

This has all been covered here before: a lot of work went into documenting and organising it for ease of reference. Those interested may wish to see, for instance, [Issue 29](#) p.8; [Issue 40](#), p.44; [Issue 33](#) p.18 & p.25; or [Issue 57](#) p.20. All the words quoted below are public and can be found online in videos of Bishop Williamson's sermons and conferences, or in 'Eleison Comments.'

Bishop Williamson's Teaching: Vatican II inside the Resistance

So many wrong, misleading or dangerous ideas have been propagated by Bishop Williamson over the past decade or more, that it can be a little difficult to remember them all, much less to make some kind of coherent sense of them. Let us therefore try to organise them by theme. The four most easily identifiable categories seem to be:

- 1. No More Structure, No More Authority**
- 2. Trad- Religious Liberty**
- 3. Trad- Ecumenism**
- 4. The New Mass**

1. No More Structure or Authority

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

- *Eleison Comments* 277

“It is not clear that the present need is to rebuild a classic Congregation or Seminary. Both may be somehow out-dated.”

- *Eleison Comments* 278

“But God is God, and for the salvation of souls tomorrow it may be that he will no longer resort to the classical congregation or seminary of yesterday.”

- *Ibid.*

“Again I am being urged by a valiant participant in today’s Catholic “Resistance” to put myself at the head of it. ... But God gave the dying breath of true Church authority to Archbishop Lefebvre... ‘The wide diversity of opinion amongst Resistance priests confuses the laity.’ But to control opinions requires authority (see above). ... ‘There is no Church without a head or hierarchy. God wants us organized.’ Normally indeed there is no Church without head or hierarchy, but modern man has created an abnormal situation.”

- *Eleison Comments* 311

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

- St. Catherine’s, Ontario, Canada, 5th Nov. 2014

“I envisage [myself as] being little more than father, adviser and friend for any souls calling for a bishop’s leadership and support.”

- Eleison Comments 307

“Even if all the laity want to obey me, even if all the priests want to obey me ... I don’t have authority. I cannot have authority. Friendship, advice, contact, support: no problem. Authority: problem. Can you imagine that commanding resistant priests is like herding cats, can you imagine? In which case, is it worth trying if it is bound to fail?”

- June 2014, Post Falls, Idaho USA

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

- Eleison Comments 311

“Dear Father, thank you for this email, as for the letter of attestation which arrived separately and which I have read. [...] I do sympathise with your desire to have Boniface ordained, but into what structure would he be incorporated? [...] In Latin they say nobody is bound to do the impossible – *nemo ad impossibile tenetur*. In today’s situation it may be impossible for you or for him to do more than you are already doing. Patience. ... For myself I am already very busy, probably too busy, distracted by the chaos. I honestly do not see my way to extending my apostolate to Nigeria. I am very sorry if this disappoints you...”

- Reply to Fr. John Bosco Ohadugha, 27th Jan. 2016

“Without the Pope you can't be Catholic in any way. ... In our time, authority is dissolved. So, to structure a resistance with authority and obedience and superiors, don’t hope for it. ... The time for structures is past. What, what's he saying? The time for structures is yesterday!”

- Consecration sermon in Brazil, 19th March, 2016

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

- Sermon in St Paul, Minnesota, USA 25th May, 2016

“The resistant groups, the resists - a - n - t - s - and I very much prefer the expression ‘resists’ to the expression ‘resistance’ ... I very much believe in the resists, I’m not sure I believe in the Resistance.”

- June 2014, Post Falls, Idaho

“[Question:] Something is bothering me. On [the website] ‘Non Possumus,’ it was announced that Mons. Faure, has founded a congregation. You, however, had said at the episcopal consecration of Dom Tomas, that that was not the intention. For no one in the resistance has ordinary jurisdiction which diocesan bishops have.

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

- Interview with *Radio Cristianidad*, 12th Sept, 2016

2. Trad- Religious Liberty

“At present I am more and more disinclined to impose even a true viewpoint on anybody.”

- *Eleison Comments* 420

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

- Mahopac, New York, 28th June, 2015

“We are not converting the [conciliar] church, we are not converting the Society. It's beyond us. ... If nobody is interested in us, that's not a bad thing. ... And so I don't think we need to be too concerned to bring souls towards us because people just don't understand today. They don't have ears to hear.”

- Banquet speech after consecration, Vienna Virginia, May 2017

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

- St. Catherine's, Ontario, 5th November 2014

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

- *Eleison Comments* 348

“While the new religion is false, it's dangerous, it strangles grace and it's helping many people to lose the Faith: at the same time, there are still cases where it can be used and is used still to build the Faith.”

- Mahopac, New York, 28th June, 2015

“Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this [Novus Ordo] Mass will do more good than harm spiritually... [shrug] ...The rule of thumb is and will remain: stay away from the Novus Ordo Mass. But, exceptionally - the wise thing would probably be to say in private to this or that person, but here I am saying it in public, that may be foolish ...”

- Mahopac, New York, 28th June, 2015

“[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. [...] 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 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.”

- Emmett, Kansas, 26th May, 2016

3. Trad- Ecumenism

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

- *Eleison Comments* 505

“My dear friends, dear Fr. Zendejas, It’s a great pleasure to be back in Louisville, to be able to bring you the sacrament of confirmation. I think Fr. Bitzer is still sane and I think he thinks I’m still sane...” [N.B. Fr. Bitzer’s chapel is Feeneyite]

- Louisville, Kentucky, 25th May, 2016

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

- Houston, Texas, 25th Sept, 2016

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

- *Eleison Comments* 417

“Thus one reader of these ‘Comments’ was surprised to see them (August 5) referring to ‘Holy Russia,’ when since 1917 it is Russia that has been spreading its errors throughout the world. But ‘Holy Russia’ is an expression that goes much further back than the 20th century. It refers to the Russian people’s natural inclination to religion.” [N.B. ‘Holy Russia’ is an exclusively Russian Orthodox title, never been used by the Catholic Church.]

- *Eleison Comments* 535

“Some experts in the perfidy of the New World Order are still distrustful of Vladimir Putin, which is understandable, but as Americans say, if he talks, walks and quacks like a follower of Christ, then common sense says that he is a follower of Christ.”

- *Ibid.*

“Without the moral values that are rooted in Christianity and other world religions, without rules and moral values that have been formed and developed over thousands of years, people inevitably lose their human dignity.”

- *Ibid.*

“If I look behind me, the line is fairly straight that’s brought us to where we are today. To be a Catholic rather than a non-Catholic because a Catholic has a much better chance of getting to heaven.”

- Banquet speech after consecration, Vienna Virginia, May 2017

“May God bless Bishop Zendejas. May God bless all Catholics in whatever part of the church who are keeping the faith despite everything. Not only inside Tradition. Let us not believe that tradition has a monopoly on Catholicism. Catholicism is much, much more than the dear movement of tradition of today. May our Lady look after all Catholics in whatever part of the church they are found.”

- Sermon at the consecration of Bishop Zendejas, Vienna Virginia, May 2017

“Surely resistant Catholics, inside or outside of Tradition, have to take into account the many consequences of this split between Truth and Authority...”

- *Eleison Comments* 455

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

- Veneta, Oregon, 29th Sept, 2016

“The recommendation to look around you inside the Novus Ordo church for people or occasionally churches where you might dare to practising confession or communion, that is not one hundred per cent, that's dependent upon the degree of sin raging in the diocese around you, in the poor churchmen. Even with the Novus Ordo churchmen one may have certain compassion. Not with the villains who know exactly what they're doing in destroying the church, but the mass of - because the priests have been misled as well, for goodness sakes, and the bishops have been misled.”

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

“Dear young friend, Congratulations on having received from God important graces of conversion [...] By all means meet a variety of Catholic priests and learn from each of them, but not to the point where you would get confused. Visit communities, and stay as long as you are welcome in any surroundings where you find God.”

- *Eleison Comments* 608

“When it comes to apparitions and messages supposedly coming from Heaven, to be prudent is certainly wise ... But one can be excessively prudent, especially when the normal Church Authority is itself in confusion. ... Let us give to a series of recent Messages coming from backwoods Texas, USA, a hearing. ... The little Catholic centre in Texas receiving these Messages has its own website – look up ‘Mission of Divine Mercy.’ ”

- *Eleison Comments* 875

4. The New Mass

“There are cases where even the Novus Ordo Mass can be attended with an effect of building one's Faith instead of losing it. ... Be very careful with the Novus Ordo ... But, exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul.”

- Mahopac, New York, 28th June, 2015

“Therefore I will not say every single person must stay away from every single Novus Ordo Mass. If they can trust their own judgement that attending this Mass will do more good than harm spiritually.”

- *Ibid.*

“Doctrinally, the Novus Ordo Mass is ambiguous, poised between the religion of God and the Conciliar religion of man. Now in matters of faith, ambiguity is deadly, being normally designed to undermine the Faith, as the Novus Ordo Mass frequently does. But as ambiguity is precisely open to two interpretations, so the Novus Ordo Mass does not absolutely exclude the old religion.”

- *Eleison Comments* 437

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

- *Eleison Comments* 438

“As an essential part of the subjective and ambiguous religion, the Novus Ordo Mass can be what you make of it. A priest can celebrate it decently, a Catholic can attend it devoutly.”

- *Eleison Comments* 447

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

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

- Emmet Kansas, 18th Sept. 2016

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

- Veneta, Oregon, 19th Sept. 2016

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

- Houston, Texas, 25th September, 2016

“But don't say that there's no good in it at all and that there can be no grace passed attending the Novus Ordo Mass.”

- Emmett Kansas, 18th Sept. 2016

“But, you know, that doesn't mean that everything in the Novus Ordo is black. So when you say, ‘What am I going to do?’ and here again many of my colleagues could say I'm being far too soft on the Novus Ordo ... if you look somewhere in your area, within reach of your car's petrol tank, your gasoline tank, you will find, somewhere, you will find a decent Novus Ordo priest who is just waiting to hear properly a young man's confession in order to give him back the state of grace. Which is his business as a priest. And he knows it. And I don't believe that there are no priests in the Novus Ordo, in the Novus Ordo church who understand this. I believe there are some who do understand it and who still want to practice as good priests. Now, they're forced to celebrate the New Mass.”

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

“You ask me the practical question: how can I go to confession, how can I go to communion ... Now you say that the Novus Ordo is all completely gone and rotten. I understand and you can't afford to eat a half-poisoned cake. I understand. But if the cake is half-poisoned then there's half of it that isn't poisoned. ... I'm obviously not pushing the new religion. And have you got to stay away from every anything that's got anything to do with the Novus Ordo? My answer to that absolute question is: no. You don't have to stay absolutely away.”

- Livestream interview with *Friends of Aquinas*, 4th August, 2022

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

- Vienna, Virginia, 20th May, 2016

Analysis:

1. No More Structure, No More Authority. This is a sort of "every-man-for-himself" ecclesiology in which a supposedly "Traditional" bishop can shrug his shoulders and turn away when people ask him for help, but will secretly maintain an iron grip over those who hope to gain something from him, an invisible authority used to suppress anyone who opposes his will. Power without responsibility seems to be the intended effect. This is not in any way Traditional, it is alien to Archbishop Lefebvre and all of Catholic Tradition, it directly violates the Council of Trent (on the need for seminaries, for instance) - it is a modern novelty in other words, an un-Catholic teaching. The effect is to produce "decisions" but nobody who decided, and nobody to whom priests or faithful may appeal - and, crucially, nobody who will take direct responsibility. Though not quite the same, this is remarkably similar to Vatican II's error of Collegiality which gave us bishops conferences but not a single bishop willing or able to take full responsibility for his own diocese and which attempted to neuter even the single, monarchical authority of the papacy. It is also noteworthy that Bishop Williamson more than once expressed his desire to see lots of little groups which "are free to contact each other" but no more than that, which has a ring of Francis-esque synodality to it. In effect, what he tried to do is to impose Trad-Collegiality or Trad-Synodality on all who came under his influence, principally the Resistance. There is no precedent for this in Catholic Tradition and no precedent with Archbishop Lefebvre. There is a precedent, however, in Vatican II and the conciliar church.

2. Trad- Religious Liberty. Yes, that is what this is. We first showed this in [Recusant 29](#) all the way back in September 2015. What he preaches is unmistakable as a form of "liberty" in matters of religion, hence it is fair to call it Religious Liberty, even he never formulated it quite as coherently or honestly as did Vatican II. One quote not listed above, because it came into the world second-hand, is Bishop Williamson's 2012 response to Fr. Eric Jacqmin's question as to why he was refusing to take responsibility for those brave priests who had been thrown out of the SSPX for doing the right thing and sounding the alarm. Why leave them all floating in the sea? Why no structure? "I believe in liberty!" was the answer. His actions and his other words, listed above, are entirely consistent with that. Notice also that there is a clear link, a consistent thread which runs from one to the other. To hell with the Council of Trent, with the teaching and personal example of Archbishop Lefebvre, with all of Catholic Tradition, henceforth there shall be no more structure, no seminaries, no more personal responsibility, say I! What is the result? I am granting to everyone who had hoped they could rely on me a phoney "Liberty" which will in practice make it much harder for them to stay on the straight and narrow path.

3. Trad-Ecumenism. Notice how Religious Liberty leads logically to Ecumenism: if I am free to choose my own version of religion, then who is to say that one is right and the other wrong or we shouldn't all start mixing-and-matching? The same logic holds true when the question is narrowed down to the hypothetical Traditionalist. Since Bishop Williamson did not wish to impose even a true viewpoint on anyone, since he admitted that he couldn't really be bothered convincing James to leave the conciliar church, or John not to be a sedevacantist, then it makes perfect sense that he would tell people that they can go to the New Mass, the Indult Mass or a sedevacantist Mass. Once again, we see that his practice matched his words. He visited a sedevacantist Church in France and said a “non- una cum” Mass there. He visited a Feeneyite chapel in the USA several years in a row and brought them the sacrament of confirmation as well as saying Mass on their altar. He told “his” faithful they could go to the sedevacantists, and advised others to go to the Indult Mass (just try to make sure that it's the “least contaminated” one!) and even the Novus Ordo Mass. If that's not Trad-ecumenism, then what is?

4. The New Mass. This is the one which everyone always seems to remember most, but even here most people do not realise just how far his teaching went. Bishop Williamson not only sowed confusion in the minds of many Traditionalists with his scandalous answer to a question in Mahopac, New York, in June 2015, thus allowing the New Mass to get its proverbial foot in the door; he went much further in the months that followed. In fact, his consistent teaching is that everyone, Traditionalists included, can and, depending on the circumstances, perhaps *should* go to Novus Ordo priests for confession, for communion and even go to the New Mass, because everyone can get grace there and that is because there is no doubt at all about the authenticity of any one of the Novus Ordo eucharistic “miracles” authenticated by the conciliar hierarchy in recent decades. He also taught that God positively does not want Novus Ordo Catholics to become Traditional Catholics but desires rather to save them in and through the Novus Ordo. For good measure, he told his followers not only that they *could* go to the New Mass, but in effect he says that their own children and grandchildren will have to go to the New Mass in order not to lose the Faith. This has more the character of a precept than a mere permission. By the summer of 2022 the world witnessed him telling a new convert to Tradition that, rather than go to the Indult Mass, rather than go to the local SSPX, rather than go even to his own Mass at Broadstairs or in London, he should merely be content to find a Novus Ordo priest somewhere nearby who says the New Mass.

All of this is nothing new. If it looks familiar, that is because it should be familiar. The old SSPX, like Archbishop Lefebvre, taught us that four main heresies, four main attacks on Catholic Tradition came out of Vatican II. They are: Religious Liberty, Collegiality, Ecumenism and the New Mass. The first three correspond to the slogan of the French Revolution: “Liberty, Equality, Fraternity”. The New Mass is a curious one because it is both a fruit of the other three and at the same time is itself a direct fruit of the Council, whilst also being the cause of yet further evils.

The French Revolution gave the world “Liberty, Equality and Fraternity” together with the terror and torrents of blood. Vatican II gave the Church “Religious Liberty, Collegiality and Ecumenism” together with the New Mass and spiritual a spiritual decay unparalleled in human history. But even the French Revolution is not the source of all evil, it was not *the* Revolution as such: it was a manifestation of the Revolution. Vatican II was the French Revolution in the Catholic Church. The 2012 Doctrinal Declaration was Vatican II in the SSPX. Bishop Williamson's teaching is Vatican II in the Resistance.