Changing their Liberal ideas is out of the question!" (Abp. Lefebvre, Spiritual Conference at Econe, Dec. 21, 1984). [Emphasis mine].



From the July 2016 'Catholic Candle', (catholiccandle.neocities.org) ...

Sanctifying Your Sundays When You Have No Mass Available

As a general rule, attending Mass every Sunday (or even every day) is excellent. But in your particular circumstances right now, if there is no Mass you can attend without compromise, then it is God's Will that you do not attend Mass. (A Mass involves compromise—among other ways—when it is said by a liberal fraternity or priest.) Attending a compromise Mass is a sin and harms your soul. Attending such a compromise Mass because “I need my Sacraments” is merely an excuse to take the easy path and not stand firm out of love for Christ the King.

By you refusing a Mass involving compromise, God will bless you now through other means. He is not abandoning you. He is merely changing His means of sanctifying you to fit the circumstances into which He lovingly put you.

Not only now but also at various other times in history God has sanctified souls without giving them regular access to the Sacraments. Sometimes, physical persecution caused the absence of good priests and the true Sacraments. God called Japanese Catholics to this type of life for almost 300 years (1587-1873). See, *Catholic Encyclopedia*, article: Japanese Martyrs.

During that period,

“Japan was a forbidden land, and it seemed that for once persecution had been successful in crushing out Christianity. But from time to time there came strange rumors that the Japanese Christians, deprived as they were of altars, priests, and sacrifice, were still here and there holding fast to the faith that had been preached to their fathers by St. Francis Xavier.”

Victories of the Martyrs, by St. Alphonsus de Liguori, Benzinger Bros, 1887, Appendix, p.455.

At other times, it has been God's Will that Catholics in some places have been without regular access to the true Sacraments because of travel difficulties and great distances to remote locations. For example:

“In one area of Ecuador which was sparsely served by priests, ... Redemptorist priests went two-by-two on horseback, among a population which was completely hidden in the forests or on the crests of volcanoes. Many people, as soon as they heard [that a Catholic mission was planned], closed their cabins and walked as far as 30 miles to take part in the exercises. Where there was no church, they hastily built “green tents” made of tree branches, under which the instructions were given and enthusiastically received for fifteen days, concluded by everyone receiving the Sacraments and consecrating himself and his family to the protection of the Blessed Virgin.

When the Redemptorist Fathers had to leave, the parting was often quite heartrend-

ing—the poor people imploring them with tears to remain among them.”

Quoted from: *Latin America: A Sketch of its Glorious Catholic Roots and a Snapshot of its Present*, by the Editors of Quanta Cura Press, p.119, © 2016.

To those whom God Wills to be without the Sacraments for a time, He gives the incalculably precious gift of a great increase in Faith. We see that illustrated in the love and devotion of the faithful in the Ecuadorian wilderness, as recounted above.

We also see this in the Catholics living during the Masonic French Revolution, as recounted by Bishop Bruté, who lived through that period in France. Here is how Bishop Bruté described this priceless increase in Faith among the French Catholics living without the Sacraments:

“How strong and imperishable was [the Catholic Faith’s] hold upon thousands of hearts; how fervently did every true Christian family pledge its love and life to our blessed Lord; how constantly did Christian mothers require of their offspring, that, no matter what happened, they would never forget their duty to God. With how much anxiety, and yet fidelity, did they endeavor, especially on Sundays, to supply the want of public exercises of Religion and sanctify the day in their family.”

Quoted from *Memoirs of Bishop Bruté*, by Bishop James Bayley, from the chapter called Our Sundays in 1793, p.169, Sadlier & Co., New York, 1861.

Thus, in some times and places, it has been for the good of their souls that Catholics have been without the benefit of good, uncompromising priests to regularly provide the true Sacraments.

This is true now. Most of you do not have any Mass without compromise, on most Sundays and Holy Days. This will last for as long as God pleases—for the good of your own souls! St. Paul teaches us this comforting truth: “[T]o them that love God, all things work together unto good”. Romans, 8:28 (emphasis added).

Out of love for God and the Faith, we stand against the liberalism of the “new” SSPX and refuse to attend their Masses. But God is never outdone in generosity! In “return” for our sacrifice (losing weekly Mass), God has palpably and greatly strengthened our Faith, as Bishop Bruté experienced and described (above).

The “new” SSPX’s current betrayal is not the first time I have found myself without weekly Mass and the Sacraments. When I was a boy in the 1970s, my family sanctified Sundays without the Mass for a period, because Mass was unavailable without compromising.

Now we are again without weekly Mass, because it is again necessary to make this sacrifice to avoid compromise. For anyone wanting to know how to sanctify the Sunday at home, I will briefly recount what we do now (and did in the 1970s) to sanctify our Sundays for the love of God and the Faith.

Just as the family of (young, future) Bishop Bruté [Id., p.170], my family gathers together to pray the Mass prayers. One of the men reads the Mass prayers slowly and prayerfully, in

Latin—which works out surprisingly well. Meanwhile, everyone else reads the translated prayers in his own missal. Many of you might choose that the Mass prayers be read out loud in English, although reading them in the Roman Church's own language (Latin) is a great idea and allows everyone else to use his own missal's translation.

As was true of Bishop Bruté's family, we find that these Sundays without the Sacraments not only strongly increase our Faith but also are the means by which God bestows the priceless gift of a much greater and enduring thirst for Mass and the Blessed Sacrament. As Bishop Bruté recounted about those Sundays:

"The King of men and angels was indeed present, invisibly, but not, alas! to be present in the divine Sacrament of love. No, alas! no Priest—no altar was there. Young as I was, I remember how sad, how desolate everything seemed without that living presence; but *how strongly did even this desolation seem to bind my heart to our holy religion.*"

Id. p.171 (emphasis added).

Bishop Bruté referred to that period as "a time when all those virtues [viz., Faith, Hope and Charity] acquired additional merit, by the test they were put to." *Id.*, p.171.

We do what the Bruté family did during their own Sundays without the Sacraments: viz., *we invite other Catholics to sanctify the Sundays with us. Everyone is welcome! Praying together is an occasion for fulfilling our Lord's promise to bless in a special way the prayers "where two or more of you are gathered in My Name"*.

Further, inviting people outside our family (to sanctify the Sunday with us) provides moral support and Catholic camaraderie for all of us, as well as helps us to be punctual. We tell them to "come at 9am" and their arrival helps us to start on schedule.

We think it is better to sanctify the Sunday in the morning, when possible. The saints especially emphasized morning as a time for prayer and this is the usual time for Sunday Mass.

During the reading of the Mass prayers, one of the men reads the Epistle and Gospel in Latin and then in English, at the usual time when they occur at Mass. As was true of the Bruté family, we stand at the reading of the Gospel (*Id.*, p.171)—both in Latin and in English.

We kneel, stand and sit during the Mass prayers, whenever we would do so at Mass. This helps us more fully participate in the prayers—with our entire selves—and helps us to unite ourselves with the true, uncompromising Masses occurring elsewhere in the Mystical Body of Christ.

After the Gospel, we do what the Bruté family did during their own Sundays without the Sacraments: viz., we read aloud (for about thirty minutes) an instruction in the Faith. *Id.*, p.171. This is in lieu of the sermon we would have heard had we been able to attend Mass.

We read one of the excellent, challenging sermons of a Father or Doctor of the Church, keyed to the particular Sunday's Gospel. We are using sermons from the superb four-volume set *Sunday Sermons of the Great Fathers*, (translated by M. F. Toal). [1]

Although there are plenty of pre-Vatican II sermon books, we especially urge you to read the Fathers and Doctors of the Church. The Church recommends their sermons above others because they are better than others. They are the greatest because they are the most accessible means of attaining the greatest Catholic wisdom and knowledge of the Faith. It is astounding how beautifully they weave the riches of Sacred Scripture into every paragraph!

Those excellent sermons not only continue the Catholic custom of hearing a sermon on Sunday morning, but they also are part of fulfilling our Catholic duty to continue the study of our Faith throughout our lives.

These sermons are an important reminder to us and to our children that doctrine (the Faith) is paramount and that the problem in the new conciliar religion and now in the “new” SSPX is primarily a problem of the Faith. These sermons are also a good reminder that having the Faith is more important than having the Sacraments. Further, those other problems with the conciliar religion and in the N-SSPX are caused by their problems with the Faith.

When the Mass prayers reach the two consecrations and then the distribution of Holy Communion, we pause (as did the Bruté family, Id., p.171) in silent adoration and for heartfelt Spiritual Communions.

After the Mass prayers, we sing a hymn. This is our second hymn, having sung one before beginning the Mass prayers. As St. Augustine teaches: “He who sings, prays twice.”

Our Faith is wonderfully rich in traditional Catholic hymns, especially Gregorian Chant. Challenge yourself! Expand your repertoire! Learn beautiful traditional hymns you never knew before. Be generous and sing all of the verses. Our Lord is never outdone in generosity!

Following the Mass prayers and this second hymn, we recite a Rosary as Our Lady requested and then sing a third hymn.

The total time for the above prayers and hymns is usually about 2-2¼ hours, finishing with our souls refreshed and better prepared for the week ahead!

Three final notes:

- We wear “church clothes” while we keep Sundays holy without the Mass—just as we did when I was a boy. I think this is important. It reminds us that what we are doing is important and is dedicated to God. Our fallen human nature inclines to sloth and responds to this idea by saying “we know we’re speaking to God even without dressing up.” True, but we need the help of this reminder. This is just like it is important (and is the Catholic way) for a priest to dress like a priest even among persons who don’t need to be informed by what he wears, that he is a priest.
- Sanctify the Sunday in a particular room, a special place. When I was a boy we children were not allowed (without permission) in our home’s formal living room. (The children played in a “family room” instead.) This formal living room was where we gathered on Sunday mornings to sanctify the Sunday. Likewise, you should choose a “special” room, not full of toys and distractions, as much as possible. The “specialness” of the place is a further help to remember the specialness of what we are doing.

- Even if you cannot keep the Sunday holy with others, be generous and pray and sing out loud as well as stand and kneel as called for at a Mass. Doing this causes more of your entire selves (voice, ears, knees, etc.) to participate in your holy action. God will not be outdone in generosity!

[1.] Here is a small sample of other excellent (and free) sermons available:

Sermons of St. Thomas Aquinas, for the Sundays of the Year.

[https://ia902305.us.archive.org/30/items](https://ia902305.us.archive.org/30/items/ninetyninehomili00thomuoft/ninetyninehomili00thomuoft.pdf)

[/ninetyninehomili00thomuoft](https://ia902305.us.archive.org/30/items/ninetyninehomili00thomuoft/ninetyninehomili00thomuoft.pdf)

[/ninetyninehomili00thomuoft.pdf](https://ia902305.us.archive.org/30/items/ninetyninehomili00thomuoft/ninetyninehomili00thomuoft.pdf)

Sermons for all of the Sundays of the Year, by St. Alphonsus de

Liguori, [https://archive.org/details](https://archive.org/details/sermonsforallsun00liguuoft)

[/sermonsforallsun00liguuoft](https://archive.org/details/sermonsforallsun00liguuoft)

On The Little Number Of Those Who Are Saved, by St.

Leonard of Port Maurice, [http://www.fatimacrusader.com](http://www.fatimacrusader.com/cr92/cr92pg12.pdf)

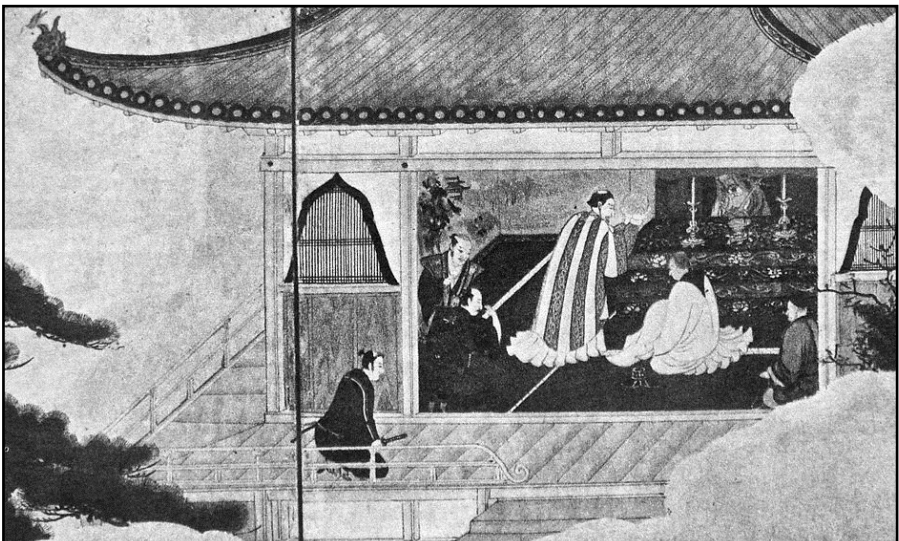
[/cr92/cr92pg12.pdf](http://www.fatimacrusader.com/cr92/cr92pg12.pdf)

Sermons for Advent and Christmastide, St. Bernard of

Clairvaux, [https://archive.org/details](https://archive.org/details/sermonsofstberna00bernuoft)

[/sermonsofstberna00bernuoft](https://archive.org/details/sermonsofstberna00bernuoft)

Note: Beware! Use Catholic translations, not translations by the heretics, since they distort the meaning to fit their own heresies.



Japanese Catholics at Mass, c.400 years ago... (author unknown)

Snapshots from the Catholic Resistance in Great Britain (Summer 2016)



Suffolk:
Sung Mass &
First Communion,
followed by
Benediction



Kent: Camping Weekend
& Pilgrimage to Canterbury
followed by Sunday Mass



London: Requiem &
Burial of Sylvina Subdi



A Day Weekend in the life of a Resistance Priest

29 - 31 July, 2016: Fr. Ribas Makes a Flying Tour of the southern half of the country, by car...

...Five Masses, five locations, 850 miles, 48hrs..!

2

South Wales

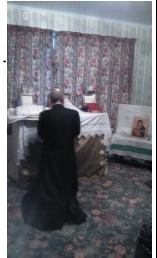
Friday afternoon to Sat. morning...



4

Arnold, (near Nottingham)

Saturday evening...



3

Orford (Suffolk)



Saturday lunchtime/ afternoon...

5

FINISH:

Wimbledon, London

...Sunday morning, 31st July.
One final stop before heading home to Spain!

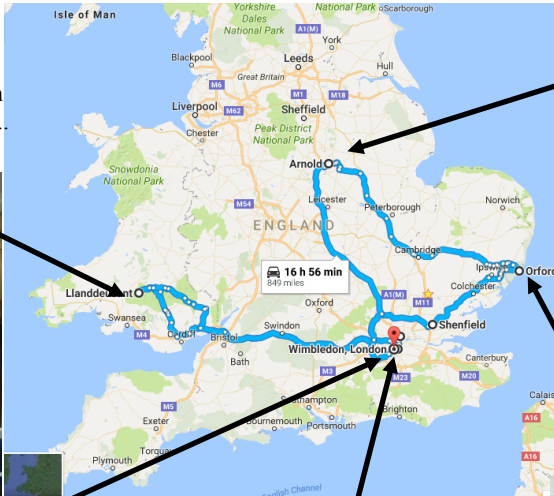


1

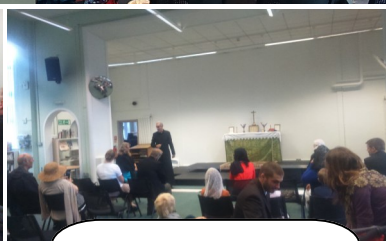
START:

Somewhere in South London...!

Friday morning,
29th July 2016...



via A3216 16 h 56 min
16 h 56 min without traffic 849 miles
⚠ This route has tolls.
[DETAILS](#)



**MUCHAS GRACIAS,
PADRE!**



QUE DIOS LO BENDIGA!

**Pilgrimage to Puy (France)
with Fr. Roland de Merode**



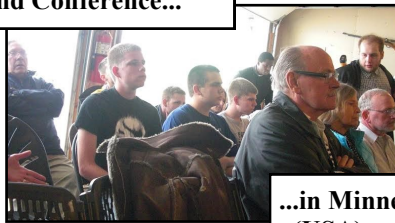
Fr. Fuchs in Munich (Germany)



**Family Weekend
and Conference...**



**...in Minnesota
(USA).**



A new arrival in Boston, Kentucky:



...“Jack” the seminary donkey.



Fr. Cardozo blesses the new Christ the King Chapel in Ipatinga (Brazil), on the fourth anniversary of the chapel's founding, feast of Our Lady of Mount Carmel, 16th July 2016



MEXICO: Fr. Benzi joins the Resistance and begins helping Fr. Cardozo in Chihuahua...



...and in Ciudad Juarez.



Bishop Fellay's June 2016 Declaration:

At the conclusion of the meeting of the major superiors of the Society of St. Pius X that was held in Switzerland, from June 25 to 28, 2016, the Superior General addressed the following communiqué:

The purpose of the Society of Saint Pius X is chiefly the formation of priests, the essential condition for the renewal of the Church and for the restoration of society.

1. In the great and painful confusion that currently reigns in the Church, the proclamation of Catholic doctrine requires the denunciation of errors that have made their way into it and are unfortunately encouraged by a large number of pastors, including the Pope himself.
2. The Society of Saint Pius X, in the present state of grave necessity which gives it the right and duty to administer spiritual aid to the souls that turn to it, does not seek primarily a canonical recognition, to which it has a right as a Catholic work. It has only one desire: faithfully to bring the light of the bi-millennial Tradition which shows the only route to follow in this age of darkness in which the cult of man replaces the worship of God, in society as in the Church.
3. The "restoration of all things in Christ" intended by Saint Pius X, following Saint Paul (cf. Ep.h 1:10), cannot happen without the support of a Pope who concretely favors the return to Sacred Tradition. While waiting for that blessed day, the Society of Saint Pius X intends to redouble its efforts to establish and to spread, with the means that Divine Providence gives to it, the social reign of Our Lord Jesus Christ.
4. The Society of Saint Pius X prays and does penance for the Pope, that he might have the strength to proclaim Catholic faith and morals in their entirety. In this way he will hasten the triumph of the Immaculate Heart of Mary that we earnestly desire as we approach the centennial of the apparitions in Fatima.

Bishop Bernard Fellay, Superior General of the Society of Saint Pius X

Ecône, June 29, 2016

The Feast of Saints Peter and Paul

(Source : FSSPX/MG – DICI dated June 29, 2016)

Comment:

This statement being the latest to issue from the SSPX is valuable inasmuch as it allows us to see where things stand. It also shows us how Menzingen see the situation, or rather, how they wish us to see the situation. We do well, therefore to give it the attention it deserves. At the same time, however, its value is not limitless, and we must always remember that "actions speak louder than words." Finally, as always, let us not focus so much on the question of whether an agreement is imminent or not, but look instead to the loss of Faith and where that can lead. We will deal with the points in the order in which they arise.

“Errors...have made their way into” the Church

It is true that error needs to be denounced. But error does not exist in the abstract, on its own. Errors cannot “have made their way into” the Church without there being someone who introduced them. Hence the duty is not only to denounce error, but to denounce those who propagate error. St. Pius X condemned not only Modernism, but also the Modernists, by name. Anything less is to act like a shepherd who condemns predatory wild animals but is nowhere to be seen when the wolf appears, or a father who declares that he is against the idea of housebreaking but will not get out the shotgun to defend his family when he hears intruders during the night. This statement implies, falsely, that we do not know how the errors appeared or who is responsible. But we do know.

Furthermore, what is missing in all this talk of “error” is any mention of Vatican II. A Novus Ordo conservative will say that the Vatican II was good but just misinterpreted afterwards. A Traditional Catholic will say that the errors come from the very Council itself. Some liberal Catholics say that any error at large has nothing whatever to do with Vatican II. Some even say that things were fine until Francis became Pope. All of them could agree with what this Declaration says. It is, one suspects, an exercise in trying to look tough whilst at the same time being very careful not to tread on anyone’s toes.

Likewise, to say that “a large number of pastors, including the Pope himself” are encouraging error is also misleading. Pope Francis and virtually all the bishops today (100 would be a large number!) are spreading error, forcing error upon the unfortunate faithful, often backed up by cruelty and the threat of punishment. If I “encourage” something, that implies that I am not really the one responsible for it; I am just cheering it on from the side-lines.

“The present state of grave necessity”

This is a useful phrase, but if you read back through the Declaration, you will find that, as with the errors in the Church, it is not defined anywhere. Without mentioning Vatican II as the background and context for this crisis, any talk of a “present state of grave necessity” makes little sense. And Vatican II appears nowhere in the entire text.

The SSPX “does not seek primarily a canonical recognition”

The bishop doth protest too much, methinks. As we have said often enough before, to loudly and continually protest your innocence of something which never used to be in question, is usually the sign of a guilty conscience. Otherwise, why feel the need to say it? In the 1990s the SSPX never talked about seeking a canonical recognition, be it “primary” or otherwise. The issue never arose. And even if the SSPX is not “primarily” seeking it, is that really any better? Or is this really an admission that it is “seeking” it, just not “primarily” (whatever that means!)..? As to the “right” to a canonical recognition: who in their right mind would wish to be recognised by the enemies of Christ? The SSPX was created to fight the modernists. Now it says that it has a right to be recognised by them. As Fr. Hewko and others have said, does a pro-Life group make a fuss about its “right” to be recognised by Planned Parenthood? And what would we conclude about them if they did?

“A Pope who concretely favours the return to Sacred Tradition”

Why does this end up sounding as though Sacred Tradition is an optional extra which we wish to see brought back? Why, also, does it make it sound as though the Pope would not

have to embrace Tradition, teach and preach it, live and breathe it - but only “favour” it? Something is very wrong. Tradition is an essential characteristic, something inseparable from the Church. As Belloc might have said, the Church is Sacred Tradition and Sacred Tradition is the Church. It is not something which the modernists in Rome have accidentally mislaid, like an elderly lady who has left her shopping on the bus. The Pope and all the conciliar clergy need to return to Tradition, not merely “favour” it in some sort of pluralist way. Pope Francis has no problem “favouring” Tradition, alongside Protestantism, Liberalism, atheism, Mother-Earth pagan “ecology”, “gay rights”, and all the other things which he “favours”..!

St. Pius X’s motto “*instaurare omnia in Christo*” is the very opposite of the false pluralism which Pope Francis stands for, and to use it in this way to describe the SSPX being granted tolerance by a liberal enemy who believes in pluralism is tantamount to blasphemy, not to say extremely poor taste. If anything is restored in Christ, then it is restored in Christ alone.

“The Society of Saint Pius X intends to redouble its efforts to establish and to spread ... the social reign of Our Lord Jesus Christ.”

To give credit where it is due: full marks for mentioning the Social Reign of Our Lord, an important distinction, the omission of which we have criticised in previous declarations (the June 2013 ‘25th Anniversary Declaration,’ for example). Can the reports which reach us of *The Recusant* being read in Menzingen be true after all?!

As to the truthfulness or realism of this statement, we leave the reader to decide for himself. Is instructing priests that families should not have more than six or seven children in today’s economic climate going to help or hinder the Social Reign of Christ the King? What about removing all the politically incorrect articles by Fr. Fahey and others from SSPX websites (*metu Iudeorum*, perhaps?) What about relaxing the standards of modesty in dress, or dropping the opposition to television in the home? What about the recent adoption of a ruthless iron law of economics which excludes adults from retreat and children from school over a mere matter of a little money - is that helping to establish spread Our Lord’s social reign? Or are things about to change, perhaps? Call me a sceptic, but I will not be holding my breath!

“The Society of Saint Pius X prays and does penance for the Pope, that he might have the strength to proclaim Catholic faith and morals in their entirety.”

We are left wondering if Bishop Fellay has another Pope in mind, and not Pope Francis? The Pope which Bishop Fellay seems to be thinking of sounds like he is essentially a good man, but weak. He agrees with us, he is on the same side as us, he wants what we want - he’s just scared and needs to find the strength to do what needs to be done.

The Pope Francis with whom we are all too unhappily familiar is, by contrast, a man who needs to convert. He needs to stop proclaiming the latest heretical nonsense and convert in both heart and mind, before he will be able “to proclaim Catholic faith and morals.” We ought rather to pray for his conversion than his “finding the strength”. Archbishop Lefebvre said to Cardinal Ratzinger: “You are working for the de-Christianisation of society, whereas we are working to make it Christian. We cannot work together”. Cardinal Ratzinger has not changed, even since becoming Pope Benedict XVI. Pope Francis is hardly any better. And yet, instead of saying to him “You are working for the opposite of what we are working for!” the SSPX treats him as a benevolent (if weak) ally, a bumbling if loveable great-uncle Henry.

with a bit of an embarrassing drink problem. He's a kindly old man, Henry. But just be sure to keep an eye on him: you know what happened last time, when he was left alone in the drawing room with the gin!

The final word reinforces this false impression: he needs the strength to proclaim Catholic faith and morals "in their entirety," - giving the impression that the current problem is that, although what he is teaching is Catholic faith and morals, he is just leaving some bits out through weakness. 'Pray that he is strong enough to proclaim all the teachings! Not just most of them!' Can it really be that giving comfort to unrepentant sodomites, opining to a journalist that "There is no Catholic God," that Our Lord's command to "Go forth and teach all nations..." is "solemn nonsense," hobnobbing with Obama and Castro, telling divorcees living in sin to receive communion, moaning about people who make too much of a fuss about abortion - can it really be that all these things and much more besides (where does it all end?!) are merely "errors of omission" where the only problem is that something was left out? Or might it be that the SSPX is reluctant to criticise the most obviously liberal and modernist Pope who has ever lived?

Pope Francis is the archetypal child of Vatican II, and its biggest proponent, the most conciliar of the conciliar church. If the SSPX can no longer muster the courage to criticise him or oppose his excesses of conciliar modernism, what has become of its opposition to Vatican II and the conciliar church..?

Conclusion

What does this statement tell us, other than that things have not changed for the better in the SSPX, but are arguably worse than ever? What little resolve the SSPX still possessed is crumbling fast and is noticeably weaker even in the last three years.

For one final consideration, I leave you with this to think about. This statement was released, as it says, "at the conclusion of a meeting of superiors of the SSPX." in June. Why was an extraordinary meeting of SSPX superiors called? Perhaps the **General Chapter Statement of July 2012** can throw some light on the question:

"We have determined and approved the necessary conditions for an eventual canonical normalization. We have decided that, in that case, an extraordinary Chapter with deliberative vote will be convened beforehand."

Was this meeting of superiors the required "extraordinary Chapter" which had to be convened to discuss a "canonical normalisation" before it can take place, and thus satisfy a promise made four years previously? Time will tell.

"Remember the essential problem is not these secondary things that are happening in the Society - the abuses, the moral corruption - the weakness, the signs of trouble. These are symptoms. The essential problem is the new change in the faith and the solution is to go back to the clear faith without alteration, the faith of our ancestors."

- Fr. Joseph Pfeiffer

Fake Resistance, Real Hypocrisy!

PART I :

A Closer Look At

The Website ‘Non Possumus’

The diligent reader will have noticed that ‘Non Possumus’ is another website which used to occasionally crop up in these pages as a reference or source for various bits of news or even occasionally articles, in the early days, when it was clear that they were against the Bishop Fellay’s shenanigans and the new drift of the neo-SSPX.

Those were the early days of the Resistance, when the lines were not so clearly drawn and “the enemy of my enemy” was my “friend”, in a manner of speaking. One or two pressing issues were to the fore. Others in the background could wait. I remember remarking to one or two people back then that I was not entirely happy with the way some of the criticism of Bishop Fellay was being made. By all means criticise him, but make sure you criticise him for something which deserves criticism, not for something which does not. Let our complaints be just, and let them not be personal. I am fairly certain that I wrote something to that effect in at least one editorial. It is something which I think matters a great deal, then and now. Occasional light hearted fun-poking at some of the new regime’s more ridiculous excesses is one thing, but we cannot let ourselves be given over to personal hatred.

‘Non Possumus’ was not the only website which I had in mind of course, but it was one of them: there were, even back then, one or two things with which I was unhappy. Some of the articles were useful but some were not so good, and some even counter-productive. I cannot now summon up the patience to trawl back through every post on that website over the past three or four years, so here is just one example, a relatively recent one (which may be why I remember it clearly) of what I am talking about.

(nonpossumus-vcr.blogspot.co.uk/2015/08/increible-la-neo-fsspx-anuncia-retiros.html)

“Incredible! The neo-SSPX announces mixed retreats!

Towards a Fraternity of Equality and Liberty?” - reads the headline.

Now, from a purely dispassionate, non-partisan standpoint, is that really a fair criticism? First of all, as even Non Possumus made clear, this was not an Ignatian Retreat, it was a specialised “Spiritual Life” retreat preached by a Dominican. Secondly, yes, Ignatian Retreats ought

to be done separately for men and women. But does one mixed retreat amount to the same sort of betrayal of Our Lord as a does a single denial of Catholic doctrine? Does a mixed retreat for whatever reason automatically equate to liberalism? Perhaps, according to the circumstances. But on its own, no.

As fortune (or misfortune) would have it, at almost exactly the same time (perhaps a little earlier), a French website claiming to repre-

Viernes, 7 de agosto de 2015

¡ INCREÍBLE: LA NEO-FSSPX ANUNCIA RETIROS MIXTOS !

¿Hacia la FRATERNIDAD de la IGUALDAD y de la LIBERTAD?

SSPX.ORG



Union Sacerdotale Marcel Lefebvre

Retraites prêchées à La Villeneuve (Châteauroux)
par M. l'abbé Pivert et ses confrères

Note: toutes les retraites sont mixtes, à l'exception des retraites de Saint Ignace et de celles pour adolescents.

Télécharger le programme en cliquant sur ce lien.

Du mercredi 19 août, midi
au lundi 24 à 13h.

sent the Resistance (“Reconquista”) published a list of retreats preached in France by Fr. Pivert, which it recommended to its readers. The top of the list reads:

*“Weds. 19th August, midday,
to Monday 24th August, 1pm
Christian Life retreat, mixed.”*

(Source: cristiadatradicinalista.blogspot.com/2015/07/retraites-prechees-par-monsieur-labbe.html)

Télécharger le programme en cliquant sur ce lien.

**Du mercredi 19 août, midi
au lundi 24 à 13h**

retraite de Vie Chrétienne, mixte

All this is not to be construed as a criticism by me of Fr. Pivert or of ‘Reconquista’ or that thing claiming to represent the

Resistance in France. Doubtless there are just criticisms which could be levelled at them, but this is not one. Indeed, the Resistance in England had a retreat not five months ago preached by Fr. Jacqmin. It, too, was mixed. Needs must: we do our best and we do not automatically become liberals for failing to reach an ideal standard which greater time, numbers and resources would allow. I mention this not to criticise the French, but to give a concrete example of the very real lack of prudence, (not to mention the somewhat tasteless tabloid sensationalism of beginning with “Incredible!”) displayed by ‘Non Possumus’. Ultimately it does not help to advance the cause of truth and virtue, which is (or should be) the cause of the Resistance, and risks doing great harm to our own side.

Perhaps the above example does not amount to hypocrisy, though it does come close. We must always be careful of lazy criticisms: the charge of hypocrisy is much over-used. Chesterton says that the man who calls every inconsistency in his opponents “hypocrisy” is himself a hypocrite about his own inconsistencies. Hypocrisy is more than mere inconsistency, it is criticising in others what you do yourself whilst excusing yourself the same fault.

The important point is this. ‘Non Possumus’ represents a significant minority of the Resistance. Like others, they have been partial and partisan from the start, becoming in effect, the caricature with which the neo-SSPX tried to label the Resistance: “The followers of Williamson!” For most of us, of course, that is not true and never was. But for some, one suspects, there was and is some truth in it.

And if we see ‘Non Possumus’ being partisan and one sided about the neo-SSPX from the start, if we can observe them being unreasonable in their criticism of Bishop Fellay and the neo-SSPX back then... What sort of behaviour ought we to expect now, in 2016, when voices are being raised against Bishop Williamson’s diabolically disorientated teaching concerning the Novus Ordo? Will they be fair minded and reasonable? Does that seem at all likely? One is tempted to wonder whether, in reality, the issue for such people was only ever about Bishop Williamson all along. “Bishop Fellay rejected the great leader, so down with Bishop Fellay!” “Now, what’s this? Some naughty people on our own side are disagreeing with the great leader? Down with them too!” That might not be the whole story, however...

Anyone who doubts how utterly partisan ‘Non Possumus’ is, has only to observe the left-hand column which is present on every page of the website:

OBISPOS ANTILIBERALES



THE ST. MARCEL INITIATIVE



“ANTI-LIBERAL BISHOPS” reads the title, above a picture of (l-r) Archbishop Lefebvre, Bishop Faure, Bishop Tomas Aquinas and Bishop Williamson.

Well, Archbishop Lefebvre would never have counselled anyone that they were fine to attend daily Novus Ordo Mass, nor made light of reinstating a priest correctly suspended for an unnatural vice. Nor, oddly enough, did Archbishop Lefebvre teach that “the time for structures is yesterday!” Nor did he advise people to read books on the Index by bogus visionaries as family reading. I could go on.

Irony of ironies, right underneath this silly caption, one sees an advertisement for, and link to “*The St. Marcel Initiative*”, whose introductory mission statement seems to be a quote from the very *Eleison Comments* which originally announced its creation:

“It seems that, today, God wants a loose network of independent pockets of Catholic Resistance, gathered around the Mass, freely contacting one another, but with no structure of false obedience, which served to sink the mainstream Church in the 1960’s and is now sinking the Society of St. Pius X. If you agree, make contributions to the St. Marcel Initiative...”

“If you agree...” - lucky you, you now have yet more bishops to choose from, each one with a slightly different flavour of compromise. And if you don’t agree? Er... Well... Tough luck. No bishop for you. No fancy, branded website to collect donations on behalf of your interests.

‘*Non Possumus*’ will tolerate no criticism of Bishop Williamson by anyone. Last summer, when The Recusant dared to raise its voice in dissent from Bishop Williamson’s Novus Ordo mis-advice, one lady involved in running ‘*Non Possumus*’ wrote to me to say “From now on, I forbid you to publish anything from the blog *Non Possumus*...” and rather melodramatically added: “You have betrayed Bishop Williamson and all the Resistance!” Which won’t trouble me one bit! It is whether we betray Our Lord which ought to concern us! And I will print whatever I think will benefit souls, thank you very much: nobody can copyright the truth!

Where the hypocrisy comes in is the fact that these defenders of Bishop Williamson do not even practice what they preach. *Eleison Comments* are published weekly on that website in Spanish, except... ..when Bishop Williamson writes an *Eleison Comments* about how there can be no structure or authority in the Resistance! Those particular *Eleison Comments* are never reproduced. Now, why might that be? Could it possibly be that the website’s owner, Fr. Rene Trincado, has been trying to build up some sort of structure with himself at the centre? Could it also have something to do with the fact that Fr. Cardozo was reviled and denounced for “dissenting” from “the hierarchy of Resistance bishops”...? Rather embarrassing when the bishop at the head of that hierarchy goes around preaching “no hierarchy”!

“Do as I say not as I do!” just doesn’t fully describe what is happening here! “Do as we say, not as we do, and *definitely not* as Bishop Williamson says!” would be more like it.

The same is true, with an ironic twist, regarding Bishop Williamson’s three *Eleison Comments* on the subject of the New Mass (entitled “Novus Ordo Missae” I, II and III). They did publish them, but added in their own comments in red, to explain to their readers what the

bishop *really* meant to say(!), and of course to show that what he said is really quite correct. The irony is that, in doing so, they inadvertently admit more than they realise: we dare to say publicly that we have a problem with what Bishop Williamson says, and they attack us for doing so. But they themselves cannot let Bishop Williamson's words speak for themselves: they feel the need to add in their own commentary! Like the post-conciliar "conservatives" who attempt to "interpret" Vatican II in a good way, the very fact that something needs interpreting shows that something is wrong! So it is with *Eleison Comments*. If there really is no problem, why not let Bishop Williamson's words speak for themselves?

Fr. Trincado has also preached sermons about what he calls "Tradi-Phariseism", and more than one article with that title has made its way onto *Non Possumus*. Now who could he be referring to, I wonder?!

"Beware of contempt for others," we are informed in pious, moralising tones, "Beware of the adjective 'modernist' and do not look with disdain on other Catholics. Let us consider, for example, the immense spiritual good, in its simplicity, brought about by the fervent spiritual prayers which these 'modernist' true devotees of the Rosary make, the ever present elderly in the parishes; think of those "modernist" cloistered nuns who, despite the New Mass and bad preaching, live entirely crucified because of their ardent charity.

...

Beware of Pride. To those who seem to live on diatribes and arguments, we should ask what is more important: whether you are right or whether you are charitable."

(See: <http://nonpossumus-vcr.blogspot.co.uk/2016/02/tradifarisaismo.html>)

And so on. You get the idea. There is even, accompanying this article, a picture from *'The Passion'* of the Pharisees in the temple rending their garments. Just in case you didn't fully grasp what they're trying to say.

Now, in case you were wondering, yes, this is a pretty transparent attack on those brave souls in the South American Resistance (Fr. Cardozo et al.) who were self sacrificing enough to raise the alarm despite the murder of their own good name which they knew it would bring them. You dare to object to the modernism of Bishop Williamson? Where's your charity!? You're not convinced by the Novus Ordo "miracles"? How proud! You just think you're so much better than all those modernist nuns! All this is, in reality, is a very backhanded attack on those who will not go along with the subversion of the Resistance, combined with an attempt to disarm the word "modernist" of the full horror which any healthy Catholic should feel on hearing it. It is a dishonest effort: preaching about virtue and vice in an abstract way, knowing that everyone knows which person you're talking about, is never an honest thing to do, especially when you are really trying to cover your own failings.

Furthermore, there is something which just makes one cringe when witnessing moralising lectures about pride. Chesterton correctly points out that there is something special about the virtue of humility, that if one has it one cannot know that one has it: the moment one starts to think that one has it, it is gone. Is there not likewise a special quality in the corresponding vice, pride? Nobody, when accused of it, can ever deny it - the denial would itself be proof! But by the same token, nobody but the proud would ever presume to accuse another of pride. He may think so to himself, but to use the accusation as a weapon is not something which the humble man would ever do, since he knows that he could never defend himself against such an accusation. And as for simply saying "Beware of pride" in connection with those who are

always crying “modernism!” - this is not even properly accusing us! This is doing nothing more than insinuating, which is even lower!

From the sister-website ‘Syllabus’, which also belongs to Fr. Trincado, comes a similarly moralising article, entitled:



The Editor of *The Recusant*!

“Good and Bad fruits in the Resistance.” (See: syllabus-errorum.blogspot.co.uk/2016/04/de-buenos-y-malos-frutos-en-la.html) This article too comes with its own picture of one of the Phariisees from the film ‘*The Passion*’, just to help drive home the point for those who are a bit slow-on-the-uptake!

“The last few months we have witnessed a continuous and growing number of attacks on bishops in particular and the Catholic resistance in general, by certain priests and their acolytes...” - Who could that be?! - *“As we see by everything related to the*

actions of Father Pfeiffer in the United States, recent articles and reports...” Aha! So that’s who! Fancy that! And what reports and articles about Fr. Pfeiffer could they be referring to? Read on to find out... The article continues by lecturing us that *“the diabolical action [of Fr. Pfeiffer, and presumably of The Recusant too!] is being carried out furiously and constantly in order to divide and corrupt the Resistance, as the pharisaical leaven corrupts the mass and of which our Lord already warned us.”*

Got that? So we’re “diabolical”, we’re the “pharasaical leaven”, and Our Lord already warned you about people like us! It goes on:

“This yeast has acted quietly for some time, but now the consequences of their rot are obvious. ‘Enmities, strife, jealousy, anger, quarrels, dissensions, envy’ are some of the fruits of the flesh that Paul mentions in Gal. 5, 20-21, and we see it now ripen on different trees that present themselves as champions of faith beyond reproach. These works of the flesh may be added poisonous fruits of contempt for authority, defamation, lies, slander, false reasoning, rash judgments, threats, partial destruction of a chapel, the constant publication of private correspondence, scandals. All this in the name of pure and undefiled faith, under the banner of Christ and an unknown Archbishop Lefebvre, an Archbishop Lefebvre to be talked about but not imitated.”

And again, after attacking Fr. Pfeiffer without naming him (‘...priests who are so full of pride because they think they’re so good at preaching...’ - who could they be thinking of?!), the article concludes:

“About the rioters who are trying to destroy the Resistance, let us say once again that their sect offers fruit of dishonesty, idolatry, hatred, discord, jealousy, anger, quarrels, dissensions, envy, etc. If the tree is good, we can recognize it by these fruits: love, joy, peace, patience, kindness, gentleness, goodness, faith, meekness, continence.”



The April 2016 Resistance conference in London...!

Two things spring instantly to mind. Firstly, what a lot of name calling! Secondly, why does the idea of “pure

and undefiled Faith” play second fiddle to all the list of Fr. Pfeiffer’s supposed sins (and mine!)? Thirdly, nowhere, *nowhere* is the real issue at the root of all this discussed. Nothing at all about whether the New Mass can, in fact, nourish your Faith, or about whether the New Religion can, in fact, be used to build the Faith, as Bishop Williamson claims. That is the issue around which everything turns. Surely it is worth settling - if the answer is “Yes it can,” then we are wrong to raise the alarm - though even then, we are wrong in good Faith! And if the answer is “No, it can’t,” then things look rather different, don’t they?

Please remember all this pietistic, moralising in light of what follows. We now turn to some other articles published by the very same Fr. Trincado on the very same *Non Possumus* website, several articles in a row in fact, all of which seemed to appear around the time of the Resistance Conference and Priests’ Meeting in London last April (coincidence?).

“**The Sect of Fr. Pfeiffer**” reads the title of one article. It then launches into a *very* bitter attack on the person of Mr. Paul Hernandez, the man known to the world as “pablo the Mexican”, reproducing as “evidence” an article featuring him taken from a local newspaper, in 2001, in the days before he had become a Traditional Catholic. This in turn is followed by a lot of gossip, some part true and twisted to make it look bad, some totally untrue, for which the source cited is - you’ve guessed it! - that sewer of tawdry gossip and massage-parlour for so many inflated egos, known to the world as “Cathinfo”..! A less objective or credible “source” one can scarcely imagine! The article finishes by calling Mr. Hernandez “an Apostate” - a very serious charge with a specific meaning, but one for which no evidence is produced and which is, as it happens, wholly untrue.

Remember all that stuff about the bad fruits of “scandals, defamation, lies, rash judgements” and so on..?! Whatever became of “Beware of contempt for others” and “Don’t look with disdain on other Catholics”...?

It gets better. Here’s another example of the “good fruits of love, joy, peace, kindness, meekness...” The *Non Possumus* article entitled “**Coherence Abandoned**” (See: nonpossumus-ver.blogspot.co.uk/2016/03/coherencia-abandonada.html) begins with these words:

“Fr. Joseph Pfeiffer is one of the priests who has made himself into one of the fragrant paladins [?!] of the Resistance [...] These incorrigible Doctors of the Church, like new Athanasiuses, Hilaries and Augustines, display a tireless and bombastic verbiage throughout their lengthy and spontaneous speeches which appeal to the dearest feelings of the faithful.

... The only problem is that these Masters of Truth, these Generals of Holy War, these impetuous Leaders of a New Crusade, far from being sources of pure and crystalline water are instead as “broken vessels that can not hold water” (as the prophet Jeremiah says), which only offer a murky and muddy water. From their tanks comes now only theological ignorance, incoherence, hypocrisy and arrogance.”

That’s putting us in our place! That’ll show ’em! Not even the faintest trace of “poisonous fruits” there! Not the tiniest hint of “defamation, lies, slander, false reasoning, rash judgements...”! The article goes on to talk about people with “a schismatic vocation”(!), who talk as though they have to slay the monster “Bishop Williamson, who is a sort of dragon” to be killed by a knight “in an extra large cassock”. And on it goes: we are “fanatical neo-Apostles”, trying to “deceive those who are ignorant and helpless” ...you get the idea!

Now, rank hypocrisy aside, what is missing in all this? As before, there is absolutely no discussion of whether one can in fact go to a weekday Novus Ordo Mass, as Bishop Williamson told that poor lady in America last year. There is no discussion of whether it is true that God does not want structure or authority in his Church any more, but “loose pockets” instead, as Bishop Williamson tells anyone who will listen. There is no discussion of just how certain we are that those “miracles” are, in fact, genuine miracles, and what makes us so sure. Nor whether it really is such a good idea to read books by bogus “visionaries” on the Index. Nothing touching on any

facts. Nothing of any actual use to anyone. Just empty rhetoric. I quoted these articles at some length here because I find it staggering that anyone could write such personal attacks (“Extra large cassock”..? Seriously?!). right after piously lecturing us all about the “bad fruits” of hatred and so on, which we are supposedly guilty of, and about the danger of pride if we are not extra nice towards those modernist nuns! It is truly shameless. Nowhere do any of these articles show that what we say about Bishop Williamson, Fr. Zendejas, etc. is without foundation; Fr. Trincado does not even try to refute anything said by Fr. Pfeiffer, The Recusant, etc. He merely accuses us without evidence, of “theological ignorance, incoherence, hypocrisy and arrogance.”; of being “rioters who are trying to destroy the Resistance.” Not so very long ago, Fr. Schmidberger accused me (behind my back, I might add) of being a “revolutionary” who was “trying to destroy the SSPX.” No real evidence for my evil intent was presented then - some things never change! And whereas, yes, we in turn are accusing the Fake Resistance of hypocrisy, the difference is that we quote their own words at length, which we can afford to do. The Fake Resistance do not do that to us - they cannot afford to. If Fr. Trincado’s poor readers were ever allowed to glimpse the actual issue under dispute, the game would be up! Hide Bishop Williamson’s words, but attack those who raise their voices in disagreement with Bishop Williamson. They are Pharisees! Boo! Hiss!

To give just one more example of what I am talking about, one thing which Fr. Trincado has sought to suppress and never published on ‘Non Possumus’ or ‘Syllabus’ is the video of the conference Q&A in Mahopac NY, where Bishop Williamson sent that poor lady back in the direction of the Novus Ordo. Remember that the bishop invited people to disagree with him, saying *“I’m going to stick my neck out a long way and if anyone wants to chop it off, they’re welcome.”* - a courtesy not extended by his loyal defenders - and he also admitted on camera that what he was saying would be seen as “practically heresy” by Traditional Catholics. Never fear, Your Excellency! No matter how big a “heresy” you think it is, nothing you could ever say will ever be allowed to look bad. Your faithful defenders will hide anything of yours which is really bad and will attack anyone who dares suggest otherwise, dragging their name through the mud and assassinating their character all over the internet.

Following the Episcopal Consecration of Dom Tomas Aquinas, although praising Bishop Williamson to the skies and publishing reams of photos of the ceremony, neither ‘Non Possumus’ nor ‘Syllabus’ published the video of Bishop Williamson’s sermon on that occasion. It will come as no surprise, then, to learn that that sermon is one long apologia pro anarchy (“The time for structures is yesterday!” and so on...) Fr. Trincado was present at the

COHERENCIA ABANDONADA

Syllabus



El P. Joseph Pfeiffer es uno de los sacerdotes que se ha

ceremony and heard the sermon in person. His decision not to make it public, therefore, is not a mere oversight. It is a calculated decision. “Bishop Williamson is the *HERO* of the Resistance! How *DARE* these wicked people disagree with him! But... But... ... I can’t risk my own supporters finding out what Bishop Williamson actually thinks and says! I can’t afford to publish that sermon.” ...or something like that.

Who is guilty of hypocrisy here? Who is guilty of defamation, of discord, of “living on diatribes”, of arrogance and so forth? It is not Fr. Pfeiffer. It is not Paul Hernandez. For those with eyes to see, this is all so blatant... It speaks for itself.

Cui Bono..?

The question, then, which remains is: “Why?” Why would anyone wish to spend so much time and effort being so nasty about fellow priests and faithful, people who until recently were viewed allies in a common cause? If there is a serious doctrinal issue at stake, how can it be that Fr. Trincado has used ‘*Non Possumus*’ and ‘*Syllabus*’ to publish so many articles whose sole purpose was to tell the world how bad Fr. Pfeiffer and his “Fragrant Paladins” are, without once mentioning any problem of doctrine or teaching? Priests as a general rule do not attack other priests in public, even when they are rivals or oppose one another. Apart from anything else it risks looking bad, and also it might come back to bite you if you are guilty of your own accusations. I am sure Fr. Trincado is no different. Why is it suddenly in his interests to use his websites for these attacks? He must have an important reason...

Well, two things immediately suggest themselves. First of all, remember that about a year ago, “BRN Associates” (the trading name of Bishop Williamson in the USA) was ready to cough up \$2.5 million (yes, you did read that right!) to buy a retreat house in Connecticut for Fr. Zendejas, until the local residents blocked the sale. Who knows what other purposes the “BRN” millions have been put to. “Money talks,” as they say. But I’m sure Fr. Trincado would *never* let himself be swayed by the thought of those millions! Secondly, a Latin American priest who was at a Resistance priests’ meeting a couple of years ago, informs me that he witnessed Bishop Williamson on that occasion telling Fr. Trincado that he was considering making him a bishop in the future, too. But don’t worry, I’m sure Fr. Trincado would never let the thought of a mitre with his name on it influence him in any way whatsoever, either..! Perhaps there is some other answer?

Beyond that, there are serious doctrinal issues at stake. But not which Fr. Trincado wants discussed - quite the contrary! That, I suspect, is the real answer. What matters is not gossip about Paul Hernandez or whether Fr. Pfeiffer wears an extra large cassock. What matters is that Fr. Trincado & co. by their silence at least accept whatever Bishop Williamson teaches and never protest it publicly. They feel compelled to accept it because of who is teaching it, though they cannot defend it. That is potentially embarrassing and might cause problems. The only way around the problem is to prevent their followers from realising, by smearing those who raise the alarm and by burying the real issue. That is why, ironically, the more liberal things Bishop Williamson says, the more we can expect to be attacked by the “My Bishop Right Or Wrong!” crowd. But don’t worry: the attacks are already losing their force.



- - TO BE CONTINUED - -

Bishop Williamson and Maria Valtorta



Part A - Bishop Williamson's own words

See: www.youtube.com/watch?v=6zK-UDP-9vc (extracts)
www.youtube.com/watch?v=N4JfHj8G6Qk (full conference)

In a recent conference in St. Mary's Kansas, during his visit to the United States, Bishop Williamson returned to a familiar theme. After suggesting that families should not spend their evenings watching television, he recommended as an alternative an evening spent reading "The Poem of the Man-God" by Maria Valtorta. His exact words are found below. Although the full talk is too long (1hr 15min) to quote the whole thing, as usual we quote him at length in the relevant part, everything which he said, including the good bits, so as to head off any silly accusations of lack of fairness or objectivity. As usual, we will allow his own words speak for themselves and you, the reader, to make up your own mind.

"What God Himself has given us in the modern age to act exactly as - He's given us five big volumes- wait for it! - of the *Poem of the Man God*. Maria Valtorta. It would make excellent family home reading. It's the life of Our Lord, it's the filling out of the Gospel in great detail. Many of the miracles are not in the Gospel, but they're exactly what you'd expect. The descriptions are excellent. The characterisations are excellent. You've got the characters of various Apostles, for instance Peter. You've got the episodes of Mary Magdalen, leading to her conversion. You've got a hair-raising description of the Passion of Our Lord, of the Crucifixion. You've got a description of the Resurrection. All of these things described in detail, as though you had a camera there.

It must make - I've never seen it done, I've not heard of it done - it must make excellent reading material in the family. And if Dad reads, or if Mum reads, it's human being to human being, with no machine involved. Television, or any of these electronic amusements, are inhuman. There's something inhuman, because there's no two-way traffic. It's

a one-way traffic, television. The machine spews its stuff and I can react how I like, the machine is not going to change what it spews. Internet the same thing, essentially. Whereas any acting - there's another thing, amateur theatricals are excellent in the home. Amateur concerts, amateur theatricals, it's always person-on-person. That teaches, humanises and forms a human being. Whereas all this electronic stuff is all inhuman. Even if it's good. Somebody said, if all the television programmes were Angelic, it would still only form Angelic robots, or robotic Angels, it wouldn't form human beings.

And Hollywood cannot understand the Catholic religion, Hollywood is in the hands of the enemies of the Catholic religion. And they've got no idea of the supernatural, they wallow in naturalism, the error which excludes the very possibility of the supernatural.

Have a look at Valtorta, have a look at the poem. It may not grab you, if it doesn't grab Mum or Dad, it's pointless trying to read it to the children. But if it grabs Mum or Dad, there are chapters and chapters and chapters which she'll be able to read with profit to the children. The children will ask questions. The children will get to know Our Lady, they will get to know Our Lord, they will ask all kinds of questions, they will learn their religion in the most natural way in the home, and that's what you need. I get blasted up hill and down dale for believing in the Valtorta, well for promoting the Valtorta. But I tell you I am absolutely convinced, it's true, it's authentic, and I'm absolutely convinced it's a gift of God for our wretched times. I'm sure of it. And if I ask myself: "What can a family do to do without, how can a family do without television?" that would be my answer.

(Source: www.youtube.com/watch?v=6zK-UDP-9vc)

The following questions and answers from the same event, in which the "Poem of the Man-God" is discussed, are also very revealing. Most of them can be found at the very end of the full-length video.

Question: Regarding the poem "man of God" [sic], it's on the Index or forbidden. What is the explanation for that?

Bishop Williamson: My answer is that in the 1950s, the officials in Rome were already close to Vatican II. That's my answer. I've not studied that question. It's also said that Pope Pius XII said "He that hath ears to hear, let him hear". Pope Pius XII knew that it would run into opposition. The *Poem of the Man-God* runs into tremendous opposition. I think it's the devil, quite honestly. And I think the devil was in the Holy Office at that time. It says that the story is romanced, that's one thing that the Holy Office says. I don't find that the case. I find the *Poem of the Man-God* is full of sentiment, but it's not sentimental, it's very real. That's my take. But I've read it - it grabs many other people very differently. Some people it just leaves completely cold. Fine. Leave it alone. It's not for everybody. But, I - it's not for everybody, that's the fact of the matter. Some people just don't grab it at all, it doesn't grab some people at all, other people it just completely turns off. But [for] some people that get it, it's a tremendous gift.

[...]

Question: Your Excellency, wasn't the Maria Valtorta *Poem of the Man-God* taken off the Index at some point?

Bishop Williamson: I'm sorry I don't know. It's possible, I don't, I'm not sure...

[Someone else]: The Index has been abolished...

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

Question: I understood that it was actually on the Index initially because it was published anonymously. And also that there was a lot of annotation and explanation that came with the second publishing of it, and then it's kind of at that same point, the Index dissipated or was abolished and so it was never able to be taken off the Index, but initially it was only on there because of the anomalous publication.

Bishop Williamson: I'm not sure that that's true, it's the text itself that they objected to. But the notes in the Italian edition, which are good. I have that Italian edition with the good notes. Vatican II occasionally comes into it, but not heavily, and a lot of the notes are completely orthodox, and they're well done. And they take points which you could object to, and say "This is the theological..." and then the notes explain that, no, it's perfectly reasonable. There are points in the Gospel which you have to explain, the Acts of the Apostles and so on. So if Scripture needs notes, all the more does a private vision. Let's say a prayer and be on our way.

(Source: www.youtube.com/watch?v=N4JfHj8G6Qk)

Let me begin by saying right from the start that I agree wholeheartedly with the sentiments which Bishop Williamson puts forward regarding T.V. and Hollywood movies, and his general recommendation that one should do something else instead. This point, which serves as a backdrop and context for his recommendation of Valtorta, is a good one.

Watching television is indeed, as the bishop says, a one-way traffic in which the viewer subjects himself to whatever the programmers have decided will come out of the screen. In the days before television, families, friends and neighbours would amuse themselves in far more imaginative, more sociable and more stimulating ways of an evening. Family reading, where the father would read to the assembled family (Sacred Scripture, Charles Dickens, or other classics of English literature...), musical evenings (imagine what a precious resource would be any family member who could play the piano in the days before "canned music"!), Bridge, Whist, even impromptu concerts and amateur theatrics, depending on the size of the household. (If this latter sounds improbable to our modern minds, look for an example at the "Father Brown" story by Chesterton, where a middle-class family living in a Putney town house puts on a pantomime complete with Harlequin and Policeman at a less than an evening's notice, one winter's night, purely to amuse themselves. Since it is crucial to Chesterton's plot, I find it highly unlikely that he would suggest something which would be a stretch for his reader to imagine. It would have had to have been something relatively commonplace, or at least not unheard-of. People back then were simply more resourceful, talented and adventurous as a general rule, than we are today. The point is well received. It is most certainly *not* the idea of reading instead of television itself which is a problem, so much as what reading he goes on to suggest, as we will see.

What none of us should agree with are the purported reasons given by Bishop Williamson for completely disregarding the judgement of the Church in the form of the Holy Office and the Index of Forbidden Books, and for promoting the condemned work of a bogus “visionary”.

The reader will notice that, although he proceeds to give a sort of defence of the Poem, early on when questioned, Bishop Williamson says that he has “not studied” the reasons for the *Poem*’s condemnation. This is rather serious, since it is surely incumbent on him to get his facts straight before making his public recommendation. However, his claim to ignorance is largely undermined by what he then goes on to say. One cannot claim to know nothing about a case before giving a defence of it - either you know what you’re talking about or you don’t.

The Holy Office, says the bishop, was already infiltrated by the bad guys. “In the 1950s, the officials in Rome were already close to Vatican II. ... The devil was in the Holy Office.” So it was the bad guy infiltrators who got it condemned! This claim is advanced without the slightest proof. It is doubtless true that many liberals and modernists and other enemies of the Church had already managed to work their way to the upper rungs of the hierarchy by the 1950s, it must also be remembered that they were at that point biding their time. They had escaped condemnation because they had managed to stay hidden. And they remained hidden by keeping their heads down and going along with the agenda of the day. Mindful of the condemnations and anathemas delivered by Pius X upon the heads of their predecessors forty or fifty years earlier, they were in no hurry to suffer a similar fate from the Pope who canonised St. Pius X. They were no doubt confident that their day would come and happy to bide their time until then. That day finally came with Vatican II, where the enemy who had infiltrated the Church felt confident enough to come out of hiding and proclaim their ideas publicly. But to ascribe the condemnation of Valtorta’s *Poem* to the work of modernists who had already infiltrated is simply counter-factual and a misrepresentation of recent Church history. In the years when the Holy Office examined Valtorta’s *Poem* (1949-59) they were still in hiding.

Let us also recall that the Holy Office at that time was under the care of the famous Alfredo Cardinal Ottaviani, as pro-Prefect and Prefect successively. A man greatly respected by Archbishop Lefebvre, he spoke up against the modernist ideas put forth at Vatican II, and was the first to write a serious critique of the New Mass (which still bears his name: “The Ottaviani Intervention”). Nobody could ever claim that Cardinal Ottaviani was a secret modernist, as his shameful treatment at Vatican II by the modernists demonstrates. Another man who was “in the Holy Office” at that time was Fr. Garrigou-Lagrange OP. Indeed the very idea of a Holy Office (which had not long since changed its name from ‘The Supreme Sacred Congregation of the Roman and Universal Inquisition’), just like the idea of an ‘Index of Forbidden Books,’ must surely run directly contrary to every liberal and Masonic instinct! Nobody but a defender of Tradition could ever have headed it. No modernist could even have worked in it without keeping his head down, holding his nose and pretending to be the exact opposite of what he was. Its disappearance in 1965 is no surprise: how could it be otherwise?

Bishop Williamson’s outrageous claim might make more sense if there were other cases of gross misjudgement by Cardinal Ottaviani’s Holy Office against sound, orthodox books. But are there any such other cases? Can you think of even two or three? And if not, does it seem probable, does it seem remotely likely that “the devil” working “in the Holy Office” would single out one work, Valtorta’s *Poem*, whilst leaving everything else alone? Is that reasonable to suppose? “The devil” wasn’t working very hard “in the Holy Office” it seems...

Let us also add that it simply will not do to question the motives or orthodoxy of a major organ of the magisterium before Vatican II, simply because one wishes to disagree with its judgement. Talk of “the devil was in the Holy Office” completely subjectivises the issue, and it totally ignores the actual judgement which the Holy Office gave. Rather than speculating about whether or not “the devil” was “in the Holy Office”, we would do far better to look at exactly what reasons the Holy Office had for condemning the work (read on!).

As to the assertion that Pope Pius XII approved of the work verbally and in private, this should not really need to be refuted. There is a reason why the Church pronounces official, public judgements on important matters: it is so that we do not need to rely on the hearsay of partial witness claiming to have heard a Pope express this or that opinion in private. This supposed verbal approval of Pius XII, a story circulated by the present-day disciples of Valtorta, cannot help but remind one somehow of Medjugorje. To cite it as a serious argument in defence of Valtorta’s *Poem* is unworthy. Bishop Williamson ought to know better.

Part B - Why the Index should be Taken Seriously

Thus we return to one of the central points, namely that Maria Valtorta’s *Poem of the Man-God* was examined by the Holy Office from when it first appeared, throughout the 1950s, and when judgement was finally given (these things presumably take time, and it is a very long work) it was condemned by the Holy Office and placed on the Index of Forbidden Books. This is something which all Catholics should take seriously. The *Index Librorum Prohibitorum*, which was expressly approved by the Council of Trent, had as its object the safeguarding of minds from error and immorality. Ideas have consequences, bad ideas have bad consequences and disastrous ideas have disastrous consequences. We have only to look around at the wreckage of society today to see the consequences of (formerly) Catholic countries and societies adopting some very, very bad and dangerous ideas.

The Index existed for more than 400 years and was approved by several Councils and every Pope from the time of its creation until Paul VI of unhappy memory abolished it. It used the full authority of the Church to excommunicate those authors who failed to correct errors found in their works. To knowingly break the prohibition and read works on the Index was mortal sin (as with breaking any of the commandments of the Church), and that included reading only part of a book and not the whole thing.

Our unfortunate era is the worse for not having the Index, and we should lament its loss. Without doubt, it would have needed some serious updating, its scope perhaps expanding, belonging as it did to an era before the internet or even television, when books were the main medium of diffusing information. But it seems reasonable to suppose that had the Index (together with its spiritual cousin, the *League of Decency*) been maintained and updated, not abolished, we might not be dealing with the flood of immorality present in all media today. There is an unmistakable causal link between abolishing the punishment for a particular evil and the increase and spread of that same evil.

In the 400-or-so years that it was in force, up until the 1960s, the Index worked well because it was seriously enforced, and as a consequence was taken seriously by all Catholics, rich and poor, from Cardinals and bishops and the most learned theologians right down to the merest layman. Here, for example, is the view of one Jesuit apologist writing around 100 years ago:

“[...] Moreover, to be a trustworthy guide, the Church must state the truth clearly and unmistakably. The faithful are not guided by ambiguous circumlocutions, by terms that may be understood in two or perhaps more ways. Neither may she keep exclusively in the lofty heights of theory; but she must instruct with regard to the facts of everyday life. The dangers arising from books are concrete not abstract, and they must be met by concrete measures. This can be done effectively only by an energetic and unmistakable “thou shalt not,” which makes men realize that they are “under authority.”

No one has ever stated the truth more clearly, more unmistakably than Christ our Lord. Was it not precisely for this very fact that “many of His disciples went back and walked no more with him”? (John 6, 67.)

The “Good Catholic.”

“I am a Catholic. I live up to my religion and go regularly to the sacraments. I have had a good Catholic education and hear a sermon every Sunday. I do not see why I should be afraid to read any book, even if it belonged to those forbidden by the Index.”

You may do so; but you may fare in consequence as David fared, David who was a saint and yet committed adultery and murder. If you read a forbidden book without permission, you are as good a Catholic as one who eats meat on Friday. The object of the law of abstinence is to make sure that every Christian performs at least a certain minimum of penance. Now there are saintly persons who, in imitation of our crucified Savior, do more penance on ordinary days than the average Catholic does by abstaining from meat on twenty or more Fridays; and yet they are not exempted from the law of abstinence and would be the last to claim such an exemption.

Similarly the object of the Index is to make sure that every Christian avoids at least the worst books. By obeying its laws we declare that our standpoint is that of the Church of God. This result cannot be obtained unless the prohibition is made universal, exempting no one, no matter how pious or learned he may be. Therefore, all Christians, good and bad, priests, religious and lay people, students and professors, unless they have a dispensation, are bound by the ecclesiastical laws regarding books. By asking for a dispensation we implicitly acknowledge and approve of the official position of the Church on the subject of wicked books, and, so far as in us lies, ratify and sanction the reasons which lead to their condemnation.

You say you are a good Catholic, and therefore this law does not bind you. Are there any commandments of the Church that bind only bad Catholics ?

“I am told that a transgression of the Index law is a mortal sin. Can it be true that the Church, the kindest of mothers, should load us down with such a severe obligation?”

According to the theologians, the reading of a forbidden book, or part of it, is a mortal sin. (See p.51, Rule i.) The selection of the books on which our souls feed is a matter of no small importance. True, the Church is the kindest of mothers; but she is also the wisest. To direct the consciences of her children and “to restrain them from the reading of bad books as from a deadly poison” is the great object of her legislation. Under the leadership of a mastermind like that of Leo XIII, the Roman authorities have labored for years in formulating the present ecclesiastical laws about books. These laws are the voice of the supreme pastor, the successor of St. Peter. Let us not spurn it like the heathen and the publican.”

(‘The Roman Index of Forbidden Books Briefly Explained for Catholic Booklovers and Students’ by Fr. Francis S. Betten S.J., B. Herder Book Co, St. Louis Mo., Fifth Edition, 1920, pp 40-44.

Available free online at:

archive.org/stream/romanindexofforb00bettiala/romanindexofforb00bettiala_djvu.txt ...and at:
www.saintsbooks.net/books/Francis%20S.%20Betten,%20S.J.%20-%20The%20Roman%20Index%20of%20Forbidden%20Books.pdf)

It should almost go without saying therefore, that the presence of a book on the Index was not something made light of by any Catholic, under any circumstances. Not only are we talking about a commandment of the Church: unlike meat on Friday, for example, this is a commandment which deals directly with the spread of error, bad morals or both!. Furthermore, as Archbishop Lefebvre never ceased to remind us, the errors condemned by the Church over the past 200 years and more are in essence the very same errors spread by Vatican II, errors which, since gaining widespread acceptance thanks to the Council, have left the Church in tatters and civil society wallowing in immorality and teetering on the brink. The present unfortunate era in which we live is living testament to how wise and prudent the Church was for using her full authority to condemn books for containing even one error.

Hence to recommend the reading of a book on the Index is not just bad because of the book's contents; it is worse in that it encourages us to think nothing of breaking what was, until the conciliar revolution, a commandment of the Church which all Catholics took very seriously. But the harm is even greater still, when we remember that the Church has prohibited a work or author for serious doctrinal reasons, because to encourage Catholics to not take these reasons too seriously can only lead to a lax attitude towards doctrinal error on the part of the faithful. From the early Church Fathers down to Vatican II, the Church has always been vigilant in condemning books and authors for the false doctrine or bad morals which they contain. Never, until Vatican II, was this made light of or treated with anything less than the greatest seriousness. It would arguably be less serious had Bishop Williamson only told us that it's fine to eat meat on Friday, or encouraged us not to bother too much about attending Mass on Holy Days of obligation or confessing our sins at least once a year at Easter.

Let there be no doubt, re-read his words if you are unsure. Bishop Williamson, who, to give him credit where it is due, does not hesitate in correcting one of his would-be defenders - he rightly says that it was the *text itself* which made the Holy Office put it on the Index - shows an alarmingly flippant attitude. "I get so much out of reading" a book that "I'm not bothered about" it being on the Index, simply will not do. It is a disgraceful thing to say, and sets a very bad example. It shifts the focus from the objective (that the Church has condemned the book), to the subjective (what "I get out of it"), and is thus the very essence of selfishness, since it places "I" and "me" and what *I* feel before what the Church has said on the matter.

In private this is quite bad enough, but it is immeasurably worse when expressed in public to the few souls over whom (regrettably) he still has some influence. In the 1950s, a bishop saying such a thing publicly would have caused genuine shock and outrage among Catholics. It ought to have the same effect today on Traditional Catholics today. What is more, there can be little doubt that such publicly expressed contempt for a lawful ruling of the Church would have earned him the explicit censure of Rome. The Holy Office of the 1950s would condemn the Bishop Williamson of today. And in the opinion of this writer, such a condemnation would be as welcome as it would be thoroughly well-deserved.

Part C - Why was Valtorta's Poem on the Index..?

So why was Valtorta's work put on the Index..? Notwithstanding attempts by some of the *Poem's* apologists to paint this as nothing more than a technical or bureaucratic foul-up (how odd, why am I suddenly reminded of Medjugorje again?!), the *Poem of the Man-God* was in fact condemned by the Holy Office and placed on the Index for very good reasons.

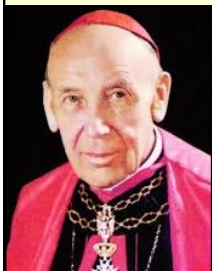
1. The Poem's Origin

The first and simplest answer is that Valtorta did not present her book as a work of fiction, a novel about the life of Our Lord, but as a direct revelation from God. A subtitle of the work which appears on some editions is, "The Gospels as Revealed to Me", and Valtorta described herself as "the secretary of Jesus and Mary". What we are dealing with is not just a book, but a claimed private revelation from God. And, as with Medugorje or indeed any private revelation, the judgement of the local ordinary is the first hurdle to cross before it can be deemed worthy of belief. In this case, the judgement of the local bishop was that these supposed "messages from heaven" were not worthy of belief, and there the matter should have ended. But it did not.

Valtorta's spiritual director, the Servite priest Fr. Migliorini OSM, and his colleague, Fr. Berti OSM, who in 1947 had arranged for her more than 10,000 pages of hand-written "revelations" to be typed and bound, then took the book to the German Jesuit Father (later Cardinal) Augustine Bea SJ, who was Pope Pius XII's confessor, hoping thus to bypass all obstacles lower down the hierarchy. Following a private audience of the two priests with Pius XII in 1948, Fr. Berti claimed that the Pope had spoken the following to him:

A TALE OF TWO CARDINALS:

A friend of the Poem...



AUGUSTINE BEA

A secret modernist before the Council, his appointment as Cardinal was blocked in 1946. Conducted Jewish-Catholic "dialogue" in secret, before becoming the first ever head of the 'Secretariat for Promoting Christian Unity.' A man who found favour at the Council and with the world, which showered him with praise and rewards ("Legion d'Honneur," "Grand Cross of Merit of Federal Germany," "International Brotherhood of Fellowship" award, etc.) for his work promoting ecumenism and "dialogue".

...and an implacable opponent:



ALFREDO OTTAVIANI

A staunch upholder of orthodoxy, he was right hand man of Pius XII during the post-war period. More than any other, he was attacked and ridiculed both by the modernists inside the Council, and by their friends in the Press outside. Fell out of favour after the Council and died in relative obscurity.

"Publish this work as it is. There is no need to give an opinion about its origin, whether it be extraordinary or not. Who reads it, will understand. One hears of many visions and revelations. I will not say they are all authentic; but there are some of which it could be said that they are."

There are a couple of problems with this which should be immediately obvious. Fr. Bea, SJ, although briefly Pius XII's confessor, was in reality an arch-modernist plotter and schemer, one of the so-called "Rhine bishops" at Vatican II and widely regarded today as one of the main architects of several Vatican II documents (particularly *Nostra Aetate*). Furthermore, I find it hard to credit Pius XII with being so wholly unconcerned with the origin of the Poem. After all, whether a claimed "revelation" is really from heaven or not (or somewhere else?) makes all the difference in the world! And as to his (supposed) statement that, of the many claimed

private revelations at large in the world, "...there are some of which it could be said that they are [authentic]" - how's that for an example of hedging? Notice that it does not say which could be said to be authentic and which couldn't and doesn't name Valtorta's *Poem* as being one of the ones which could. Even if he intended to say that Valtorta's *Poem* "could be said to be authentic," that is not the same as saying "it is authentic." If "it could be said" to be authentic, then equally it "could be said" that it is not. Hardly a resounding endorsement!

And, of course, that is assuming that Pius XII really did speak those words - I can find no evidence at all that Pius XII ever said such a thing to Fr. Berti, other than the testimony of Fr. Berti himself (hardly an impartial witness!), so we will have to take Fr. Berti's word for it!

It is also improbable in the extreme that Pius XII could have read and properly studied all of Valtorta's huge opus, all five thousand typed pages, especially given the short timescale (a year or less!). To put this

into context, the Holy Office took a whole decade to examine and judge the work (from an initial prohibition in 1949, to the final authoritative condemnation in 1959) which seems a far more realistic timescale. Either way, just as with the false "visionaries" of Medjugorje, who used to like to claim that Pope John-Paul II had privately said this or that thing favourable to their cause, the answer is always the same. The Church judges such things publicly and objectively, and private hearsay of this kind counts for nothing in a public court. And if actions speak louder

Suprema Sacra Congregatio Sancti Officii

DECRETUM

Proscriptio Librorum

Feria IV, die 16 Decembris 1959.

In generali consensu Supremae Sacrae Congregationis Sancti Officii Em.mi ac Rev.mi Domini Cardinales rebus fidei ac morum tutandis praepositi, prae habito Consultorum voto, damnarunt atque in Indicem librorum prohibitorum inserendum mandarunt opus anonymum, quattuor complectens volumina, quorum primum:

« *Il Poema di Gesù* » (Tipografia Editrice M. Pisani, Isola del Liri);
reliqua vero

« *Il Poema dell'Uomo-Dio* » (Ibidem) inscribuntur.

Feria autem VI, die 18 eiusdem mensis et anni, SS.mus D. N. D. IOANNES Divina Providentia Pp. XXIII, in Audientia Em.mo ac Rev.mo D.no Cardinali Secretario S. Officii concessa, relationem Sibi Em.morum Patrum resolutionem adprobavit et publicari iussit.

Datum Romae, ex aedibus S. Officii, die 5 Ianuarii 1960.

Sebastianus Masala
Notarius

Supreme Sacred Congregation Of The Holy Office

DECREE

The Prohibition of Books 16th December, 1959

The Supreme Sacred Congregation of the Holy Office having met in a general session, the Eminent and Reverend Lord Cardinals in charge of safeguarding Faith and Morals, having obtained a vote of the Consultors, condemn and command to be placed onto the Index of Forbidden Books the anonymous work of four volumes, the first of which is entitled:

"*The Poem of Jesus*",

and the others:

"*The Poem of the Man-God*".

On the 18th day of this same month and year, His Holiness John, by Divine Providence, Pope, the XXIII of that name, in an audience granted to the Eminent and Reverend Lord Cardinal, Secretary of the Holy Office, approved the decision reported to him of the Eminent Fathers and ordered it to be published.

Given in Rome, at the offices of the Holy Office, 5th January, 1960.

Sebastian Masala
Notary

than words, then it is worth noting that at no point did Pius XII step in to correct or overturn the judgement against Valtorta's *Poem* by his own Holy Office, which was seen at all times to be acting with his full authority.

Following the audience with Pius XII, Fr. Berti approached the Vatican Press to have it printed, despite the lack of an *imprimatur* or any approval of the bishop. At this point (1949) the Holy Office became involved and demanded that he hand over all copies. In front of the Holy Office the priest handed over the typed copies and signed an agreement not to have the book published, but secretly disobeyed by keeping hold of the manuscript, which he then gave back to Valtorta, before helping to arrange its publication through a secular publisher outside the reach of the Church. In 1952 Emiliano Pisani began publishing the *Poem*, printing each volume one after the other throughout the 1950s, until, following publication of the last volume in 1959, the Holy Office rendered its final judgement on the work: Condemned!

This, then, is the first thing wrong with the *Poem*: its origin. The Catholic who takes a casual interest has no need to read the *Poem* or to waste his time in carefully examine its contents, and is more than justified in rejecting it out of hand, because, besides the fact that it has been condemned by the Church, its scandalous and un-Catholic roots and the wholly disedifying way in which it came into being, on their own, are surely enough to raise a red flag.

The Poem of the Man-God by Maria Valtorta is:

- A claimed private revelation from heaven, deemed not worthy of belief by the local bishop who refused to approve it and opposed its publication;
- Published via a secular press in disobedience to the Church in the form of both the local bishop and Rome (the Holy Office) ...
- ...by priests who did so by breaking an explicit oath to the contrary, and who sought help from the arch-modernist Fr. (later Cardinal) Bea, SJ;
- Never obtained an *imprimatur*, and was placed on the Index where it remained until the Index was abolished by the modernists after the Council.
- Relies for its legitimacy on the claimed words of Pius XII in a private audience, words which do not wholeheartedly endorse it, words which we have no proof for other than the priest making the claim himself, words supposedly uttered in private which would appear to be contradicted by Pius XII's public actions (allowing the Holy Office to proceed with its examination and condemnation).

2. *The Poem's Contents*

Notice of the condemnation by the Holy Office on 5th January 1960 was placed on the front page of the following day's edition of *l'Osservatore Romano*, accompanied by an article about why the *Poem* had been condemned. The article is in Italian, and a good English translation does not appear easily accessible, but in summary it makes the following points:

- The book "deals exclusively with religious matters but carries no imprimatur and was published as an act of disobedience.
- It is "a long, romanticised life of Jesus" involving "long speeches attributed to Jesus and the Blessed Virgin Mary" in "an interminable dialogue."
- In contrast to the four Gospels, Our Lord is "very talkative, almost ostentatious, always ready to proclaim Himself the Messiah and Son of God" and "uses the same kind of terminology that might be used by a theologian today."
- Again, in contrast, Our Lady does not exhibit the same humility and silence which we see in her in the Gospels, but "has the fluency of a modern day propagandist" and is "always ready to give lessons in Marian theology" using "up to date" Mariology.
- The story unfolds in a gossipy style. The tone is that of a modern romance novel.
- Some passages are risqué, including an immodest dance performed before Pilate, which make it spiritually dangerous if it were read by female religious or students...
- There are numerous explicit doctrinal and theological errors, concerning heaven, Our Lady, the Original Sin, the hierarchy of the Church...
- The book would have been condemned by the Holy Office had it only been presented as a romance novel. Because it presents itself as an authentic revelation from heaven (Many passages begin: "I see..." "Mary says..." "Jesus says...") all the more reason for it to be condemned.

That is not all. A lot of good work has already been done dealing with the *Poem*'s contents in an article on the website 'Catholic Candle,' whose relevant parts we reproduce below:

(**"The False Visions of Maria Valtorta"** See: catholiccandle.neocities.org/faith/false-visions-maria-valtorta.html)

[...]

The book's countless evils begin with its title.

The disturbing features of Valtorta's (false) visions, begin with the title itself: *The Poem of the Man-God*. This title is not traditional, fitting or reasonable! Catholics refer to our Lord's natures in order of their dignity- and the Divine nature is infinitely greater in dignity, than the human nature. Catholics refer to our Lord as the "God-man", not as the "man-God". However, this title accurately reflects the books "earthly", humanistic focus, which fits well with conciliar humanism. [...]

Evil and scandalous contents

[...] The Poem of the Man-God is riddled with banalities, vulgarities, blasphemies and doctrinal errors. There is continual idle talk between Our Lord, Our Lady and the Apostles.

However, we include (below) a very few examples from this shocking book, demonstrating beyond any doubt that it is evil and not from God. All citations are from the online book (to allow the reader to confirm the quotes).

Valtorta portrays Our Lord joking with St. Peter about committing impurity with His Most Pure, Ever-Virgin Mother.

Valtorta writes:

Jesus stands up and calls out loud: "Simon of Jonas, come here."

Peter starts and rushes down the steps. "What do you want, Master?"

"Come here, you usurper and corrupter!"

"Me? Why? What have I done, Lord?"

"You have corrupted My Mother. That is why you wanted to be alone. What shall I do with you?"

Jesus smiles and Peter recovers his confidence. "You really frightened me! Now You are laughing." (Vol. 2, p. 185)

Valtorta slanders Our Lady's knowledge of her own sinlessness.

Valtorta (falsely) quotes Immaculate Mary as saying "I did not know I was without stain!" (Vol. 1, p.50)

Valtorta asserts that Our Lady thought (like the Arch-Heretic Luther) that it is good to sin out of love of God. Luther declared: Sin boldly, but believe more boldly. (Letter #99, Saemmtliche Schriften). Valtorta (falsely) has Our Lady uttering the similar blasphemous thought that God loves us more for sinning:

[supposed BVM]: "Tell Me, mummy, can one be a sinner out of love of God?"

[supposed St. Anne]: "What are you saying, my dear? I don't understand you."

[supposed BVM]: "I mean: to commit a sin in order to be loved by God, Who becomes the Savior. Who is lost, is saved. Isn't that so? I would like to be saved by the Savior to

receive His loving look.” (Vol. 1, n. 7, p. 23)

Valtorta falsifies the sin of our first parents.

In the Garden of Eden, Adam and Eve had original justice and innocence, and their passions could not be aroused to act against reason. (Summa, Ia, Q.95, a.2)

Contradicting this Catholic dogma, Valtorta writes that Our Lord gave this erotic description of Eve’s first sin when she sees the snake:

“With his venomous tongue Satan blandished and caressed Eve’s limbs and eyes... Her flesh was aroused ... The sensation is a sweet one for her. ... And “she understood.” Now Malice was inside her and was gnawing at her intestines. She saw with new eyes and heard with new ears the habits and voices of beasts. And she craved for them with insane greed. She began the sin by herself. She accomplished it with her companion.”

(Vol. 1, n. 17, p. 49)

Valtorta’s heretical opinion about the essential joy of heaven

The Church teaches that the essential joy of heaven is the intellectual vision of God in His Essence. Summa Supp., Q.90, a.3. Any other joy of heaven is an “extra” which is merely accidental. (Id.)

Contradicting this, Valtorta declares that half the joy of heaven is being with Our Lady:

“...the joy of Paradise would be halved ... if Paradise in future should not have the living Lily [Our Lady] in whose bosom are the three pistils of fire of the Divine Trinity—the light, perfume, and harmony ...”

(Vol. 3, p. 367)

Valtorta falsely says Our Lady is second, below St. Peter, in the Church hierarchy.

Valtorta (falsely) has “Our Lord” tell His mother that she will “be second to Peter with regard to ecclesiastical hierarchy”. (Vol. 4, p.146)

This is utterly false! Although Our Lady surpasses St. Peter (and all other creatures) in holiness, she has never had any part in the hierarchy of the Church.

Valtorta’s scandalously portrays Our Lord as taking revolting, unnatural liberties with the Apostles.

Valtorta becomes especially disgusting in her false portrayal of Our Lord’s relationship with His Apostles. Let one disgusting incident suffice:

Valtorta describes Our Lord as kissing St. John while he is “half-naked”, lying on his bed. She says St. John is “panting”, “inflamed by his love” and “exhausted by his ardor”. She says Our Lord “caresses him, burning with love Himself.” (Vol. 2, pp. 57-58)

Of course, the book’s blind defenders will say that all this was meant in a (supposed) “spiritual” sense. We trust you (the reader) will not be blind and not be led by the blind, because we don’t want you to fall with them, into the pit.

Conclusion

Stay far away from this evil book and this false visionary!

We could not agree more. There are other passages similar to the last one quoted above. The Apostle St. John, for example, is described as having the face of a girl and “the gaze of a lover.” There is more than a hint of the homo-erotic. Stay well away from this evil sewage.

Conclusion

Maria Valtorta died in an insane asylum in 1961, but her unhappy legacy lives on, promoted by the unscrupulous and the undiscerning. Until now, her devotees seemed to have one thing in common: Novus Ordo conciliarism. From Teilhard de Chardin’s close collaborator Fr. Gebriele Allegra, to the bogus Medjogorje “seer” Vicka Ivankovich (“Our Lady says the *Poem of the Man God* is the truth...”), the *Poem* found quite a following among Novus Ordo conciliar Catholics after Vatican II, even as it was shunned by Catholics before the Council.

By contrast, it is hard to imagine any Traditional Catholic ever tolerating it, much less promoting it. This latest Bishop Williamson scandal has, once again, left us scratching our heads and wondering if we are dreaming. But what is real, is real. *Why* he is doing this, we leave to him and Almighty God. But you need to make up your mind whether Valtorta’s *Poem* is dangerous heresy which should not be read by Catholics (as the Church has said), or not. And if it is, then what are we to think of the man promoting it, the man who says that it would make good family reading in the home? There really is no middle ground.

The whole sad business is nevertheless useful if it provides yet another yard-stick by which to directly compare the Resistance with the Fake Resistance. The difference speaks volumes. We would arguably be better off keeping silent about this latest episcopal scandal, seeing how most people fail to distinguish Bishop Williamson from us, and knowing that it will be bad publicity for the Resistance as a whole and might give comfort to the neo-SSPX. Yet we feel it our duty to decry the evil of promoting this heretical and immoral “poem” by the bogus “secretary of Jesus and Mary”. If Bishop Fellay, the neo-SSPX, Fr. Peiffer, or anyone else promoted the *Poem*, our response would be the same. The Recusant newsletter would, I hope, be attacked by its readers for promoting such rot, if ever the day arrived. And quite right too.

Over at the Fake Resistance, the response is one of two things. A small number have taken to reading and defending the poem. They at least really practice what they preach, but we must hope and pray that they see sense before it does them some real harm... From a larger number, the response is less honest. They simply pretend it hasn’t happened and isn’t happening, that Bishop Williamson is a fearless opponent of modernism. They go on “following” a bishop of their own making, who exists only in their fond imaginations. And although they can’t defend what the real Bishop Williamson is doing, they will find a way to get their own back on those who show them up. If you dare point out that their hero is, in fact, promoting heresy, they will either invent or exaggerate some failing on your part, which can then be re-classified as “an error”. In either of the cases above, Bishop Williamson cannot be wrong and cannot be criticised. Williamson is the substitute Fellay, the Great Leader whose merest whim is law.

More than one *Eleison Comments* has appeared promoting Valtorta’s *Poem*, and this latest plug in St. Mary’s Kansas simply confirms that the problem has not gone away. Just as with the grace-giving daily Novus Ordo, just as with the “structure-less Church,” just as with the disturbing choice of flat mate, this is not “a mistake” - it is a chronic problem which will not go away if we look the other way. It is time for the Catholic world to awake to the danger.

Kyrie Eleison.

SSPX-Watch!

Traditional feast days dropped?

From the USA come reports that Our Lady of Mount Carmel (July 16th) is conspicuously absent from SSPX calendars. Is this just an oversight, or does it portend something more..?



Rome approves of SSPX ordinations

On Friday 8th July 2016, at the priestly ordination of Rev. Daniel Sabur, in St. Nicolas du Chardonnet, Paris, Bishop de Galarreta said in his sermon:

"I have with me the letter given by His Excellency Bishop Fellay where the Congregation for the Doctrine of the Faith tells us, the Bishop says, that we can proceed with the ordinations without asking the permission of the local bishops."

(Source: laportelatine.org)

With the possible exception of Pope Francis himself, nobody better represents the conciliar church than the "Congregation for the Doctrine of the Faith," unworthy successor of what used to be the Holy Office. The "crime" of ordaining priests without Rome's approval was what caused trouble for Archbishop Lefebvre, almost from the very beginning and was the reason for his being "suspended" in 1976. But now modern Rome are (apparently) quite happy for SSPX ordinations to go ahead, and they will even commit their approval to paper.

But don't worry - as we've been told so often, nothing has changed, the SSPX is the same as it always was, it still continues exactly the same fight, as we have been told so often! Don't listen to the rumours and scaremongering from trouble-makers, there's no truth in any of it...

Archbishop Pozzo: SSPX has accepted Personal Prelature

In an interview with the German review *Christ und Welt*, the Secretary of the Ecclesia Dei Commission, asked about the possibility of the SSPX becoming a Personal Prelature said:

"Monsignor Fellay has accepted the proposal [of a Personal Prelature], even if in the coming months details remain to be clarified."

(Source: sunesispress.com/2016/07/29/sspx-will-get-personal-prelature)



Novus Ordo Priests in neo-SSPX churches

From Austria and Germany come reports of SSPX priories relying increasingly on the services of diocesan priests: one in Graz, one in Vienna and one in Munich. Their current status within their (former?) dioceses is less important than the fact that they were not conditionally re-ordained, as they would have been in days gone by. Perhaps we should not be surprised: conditionally re-ordaining Novus Ordo priests using the Traditional rite would offend our new friends in Rome. After all, it's all about priorities...

SSPX G.B. District Watch -

Two new priests, no departures. Four priests at St. George's, four at St. Michaels. Number of new Mass Centres? Zero. Increased frequency of Mass in existing chapels (from monthly to weekly, for example)? Err... don't expect too much. Priests need their time too, you know!



“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***