



The Recusant

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

“The truly Catholic press is altogether Catholic, that is to say, it defends Catholic doctrine in all its principles and applications; it opposes all false teaching (known as such) always and entirely, *opposita per diametrum* [diametrically opposed], as St Ignatius says in that golden book of his exercises. Arrayed with unceasing vigilance against error, it places itself on the frontier, always face-to-face with the enemy. It never bivouacs with the hostile forces, as the compromising press loves to do. Its opposition is definite and determined; it is not simply opposed to certain undeniable manoeuvres of the foe, letting others escape its vigilance, but watches, guards, and resists at every point.”

- *Liberalism is a Sin*, p.140

FROM THE DESK OF THE EDITOR:

Dear Reader,

There is a rather unpleasant topic which we need to deal with, the sort of thing which nobody likes to hear discussed. Yet this newsletter has never shied away in the past, and we will not do so now: were we to do so, there would really be no point in *The Recusant* continuing to

exist. And besides, even unpleasant topics can have important lessons to be learnt from them. So here goes.

Inside:

- **An Unpleasant Editorial**
- **“Liberalism, the Church’s Worst Enemy!” (Archbishop Lefebvre)**
- **Fr Denis Fahey: The Kingship of Christ and Organised Naturalism**
- **Bp. Williamson promotes ‘Divine Mercy’ Novus Ordo “revelations”**
- **Fr Paul Robinson: Spreading More Evolutionist Propaganda**

Shortly after Easter, on 4th April 2024, the SSPX priest Fr. Arnaud Rostand appeared in a French criminal court charged with the sexual abuse of seven children in France, Spain and Switzerland, during the years 2002 to 2018. Long-term readers of this newsletter and Resistance veterans in general will doubtless recall Fr. Rostand as one of our old opponents. He was the District Superior of the USA during the upheaval of 2012-2013. He is therefore the SSPX superior responsible for the persecution of Fr David Hewko and many other

priests from that country, as well as laity who were denied the sacraments by his decision. He was also a member of the General Chapter which took place in 2012 and which let Bishop Fellay off the hook, rubber-stamped his betrayal and issued the infamous “six conditions” for surrendering to modernist Rome. There is no doubt as to his guilt, not least because he pled guilty and apologised to his victims for what he had done. Further details can be found [here](#).

Will anyone in authority within the SSPX now take another look at some of the decisions made by Fr Rostand or by his then- Superiors, the men who kept him in place? Of course not. And the reason why they will not, is that Fr Rostand is only the tip of the iceberg. Things are worse than they at first seem. This is not just one SSPX priest or even just one SSPX superior: the rot is throughout the SSPX and goes right to the top. In the article linked above, we find the following:

“Significantly, Rostand made his SSPX superiors aware of his struggles as early as 1998, writing a letter to his superiors admitting his attraction to children. He repeated his concerns to superiors in 2000, 2006 and 2016.”

Let that sink in. He told his superiors as far back as 1998 that he had a serious moral problem, a perversion, one which they knew full well ought to have meant no further public ministry. He let them know that he was a danger to children. In writing. And again, a second time. And then a third time. Incredibly, they responded by promoting him. In 1999 he was appointed headmaster of the SSPX boys school in Courbevoie, where he went on to sexually abuse minors. Bishop Fellay appointed him superior of Canada (2006) and then two years later, district superior of the USA, the second largest SSPX district in the world. What is any sane person to make of such a remarkable fact? Here are two important points for us to consider.

Firstly, let us ask ourselves: who is the more to blame, Fr Rostand or his then- superior, Bishop Fellay? The fact that Fr Rostand tried to warn his superiors about himself, four times, and in writing, does go very much in his favour; it does not make him innocent, because there remains the fact of what he did. In the end, he is still a man who knows the moral law and who possesses free will. It is quite right that he should submit to punishment for what he did. But are not his superiors equally guilty of what he did, are they not, if anything, more guilty? Are they not responsible for the disaster through the decisions which they made regarding him? And is it not true, that the higher in a hierarchy one goes, the greater the responsibility?

Just as with the many cases of Novus Ordo bishops who moved predators and perverts from parish to parish rather than actually punishing them or removing them from harm’s way, all the while coming down hard on the victims as being the real “troublemakers,” the behaviour of the SSPX seems very little different, alas, at least in this case (and in others, as we shall see). And just as in the case of those Novus Ordo bishops, the SSPX Superiors from Bishop Fellay on down are equally guilty and in a sense more so.

The second point to consider and perhaps most shocking (to anyone but the most hardened Resistance veteran) is the question of why his superiors would respond in such an unthinkable way. On learning that Arnaud Rostand was “attracted” to children and struggled to behave himself, why did Bishop Fellay appoint him District Superior of the USA? There is only one answer, so far as I can see, which makes any kind of rational sense. Control and manipulation is the reason. People with skeletons in the proverbial closet will not cause any trouble, they are the most obedient imaginable: one does not even need explicitly to blackmail them, they know the score, it doesn’t need to be explicitly spelled out to them. That is how the world of secular politics works and has done for many years. If a young man has ideas about being elected to Parliament (or in the US, congress) he must first seek to be adopted as the candi-

date for one of the “mainstream” parties, and unless they have some serious dirt on him, they won’t touch him with a barge pole. You see, the last thing they want is someone who is squeaky-clean. No. What they want is people whom they can blackmail into doing exactly as they say, however outrageous or obviously immoral; people with no principles, or at any rate, no “principles” which they will not sacrifice at a moment’s notice when called on to do so; candidates who, once elected, can be relied on to set aside all the youthful ideals which drew them into politics to begin with, in order to do the bidding of their secret masters. That is how one explains seemingly pro-life candidates who, once elected, vote in favour of abortion; or candidates who say that they are “America First” who once elected vote for billions in foreign aid to Ukraine and Israel; so-called “conservatives” who once elected show themselves to be social revolutionaries and moral degenerates, or “labour” but then act directly against the interests of the working man; we could go on. This is how small, hidden interests exert control over much larger organisations and even entire nations. It also explains why once in a while a piece of dirt on some politician or other makes its way out into the media: scratch the surface and you will discover that, right before the media sensation, he had stepped out of line in some way and showed a worryingly independent spirit. They had to make an example of him, so that no one else would think of stepping out of line. Most famous men will do anything to prevent their dirty laundry to coming out in the press, so it seems a relatively small matter to bend their principles and speak or vote whatever way their masters tell them. By common report, this is how the Communist party always used to operate; it is how the secret societies always used to operate; it has long been spoken of as a tactic beloved of the so-called “intelligence community” and Mossad in particular, besides who-knows-who else.

And yet here we appear to have the same thing going on inside the SSPX, and on the part of the Superior General, too. Who has the dirt on the Superior General, one wonders? Who is making sure that he does as he is told promptly and does not step out of line? Perhaps we will never know, and it ought not to matter to us too much in any case. What matters here is that in this one case, Bishop Fellay and the other SSPX superiors are seen to be guilty of:

1. Ignoring initial warnings about priests being predatory perverts;
2. When the unthinkable happened, moving predatory perverts around, not taking them permanently out of circulation and not informing the authorities;
3. Learning no lessons at all in the aftermath, continuing to behave in the same way, and certainly taking no personal responsibility;
4. Perhaps most shockingly - actually promoting such a priest, which in turn suggests that they were seeking to make use of it as a form of quasi blackmail.

In case the last point seems far-fetched, ask yourself this. Bishop Fellay knew that he was about to face a significant amount of opposition from within the SSPX due to his dealings with modernist Rome (he even said so himself!) and that he could not afford to have any local superiors wavering: ruthless decisions and cast-iron, lock-step obedience would be the order of the day. Now, who would be less likely to cause him trouble, step out of line and oppose him: a District Superior who doesn’t sexually molest children, or one who does? It really is that simple. That is what can be learned from the example of what happened to just one priest, Fr Arnaud Rostand.

Are we being unfair? Uncharitable? Well, of course it is difficult to prove this beyond any doubt. But ask yourself this. Did it really never once occur to the then- Superior General that a sexual pervert District Superior would cause him no problems and would be a loyal and zealous foot-soldier? How likely does that sound? Also ask yourself why it was that Fr Rostand was transferred to Menzingen from his exalted position of US District Superior in the summer of 2014. In [Issue 19](#), p.29, we informed our readers about:

“Fr. Rostand’s transfer (promotion?) to Menzingen as Commissar of Propaganda ‘Communication,’ a post which is being newly invented specially for him!”

Little did we suspect back then what the real reason might be. But we did find it somewhat unusual. So, why was he removed from his post and “brought home” to SSPX Headquarters in Switzerland *only in 2014*, given that they had known about him for years at this point? And given that they had ignored all warnings previous, why transfer him at all? Why August 2014 in particular? Could it be that the initial danger of “disobedience” to the new direction, the period where there was a danger of “rebellion” by priests of the US District, had now passed, and with it the pressing need to have someone in charge of the district with a hidden reason for being extra loyal? Is such a thought really so far fetched? Still don’t agree with me? Very well. Perhaps I am wrong. But at least my theory explains the otherwise inexplicable: I am eager to hear a better explanation from anyone who wishes to propose one.

So much for the case of Fr Rostand. But there are more. A surprising amount more. I must confess that I somehow managed to avoid paying attention to the various exposés published by ‘Church Militant TV’ regarding similar such cases in the SSPX. Church Militant TV went bust in March 2024 (for reasons not related to its coverage of the SSPX, as far as I can tell), but what it published over the past four years or so can still be found online by using the internet archive: <https://web.archive.org/web/20231205025426/https://www.churchmilitant.com/index.php/news/article/sspx-complete-coverage>

Be warned, it is not for the faint of heart. I already had an idea that Church Militant TV had an axe to grind and were hostile to Traditionalists generally and the SSPX in particular. What I find most shocking about their coverage of SSPX morality scandals, however, is not how one-sided they are, but how factual and unassailable. Of course there are some inconsistencies. Some parts are far too vague for my liking. And the contrived “scandal” of a layman convicted of sex abuse returning from prison and once again attending Mass (what is he supposed to do?) is less than helpful. And undoubtedly the people at Church Militant TV are (were?) no friends of Tradition. But for the most part, they seem to have tried to be objective and stick to the facts. A lot of what they say can be verified. And in the end they are either telling the truth or they are lying: has anyone accused them of lying? I am not aware of it.

So that you don’t have to wade through all the lurid details, here is a quick summary of what is contained in the various reports linked-to above. It is all rather distressing. Normally I would tell the reader not to take my word for it, “see for yourself” - in this instance, I very much hope that you do take my word for it so as to save yourself the distress of having to see it for yourself. Whoever wishes to see for himself may visit the link above or search youtube for “SSPX Spotlight”.

Fr. Pierre de Maillard appeared in court in May 2023, charged with sexually abusing 27 children, including rape. He was found guilty and given a 20 year prison sentence, followed by a further 10 years probation and a ban from entering entire regions of the country where he had previously been stationed. At the trial it emerged that the SSPX had known for at least the previous ten years and had initially intended to keep him away from schools and children’s camps, but had somehow managed not to stick to their resolution, which had led to him abusing again. The only priest to emerge with honourable mention was Fr. de Maillard’s last superior before his arrest, his prior Fr. Laurent Ramé, who immediately went to the police on learning what had been going on.

Fr Matthew Stafki appeared before a Minnesota court (USA) in March 2023 and pled guilty to criminal sexual conduct. He had been sexually molesting his nine-year-old niece over a period of three years. At the exact same time, he had been teaching in a primary school of the

SSPX. Though somewhat unclear, there is a suggestion by *Church Militant TV* that when the SSPX found out, they did not inform the parents of children at the school. The SSPX seem to have tried to hide the matter from the faithful and released a statement only after *Church Militant TV* had already published the story.

Fr. Patrick Groche was transferred out of Gabon in 2008 when the SSPX discovered that he had been abusing male children and adolescents. They did not punish him or report him to the authorities however, but reassigned him elsewhere. In 2019 Fr Groche admitted his guilt to the new Superior General, Fr Pagliarani, who then decided that he would henceforth be confined to the SSPX house in Lourdes. According to *Church Militant TV*, however, people have since visited that place and found that Fr Groche is not quite as confined as all that and still offers Mass, hears confessions and has social contact with faithful including children.

Fr. Damian Carlile also stationed in Gabon along side Fr Groche, in the same priory, took part in the same sort of paedophilic / pederastic abuse with him. Fr Carlile was later moved to Wanganui, New Zealand where he was accused of having abused boys again. When this was reported to the SSPX, they then moved him to France where he stayed for five or six years, the suggestion being that he was suspended from ministry during this time, although just how “suspended” he actually was remains unclear. In 2009 he was reinstated to full public ministry and transferred to South Africa where he stayed for a couple of years. What happened after that is unclear, but he is now kept at permanently at Montgardin priory in the French Alps.

In both cases above, two other priests were stationed in the Gabon priory, at the very same time the abuse was going on over a period of years: Fr. Loic Duverger and Fr. Karl Stehlin. Questions remain about how much they knew, how many blind eyes they turned and what assistance they were in covering-up. One alleged victim claims that Fr. Stehlin would fetch boys up to the bedroom of either Fr Groche or Fr Carlile who would then abuse them. As it happens, coincidentally, Bishop Fellay went on to promote Fr Stehlin to District Superior of first Asia and then Eastern Europe, and a member of the General Chapter.

Fr. Christophe Roisnel was convicted by a French court in 2017 of raping three women, one of whom he also tortured. He was given a 19 year prison sentence. At the time, the SSPX knew and did not report him to the authorities. Instead, Bishop Fellay sent him to live with the Capuchins in Morgen for two years, and then transferred him to the SSPX boys boarding school at Chateauroux. The victims had been assured by the SSPX that he would be dealt with properly and it was only after they discovered that he had been reinstated after such a short period of time that they went to the police.

Fr. Ramon Angles was accused of having sexually abused a pupil at St Mary’s Academy, Kansas. Some years later, as an adult, Michael Gonzalez killed himself and left a suicide note in which he said that the priest had raped him. Two of his sisters also say that he was abused as a boy and they think it was Fr Angles. Fr Angles went on to be appointed District Superior of Ireland, was made a member of the General Chapter, and became legal adviser to the then-Superior General, Bishop Fellay. The Kansas Bureau of Investigation recently included the SSPX in its investigation of abuse in the conciliar church and wanted to question Fr Angles, who was no longer in the country. The latter issued a denial via his lawyer, Pedro Irigonegaray, a well known LGBT and “trans rights” activist who works for ACLU, and who is also the priest’s cousin. It is worth noting that many Resistance and SSPX faithful in Ireland remember the tenure of Fr Angles as District Superior and the trail of destruction which he left in his wake. Also worth noting is the way in which he appears to have remained a friend and confidant of Bishop Williamson, even after the latter’s expulsion from the SSPX.

Fr. Pierre Duverger is the brother of the Fr. Loic Duverger (who, as mentioned above, was stationed in Gabon with Frs. Groche and Carlile). While stationed in Bordeaux, France, he was accused of sexually taking advantage of a young woman in a vulnerable state, possibly mentally unsound (from the *Church Militant TV* report, it is not entirely clear). At any rate, he was accused of rape. He was sent suddenly and without warning to Silver City Benedictine monastery for a period of two years. Then he was promoted to personal secretary to the then-US District Superior, Fr Arnaud Rostand. Then, while still at District HQ he also became part of their “communications team,” following which he was assigned to St Mary’s Kansas, where further allegations of sexual assault on the part of young women followed. As with Fr Ramon Angles, Church Militant TV say that he was subject of investigation by the Kansas Bureau of Investigation.

Rather embarrassingly for the SSPX, a series of emails accidentally leaked by the SSPX to *Church Militant TV* revealed the District Superior and James Vogel, strategizing behind the scenes about how best to “deal with” questions about Fr Duverger, focusing mainly on how to limit the public exposure and damage to their own reputation, with little or no apparent concern for the victims or the objectively right thing to do. The District Superior at the time was Fr Jurgen Wegner.

Mr James Vogel: “We cannot issue a blanket denunciation of the accusers and say he [Fr. Duverger] is innocent of everything. Church Militant has already dug into some of our ugly cases in France; what if they find out the history here? ... We can admit he’s been placed under restrictions, but I still think MOST people will find it bizarre he is allowed to teach/run a school under the circumstances.”

Fr. Jurgen Wegner: “Here is it not about mollifying Church Militant. If we go down that road they will judge us as Jassy does. For them, as for Jassy, the only proper outcome would be to have him in a religious prison. ... But what is the right middle between saying pretty much nothing and soothing them?”

Mr James Vogel: “It is an interesting strategy, but it is a kind of deflection ... which might not be bad as an interim decision! ... Whatever we say or decide: They will respond. ... It will not end with Fr. Duverger; Jassy’s claims and contacts will be a veritable ‘gold mine’ for them.”

(See: <https://www.youtube.com/watch?v=guAD1bsFsPM> - 19:24)

“Jassy” refers to an American lady who is one of Fr Duverger’s accusers. In the meantime, Fr Duverger is still stationed at the same SSPX school and priory in Orlando, Florida.

Fr. Frédéric Abbet was accused of sexual assault at a scout camp in Switzerland in 2006, following which an internal SSPX tribunal placed a ten-year ban on him using the internet or being around children unsupervised. Bishop Fellay almost immediately (within two months!) overturned the ban and assigned him to the SSPX boarding school in Brussels, Belgium, where his room was right next to the boys dormitory. Accused once again of the sexual assault of minors (one of his victims was a nine-year-old boy, another six years old) and found guilty by a Belgian court in 2017, he was later discovered to be living free in his native Switzerland where he was arrested in June 2020 and finally brought to justice.

The SSPX cover-up involved in this case merits closer attention. Both the Brussels prior and the Belgian District Superior at that time, Fr. Jurgen Wegner and Fr. Benoit Walliez, were aware of Abbet’s past history but both did and said nothing, even after complaints about Abbet began to arise in Brussels. Abbet had confessed on tape to Fr Walliez and also to Bishop Fellay that he was “attracted to boys” but was allowed to continue his predations.

Bishop Fellay met the victims' parents and, they now claim, lied to their faces. He also sent his personal secretary to accompany Abbet to court every day as legal counsel. All three withheld evidence from the court in an attempt to help Abbet escape conviction. The court which convicted Abbet also accused the SSPX of what it called "criminogenic" behaviour, that is, behaviour fostering or promoting criminal conduct by its members.

Curiously enough, Fr. Abbet's name came to our ears before he 'hit the press' so to speak. We heard about him from across the channel as a result of our 2015 article [concerning Fr. Stephen Abraham](#). One detail which we were told was that Fr. Abbet is the nephew of Bishop Fellay, something which, if true, appears to have escaped *Church Militant TV* altogether, though they do wonder out loud at why Bishop Fellay would personally go to such lengths to try to protect this priest in particular. Well, that would explain it, wouldn't it?

Shocking and disturbing though this undoubtedly all is, it is perhaps worth taking a step back and reminding ourselves that the worst crime for a priest is not paedophilia, pederasty, and the like. It is heresy. Bad though all this is, in the end it is just yet another symptom. The cause is something else. The real problem with Bishop Fellay, Fr Rostand and all the others, the biggest problem and their worst crime, was their change of doctrine, their sacrificing of their principles on the altar of convenience and expedience, their surrendering to Vatican II. This is not to minimise the horror in any way. It is not to suggest that anyone is over-emphasising the horrific and abhorrent crime of the sexual assault of children; but it is to point out that we all tend to under-emphasise and under-appreciate just how horrific and abhorrent in the eyes of God is the crime of heresy and its lesser forms. Paedo-priests, when all's said and done, can be added to the list of symptoms detailed in our back pages in the "SSPX Watch" column these past ten years, albeit this is significantly worse than most of what goes in there. But it is in the end a symptom. For all these symptoms, the cause, the illness is the same: the fact that the SSPX has surrendered to Vatican II, sold its birthright, the one truly precious thing it possessed, its uncompromising stand for Tradition. The Faith must always come first. If we betray the Faith, if we put anything else before the Faith, then everything will unravel. Back in 2013 and 2014 we wrote here that the SSPX had come to see the SSPX as an end in itself, and we gave examples showing that. Well, this is exactly where that leads.

Caveat Lector...

Now is not the time for gloating over the downfall of an opponent, if there is ever a time for such thing - quite the contrary. Even though we sort of did tell them so, we must be careful not to come across as "I told you so," if we end up discussing it with anti- or non-Resistance minded SSPXers of our acquaintance. But do emphasise the important point, that these evils do not suddenly just happen in a vacuum, they happen because people take decisions, make changes, and that they are a symptom of something wrong at the root.

We cannot in any case afford to gloat over the downfall of a former opponent. Remember that 99% of the people out there in the world will make no distinction between the SSPX and us. They will simply learn the wrong lesson: that Traditionalists are just as likely to be paedos as Novus Ordo liberals with no morals. We will all be tarred with the same brush in the end.

And then of course there are Fr Abraham and Fr Peignot.

Fr Philippe Peignot abused multiple boys over several years. One of his victims was Vincent Lambert, who at the end of his life became a well-known hospitalised quadriplegic and the centre of a famous end-of-life debate in France, where the French courts eventually overruled the family and ordered his life-support turned off. *Church Militant TV* say that the young

man's drink driving car crash which landed him paralysed in hospital was itself a direct result of his abuse as a minor by Fr Peignot. They also quote from a document in which Fr Peignot admits to having sexually abused Lambert. Two consecutive SSPX Superiors General, Fr Schmidberger and Bishop Fellay, both imposed restrictions on this priest and then relaxed them. Bishop Fellay at one point overturned a ban which the then- District Superior of France, Fr Pierre-Marie Laurencon, had placed on him. The effect was that he went on to abuse others and was moved around each time a new crime came to their attention. Finally when one of the victims wrote to Rome with evidence, the Vatican stepped in and ordered the SSPX to take firmer action. Fr. Peignot was then tried internally by the SSPX and found guilty in June 2014. He joined the Resistance almost immediately after, and in 2017 was discovered by a Swedish TV documentary crew celebrating Sunday Mass near Bordeaux, advertised on the now defunct Fake Resistance website francefidele.fr .

Fr Stephen Abraham has already featured in these pages ([Issue 31, p.14](#)). Like Fr Peignot, as well as so many of the others, it is worth noting the reluctance to act on the part of his superiors. Fr. Paul Morgan was his prior and Bishop Fellay the Superior General when he was in the Philippines and an accusation against an adolescent came to light. Eventually his superiors acted and he was moved to France where some years later he offended again. In the end the SSPX did the right thing in ensuring that he had no public ministry at all. In early 2014, with no warning being given, he was put back into circulation by Bishop Williamson.

Having two such priests in the Resistance from the early days is bad enough. The fact that it didn't happen by accident, but that they were deliberately introduced into the Resistance by men who knew full well what they were, ought to send shivers down the spine of anyone who wonders what has really been going on. Ask yourself why. Why would anyone wish deliberately to introduce such a priest, never mind two of them, into the Resistance right at the start? Perhaps Bishop Williamson is somehow not at the centre of a secret ring within the SSPX, and all this is a remarkable coincidence. But if we are going to be honest with ourselves, we must admit that a certain amount of evidence points that way, that the idea is not quite a crazy as it might once have seemed (there are other such priests which he protected and promoted, Fr. Carlos Urrutigoity, for instance). And as with Bishop Fellay being responsible for Fr Rostand, in like manner Bishop Williamson is responsible for Fr Abraham. A bishop who promotes pederasts and child molesters must be regarded as every bit as guilty, if not more so: responsibility increases with rank, that is how it works.

Not Just Fellow Travelers: A Means of Control

Is this just a story of priests with moral problems and bishops who are weak and vacillating, who are far too lenient in dealing with them? Or is there more to be said? Alas, there is more to this than meets the eye. Many people are familiar with the concept of infiltration by the enemy. The Communists, Freemasons, and others, infiltrating the Catholic Church to destroy it from within. It is not a conspiracy theory, it is a fact: they are on record as having said that they would do just this (read the *Alta Vendita*, for instance). Communists and Freemasons are not just fellow travellers of sodomites and pederasts, the two go hand-in-hand for more than one reason: control. Put yourself in the shoes of the enemy. You want to infiltrate the organisation to control it from within and steer it in a new direction. Very well. Sending your agents in is the first step, but what comes next? How is your scheme ever going to succeed, unless you have rigid, cast-iron, albeit hidden, obedience? The point is not just that the obedience has to be cast-iron, it is that it must be *reliably so*. The one in control needs to have total confidence that these agents are reliable, that their obedience is always going to be prompt and unquestioning. If those in control even begin to doubt this, their schemes will not work.

Imagine striving to get one of your men into a key position of influence if you weren't entirely sure that he wouldn't change his mind once there, or even just become lukewarm and begin to pay lip-service to his secret masters. No, that would never do. Any doubts like that, and you wouldn't feel quite so inclined to go to such great lengths to get him there in the first place.

As always, this will sound incredible to anyone not used to giving the matter the consideration that it deserves. But lest the reader be tempted to write it all off as a "wild conspiracy theory," please consider carefully and ask yourself the following. Which is more likely, that the enemies of the Church would try to infiltrate her, or that they would leave her alone or content themselves with only external, visible attacks? And if they have been infiltrating her, what is more likely, that they would seek to blackmail and control clergy who are already psychiatrically damaged, who have a serious moral problem as a result and who are desperate to try to hide it, or that they would leave them alone, not approach them, and would try to achieve their nefarious ends without making use of them? Finally, if they have managed to do this to the Catholic Church throughout the world, would they not try to do the same to the SSPX?

Elsewhere in this issue...

...the reader will find an article by Archbishop Lefebvre exposing Catholic Liberalism, and in a similar vein an article which usefully abridges and summarises Fr Fahey's book, *The Kingship of Christ and Organised Naturalism*. We managed to obtain a copy of the Archbishop Lefebvre article in French, as it appeared in *Fideliter* back in the day, more than three decades ago. We are not aware of any English translation out there other than our own.

Fr. Denis Fahey was a contemporary of Archbishop Lefebvre and a fellow Holy Ghost Father, who wrote books in the 1940s and 50s. He lived in Dublin, but even back in those days was looked-on askance by the other clergy of Dublin Archdiocese. Clearly the rot had already set in, all was not well in the decades prior to Vatican II. Around five years ago, Fr. Hewko and I were fortunate to be taken to visit to his grave by some Irish faithful. We were by no means the first to have visited his grave: the modernist Novus Ordo nuns deliberately removed the headstones from the graveyard so that people can no longer find him!

It is remarkable to think that his books were sold at the SSPX and his articles were on their websites. It was 2009, in the wake of the Swedish TV outrage, when they scrubbed them all: a sign of things to come. Nowadays they wouldn't touch him with a ten-foot barge pole and are falling over themselves to prove how inoffensive and politically correct they are. They won't sell Fr. Fahey but they both sell and promote *My Catholic Faith*, a book from the same time but stuffed full of the sort of liberalism that Fr. Fahey fought against. And if there is one man who singlehandedly exemplifies the new, liberal SSPX, it is surely Fr. Paul Robinson. On p.38 is our response to the latest efforts by the SSPX to use this priest to propagandise the faithful into believing billions of years and the like. Remember, this is the priest who told us all that Covid lockdowns were a good thing and that we must simply be good little obedient citizens and avoid conspiracy theories at all costs. He also says that *Quo Primum* is not binding, that the earth is billions of years old and that the worldwide flood never happened. Compare what this unfortunate priest says and what his beloved *My Catholic Faith* says (our review can be found [here](#), on p.35) with what Archbishop Lefebvre says and what Fr. Denis Fahey says. It is like night and day. One is represented by the modern SSPX, the other by the Resistance.

Where does Bishop Williamson stand in all this? Despite hundreds of *Eleison Comments* emails, he has said not a peep on the Creation/Evolution debate, perhaps because he is not entirely sound on the issue himself. His brand of liberalism is no remedy to the liberalism of the modern SSPX. Let us turn to Archbishop Lefebvre and to Catholic Tradition.

This conference was given by Archbishop Lefebvre at the priory in Sierre, Switzerland, on 27th November 1988, just a few months after the episcopal consecrations. The title ("Le libéralisme, le pire ennemi de l'Église") and subtitles are from Fideliter in which it first appeared. The remainder of the text is as it was spoken. The translation is our own.

Archbishop Marcel Lefebvre:



“Liberalism, the Church’s Worst Enemy!”

This year has been full of sensational events and serious decisions, both for me and for you, who are suffering the consequences because of your attachment to the Society and to Tradition. Why such decisions? Because the situation is very serious. It is not twenty years old, but it is very old.

THE SUPPORTERS OF THE ALLIANCE BETWEEN THE CHURCH AND THE REVOLUTION

After the French Revolution, some wanted to come to terms with the principles of the Revolution and compromise with the enemies of the Church; others refused this arrangement because Our Lord Jesus Christ warned us: ‘He who is not with me is against me’. If you are for the reign of Jesus Christ, then, you are against His enemies. To begin with, there were those who claimed that it was possible not to speak of Our Lord while continuing to love Him, so that they could make alliances and pacts. But the popes, right up to the Second Vatican Council, disapproved.

JESUS CHRIST ONLY GOD, ONLY KING

Our Lord is our King, our God. He must therefore reign supreme, not only in private over our persons, but also in our families, our villages and the whole country. In any case, whether we like it or not, one day He will be our Judge: when He comes on the clouds to judge the whole

world, all men will be on their knees, Buddhists, Muslims, everyone. For there are not many gods, but only one, as we sing in the Gloria: *Tu solus sanctus, Tu solus Altissimus Jesu Christe*. He came down from heaven to save us, He reigns in heaven, we will see Him when we die.

DIVISION AMONG CATHOLICS - THE 'LIBERAL CATHOLICS'

The French Revolution brought about a real division, which had already begun with the Protestants. A whole class of intellectuals rose up against Our Lord, in a veritable diabolical plot against His reign, which they no longer wanted to hear about.

They allowed us to honour Him in our chapels and sacristies, but not outside them. Our Lord was no longer to be spoken of in the courts, or in schools, or in hospitals - in a word, anywhere. They would say, for example: 'You offend Buddhists with your Lord Jesus Christ. Since they don't believe in it, leave them alone. Why put Jesus Christ everywhere?' But Our Lord has the right to reign everywhere, and in Catholic countries He is the master. And we must try to make Him reign as much as possible, to convert those who do not yet know and love Him, so that they too become His subjects, and so that in heaven they recognise their Master.

Thus, since the French Revolution, Catholics have been divided between those who accept that Our Lord should be honoured in families and parishes, but not outside them, and those who want Our Lord to reign everywhere. The former, to justify no longer talking about Our Lord in society, relied on the freedom to believe or not to believe. But that's not true, we're not free to believe what we want. Our Lord said it well: '*He who believes will be saved; he who does not believe will be condemned.*' Of course we can misuse this freedom, but then we are disobeying and moving away from God. So morally we are not free, we must honour Our Lord and follow His teachings.

THE POPES HAVE CONDEMNED THE LIBERALS

These are the people who have been called liberals because they were in favour of freedom, leaving everyone the right to think what they want according to their conscience.

But the popes have always condemned this liberalism, stating emphatically that there is no more freedom of conscience than there is freedom to do good or evil. Of course we can disobey. A child can disobey his parents, but does he have the right to do so? Obviously not. It's the same thing with religion. We must all obey Our Lord, and therefore the only true religion. Of course there are people who disobey, but we must try to convert them and bring them to obey Our Lord, the only true God, who will judge us all.

Now this liberal current was developed by Catholics like Lamennais who was a priest, hence a division within the Church itself. But popes such as Pius IX, Leo XIII, Saint Pius X, Pius XI and Pius XII have always condemned these liberals as the worst enemies of the Church because they detach people, families and states from Our Lord Jesus Christ.

When Our Lord is no longer present in schools, hospitals, justice systems or governments, when He is absent from the public atmosphere, then we have apostasy and atheism. People get into the habit of no longer thinking about Our Lord because He is nowhere to be seen, and little by little this forgetfulness spreads, even into families.

At the moment, in which restaurants or hotels, for example, do you find the Cross of Our Lord? Personally, I travel a lot, and only in Austria have I found a beautiful crucifix in certain restaurants, or a beautiful image of the Blessed Virgin in the hotel room. Elsewhere it's all gone, and yet there was a time when there used to be no house without a crucifix. Now even good Catholics are afraid to put one in their homes, for fear of the reaction of those who don't like the Christian religion. That's where we're getting to by gently driving Our Lord away.

ENEMIES WITHIN THE CHURCH

Saint Pius X, at the beginning of the century, said that now the enemies of the Church are no longer only outside, but also within. By this he meant those Catholics who no longer want the public reign of Our Lord.

But that was not all. Since there were even modernist professors in the seminaries who wanted to adapt to the modern world, with its rejection of Our Lord and its apostasy, Saint Pius X asked that they be removed from the seminaries so that they would not influence the seminarians who, once they became priests, would in turn spread bad doctrines. And Saint Pius X was right, because that's what happened. The bishops didn't want to pay any attention and these modern ideas were slowly introduced into the seminaries, then into the clergy and finally everywhere. In the name of freedom they stopped talking about Our Lord and apostasy ensued!

In 1926, I was at the seminary in Rome, more than sixty years ago, under Pius XI, who was also fighting and condemning priests who were in favour of secularism. In that year, a 'Week Against Liberalism' was held in Rome, during which two small books were published: *Libéralisme et Catholicisme* by Father Roussel and *Le Christ Roi de Nations* by Father Philippe.

Here is the introduction to the first:

'We want Jesus Christ, Son of God and Redeemer of mankind, to reign not only over the individual, but over families large and small, over nations and the entire social order; this is the great thought that unites us especially this week.' - this was in 1926 - 'From this social reign of Jesus the King, a reign legitimate in itself and necessary for us, there is no more formidable adversary by its cunning, its tenacity, its influence, than modern Liberalism'.

The enemy has been named: these liberals who want freedom of thought. If everyone has the right to his own thoughts, no one should offend his neighbour by displaying his own, so we must say nothing more, and we no longer have the right to speak of Our Lord.

HOW CAN WE STILL BE MISSIONARIES?

So how can we be missionaries if we can no longer speak of Our Lord? It's impossible; and in a nation that is 95% Catholic, we will no longer be allowed to speak of Our Lord because 5% are Protestant, Jewish, Buddhist or Muslim. It's unbelievable, and yet that's how it is. In Catholic schools, because there is one Jew, two or three Muslims or Protestants, the crucifixes are taken down, Our Lord is no longer spoken of, and prayers are no longer said before classes, because this could disturb non-Catholics. So Our Lord no longer has the right to exist because two or three disagree with Him.

So what are the origins of this liberalism, its main manifestations, its logical development? How can it be qualified and refuted? These are the questions to which Father Roussel gives the

answers in his very interesting book, which we give to all our seminarians so that they are aware of these modern errors. This liberalism, secularism and lack of public submission to Our Lord have spread despite the Popes, because bishops and priests have not listened to them enough. The second little book published to mark this 'Week Against Liberalism' in Rome is the 'Catechism of Divine Rights in the Social Order' under the title 'Christ, the King of Nations' by Father Philippe, a Redemptorist, whose preface reads as follows:

'The Catholic Week at the beginning of 1926, organised by the Apostolic League, entrusted us with a desire, that of possessing a catechism setting out the fact and nature of the kingship of Jesus Christ; it is in response to this desire that these pages are being published. Under the pretext of following the lights of conscience alone, we have got into the habit of leaving the fulfilment of all duties to the free disposition of conscience: the rights of truth and especially those of the Supreme Truth are trampled underfoot.'

Our catechism calls for a great act of faith, the act of faith in God and in Jesus Christ intervened by authority. People must know that in all relations between man and man, between society and society, between country and country, in everything that constitutes the innermost being of a nation, they depend on God and on Jesus Christ. On this point, as on the very existence of God, we must all bow our heads and repeat the Creed with all our soul. God has blessed our work, and in less than six months we were able to sell out our first edition, thanks to the self-imposed propaganda of our zealots'.

All this was happening in 1926!

FREEMASONRY

Even then, priests were resisting, by fighting against the invading apostasy and defending Our Lord against the secularisation of all institutions.

Leo XIII, in his encyclical *Humanum Genus*, wrote that the Freemasons' aim was to de-Christianise everything, especially institutions, and that they wanted to remove Our Lord from everywhere.

All this developed in spite of the Popes, and led to the Second Vatican Council.

THE PREPARATION OF THE COUNCIL: THE LIBERAL BISHOPS

Here too there was division, even within the Church. These liberals, who no longer wanted Our Lord to be spoken of in society and who, on the contrary, wanted freedom for all religions and all systems of thought, created opposition between the cardinals right from the preparation of the Council. The Holy See had set up commissions, headed by the 'Central Preparatory Commission for the Council,' of which I was a member.

It sat from 1960 to 1962, and was made up of seventy cardinals and around twenty archbishops and bishops, and if I sat on it, it was in my capacity as President of the Assembly of Archbishops and Bishops of French West Africa. Pope John XXIII often presided over our meetings.

But I must say, it was like a battlefield. Who was going to win? The liberals or the true Catholics who were with all the popes in their condemnation of liberalism? On the one hand, some wanted the Church to declare publicly their thesis on freedom, the neutrality of public bodies, and the absence of Our Lord Jesus Christ from public life. On the other hand, there were strong reactions to the contrary. Shouldn't we Catholics have the right to have our own

Catholic States, so as not to offend the Muslim, Buddhist and Protestant religions that are expanding? And all this under the pretext of not doing them wrong, when they themselves are busy doing it publicly?

In Protestant states, for example, people are publicly Protestant. The Swiss canton of Vaud has written into its constitution that Protestantism is the state religion. The same is true of Sweden, Norway, England, Holland and Denmark, where Protestantism is the only religion publicly recognised by the State.

THE LIBERALS ABOLISH CATHOLIC STATES

So shouldn't we have the right to have our own Catholic states too? The Swiss canton of Valais was 90% Catholic. Since the Liberals won at the Council, and now dominate in Rome, they asked Monsignor Adam (whom I knew well and who was a good friend), via the nuncio in Berne, to do away with the Catholic canton of Valais. The Valais Constitution stated that the Catholic religion was the only religion publicly recognised by the State; in short, it was an affirmation that Our Lord Jesus Christ was the King of the Valais. And Monsignor Adam, favourable as he was to Tradition, he who had fought during the Council in favour of the social reign of Our Lord, wrote a letter to all his faithful, asking the State of Valais to change its constitution and become officially neutral.

I asked about this and was told that it had come from the Nuncio. So I went to see him in Berne and he confirmed that Bishop Adam had indeed acted on his orders. 'And you're not ashamed to ask that Our Lord Jesus Christ no longer reign in the Valais?' 'Oh, but now it's no longer possible, you understand, it's no longer possible.'

And Protestants, are you going to ask them to stop recognising their Protestantism as an official religion in the canton of Vaud or in Denmark?

And don't we Catholics have the right to have states in which the Catholic religion is the only one publicly recognised? - 'Ah, that's no longer possible!' - What about the magnificent encyclical *Quas Primas*, in which Pius XI reminds us that Our Lord Jesus Christ must reign in all states and over all nations? - 'Oh, the Pope wouldn't write that now!'

Oh, for example! This encyclical was written in 1925 by Pius XI to remind all bishops of the doctrine on the social reign of Our Lord Jesus Christ, and now some bishops are doing exactly the opposite.

And that, unfortunately, is what has happened: officially, the canton of Valais is no longer a Catholic state. The Church is no longer recognised, in the same way as any other private association, just like other religions, which have the right to organise themselves in the Valais.

CARDINAL BEA, SPOKESMAN FOR THE LIBERALS

How did it happen?

One day Cardinal Ottaviani and Cardinal Bea brought us two booklets worth their weight in gold. These two booklets represent the two camps in the Church: one is the French Revolution and the other is Catholic Tradition. One is that of Cardinal Bea, a liberal, the other that of Cardinal Ottaviani, prefect of the Commission.

In his document, Cardinal Ottaviani talks about 'religious tolerance'. In other words, if there are other religions in Catholic states, we tolerate them but we do not give them the same freedoms as the Church, just as we tolerate sins or errors, because we cannot expunge everything. There has to be a certain tolerance in society, but that doesn't mean we approve of evil.

When the time came for Cardinal Ottaviani to present his document to the Central Preparatory Commission for the Council, which simply repeated the doctrine still taught by the Catholic Church, Cardinal Bea stood up and said he was against it. Cardinal Ruffini of Sicily intervened to stop this little scandal of two cardinals violently opposing each other in front of everyone else. He asked that the matter be referred to the higher authority, i.e. the Pope, who was not presiding over the session that day. But Cardinal Bea said no, I want us to vote on who is with me and who is with Cardinal Ottaviani.

So the vote was taken. The seventy cardinals, the bishops and the four superiors of religious orders who were there were divided roughly in half. Virtually all the Latin cardinals, Italians, Spaniards and South Americans, were in favour of Cardinal Ottaviani. On the other hand, the American, English, German and French cardinals were for Cardinal Bea. The Church was thus divided on a fundamental theme of its doctrine: the Reign of Our Lord Jesus Christ.

But that was our last session, and one wondered what the Council itself would be like if half of the seventy cardinals were in favour of Cardinal Ottaviani's religious tolerance, and the other half were already in favour of Cardinal Bea's religious freedom, which referred to the French Revolution and the Declaration of the Rights of Man. Well, at the Council there was also a struggle, and it has to be said that the liberals won. What a scandal! And so came this new religion, descended more from the French Revolution than from Catholic Tradition, this famous ecumenism where all religions are on the same footing. Now you can understand the current situation, it stems from the victory of the liberals at the Council. There was, however, vehement opposition, but since the Pope practically sided with freedom, then it was the liberals who took over the positions in Rome and who still occupy them.

I have always opposed this, along with Monsignor Sigaud, Monsignor de Castro Mayer and many other members of the Council. For we cannot allow Our Lord to be uncrowned. The Church is founded on the principle that Our Lord must reign on earth as He reigns in Heaven. *Thy will be done on earth as it is in heaven*, yes, may the will of Our Lord be done everywhere and not just in families. But now that liberalism reigns in Rome, the liberalism that our authors in 1926 described as the Church's worst enemy, we are witnessing the demolition of the Church.

There really is a rupture. But we are in communion with all the popes up to the Council, whereas Cardinal Bea gives no reference in his document. He could not refer to any pope, since his doctrine is new and, on the contrary, has always been condemned by them. In Cardinal Ottaviani's brochure, there are more pages of references than text, references to popes, councils and the entire doctrine of the Church. Religious tolerance is very much in line with Tradition.

The Church's faith has always been to preach the truth, and to tolerate error because it cannot do otherwise, while striving to be missionary, to reduce error and bring people back to the truth. But it has never said that you have as much right to be in error as in truth, that you have as much right to be a Buddhist as a Catholic. It's not possible, or else the Catholic religion is no longer the only true religion. This is a fundamental catastrophe for the Church; we experienced this struggle at the Council and we are still experiencing it today.

THE CONSEQUENCES OF NEUTRALITY

Because when the Catholic Church is no longer the only one recognised, there are inevitably serious consequences, as can be seen in Valais, for example. Religions have become subservient to the state, whereas before it was the state that was subservient to religion, and governments have become the masters of religions. By affirming that the Catholic religion was the only one publicly recognised, Our Lord reigned, and the State could not do what it wanted. But now, with neutrality, religions are like simple private associations within the state, and the state can abolish them or intervene as a master, just as it prevents certain sects from setting up, for the time being, in Valais. Soon, however, permission will probably be granted to build Buddhist temples or mosques.

When the State was Catholic, it refused the public temples of other religions. It tolerated private practice, but avoided the scandal of temples attracting Christians to these false religions. It protected the faith of its citizens.

Then, of course, there is immorality, because all these religions have morals that run counter to those of the Church: polygamy, divorce and other practices that run counter to Christian marriage. Protestantism, Buddhism... these are immoral religions, and their immorality ends up penetrating Catholics too. This is why the Catholic states made it a law to prevent them.

But in all the states that recognised only the Catholic Church - Colombia, Brazil, Chile, etc. - Rome intervened to allow all religions freedom. The result was the invasion of sects from North America with lots of dollars and money. Previously, in order to protect the faith of their fellow citizens, states prevented the entry of all these sects. But once the state no longer has a religion, and the Church demands that all religions be admitted, the doors are open. And we are witnessing an incredible invasion, Moonies, Adventists, Jehovah's Witnesses, so much so that the bishops themselves met in South America to discuss the seriousness of the situation. Some say forty million, others sixty million South American Catholics have joined sects since 1968, i.e. since the Council!

This is the terrible consequence of Cardinal Bea's position: the apostasy of millions and millions of Catholics. And we're seeing the same thing everywhere else, like in France where we're seeing more and more Catholics switching to Islam, sects or Masonic lodges.

This is general apostasy, which is why we are resisting, but the Roman authorities would like us to accept it. When I spoke to them in Rome, they wanted me to recognise religious freedom like Cardinal Bea. But I said no, I can't do that. My faith is that of Cardinal Ottaviani, faithful to all the popes, and not this new and still-condemned doctrine.

That's our opposition, and that's why we can't agree. It's not so much the question of the Mass, because the Mass is precisely one of the consequences of the fact that they wanted to move closer to Protestantism and therefore transform worship, the sacraments, the catechism, etc...

THE BASIS OF OUR POSITION

The real fundamental opposition is the Reign of Our Lord Jesus Christ.

'Opportet Illum regnare', Saint Paul tells us, Our Lord came to reign. They say no, and we say yes, along with all the popes. Our Lord did not come to be hidden inside houses without coming out. Why missionaries, so many of whom were massacred? To preach that Our Lord

Jesus Christ is the only true God, to tell the pagans to convert. So the pagans wanted to make them disappear, but they didn't hesitate to give their lives to continue preaching Our Lord Jesus Christ. But now we're meant to do the opposite, telling the pagans: 'Your religion is good, keep it as long as you are good Buddhists, good Muslims or good pagans!' That's why we can't get along with them, because we are obeying Our Lord who said to the apostles: 'Go and teach the Gospel to the ends of the earth'.

That's why we shouldn't be surprised that we can't get along with Rome. This will not be possible as long as Rome does not return to faith in the reign of Our Lord Jesus Christ, as long as it gives the impression that all religions are good. We clash on a point of the Catholic faith, just as Cardinal Bea and Cardinal Ottaviani clashed over it, and as all the popes clashed with liberalism. It's the same thing, the same current, the same ideas and the same divisions within the Church.

But before the Council, the popes and Rome supported Tradition against liberalism, whereas now the liberals have taken their place. Obviously they are against traditionalists, so we are persecuted. But we are at peace because we are in communion with all the popes since Our Lord and the Apostles. We are keeping their faith, and we're not going to switch now to the revolutionary faith in the Declaration of the Rights of Man. We do not want to be sons of 1789, but sons of Our Lord, sons of the Gospel.

The representatives of the Catholic Church say that everyone is free and that we can bring all religions together to pray, like in Assisi? This is an abomination, and the day when Our Lord gets angry it will be no laughing matter. For if Our Lord punished the Jews as He did, it was because they had refused to believe in Him. He had announced that Jerusalem would be razed to the ground, and Jerusalem was razed to the ground, and the temple has never been rebuilt since. He could well say the same thing now that all His pastors are against Him, they no longer want to believe in His universal reign.

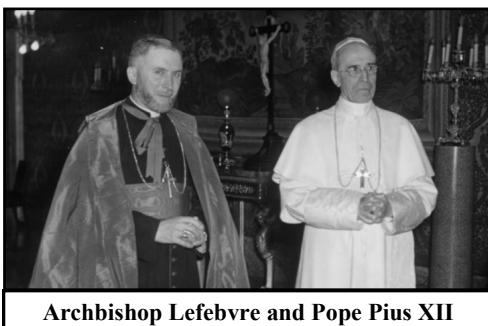
We must remain attached to the doctrine of the Church. Remain attached to Our Lord who is everything to us. He is the Master, he is the one who will judge us as he will judge everyone else. So we must pray for His kingdom to come, even if we are persecuted.

Extraordinary as it may seem, that's the situation today. I didn't invent it. Why do I find myself almost alone in opposing this liberalism when the vast majority of bishops, even in Rome, are in favour of it? It's a great mystery. In remaining faithful, as before, to everything the popes have said, one finds oneself almost alone.

If you're with Our Lord, that's the main thing, even if you have to be alone. If you are with all the teaching of the Church over more than twenty centuries, you have nothing to fear. There's nothing to worry about, is there! Thanks be to God! The Good Lord, who knows the future, will set things right one day, because the Church cannot remain in this situation indefinitely.

So let's put our trust in the Blessed Virgin and Our Lord, and let's not be discouraged or worried, because we are carrying on the Church. Let us remain in peace. May the Good Lord bless you!

+ Marcel Lefebvre



Archbishop Lefebvre and Pope Pius XII

Not a book review: more an abridgement. Written for 'Vexillum,' September 2024.

Fr Fahey's 'The Kingship of Christ and Organized Naturalism'

by V. P. Cuneo-Flood

"Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and having very hazy notions about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order. They are not accustomed to think that they must co-operate with other young Catholics for Our Lord's programme, that they must, for example, get control of the Cinema and prevent it from undermining the Catholic concept of marriage and Catholic family life. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, **so that Catholics that stand for integral Christianity can always count on finding other Catholics in the opposite camp.**"

(Fr Fahey, *The Kingship of Christ*, p.38)

TO SAY THAT *The Kingship of Christ and Organized Naturalism* is necessary reading is an understatement. This book would give each man who read and understood it a firm grasp of the modern world. Many books nowadays are difficult to read, not on account of bad grammar, though good English grammar is a rarity nowadays, but because the books are plain wrong. Modern books are confusing because the ideas are confused. They are unintelligible because they are unintelligent. Happy is the man who has already been acquainted with Fr Fahey; but, dare I say, happier is the man who has yet had the pleasure to drink the clear, refreshing waters of the truth which he expounds. For this work is crystal clear. It is clear because it is true, because it makes sense, because Fr Fahey has grasp on reality, which reality he conveys as it really is. The subject of this book is God's Programme for the life of a nation, and the forces which serve Lucifer in the destruction of that life, of that order which God intends. In this first article, following the plan of Fr Fahey, who I'm abridging, I will contrast Our Lord's Programme for Order with the Diabolical Plan for Disorder. In the subsequent article the Organised Forces, namely, the Freemasons and the Jewish Nation, which are promoting Satan's plan will be discussed.

I. THE RELATION BETWEEN CHURCH AND STATE

God: The State must profess the Catholic Religion

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty."

(Leo XIII, *Libertas, On Human Liberty*)

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep entire and inviolate, without doubt he shall perish everlasting." (The Athanasian Creed)

The first statement is easy to argue for. The end of the state is subordinated to the end of the individual. From the natural perspective, the end of the individual is happiness. This means a

life according to reason, which translates to a virtuous life. The role of the state, then, is to make it as easy as possible for man to be happy (properly understood); namely, by encouraging virtue and discouraging vice. Now, from Revelation we know that man's eternal happiness consists in his reaching heaven and the Beatific Vision which he will enjoy for all eternity, i.e, seeing God face-to-face. Since man's happiness, then, consists in reaching heaven, and since there is no salvation outside the Catholic church, and since the good of the state is subordinate to the good of man, it follows that the State must embrace the Catholic Faith as this is the surest way for man to be saved.

Now, Justice forbids the state to be godless because, like the individual, the State owes its existence to God, and therefore must acknowledge its debt to him. Even the Romans realised that the State shouldn't be godless as they perceived that the good of their state depended upon the goodwill of the gods. Unfortunately they couldn't differentiate between demons and the true God, but the principle is acknowledged at least.

“[The Church] does not ... condemn those rulers, who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic Faith against his will.”

(Pope Leo XIII, *Immortale Dei*, On the Christian Constitution of States)

This papal quote summarises the Church's position on toleration of false religion neatly. The principle is that error has no rights, and thus false religions have no rights. But, a state may tolerate the practise of a false religion, not because it has any rights, it doesn't, but for the common good of the state (e.g. an unnecessary civil war, though fighting for the rights of the Faith, as seen in the Crusades and the Reconquista of Spain, is sometimes the right course of action). The end of this tolerance is still the salvation of souls, only possibly in the One True Church.

Satan: The Church must be separated from the State

“By the fact that the indiscriminate freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate spouse of Christ is placed on the same level as heretical sects and even as Jewish perfidy.”

(Pius VII, *Post Tam Diuturnas*).

Satan aims at preventing the acknowledgement by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him. He desires indifferentism to reign, that is, for the State to treat all religions on an equal level. This is commonly called the separation of Church and State. You do not need to be an angelic spirit to understand his strategy. Man can only be saved in the Catholic Church; Satan desires men to be damned; therefore he seeks to limit membership in the Church. If you doubt this article of Faith, (that there is no salvation outside of the Catholic Church,) do not doubt that Satan doubts it.

The truth that the State must be Catholic, acknowledge in its Politics and Economics the Divine Plan for Order, and profess the Kingship of Christ, is straightforward, clear and easily understood. The tactic of the devil, therefore, is to sow confusion and spread perplexity. This perplexity is induced through a false notion of tolerance by which truth and error are given equal rights, as is done when Catholicism and Rabbinic Judaism have the same rights in the eyes of the state. He also spreads confusion through the false notion of “Anti-Semitism”, with which those who defend the integral rights of Christ the King are labelled. This

confuses hatred of the race, which is wrong, with a denial of equal rights between Catholicism and Judaism, which is right. Anti-Semitism will be dealt fully in the subsequent article. Finally he wants Catholics to forget that there are organised forces working to establish this disorder and preparing for the advent of the Natural Messias.

II. THE POWER THE CHURCH HAS OVER THE STATE

God: The Church has Indirect Power over the State

“States and Nations are called upon to acknowledge the right of the Catholic Church, by the voice of the Pope and Bishops, to decide what favours or hinders our most real life, namely, our life as members of Christ. This right of the Catholic Church is known as the Indirect Power. It belongs to the Catholic Church as the sole divinely-appointed Guardian of the whole Moral Law, natural and revealed” (Fr Fahey).

This second point deals with the practical functioning of the first. What is the correct understanding of the Church’s power in the State? When a matter is purely temporal, i.e., not affecting the salvation of man, the Church has no right to interfere with the State; matters which are purely Spiritual, the State has no right to interfere; matters which are both, the Church has the final say. Now, these distinctions are not always so obvious which leaves room for debate. Indeed, every law of the State, even those most mundane like parking tickets, should, in the last analysis, be for the salvation of souls. Every law, ultimately, has as its last end the salvation of souls and the glory of God. However, it’s common sense that a Bishop cannot dictate the rate of fines. My aim here is not to draw the exact limit of the Church’s power, but to state the principle that the Church does indeed have an indirect power in the life of a nation.

“If the natural law enjoins upon us to love devotedly and to defend the country that gave us birth, ... very much more is it the urgent duty of Christians to be ever animated by like sentiments towards the Church. For the Church is the Holy City of the Living God, born of God Himself, and by Him built up and established. Therefore we are bound to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever.”

(Leo XIII, *Sapientiae Christianae*, On the Chief Duties of Christians as Citizens).

It is necessary, if obvious, (but clearly not to the majority of Englishmen of the last centuries) that love of country is subordinate to love of God. The virtue of religion is higher than the virtue of patriotism. Now, since all authority is given from God as from one principle, it follows that there can be no contradiction between true patriotism and true religion. Now, since love of country, though good, is finite both in its object and duration; object because your country is not infinite, unlike God, and duration because your country will be destroyed at the end of time; and furthermore, since the State is not directly concerned with your eternal salvation, but the Church is; it follows that the State should be subordinated to the Church.

Satan: The contempt of the Indirect Power of the Church and the exaltation of the State or Race as the ultimate authority

“To create this atmosphere of lasting peace, neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman will be enough, unless in the first place are recognized the sacred rights of natural and divine law.”

(Pius XI, *Caritate Christi Compulsi*, On the Troubles of Our Time).

Since Satan knows that, to the degree that the Church's influence diminishes, to that degree do Faith and Morals collapse, he aims at getting States and Nations to treat with contempt the Indirect Power of the Church and place their State or Race as the authority to decide all moral questions. He may, indeed, lure men with false utopian ideas of a peaceful world, of an ordered world ... if only the influence of that tyrannical Catholic Church was strangled!

He may persuade young men that the Church is opposed to a preferred form of civil government, which is untrue: "Of the various governments, the Church does not reject any that are fitted to procure the welfare of the subjects." (Leo XIII, *Libertas*, On Human Liberty).

He may try and persuade them that the Church is opposed to a movement of independence, equally untrue: "Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power." (ibid.). The effect of Satan's efforts is to make Catholics lose sight that there is One True Religion, and also, that there are Organised Forces working for the advent of the Natural Messias.

III. MARRIAGE

God: Marriage is indissoluble; virginity should be honoured.

"There is danger that those who before marriage sought in all things what was theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown; indeed within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life and, worst of all, such parties will find themselves left alone with their own unconquered passions."

(Pius XI, *Casti Conubii*, On Christian Marriage).

The marriage bond between man and woman cannot be broken. The unity and indissolubility is symbolized in the union between Christ and his Church. Christ is the bridegroom, the Church is the bride. In the same way that Christ and the Catholic Church can never be separated, neither can husband and wife. This is very clear. Therefore, an attack on Marriage is a double attack on Christ: firstly, it is an attack on the Sacrament; secondly, since marriage is symbolized in the relationship between Our Lord and The Mystical Body, the Church, it is also an attack upon Him an His bride. Indeed, Our Lord wants his members to cultivate purity and honour virginity, under the guidance of His immaculate Mother. Divorce is absolutely forbidden, as is extra-marital relations. Moreover, since the spouses have as their first duty the proper upbringing of their offspring, mixed-marriages, where a Catholic marries a non-Catholic, are strenuously discouraged on account of the difficulty in which the Catholic may fulfil this duty. The Popes have warned about the disastrous fruits and knock-on effects which poor marriages will have on society. Their prophecy is now reality.

Satan: Let Divorce and Promiscuity be widespread; let Marriage be trampled upon

"Since it is true that for the ruin of the family and the undermining of the State, nothing is so powerful as the corruption of morals, it is easy to see that divorce is most injurious to the prosperity of families and of States."

(Pope Leo XIII, *Arcanum*)

Since the family is the building block of society and since, therefore, the corruption of marriage is a sure way to the widespread corruption of morals, it is obvious why the devil has launched a ferocious attack on this institution. Knowing the Scriptures well, "It is a proverb: A young man according to his way, even when he is old he will not depart from it." (Proverbs

22.6), he begins with an attack on youth. The easiest way to send a soul to hell is to imbue him with bad habits, vice, from his youth, which will make it more difficult to him to understand why he is on earth, as sin clouds the intellect; but even if he is then resolved to mend his ways, he finds great obstacles. Books, writings, theatrical productions of every kind, romantic fictions, amorous and frivolous novels, cinematography portraying vivid scenes are all used to undermine God's idea of marriage and trample upon its sanctity. On the television, divorce, adultery and all the basest vices are extolled and Catholic doctrine is denigrated.

Furthermore, he will attempt, and has succeeded in the most part, to inculcate false ideas like not baptizing children until they can decide for themselves whether they would like to be a Catholic, or not to mention death and Hell to children as it may frighten them. Know well, that anyone who exposes these views is acting as the mouthpiece of Lucifer. This is all the more effective when one does so in a soft voice and with 'charity'.

IV. EDUCATION

God: A Catholic's Education should be an indoctrination in the truth

"Our Lord wants children educated as Members of His Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint, and observe the order following therefrom in relation to God, themselves and others."

(Fr Fahey)

The first point which needs to be made is that a set time for religious instruction in school is not sufficient, rather, the whole curriculum must have as its foundation the Catholic religion. A common misconception amongst Catholics is that the only 'religious' part of life is prayer and Church, otherwise, one must simply avoid sin, at least mortal. This is extremely wrong. The entire life of a Catholic must be imbued by the principles of the Gospel and animated by Divine Grace. A Catholic life does not merely consist in avoiding sin, but the Catholic ought to seek what is best, the will of God, in every decision he makes. He ought, in his work, his recreation, in his relations with family and friends, to conform himself to Christ. Once this is understood, it becomes obvious how misguided is the notion that subjects in school should be taught without a decidedly Catholic angle. Besides, separating religion from maths, history or science, may create the impression that there is a discord between science and religion, that there is one truth when you have your Theologian hat on, and another when you have your Historical or Scientific hat on. This is pure modernism. It might lead a Catholic to believe that the Bible is the Word of God, and also that the Earth is billions of years old. Seldom does a Catholic leaving school question the latter before the former.

Satan: Religion has no place in the schools; corrupt morals

"Let us spread vice broadcast among the multitude. Let them breathe it through their five senses, let them drink it in and become saturated with it. Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters. Recently one of our friends, laughing at our projects, said to us: 'To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true; but since we cannot suppress woman, let us corrupt her along with the Church ... The best poniard with which to wound the Church mortally is corruption."

(Instructions of the Italian Masonic *Alta Vendita* in *L'Eglise Romaine en face de la Revolution*, by Cretineau Joly, Vol. 11, pp. 128-129)

He will favour the Lutheran sectioning off between man as Citizen and man as Christian. This is the attitude which says that your religion is your own and I respect that, but don't try forcing it on me! The attitude which expresses shock when a Catholic says grace ... in public! Or shock if a politician were to use arguments from Scripture in a House of Commons debate. It is prevalent in England. In respect to education, it leads to the frenzy for high exam marks irrespective of an ordered formation. It will lead families to prize 'a good education', whatever that means, over the integral Catholic Faith.

Moreover, he, the Father of Lies, will spread the false notion that the Catholic Church, the guardian of truth, is suppressive of knowledge. But, cunning as he is, the loss of Faith in children will not be sought out so much in argument, for he would be putting himself at a disadvantage, being wrong, but rather by the spreading of immorality, as the enemies of the Church have realised. Yes, not argument, and not so much even immorality, but simply distraction! As N. A. Morris puts it when speaking of the fruits of philosophy which doubts reality in *Thomas Aquinas, The Universal Doctor*,

"Strongly rhythmic body music, alcohol, drugs, sexual indulgence, television, computer games, spectator sports, occult practises, and Eastern meditation methods are all available to help them escape from their occidentally trained minds. Suicide offers the final solution."

A correct understanding of education can be found in Fr Leen's *What is [True] Education*.

V. OWNERSHIP

"The law therefore should favour ownership, and its policy should be to induce as many as possible to become owners."

(Leo XIII, *Rerum Novarum*, On the Condition of the Working Classes)

"Dead matter leaves the factory ennobled and transformed, while human beings are corrupted and degraded."

(Pius XI, *Quadragesimo Anno*, On the Social Order).

In order to understand the Divine Plan for ownership, we must firstly realise that Industrial Capitalism and Communism, the two economic systems which the U.S.A and the U.S.S.R represented in the Cold War, are two sides of the same coin, and are both disordered. For, in both systems, a small group of individuals control the means of production, the land, and the wealth. The intention may be different but the result is similar. In Capitalism, things are mass produced for the cheapest costs; in Communism, things are mass produced for the benefit of the states as a whole. Now, the disorder lies in this: that in both systems men are subordinated to the production of material goods; rather, material goods should serve men. The result is that fewer and fewer men own, but rather live off a wage. The phrase 'wage-slave' is accurate. We are promised that we will own nothing, and be happy.

When this reversal reaches its necessary conclusion, the sanctity of Sundays and Holy Days are denigrated; consideration is not given for men to perform their religious duties and Churches are not close to offices; no concern is given to the welfare of the workers, unless such concern would boost profit, certainly none is given to the moral welfare.

In contrast, The Divine Plan for order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members as human persons, and for Unions of owners and workers in Guilds or Corporations, reflecting the solidarity of the Mystical Body in economic organization. This system is often called Distributism.

The Servile State and *An Essay on the Restoration of Property* by Hilaire Belloc and *An Outline of Sanity* by G.K. Chesterton are three short works which would provide a very good understanding of the evils of modern economics and the solution.

VI. MONEY

God: Money should be used as a means for the Virtuous Life

“In the State such economic and social methods should be adopted as will enable every head of a family, to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the ‘labourer is worthy of his hire’ (St Luke, X, 7). To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy Writ (Deut., XXIV, 14, IS); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.”

(Pius XI, *Casti Connubii*, On Christian Marriage).

In order to understand what the good, proper use of something is, you must first know what its function is. A thing which does well what it is meant to do, is good. A chair which wobbles is a bad chair, because it doesn’t do what it’s meant to do. Once we have grasped this principle of what makes something good, the proper use of money becomes clear. Fr. Fahey states that: ‘The Divine Plan for order calls for a monetary system so arranged as to facilitate the production and exchange of material goods in view of the virtuous life of Members of Christ in happy families.’ In other words, a good use of money is when it serves production and trade, which in turn serves a virtuous life.

That money is helpful would become apparent if you were to think how you would buy goods. To buy a car would mean bringing your mahogany chest of draws to the dealership, some silk, and whatever else is needed to match the value. Bartering might work in respect to food and livestock with those in your immediate area, but it soon becomes untenable. Money, then, is meant to serve as a medium of exchange, to stand in the place of, an actual good. Since goods don’t fluctuate in value, generally speaking, and since money stands in the place of goods, it follows that the value of money should not change itself. The value of money should only change if the value of goods were to change, but then the value has actually remained the same. £1 should have the same buying power at all times. You now might begin to appreciate how great an evil are usury and modern day inflation.

Moreover, the wages of men must be sufficient for a frugal man to upkeep his family. Contrary to modern thinking, a man with a large family should be paid more than a single man, all other things being equal, for the man with a large family has a greater duty.

Satan: Man should make money his master

“It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasping in their hands, as it were, the very soul of production, so that no one dare breathe against their will.”

(Pius XI, *Quadragesimo Anno*, On the Social Order).

Satan seeks to undermine in respect to money, like in all things, the Divine order; in other words, the proper use of something. He will seek to create, and has already created, a society

in which humans person are at the service of the production of material goods which are at the service of making money. This is achieved by the growth of power in the hands of the financiers, i.e., those who control the production of money. One obvious example of this distortion is in respect to contraception where financial considerations lead to a violation of the natural law.

VII. CONCLUSION

“When error has become incarnate in legal formula: and in administrative practice, it penetrates so deeply into people’s minds that it is impossible to eradicate it.”

(*The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 52).

“Satan ever seeks to separate men from Christ and lead them on to hatred of God, Our Father, and so to despair. He urges to revolt against the order of the world, and, when the inevitable disillusionment comes, he suggests that there is no order and that all is hopeless.” (Father Fahey)

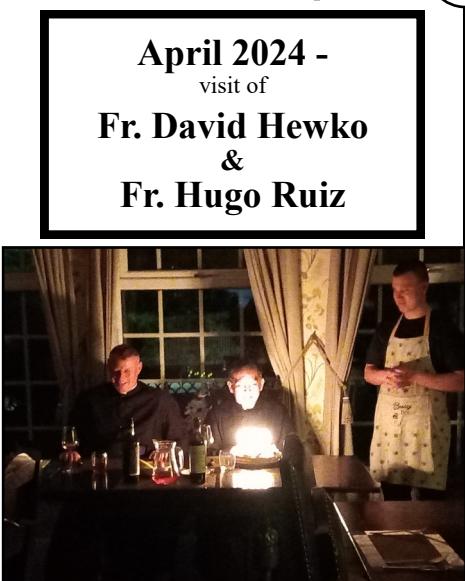
Lucifer hates Our Lord and envies the human race whose nature was chosen to be assumed by God Himself. He hates the participation of man in the life of the Blessed Trinity and the subsequent Beatific Vision which man may enjoy, something from which Satan has excluded himself. Above all, he hates the central act of submission to the Blessed Trinity in the Holy Sacrifice of the Mass. He attempts, therefore, to bring man into a fallen state, i.e. a state in which God is not in the soul of man, and the total suppression of the Holy Sacrifice of the Mass. His means is to confuse and bewilder human beings about there being an order which has been laid down by God, and which we are bound to know and observe. Instead, he gets the young and inexperienced to believe that they are on the road to happiness when they neglect the Mass, neglect prayer, throw off moral restraints, ignore the claims of duty and seek their own will and pleasure. This is made all the easier when the nations openly reject God’s order and the ark which all men must be aboard in order to save their soul. Thus, he will place all religions on the same level.

But the well-informed Catholic, a rarity both nowadays and in the days of Fr Fahey who sought to remedy this lamentable shortage, the well-informed Catholic knows that there is an order to all things. That man was created by God and for God. That we must, and indeed our happiness demands that we, know, love and serve Him in this life, and by this means behold Him in the next for all eternity. The well-informed Catholic knows that world peace can only be accomplished when all the nations acknowledge the Kingship of Christ.

Now, at the centre of this City of God is the Holy Sacrifice of the Mass in which all Catholics profess their willingness to respect God’s rights and promise to strive, as a united body, to mould society in accordance with Our Lord’s programme for order. The suppression of the Traditional Latin Mass, the true Mass of the Roman Rite, and the establishment of the Freemasonic New Rite of Mass, now 50 odd years old, should be a serious cause of alarm for how bad things are.

“If our age in its pride laughs at and rejects Our Lady’s Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it but have also used it at all times as a most powerful weapon to overcome the devil, to preserve the purity of their lives, to acquire virtue more zealously, in a word to promote peace among men.”

(Pope Pius XI, *Ingravescentibus Malis*, On the Holy Rosary of the Blessed Virgin Mary)



**Cooks, Bell-ringers and Retreatants
at the
5 Day Ladies' Ignatian Retreat
Scarborough, N. Yorks**



Adult baptism...



...public procession.



Low Sunday Mass: <https://www.youtube.com/live/U9uMPirMGyE>

Of course, as always there will be no public answer to this question. But that doesn't mean it shouldn't be asked:

Bishop Williamson: Then Or Now?

If you speak to someone who tells you that he is a supporter of Bishop Williamson, you have the right to probe a little deeper. Try the following question: which Bishop Williamson do you support: the Bishop Williamson of back then or the Bishop Williamson of now?

THEN:

Here is what the old Bishop Williamson used to say concerning the New Mass:

“Take for instance the Novus Ordo Mass. The New Rite as a whole so diminishes the expression of essential Catholic truths...that it is as a whole so bad that no priest should use it, nor Catholic attend it.”

(*Eleison Comments* #387)

“The New Mass is in any case illicit. In any case, it's designed to please Protestants, it's designed to undo Catholicism. It's intrinsically offensive to God, it's intrinsically evil. That's how it was designed and that's how it turned out. ... If the New Mass is valid but illicit, may I attend? *NO!* The fact that it's valid does not mean it's ok to attend.”

(See [The Catacombs](#); see also audio, [here](#))

That was the old Richard Williamson, the one whom Archbishop Lefebvre chose to become a bishop. Had he spoken back then the way he speaks now, he would not have been chosen and would in all likelihood have been disciplined and, if obstinate, thrown out. The new Richard Williamson contradicts the old Richard Williamson. If you side with the old Richard Williamson, then the cult followers, sycophants and hangers-on of the new Bishop Williamson will attack you for it, including behind your back. If you are a priest who sides with the old Bishop Williamson, then you can expect the new Bishop Williamson to maintain a sacramental blockade against your faithful.

NOW:

What does the new Bishop Williamson teach concerning the same question?

“Bishop Williamson: There are a number of decent priests still operating as decent priests inside 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. ... 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.

...
Interviewer: People who go to those [Novus Ordo] Masses, in the vast majority of cases, are of a liberal mindset, they go into the church and come out and answer a survey saying: abortion is acceptable in some circumstances, homosexuality is

acceptable, this is acceptable. You, your excellency, are asking me, in this heresy, in this just absolute cesspool of heresy, to try to maybe find some priest which I don't even think exists, to hear my confession. But to me it is so obvious that this whole thing is fake! How can I participate in it? It's fake! This has nothing to do with Vatican I, it has nothing to do with the teachings of Pius X, it's got nothing to do with Pius IX, it has nothing to do with Thomism. It's Protestantism and Communism. So how can I even approach this as an honest Catholic?

Bishop Williamson: OK, yes, yes, yes, yes, yes, I understand where you're coming from. I only say, I think there's a little more white around you and available if you look for it than you believe. ... but don't believe that you're up against a world in which everything is either black or, well I'm sorry, in which all of the grey is all black. No, if it's grey, then there's some white mixed in with the black. It's your business to sort out the white from the black, to frequent the white as you say, not to frequent the black, not to go along with the black, not to go along with this fake religion as you quite rightly say. The new religion of Vatican II is a fake religion, no question about it, and it's at war with the true religion. I'm obviously not saying go along with the new religion. What I'm saying is: I do believe in the terrible mixture of grey and black that exists, in this vale of tears, that's almost everywhere in this vale of tears ... 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. And if you're using your mind a point comes when you can begin to distinguish what is poisoned and what isn't. So when you come to applying - the principles are absolute but their application is - the principles are in black and white, no mixture, but the application is in a world of greys, so when it comes to applying the principles you've got to - [talks about Novus Ordo miracles]

... I'm obviously not pushing the new religion. What I'm saying is that there is still part valid in the new religion along side all that is fake. I may well admit readily that in many cases there's much more fake than there still is validity. That's not the question. The question is what you should do where you are. 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. I'm not saying follow the new religion. I'm saying you're young and you're strong, you can drive around the diocese. That SSPX priest probably knows some conservative priest in the area, probably. Ask him."

([Youtube interview](#), 4th August, 2022)

"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)

"I do not say that every person should stay away from every single Novus Ordo Mass. " (Ibid.)

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

([St. Catharine's, Ontario](#), 5th November 2014)

“The Novus Ordo is false, but it’s not only false, it’s part true part false. The false part is very dangerous, but the true part enables souls to keep the Faith.”

([Veneta Oregon](#), 19th September, 2016)

“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.”

([Eleison Comments](#) #348)

“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...”

([Emmett, Kansas](#), 18th September, 2016)

“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.”

([Vienna, Virginia](#), 20th May 2016)

Summary:

Bishop Williamson
Then:

***The New Mass is evil!
Don't go to it!***

Bishop Williamson
Now:

***Go to the New Mass!
You'll Get Grace There!***

Conclusion:

Catholics who live in contradiction are Catholics who are living a lie. One characteristic of the truth is that it does not change, because God does not change. If someone who used to tell you that the New Mass is evil and must be avoided now says that you can go to it and receive grace there, that person has gone astray and you must not listen to his advice.

Before you ask, same answer as before. We'll stop pointing it out when he stops doing it. In the meantime, here is the latest scandal from the Great One. Expect no response from the Fake Resistance except total silence in public, and a weasel-worded defence in private.

Bishop Williamson promotes Novus Ordo Divine Mercy 'Messages from Heaven'

Yes, you are reading that right.

In a series of four *Eleison Comments* spanning late April and early May 2024, ("Remarkable **Messages**" I, II, III & IV) the bishop effectively promotes some "revelations" given to a Novus Ordo nun who belongs to "the Mission of Divine Mercy," a community dedicated to spreading the bogus, condemned "Divine Mercy" message.

The first of these three begins by informing the reader that:

"When it comes to apparitions and messages supposedly coming from Heaven, to be prudent is certainly wise..." (<https://stmarcelinitiative.org/remarkable-messages-i/>)

...but then proceeds immediately to warn:

"But one can be excessively prudent, especially when the normal Church Authority is itself in confusion." (Ibid.)

So when it comes to crazy old ladies or Novus Ordo nuns telling everyone that Our Lord Himself is personally appearing to them with messages for the whole world, to be prudent is certainly wise, but on the other hand one ought not to be "excessively prudent" ...? Have I understood that correctly?

Prudence is of course one of the four cardinal virtues and the idea that one can have an excess of any virtue is so ridiculous on its surface that we need not spend too long on it. Ought one also to avoid being "excessively just," perhaps? If applied also to the theological virtues, can one also be guilty of "excessive" Faith, Hope and Charity? The idea is absurd.

In reality, this apparently contradictory and foolish opening statement is merely a rather clumsy attempt to prime the reader for what is to follow. "Yes, we should be wary of false apparitions, but just not in this case!" is in effect what he is seeking to say. He then proceeds to throw caution to the wind:

"Let us give to a series of recent Messages coming from backwoods Texas, USA, a hearing. The series began with an introductory Message supposedly from Our Lady – let the "supposedly" be taken for granted and not repeated in everything quoted henceforth in these 'Eleison Comments' from these Messages." (Ibid.)

Why would we "give them a hearing" when no evidence has yet been given for their being authentic? (In fact, there are grounds for being very suspicious - read on!) He then says that he has: "no authority to guarantee the Texas Messages' authenticity," but that he is going to quote them at length for his readers anyway, adding, rather dishonestly: "Let readers judge on their own." The trouble that by quoting this supposed "message from Heaven", Bishop Williamson has already put his finger in the scale and signalled to his readership that he thinks they are, or might well be, genuine. Most people would not expect Bishop Williamson

to be quoting the message at length if he doubted its authenticity, nor would he dedicate four weeks in a row to quoting and discussing them.

We will not quote it at length. The gist is as follows. Generic end-of-the-world talk, the devil is doing battle with God, blah blah. An affirmation that the message itself is a crucial means of fighting back (in other words, the message talks about “these words” - itself in other words. The claim that “there is no shepherd” - so, sedevacantism? Lots of generic talk about how everyone is “wounded” and needs “healing”. Finally, another self-endorsement: “Blessed is he who receives these Words and allows them to bear their fruit” - “these words” being another self-reference.

That was the “first message” as quoted by Bishop Williamson. The next Eleison Comments deals with the second message, which this time “is from God the Father.” Ha ha ha! Well, well. We won’t quote it either. Like the first message, it is all generic stuff which people will be able to “read into” - light vs darkness, truth vs falsehood, priests are being deceived and need to wake up, bishops aren’t doing their job properly, and so forth.

As with the first message, there is nothing about Vatican II, the New Mass, or any of it, in fact there is no specific detail about anything. Why might that be, do you think? To me at least it seems clear: specific details are easier to debunk that generic “truth and light” talk. By giving maximum generic fluff and minimum specific detail, the author of the “messages” makes it as easy as possible for the reader to “interpret” the meaning and thus find that it agrees with whatever he already thinks. Bishop Williamson sort of (almost!) does this at one point where there is a reference to “small battalions” of God’s army which remain spread across the world. He says:

“In the “small battalions” can anyone not recognise the scattered remnants of the so-called ‘Resistance’? ” (<https://stmarcelinitiative.org/remarkable-messages-ii/>)

Interesting words from one who has claimed consistently since 2014 (at least in public: earlier in private) that he doesn’t believe in the Resistance. Even here he has to use speech marks and “so-called” before he can bring himself to utter the dreaded R word..! But leaving that aside, notice how he says that it “could” mean the Resistance. Yes, but it also “could” mean the proponents of “Saint” Faustina and her condemned “Divine Mercy” devotion. It “could” mean conservative novus ordo or indulty types who don’t like Pope Francis and long for the halcyon days of Pope Benedict, or “Saint John Paul the Great”..! It *could* mean so many things. Why does Garabandal come to mind? These bogus messages always sound alarming at first glance, but on closer inspection one notices that the language is actually quite vague, rather like a tabloid horoscope - there’s plenty of room for the reader to fill in his own “interpretation”. Like Garabandal too, one is left with the impression that the messages are basically “preaching to the choir” and telling people what they want to hear.

A Dubious Provenance

But enough of the bogus contents. It is nothing more or less than one would expect after all. If the messages don’t mention Vatican II or the New Mass that can hardly be a surprise, indeed it would be surprising if they did condemn the New Mass given that they come from a Novus Ordo community! And who knows - given his continual promotion of the New Mass, perhaps Bishop Williamson wouldn’t be so keen on these messages either!



What image is that, in the centre?

What else can one gather? The community calls itself “The Mission of Divine Mercy” and is located in rural Texas. What a curious name. Could it just be a coincidence? Not at all. The whole purpose of this community is to spread “Saint” Faustina’s condemned devotion and bogus “revelations”. Their website, curiously enough, does not say anything about the Divine Mercy devotion, but the newsletters are full of it. A quick look at some of the pictures on the website tells the same story.

The founder is one Father John Mary Foster, a priest who used to be a member of the Community of St John, a somewhat “conservative”-looking Novus Ordo religious order founded in 1978 and heavily pushed by John-Paul II during the 1980s and 90s. Following the death of its founder it emerged that it had been the seat of all kinds of sexual abuse and that its founder had been a monster, a manipulative cult leader who took sexual advantage of a great many young women over several decades.

But we digress. Fr John Mary Foster, according to his own [website](#), joined the Community of St John in 1981 and studied in Fribourg, meaning that, whilst not a founder-member, he was one of the early members and would almost certainly have known personally Fr. Marie-Dominique Philippe, the founder who also taught at Fribourg, and may even have been one of his inner circle. Yet if there is a story there, it has yet to be told. As far as we are aware, there is no further connection between the two. Foster presumably left the Community of St John back in 2001, when the then- bishop of San Antonio, Texas gave his approval for the current “community” (the Mission of Divine Mercy) to be founded within his diocese.

The community is small and eclectic, as the website makes clear. It comprises a priest, a brother, two nuns, a layman and a lay woman. Notice that the idea of mixing up lay and religious, male and female, is itself something very Novus Ordo. What is also worth noting is that the “community” seems to have started out about this size and seems not really to have grown in the last twenty-odd years. Doubtless the “messages” from heaven will have given them new hope that all that might be about to change. A cynic might suggest that the new community had not been the success its members had hoped and that these divine “messages” smack of a desperation - but far be it from us to suggest such things!

(Continued on p.35...)



The sanctuary of their chapel. Notice the four pictures, (Left to Right): “Saint” Faustina, The “Divine Mercy,” Our Lady of Guadalupe, and Pope “Saint” John Paul II. One Saint and three sinners, as it were.

What is the Story Behind The Community of St John?

The history of the Community of St John is something of a rabbit-hole itself. Well-known in France, though less so in English-speaking countries, it was founded in 1978 by Fr Marie-Dominique Philippe, OP. Conservative Novus Ordo, its members venerated their founder as something of a living Saint, right up to his death in 2006. In the last ten years it emerged that the founder had in fact been a serious sexual predator (young women, not boys). The male congregation still exists and has taken serious steps to erase the founder and all his influences from their constitution, reading and daily life. The congregation of nuns was dissolved by Benedict XVI, and Rome told reporters that the sisters had suffered manipulation which amounted to “sexual slavery” at the hands of senior priests of the order. The new male superiors commissioned an independent inquiry into what had really been going on. What came out was more horrific and far-reaching than anyone had suspected, reaching all the way back to the late 1940s.

Marie-Dominique Philippe had a biological brother, also a Dominican priest, Fr Thomas Philippe OP, who would later co-found “l’Arche” with Jean Vannier. Both priests had a blasphemous and heretical theology, which they taught in secret to an inner-circle and which they used to justify their own damnable conduct. Their uncle, also a Dominican priest, Fr Thomas Dehau OP, and their sister, Mother Cécile Philippe OP, were also part of the scandal. The former was, it seems, the main influence on his niece and two nephews. The latter used her position as superior of the Bouvines convent to supply her brothers with young female novices for sexual acts. When she was deposed, she was also found guilty of having sometimes supplied herself (incest) and of in effect having taken the place of her brothers (homosexuality). When one young woman, Anne de Rosanbo, became pregnant, she had an abortion which Fr Thomas Phillippe arranged for her.

The lurid details (yes, there are more), are horrific; more horrific still is the secret theology, a blasphemous heresy termed by some “porno-mysticism,” according to which, among other things, Our Lord had sexual relations with his Blessed mother. The Philippe brothers, it emerged, had been secretly teaching this to their inner-circle since at least the late 1940s.

When the Holy Office got wind of things in the 1950s, both priests (their uncle was dead by this point) were ordered into seclusion, suspended from any public ministry, and forbidden from any contact with each other or any of their little circle (they called each other the “tout-petits”). They seem to have secretly disobeyed. Fr Marie-Dominique Philippe, future founder of the Community of St John, was also forbidden from contact with any religious communities.

All of this remained largely until it all came out around ten years ago. That was back in the 1950s. What happened after that is a familiar story. In the 1960s and 70s Rome turned a blind eye, and the Philippe brothers’ influence began to spread again. In the 1980s and 90s they were promoted enthusiastically by John-Paul II as founders of “new movements” which heralded the “renewal” of the Council. Hmm... why does that all sound so familiar? Why is one suddenly reminded of Legionaries of Christ? ...of the Divine Mercy? Community of St John? L’Arche..? There are so many examples that always seem to follow that pattern.

Further Reading:

https://freres-saint-jean.org/wp-content/uploads/sites/2/2023/11/Comprendre_et_Guerir_Juin_2023.pdf
(Community of St John, full investigation report, in French)

<https://brothers-saint-john.org/wp-content/uploads/sites/9/2024/07/SUMMARY-OF-THE-REPORT-UNDERSTANDING-AND-HEALING.pdf>
(Summary of the above report in English)

<https://commissiondetude-jeanvanier.org/commissiondetudeindependante2023-empriseetabus/index.php/en/home-english/>
(Full investigation report, commissioned by l’Arche, in English translation)

(...continued from p.33...)

A Novus Bogus vibe...

Even without the condemned “Divine Mercy” permeating everything, the uncomfortable fact remains that this is a Novus Ordo community, whose only priest offers the New Mass. On their FAQ page, one can read the following:

“Do you offer the Traditional Latin Mass?

No. We offer the Novus Ordo Mass.”

(<https://missionofdivinemercy.org/frequently-asked-questions/>)

Is further proof of Novus Ordo-ness needed? Maybe they’ve become “more Traditional” in recent years..? Well, let us take a look at one further piece of evidence on their own website.

Two years ago was the funeral of Margaret Foster, the mother of Fr John Mary. It has been given its own page on their website. The picture tells its own tale: white vestments and a white pall over the coffin. Beneath the audio file, a summary of the sermon is given thus:

- “John Mary states that without his mother, Margaret Foster, the Mission of Divine Mercy would not be here.
- Father recalls the importance of Purgatory which is a great school of love, where God’s children learn how to love what they were not able to learn during their life on earth.
- Purgatory is where souls are healed, made whole, restored in order to become the living tabernacle of His love and fullness.
- Our own lives, especially at these difficult ends, can be a special union with Jesus in His own suffering.
- Father introduces us to his mother, Margaret Foster.”

(See: <https://missionofdivinemercy.org/2022/02/19/homily-margaret-fosters-funeral/>)



Purgatory being a place where souls are “healed” and “restored” - it all just sounds so, well, Novus Ordo, doesn’t it? Of course, there’s a sense in which that is true, but it is an incomplete explanation. Why is there no talk of expiation, of suffering, of paying the debt owed due to sin? Moreover, if she’s in purgatory, why the white vestments? So their theology is also Novus Ordo - meaning that even if they were one day to offer the Traditional Mass, what good would the Traditional liturgy be along side modernist, novus ordo doctrine?

Lifesite News, to their shame, have also been promoting these “messages” both on their own website (See [here](#), for instance: “To view LifeSiteNews’ coverage of the alleged prophecies, click the following links: message one; message two; and message three.” etc. “Meet the Nun who allegedly received messages from heaven” reads another headline...) and via social media. And please, don’t anybody try to point to the word “allegedly” as though that somehow makes everything alright. As with Bishop Williamson, there has to be just enough equivocation to allow them to claim afterwards, should they ever need to, that they in fact never wholeheartedly endorsed these “messages”. But as with Bishop Williamson, is there any



way they would be giving these “messages” so much free advertising if they thought they were false? Since they have now been given free publicity by both Bishop Williamson (four weeks in a row) and by *LifeSite News*, we must hope and pray that not too many otherwise well-meaning souls will be taken in by this.

Conclusion

What is one to conclude from all this? Bogus “messages” from a dubious Novus Ordo source are after all nothing new. What matters here is the response. John Henry Westen, owner of *LifeSite News*, ought really to know better. It would be wise for Catholics to be a little circumspect in future and take what he says with a pinch of salt. And if you get those begging-letter emails from him, don’t give him a penny, at least not until he has come clean and apologised for promoting this rubbish. In the meantime there are far more deserving causes for you to save your hard earned pennies towards. But he is only a layman, albeit one with rather more influence than most. Bishop Williamson - let us say it again - is a bishop and therefore the responsibility and culpability are immeasurably greater in his case. Just think of all the souls led astray as a result: Our Lord will know where to place the blame for all of us when we die. It is enough to make one shudder. Anyone inclined to wonder whether we are exaggerating, go and have a look for yourself: the second and third *Eleison Comments* (<https://stmarcelinitiative.org/remarkable-messages-ii/> and <https://stmarcelinitiative.org/remarkable-messages-iii/>) are about 80% quoting directly from the “messages” without a single word of qualification or criticism. The fourth one is about 90% quotation, the only words by Bishop Williamson himself being the following:

“This fourth (and last for the moment) Message from Texas is specially appropriate for Catholics today, both by its understanding of their distress, and by its appealing for their trust. It is these ‘Comments’ that have highlighted certain words in black. By all means read the original Messages at mdm.” (<https://stmarcelinitiative.org/remarkable-messages-iv/>)

Tell me that that isn’t promotion. So let’s just add this to the list of why nobody should have anything to do with Bishop Williamson or allow him to influence them in any way (including being influenced by those who are working with him). Pederastic housemates, sending new converts to Tradition back to the new Mass, promoting Valtorta’s “Gospel as revealed to me” - another bogus “revelation” which like the “Divine Mercy” was condemned by the Holy Office in the days before Vatican II but then became widespread after Vatican II. Here we see him promoting not only a bogus revelation - the fact that the messages are certainly fake can be almost taken as read. What matters is that their provenance is a New Mass apostolate dedicated to spreading the condemned “Divine Mercy” messages and devotion. In promoting their messages, Bishop Williamson is promoting them. There is no way around that. So we must add to the list his, in effect, promotion of the condemned “Divine Mercy”. Where will this end?

As usual, don’t hold your breath waiting for any kind of response: a public silence is all we have come to expect. Although Bishop Williamson’s various errors and scandals have been documented here over the past nine years, only one or two of his unfortunate followers (Samuel Loeman, Sean Johnson, Hugh Akins...) have ever tried to defend him, and that was some seven years ago. Since then they seem to have given up and gone home and who can blame them? It is all so obviously wrong. Kyrie Eleison.



How does this not amount to promotion..?

Better to go to the right Mass once in a while than to the wrong Mass often. In the meantime, for when there is no priest available, or you are unable to get to the nearest Mass, here is:

An Act of Spiritual Communion

As I cannot this day enjoy the happiness of assisting at the holy Mysteries, O my God, I transport myself in spirit at the foot of Thine altar. I unite with the Church, which by the hands of the priest, offers Thee Thine adorable Son in the Holy Sacrifice. I offer myself with Him, by Him, and in His Name. I adore, I praise, and thank Thee, imploring Thy mercy, invoking Thine assistance, and presenting Thee the homage I owe Thee as my Creator, the love due to Thee as my Saviour.

Apply to my soul, I beseech Thee, O merciful Jesus, Thine infinite merits; apply them also to those for whom I particularly wish to pray. I desire to communicate spiritually, that Thy Blood may purify, Thy Flesh strengthen, and Thy Spirit sanctify me. May I never forget that Thou, my divine Redeemer, hast died for me; may I die to all that is not Thee, that hereafter I may live eternally with Thee. Amen.

...and in the meantime, don't forget to pray for priests!

O Jesus, Eternal High Priest, keep Thy priests within the shelter of Thy Sacred Heart where none may harm them.

Keep unstained their anointed hands which daily touch Thy Sacred Body.

Keep pure their lips, daily purpled by Thy Precious Blood.

Keep pure and unworldly their hearts, sealed with sublime mark of Thy glorious priesthood.

May they grow in love and confidence in Thee, and protect them from the contagion of the world.

With the power of changing bread and wine, grant them also the power of changing hearts.

Bless their labours with abundant fruit and grant them at the last the crown of eternal life.

Amen.

O Lord grant us priests,

O Lord grant us holy priests,

O Lord grant us many holy priests

O Lord grant us many holy religious vocations.

St. Pius X, pray for us.

As the saying goes, when you're in a hole, stop digging. Not Fr Paul Robinson, however. He increasingly appears to be a man on a mission, namely:

Propagandising the SSPX Faithful with Yet More Evolutionist Thinking

Unfortunately this spanned three episodes, which meant a lot of listening: not a very pleasant experience, but someone had to do it. The three episodes appeared over April and May 2024 on the "SSPX News - English" youtube channel.

For the moment we will deal with [Episode 1](#), which begins thus:

Andrew: We are actually going to be revisiting a question from our third Questions with Father episode, way back in 2018 - or 2019 maybe? - and it's talking about: How do we understand Scripture? This is part of a much broader question about is scripture believable? [sic] Yes, we just went through that in the apologetics series. But is it literal, and are we supposed to believe things literally? So the broad question is: are Catholics obliged to be young earth creationists? That's the overreaching question, Father.

Fr. Paul Robinson: Yes, and the immediate quick answer is that no, they are not obliged to be young earth creationists. However there are certain people out there, mainly lay theologians, who say that that's not the case, that Catholics are obliged to be young earth creationists."

Are Catholics *obliged* to be young earth creationists? Or merely, *ought* Catholics to be young earth creationists? The answer to the second question is yes. As to whether anyone is strictly *obliged* to be a young earth creationist, well... perhaps morally, but I certainly don't think anyone is legally obliged to be one. But who cares for legalisms? Since when did Catholics build their faith on the foundation of legalisms and only what we are strictly obliged to do? The SSPX used to be pretty good at pointing out to the faithful the error of merely focussing on what one is *obliged* to do. Catholics are obliged to go to confession and communion once a year and no more: ought they to do that? That is another question, and will receive another answer! Imagine all the priests whom you have heard recommending frequent confession and communion (not to mention the Saints who say the same!). Now imagine Fr Robinson complaining about "certain people out there ... who say that Catholics are obliged to go confession and communion more than once a year." Ludicrous.



For good measure, the text on the screen reads:

"Are Catholics Obliged to be Young Earth Creationists?"

Wrong question! Notice the dishonesty. Right from the word go, Fr. Robinson and Andrew are weighting the rules of debate heavily in their own favour. Our past experience of Fr Robinson and Andrew discussing these matters was that the whole thing

lacked candour, that their opponents were grossly misrepresented, that their opponents' arguments were for the most part totally ignored, their objections never answered, any inconvenient facts passed over in silence and the parameters of the discussion twisted so as to give themselves the best chance possible of appearing orthodox and reasonable. Well, we are only two-and-a-half minutes into this video and already the same thing is going on, and in a manner so obvious that it is embarrassing. Who are these "mainly lay theologians" one wonders, and what are the odds that Fr Robinson will represent what they say fairly? Not quoting your opponents' words is usually not a good sign.

Fr Robinson then goes on to talk about how theology manuals before Vatican II were fine with the idea of an old earth. The fact that these theology manuals might have been wrong, their authors imprudent, reckless or even tainted or compromised to some extent by modern ideas never occurs to him. Nor does it occur to him that there were problems generally with unsound publications before Vatican II; nor even that theology manuals, in any case, do not constitute the magisterium. He then goes on to quote extensively from *My Catholic Faith*, a book so bad that it was reviewed here a few years ago ([Issue 50](#), p.35 ff.) - it is in any case so full of Americanism and liberalism that his reliance on it rather proves our point. Some of its errors are a total contradiction of Archbishop Lefebvre's conference on Liberalism, on **p.10** of this issue, as well as what Fr. Fahey says (**p.18**). Take a look for yourself. *My Catholic Faith* contains at least the essence, the seeds of Religious Liberty if not the fully matured poisonous fruit.

My Catholic Faith:

Lesson 14: "Neither Revelation nor Science gives a definite answer to the question concerning the age of the world. Geologists assert that long periods of time were necessary for the formation of the various strata of the earth's surface. Astronomers assert that some stars are a million light-years from the earth. A Catholic is free to hold on this point whatever he believes is a sound and scientific conclusion. The estimates of scientists vary."



As Fr. Robinson reads from it, the text is also displayed on the screen, which includes this little gem:

"Geologists assert that long periods of time were necessary for the formation of the various strata of the earth's surface. Astronomers assert that some stars are millions of light years from the earth."

(*My Catholic Faith*, Lesson 14)

"Geologists assert" ..?! Hold on a moment - what if they're wrong, how about that? And which geologists, which astronomers? All of them without exception? First, let us remember that this was published in the 1940s, several years before modern methods of radiometric dating, [a legacy of the Manhattan Project](#), began to be used to supposedly "date" rocks, a decade before Sandage "corrected" the Hubble Constant, and six years before the "scientific community" stopped believing in Piltdown Man! The age of the universe, [according to "scientists" back then](#), was 2 billion years, not 13.7 billion, and its size less than one percent of what they claim today. Also, whilst Lemaitre's ideas were around they were [not yet firmly established](#), and hadn't yet even come to be [christened "Big Bang"](#) by their famous opponent Professor Fred Hoyle.

But even leaving all that aside, there is a fairly obvious problem here. This book purports to be a catechism but gives the reader the opinions of certain unnamed "geologists" and "astronomers" instead, as though their words were as inerrant as Sacred Scripture (or if anything, more so!). That it does not seem to bother Fr. Robinson in the slightest that modern scientists, and he himself, would disagree with what those scientists of the 1940s said, is

itself a timely reminder: put your faith in what “astronomers” and “geologists” say and you cannot be certain that a future generation will not contradict them. Only the Catholic Faith remains timeless and unchanging, which is why *My Catholic Faith* (and Fr Robinson too!) would have done better quoting the Fathers, Councils and Doctors of the Church.

It is also interesting to note that his quote from Lesson 14 of *My Catholic Faith* is incomplete, since Lesson 14 also includes the following:

“The account in the Book of Genesis is in logical, not chronological, order. The writer groups together similar works of creation, for the easier understanding of a primitive people.”

Got it? Genesis can't be taken seriously, the writer was addressing a primitive people. They were ignorant and backwards, they didn't have TikTok and Uber Eats, their superstitious and primitive minds just couldn't cope with science, hence they needed to be given these childish stories instead. We of course know better. We are not as previous generations of men!

Also, notice how Genesis supposedly isn't in chronological order, even though it says literally that this happened on the first day, and that happened on “the second day”, etc. So Genesis is untrue, in other words. Either the sun was created before the earth, or the earth was created before the sun. Both cannot be true.

The order of creation is important: although he won't say it out loud, Fr Robinson is forced to hold to the idea that Genesis is wrong, because what it says is irreconcilable with what his “scientists” with their “empirical proof” are telling him.

(Continued on p.42 ...)

The big bang theory of the evolution of everything



God's account in Genesis 1 of Creation in 6 days



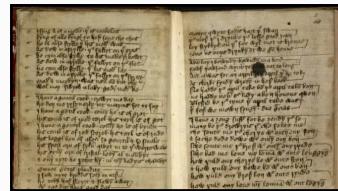
See: <https://creation.com/can-christians-add-big-bang-to-bible>

4,000 Years from Adam to Christ - What have Catholics Always Believed?

1. Adam Lay Y Bounden

From mediaeval England, music now lost, only the words have survived. It remains popular and has been set to music by more than one modern composer.

*"Adam lay y bounden, bounden in a bond
Four thousand winter, thought he not too long.
And all was for an apple, an apple that he took
As clarke finden written in a book. ..."*



Meaning:

“Adam remained a prisoner,
For four thousand winters [i.e. years], but he didn’t think it was too long.
And all he had done to deserve this was steal an apple,
the ordinary sort that might be entered into an inventory book by a clark. ...”

2. Il Est Né le Divin Enfant

French, mid-c.19th. Quickly spread to all over France, still extremely popular to this day.

“... Depuis plus de quatre-mille ans nous le promettaient les prophètes, depuis plus de quatre-mille ans Nous attendions cet hereux temps. ”

Meaning:

“...for more than four thousand years the prophets have been promising Him to us, for more than four thousand years we've been awaiting this happy time.”



3. Wsród Nocnej Ciszy

Polish Christmas hymn from the late c.18th, very popular still today

“Ach, witaj Zbawco z dawna żdany,
Cztery tysiące lat wyglądany
Na Ciebie króle, prorocy
Czekali, a Tyś tej nocy
Nam się objawił.”

Meaning:

*“Oh, welcome Saviour, desired long ago,
Looked out for four thousand years
Kings, prophets awaited You,
But You manifested yourself
This night to us.”*



(...continued from p.40) In a similar vein, Fr Robinson then also quotes from Lesson 19 of *My Catholic Faith*, in particular the bit which tells its reader that the genealogy in Genesis “probably contains many gaps,” that there is just no way of knowing how much time passed between Adam and Christ, even roughly how much, making it sound not only as though nobody has a clue, but as though nobody ever had! As before, the text appears on screen simultaneously.

“How many centuries were there from Adam to Christ? The Church has never given a decision; this question will perhaps never be answered. It is generally admitted that the Bible teaches nothing definite on the matter. ... Some Catholic theologians state that the age of man may be stretched to ten or even one hundred thousand years or even longer.”

Consider the deliberately slippery phrasing: “It is generally admitted...” - by whom? Why the passive voice? “Some Catholic theologians state...” - who are these anonymous “Catholic theologians” and why should we listen more to them than to the Fathers of the Church? Also, in passing, notice that they themselves use the word “stretch” to describe long timescales, a curious choice of words which seems to imply that even they recognise that a short amount of time would be the more natural thing to believe and a long amount of time something novel.

That there were give-or-take four thousand years between Adam and Christ is one of those things which was believed everywhere and by everyone, from all different nations and eras, down to the twentieth century. We have already shown in past articles what the Fathers of the Church have to say. What did the ordinary Catholic priest and layman believe? That is always going to be more difficult to show: people don’t mention what isn’t being fought over or called into question and if a thing is believed by everyone it will be largely be passed over in silence. There is some evidence however. Popular hymns are one thing which will need explaining (see p.41 for instance), as is sacred art.

Anyone tempted to wonder whether this is really all that important should consider carefully. Who is Christ? Why were the Incarnation and Redemption necessary? The title “Second Adam” applied to Our Lord is not just a nice-sounding title, it is not just something symbolic or “appropriate”. And yet, if there were “one hundred thousand years or even more” between Adam and Christ, the two are so greatly separated by time that it becomes as good as meaningless, as also do the genealogies given in both St Matthew’s Gospel and that of St Luke. How can the genealogies given in Genesis or Christ’s genealogy as given in the Gospels be correct if it must be “stretched” over a hundred thousand years or more?

Having finished reading the extract from Lesson 19 of *My Catholic Faith*, Fr Robinson summarises it for his audience:

“So *My Catholic Faith* is saying that the Bible doesn’t teach anything definite on the question of time, it doesn’t concern Faith, it doesn’t concern a revelation in Scripture that’s been given to us, and probably the Church will not clarify that. It probably will never be decided.”

And he is correct, that is more or less what it says. It shouldn’t, but it does. What ought to trouble his audience is that there is not one hint of disagreement on the part of Fr Robinson, indeed he acts as though he has somehow won the argument or made a valuable point by quoting this rubbish. At no point is there the slightest flicker of recognition that there may be anything wrong with what he has just read. That is troubling and one cannot help wonder what else from *My Catholic Faith* he might agree with. Is the Church no longer necessary for salvation, for instance? Ought we all to unquestioningly support the government?

Not just an Obligation, a Dogma too!

And what of Andrew's contribution to all this? After Fr Robinson has finished emphasising that there were books before Vatican II which betrayed a similar thinking to his, or at any rate did not exclude his ideas, Andrew's only real contribution seems to be when he chips in with the following enlightening insight concerning Fr. Robinson's critics:

“Yeah, it’s kind of a case of trying to be more Catholic than some of the most Catholic people. I don’t know.”

How generous, thank you Andrew! Fr Robinson responds that for his part he doesn't want to impugn the motives of people (unlike Andrew!), but that “claiming something is dogma which isn't dogma is a dangerous thing.”

Hold on! Stop, stop, stop! What was that? Claiming that young earth creationism is a *dogma*? Notice that the parameters of the debate have shifted yet again! Firstly, our side were supposedly obliging everyone to believe exactly what we say. Now, we are supposed to defend the idea that a young earth is a *dogma*. Not just doctrine. Not just common sense. Not just the unanimous opinion of the Church Fathers. We're now guilty of saying that it's a dogma. And if we can't prove that it's a dogma, we lose the debate, is that how it works? Oh dear, I smell dishonesty and I invite readers to go through our past articles on this topic ([here](#), [here](#) and [here](#)) to see whether at any point we claimed that this was a dogma. It doesn't need to be a dogma, just as it isn't a dogma that you probably should go to confession more than once a year if possible!

In just the same way, the response from the SSPX to a comment under the video asking “Can't we have it both ways?” is to say:

“Neither opinion is contra faith. The concern is stating flatly that Young Earth Creationism = dogma.”

Again, where is there the slightest evidence of that? Who, out there, has claimed that a young earth is either legally binding or a defined dogma? In fact, I am not aware of any of Fr Paul Robinson's critics saying this, and I wonder why it is that he doesn't provide a single example or quotation from any of his critics. Could it possibly be that no such examples exist because no one has ever claimed such a thing? Could it be that this is a straw man argument? Hmm.

What Fr Robinson *doesn't* say...

What is also interesting is what Fr Robinson does not quote from, read from, or refer to. He makes much of the fact that Fr Maximilian Kolbe seemed to believe that the stars are millions of light years away which in turn “proves” that they (or we?) are millions of years old, a fallacious argument which he nonetheless refers to as “the standard view” (standard among whom, and when, one wonders?). Maximilian Kolbe is of course a Novus Ordo “saint”. Notwithstanding, he seems to have led a life of holiness and may well be one of those genuine “saints” who lend the bogus ones credibility. He certainly had some interesting things to say about Freemasonry and who is really behind it. But is the personal opinion of one Franciscan from the mid-20th century enough to effectively ignore the teaching of the Fathers? The same is true of his quoting from the Catholic Encyclopaedia. Like Theology manuals, like *My Catholic Faith* and like Fr Kolbe, we are supposed to take this as being the magisterium and to accept it uncritically without reference to anything older. What he derives from them, he says, is “the proper Catholic balance”. Very little of this, if anything, is new: it has all been covered here before. And notice how it is all 20th century “sources” which he uses.

And that, lest there be any doubt, is one of the main failings of this whole long video. Nowhere does Fr Robinson address the Church Fathers. He does not even indicate that he is aware that they contradict him, much less attempt to address what they say. That cannot be emphasised enough. For this SSPX priest, the Church might as well not have existed before the start of the 20th century. What the Fathers, the Council of Trent, the Fourth Lateran Council, St Thomas Aquinas, or anyone else prior to 1900 had to say matters so little to him that he does not even refer to it in passing. That fact alone is very troubling.

Twisting St Pius X: a false dialectic

This cannot be allowed to go unremarked upon. In addition to all his other 20th Century “sources”, Fr Robinson also tries to use the Pontifical Biblical Commission in the time of St Pius X as a witness in his favour, and quotes from *Praeestantia Scripturae* by St Pius X, in an attempt to imply that any Young-Earthers who disagree with him have somehow the ones who have fallen foul. Here is what he quotes:

“We see that it must be declared and ordered as we now declare and expressly order, that all are bound by the duty of conscience to submit to the decisions of the Biblical Pontifical Commission [sic], both those which have thus far been published and those which will hereafter be proclaimed, just as to the decrees of the Sacred Congregations which pertain to doctrine and have been approved by the Pontiff; and that all who impugn such decisions as these by word or in writing cannot avoid the charge of disobedience, or on this account be free of grave sin.”

(*Praeestantia Scripturae*, 1907)

To which he adds his own comment:

Fr. Robinson: So of course St. Pius X, he's wanting to crack down on the modernists and he knows that the modernist are not going to want to adhere to these decrees. He didn't anticipate the situation where people would go the other direction, you know, where they're trying to not allow the decrees to give a certain freedom in the interpretation of Scripture. So, as I say, the problem is some people are trying to bind Catholics to a stricter interpretation of Scripture than what the Pontifical Biblical Commission is allowing. And in that sense they're not following the Pontifical Biblical Commission. If it says that you can interpret day as a long period of time, a certain period of time, then yeah, then you're free to do so. To say that you aren't would be against the Pontifical Biblical Commission.

Andrew: Wow, that is fascinating. It is interesting to see that it's not just an Encyclopaedia teaching but St Pius X saying whatever this permission decides, you are bound to believe it. That kind of seems to close the lid on that.”

Fr. Robinson: Yes, you have to respect these decrees as being Magisterial decrees.”

A superficially plausible argument, is it not? Here is the problem. If a parent tells his child that after tea, he may, if he wishes, go outside and play, “...but don't go into the road!” - what happens if the child not only avoids going into the road, but in fact chooses not to go outside and play at all? Has he been disobedient? The Pontifical Biblical Commission under St Pius X gave a certain limited permission to discuss the concept that a “day” in Genesis might not be exactly 24 hours. But if you choose to believe that it *is* 24 hours anyway, does that mean you are somehow being disobedient for having not made use of that permission to the full (and beyond, if you are Fr Robinson!)?.. Of course not. And yet this man who teaches multiple billions of years, a false order of creation and a denial of the worldwide flood has the temerity to suggest that *we* are the disobedient ones! It is beyond ridiculous!

Let us try to succinctly summarise the deception taking place here:

- A teaching may implicitly involve a permission, in a manner of speaking, but a permission is not a teaching. By allowing discussion as to whether a Genesis “day” is longer than 24 hours, St. Pius X is not teaching positively that it *is* longer than 24 hours. He is not teaching anything. He is merely allowing discussion about whether it might be.
- A permission does not create a “disobedience” in anyone who does not use it, or who thinks that, with the benefit of hindsight, such permission ought not to have been given. St. Pius X nowhere says, or even implies, that one has to think that a Genesis “day” is *not* a 24 hour day - he merely says that discussion is legitimate. Well, we are discussing it, here, right now in this article. Part of “discussion” is the right to disagree, and our contribution to this discussion is that we don’t think there is any room for the ridiculous comic book, cartoon, sci-fi timescales taught by Fr. Robinson and those like him;
- “A certain period of time” might mean more than 24 hours, or it might mean less. Even if it means more, how long is that? 25 hours? 36 hours? Those are both “more than” 24 hours and they are both “a certain period of time.” What Fr. Paul Robinson teaches as an unassailable fact, however, is that the word “day” in Genesis really means one sixth of 13.7 billion years, or 2,283, 333,333 years (just over two-and-a-quarter billion, in other words). Read any contemporary writer (including Fr. Fulcran Vigouroux - for more about whom, read on!) and it becomes clear very quickly that what they regard as a very long period of time is a hundred or perhaps even a thousand years. The concept of even a million years, let alone several billions, did not exist in the mind of a single person alive in 1907. Fr. Robinson does not address this awkward fact, however: he doubtless hopes that no one has noticed;
- Like Fr. Vigouroux, the “Old Earthers” in 1907 at least had the decency to keep the biblical order of Creation (plants on Day 3, Sun, Moon and Stars on Day 4, for instance). Fr. Robinson in fact teaches a completely different order of creation from that of Genesis, though he doesn’t have the honesty to admit it here, much less deal with its implications but, as above, he instead passes over it in silence. Where is his permission for that?
- The same is true of all Fr. Robinson’s other modernist exegesis - his assertion that, despite what Genesis says and despite what Our Lord says in the Gospels, the Flood didn’t cover the whole earth but only a small part of it, for instance - finds no permission in St. Pius X or the Pontifical Biblical Commission. That is why he is silent on it, he knows that it cannot be defended with either St. Pius X or Fr. Vigouroux so he must simply hope that no one notices;
- Hence despite his saying, “You have to respect these decrees as being Magisterial decrees,” it is clear that Fr. Robinson does not respect either the letter or the spirit of them. He uses them as a fig-leaf permission which he then takes much further than anyone alive at the time could possibly have imagined;
- (We note in passing that his conviction about respecting the decrees of a previous Pope somehow doesn’t apply when it comes to *Quo Primum* of St. Pius V - [Issue 60](#), p.30);
- Worst of all is the way in which Fr Robinson attempts to paint those who resist his “reinterpretation” of Genesis as being somehow disobedient to St. Pius X, despite the fact that the latter’s words clearly do not apply to them and the fact that not one person was ever in trouble for taking Genesis literally or for objecting to those who don’t.

Shame on him for his lack of candour and honesty. And shame on Andrew for enabling it.

Indeed, one might also point out that this limited permission is contingent. The Pontifical Biblical Commission allows departure “from the proper sense of the words” only “when either reason prohibits our holding the proper sense or when necessity compels” it. We have already seen in these pages previously ([here](#), [here](#) and [here](#)) how the supposed “scientific evidence” such as radiometric dating, trigonometrical parallax, the “geological column” and so forth, have serious flaws and in reality are neither truly scientific nor even true evidence, just as we have also seen how comets, our shrinking Sun, the salt-water content of the oceans, polystrate fossils and much, much more besides, all of which are genuine and unassailable scientific evidence, all contradict the bogus “scientific community” which is Fr. Robinson’s real authority. Given which, since reason tells us that there are serious flaws in the supposed “evidence” for Fr. Robinson’s billions-of-years (which he still hasn’t presented for scrutiny!), since the scientific evidence in reality points to a young earth and a young universe and since, moreover, necessity not only *does not* compel us to believe anything of the sort, but rather compels the contrary... taken all together, one must wonder whether he even has the right to claim the Pontifical Biblical Commission’s permission as his own. I rather think not. Let him present his “compelling” evidence which “prohibits” any belief in a young earth.

What about Fr. Fulcran Vigouroux?

He was, as Fr. Robinson points out, a priest who at one point worked in the Pontifical Biblical Commission, though not for the entire time, and a good thirty-odd years after he wrote the words quoted by Fr. Robinson. He is another “authority” which Fr. Robinson attempts to claim, all the while avoiding the fact that he disagrees with him on a number of important points. The text on the screen which he reads out loud to Andrew is the following:

“In the light of the example of the holy Fathers and of the Church herself, presupposing the literal and historical sense, the allegorical and prophetical interpretation of some parts of the said chapters [i.e. of Genesis] may be wisely and usefully employed.”

To which he adds his own comment:

Fr. Paul Robinson: If you don’t trust Fr. Vigouroux, then I don’t know what to do for you, [laughing] I don’t know what to do for a Catholic looking to find orthodoxy in the Church, um, basically [who] would say that the pontificate of St Pius X was tainted with modernism. I don’t know where we go from there Andrew, to be honest.

Andrew: Yeah, that’s a-whole-nother [sic] conversation.”

Anyone looking for orthodoxy in the Church during the pontificate of St Pius X may well feel that things were “tainted” (to put it mildly!) with modernism, and no one was more convinced of this than St. Pius X himself. Surely that ought to be obvious? He acted because he saw how necessary it was. That being said, I am sure that this particular priest was not one of those modernists, even if he is not entirely sound either.

A scan of the first volume of his work, *Manuel Biblique* (“A Manuel of the Bible”), from which Fr. Robinson’s quote is drawn, can be viewed online for free here: <https://gallica.bnf.fr/ark:/12148/bpt6k14121026>. In that volume, Fr Vigouroux does admit the possibility of “old earth” creationism, provided one understands “old earth” to mean a few thousand years more at most - the text surrounding the words quoted by Fr. Robinson makes clear that he regards ten thousand years ago as “a very distant time.” What this priest, writing in the 1870s would have made of Fr. Robinson’s 13.7 billion years, must therefore remain unknown, although one is surely entitled to wonder: as mentioned above, “billions of years” as a concept didn’t even exist in people’s minds back then. He also regards the order of creation as it is given in

Genesis as being unquestionably true, unlike Fr. Robinson, and unlike him constantly recommends the Fathers of the Church for resolving any doubt about the meaning of a passage.

Fr. Vigouroux's work includes much to recommend it as a whole, and indeed his passage about the possibility of there being a few thousand years more to the world's history really does stand out as being out of keeping with everything else he says. Moreover, the reasons he gives to justify his version of "old earth" creationism are not very convincing. They can be summarised as:

1. Because modern scientists say so. (*"We attach to these words only the meaning which scientific discovery requires..."*)
2. Because the Fathers of the Church would have believed in an old earth had they been alive in our time (!) (*"...as some of the Fathers would have done had they been alive in our times... There is no doubt that not one of the ancients understood the word 'day' in the sense of an era of indeterminate length, because they were lacking the geological knowledge which would have enabled them to discover this sense."*)
3. Because the Alexandrian School and St. Augustine didn't think that a Genesis "day" was a literal 24 hour day. True, but they are usually referred to as "idealists," that the "days" are mere ideas or separations and each one could have happened in an instant, in other words. They most certainly do not propose vast lengths of time.
4. Because the Sun didn't appear until the fourth day, so the first three days can't have been 24-hour solar days (a fallacious argument already dealt with here before: the sun is used to measure the passage of time. The measurement and the thing being measured are not the same. Time can and does pass even when the means to measure it is absent. A man can live underground in a cave for three days despite the fact that he has not seen the sun during that time.)
5. Because what he calls the "cosmological traditions of other peoples" say so. The ancient Persians, says he, thought that creation had taken place during six periods of a thousand years each. And, *"...according to the Hindu tradition ... Brahma remained shut up in a cosmic egg for 360 days..."*. Yes that's what he actually says, I haven't made that up. No, me neither.

Tellingly, even Fr. Vigouroux himself seems to realise, and as good as admits, that what he is saying is contrary to Tradition ("It will be objected, it is true, that the previous explanations are new and are in opposition to Tradition."). You don't say! He then raises as an objection that the reason each day of creation is a real day is that God was fixing the measure of time in days and weeks from now on. This he deals with in a very unsatisfactory way, doing little more than to reassert his previous statement that the word "day" might be metaphorical, and this even while he admits that the week of Creation explains the origin of the week. He also fails to mention that this "objection" is in reality not an objection at all, but merely what St. Thomas Aquinas says in the first part of the *Summa*.

What on earth is one to make of such nonsense? Your guess is as good as mine. Although disappointing, it is not at all uncommon. This was written in the 1870s, at a time when all sort of otherwise sound men were hedging their bets in an attempt to make allowance for the latest "discoveries" of geology. Palmieri, Reusch and Braun seem to be other such examples.

In sharp contrast to all this, however, Fr. Vigouroux's book does elsewhere give an edifying lesson on why *all* of Sacred Scripture must be true and not just part of it (the theological bits, but not the historical or geological bits, for instance).

“If not all Sacred Scripture was inspired, if it contained mistakes, its authority would be seriously shaken. Everyone would have the right to examine which parts were inspired and which not, which things true and which untrue, and such a licence would produce disastrous results within the Catholic Church, such as has been produced among Protestants by the free interpretation of Scripture. *One is not allowed to doubt that it is true*, says St. Augustine, *otherwise, not a single page will be left for the guidance of human fallibility, if contempt for the wholesome authority of the canonical books either puts an end to that authority altogether, or involves it in hopeless confusion* (contra Faustum, XV, 5). If the inspiration were limited and did not cover purely historical details, geographical details, etc. then a significant part of the Old Testament and even the New Testament would not be inspired and would therefore be a human product. The Pentateuch, Joshua, Judges and many other Sacred Books are filled with chapters full of historical and geographical detail and one would have to consider all those chapters as being not of divine origin. Who doesn’t see how greatly such a consequence goes against Catholic doctrine?” (pp.60-61)

Prophetic words indeed. Fr. Paul Robinson ought to take note. He won’t, of course, because what he is doing is clear for all the world to see. Rather than an honest look at science and Genesis, he is desperately trying to crowbar his preconceived ideas into Catholic teaching, and he will take what little he can get.

Not Everyone Has been Fooled

The comments beneath the video are at times quite interesting too. Here, for instance, is one little exchange. A user writes:

“The Kolbe Center for the Study of creation has great info on this subject. A young earth makes the most sense to me. It seems that is what the Church Fathers believed as well.”

To which the admin of the channel (“@SSPX”) responds:

“They did believe this because there was no evidence to the contrary at the time. But not everything the Church Fathers said is revelation or infallible.”

So the Church Fathers were all wrong, in other words. Forget what the Council of Trent says: unlike us, they didn’t benefit from the insights of men such as [Hutton, Lyell and Darwin](#).

Indeed, it is noticeable that not that many comments are supportive, and many are very critical, which is encouraging. Here are a few more, for your edification:

“So the SSPX holds that Moses was spot on accurate with all the stuff he got from the Holy Spirit as pertains to what comes after the first few chapters of Genesis but those first few he really goofed whether accidentally or deliberately and we ought to take it all with a grain of salt. Why not take the parting of the Red Sea with a grain of salt, the ten plagues of Egypt, the manna, the rock that gushed water, the sun standing still? It leads inevitably to a modernist perspective that inevitably leads to hell. What other bits of the Bible can we grant the same degree of latitude? Just a looseleaf Bible will do I guess. Looseleaf catechism, missal... ‘Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven.’ Just believe.”

“I really appreciate the teachings on the liberty in interpretation from the Church. But how the *Kolbe Center* was portrayed was unfortunate. They work with many scientists and have showed many flaws in the scientific method applied by evolutionist and the dating methods of fossils and rocks. They do not just fall back on a flawed reading of authority as stated in this video. This video began with objective Church teaching on the

individual's freedom of interpretation, but ended in 'old earth creationism good, young earth creationism bad'."

"[...] This is plain embarrassing that the SSPX of all people take this position. Seriously."

Yes, its "embarrassing" - worse, it is also a total contradiction of what they used to say. Try to remember that, the next time someone tries telling you that the SSPX hasn't changed its teaching and is just as Traditional and anti-modernist as ever. They are now openly hostile to the very concept of creationism which they once championed.

The SSPX as an institution is behind this: Fr. Robinson is now in charge of Angelus Press, and these videos were released on the official SSPX youtube channel. The good news regarding Fr. Robinson is that, at least for the moment, we appear to have him on the back foot. That is just as well: these ideas are dangerous. Once they take root, everything usually unravels very quickly.

Some further Scientific Evidence for Fr. Robinson to Consider:

Smithsonian
MAGAZINE

This 15-Foot Ichthyosaur Died With a 13-Foot Meal in Its Stomach

The shocking size of the marine predator's quarry may force paleontologists to rethink the reptile's role in the Triassic ecosystem



Alex Fox

Correspondent

August 24, 2020

How is that possible, if each layer requires millions of years to form? Or did the layers, and thus the fossilisation of this creature, happen all in one go?

MailOnline

[Home](#) | [News](#) | [Royals](#) | [U.S.](#) | [Sport](#) | [TV](#) | [Showbiz](#) | [Female](#) | [Health](#)

[Latest Headlines](#) | [Blue Origin](#) | [SpaceX](#) | [NASA](#) | [Apple](#) | [Google](#) | [Twitter](#) | [Microsoft](#)

Fossilized remains of a dinosaur sitting on a nest of eggs with embryos preserved inside are discovered in China in incredible world first

Did it sit on its eggs for millions of years? Or was there perhaps a world-wide flood?

- Palaeontologist excavated the unusual fossil from Ganzhou city in eastern China
- It was found in 70 million-year-old rocks excavated near the city's railway station
- It features part of an adult oviraptorosaur brooding
- Seven of these contain the skeletal remains of unhatched embryos
- The finding confirms oviraptorosaur did incubate their eggs



...but they took millions of years to fossilise, right?



By IAN RANDALL FOR MAILONLINE
PUBLISHED: 12:20, 11 March 2021 | UPDATED: 17:09, 11 March 2021

The 'Bude Formation' in Cornwall - just how were those layers formed?



SSPX Watch!

Bishop Vitus Huonder redux - where to begin? Back in March we published an interview on TheRecusant.com ([here](#)), translated from German, in which this Novus Ordo bishop's position was laid bare in his own words. In summary he says that:

- He accepts the new Code of Canon Law, and that one cannot reject it;
- He holds that one cannot reject the New Mass either;
- Hence, that if there is no Traditional Mass available nearby, one should go to the New Mass, because;
- “If it is celebrated properly, then it is the same!”
- He received no conditional ordination or consecration on joining the SSPX because he holds that Novus Ordo ordinations and consecrations are certainly valid;
- He never took the Oath against Modernism, even after joining the SSPX;
- That he regards modern day Jews / Israelis as “God’s chosen people”;
- As a diocesan bishop he founded the *Dies Judaicus*, and remained proud of it even after joining the SSPX, an event whose purpose was “...to emphasise dialogue with the Jews,” to “...remind us of the Jewish roots of the Christian faith,” and to “...take a firm stand against anti-semitism.”
- Says that he regrets communion in the hand, even though he gave communion in the hand until he retired; likewise, he denies having given communion to Protestants, even though there exists solid evidence of him giving communion to Protestants before he retired.

At that point in time, this Novus Ordo bishop was only becoming more and more deeply enmeshed into the SSPX apostolate, and was scheduled to consecrate the holy oils at Zaitzkofen once again, as he had done in previous years. Then suddenly he was reported as seriously ill and a few days later had died. God rest his soul.

The SSPX released a glossy booklet dedicated to commemorate “Bishop Vitus” (yes, that is what they continually call him, first name terms, rather like “Father Bob”. How very Novus Ordo!), full of pictures of him surrounded by smiling children or strolling through sunlit Alpine pastures accompanied by SSPX priests. Not one word about the New Mass, Vatican II or anything remotely doctrinal. Just what a nice man he was.

They then gave him a Pontifical Requiem in Écône and buried him in the tomb next to Archbishop Lefebvre, as though those two had anything at all in common. Plenty of Novus Ordo priests were in attendance and at least one Novus Ordo bishop, Mgr. Joseph Bonnemain.

Consider: if you know someone whose children were recently confirmed at the SSPX and it was *not* done by a Novus Ordo bishop, or using oils consecrated by a Novus Ordo bishop, then that is only a lucky coincidence. Plenty of people dodged a bullet. But if the worst did not happen in the end, then that is not because the SSPX didn't desire it or intend it.



GREC: a reminder - One tangential piece of information regarding the Rostand case, which can just about be squeezed in, is this. One of Fr. Rostand's French victims, who is also suing, is a young man from the Doutrebente family. According to [one source](#), this extended family not only includes an SSPX priest (Fr. Jules Doutrebente, who is stationed in Dublin), but one Marie-Alix Doutrebente who was part of the *Groupe de Reflexions Entre Catholiques* ('GREC' for short), the super secret ecumenical meetings in which the SSPX took part with the approval of the modernist authorities from the 1990s onwards. (For previous articles about GREC, see [here](#) and [here](#), p.17). An [article by the Avrillé Dominicans](#) confirms that she was appointed the secretary of GREC from its earliest days.

SSPX announces new episcopal consecrations? This is the rumour which reached us. In fact, whilst it was strongly hinted at, it was not really announced as such, and not by Menzingen but by various priests lower down the hierarchy. In his [Letter to Friends and Benefactors No.95](#) (June 2024), French District Superior Fr. Benoit de Journa writes:

"As I said above, on 30th June 1988 Archbishop Lefebvre brought about Operation Survival for Catholic Tradition by consecrating four auxiliary bishops. These bishops, who were fairly young then, are obviously less so now, thirty-six years later. Since the situation in the Church has not improved since 1988 we need to think about giving them helpers who will one day become their replacements.



Once such a decision is announced by the Superior General, we can expect a media frenzy against 'the fundamentalists,' 'the rebels,' 'the schismatics,' 'the disobedient' and so forth. At that point we'll have to deal with contradictions, insults, scorn, rejection and perhaps even break-ups with those close to us."

There were rumours of similar talk from one or two SSPX priors a few months earlier. All such talk was reportedly contradicted by the SSPX Superior General Fr. Davide Pagliarani, at the MJCF's annual conference in Chateauroux, however. Either way, it is interesting and hints at a certain restlessness within the SSPX. We have said it here before, and we say again now: the SSPX will never again do consecrations like Archbishop Lefebvre did in 1988. It would offend their new friends in Rome and risk shattering the recent *entente cordiale*, they have too much to lose, not least in terms of worldly respectability, and the leaders don't have a fraction the courage of Archbishop Lefebvre. But it seems that at least some within the SSPX can see how necessary new consecrations are becoming with every passing day.

SSPX Scandinavia - Writing in *Ite Missa Est*, British district superior, Fr. David Sherry says: "Now, our Superior General has decided to transfer responsibility for the apostolate in Scandinavia from the District of Great Britain to the District of Eastern Europe." Interesting. People in Scandinavia will very often speak English, as does Fr. Linstrom, who is now to be moved to Warsaw - does he speak Polish?!

Novus Ordo Priests at SSPX Events - Have you ever wondered who those Novus Ordo priests are who attend big SSPX events (ordinations, consecrations of new churches and so on), and how they came to be there? It turns out that the SSPX invites them, mass spamming any and all who they can think of, by all accounts. One over here in England, an ex-Anglican with a wife and children, was sent an invitation to the consecration of the new SSPX church in Burghclere, last December (he didn't go!). Now why do you suppose they would do that? Hmm.





“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***

Please Note - no copyright is attached to this newsletter. The reader may copy it and distribute it freely without the need to ask for permission.

A complete library of all Recusant issues is available free online at:

www.stmaryskssspxmc.com