

REASON for the “RESISTANCE”

February 10, 2024

God gave us the wise old Saint He knew we need –

How could a youngster think that he could lead?

Less than one month ago, on January 24, the Brazilian Prior of the Traditional Benedictine Monastery of Santa Cruz, nestling in high hills of Brazil behind Rio de Janeiro, Bishop Thomas Aquinas, published a severe denunciation of a prominent leader who is active worldwide in the Traditional Catholic movement. But surely Traditionalists have enough problems from outside of Tradition without having to fight among themselves as well? Normally that is Catholic common sense, but not if the very basis of Catholicism, the Catholic Faith, is at stake. Now in the struggle between Rome and the Society of St Pius X, never has it not been at stake. Let readers judge for themselves if, as a shepherd of Our Lord's flock, Bishop Thomas has done anything other than his bounden duty by denouncing this wolf in sheep's clothing –

The reason for the existence of the Resistance is none other than Dom Fellay, with his words and actions. His words minimized the gravity of the crisis and of the Council. His actions exposed Tradition to suffer the same fate as the Ecclesia Dei communities.

Dom Fellay did not speak like Dom Lefebvre. Dom Lefebvre strongly denounced the Council's mistakes, as well as the churchmen who were the cause of those mistakes. He warned virtually all the popes about their responsibilities. He told John Paul II that if he continued on the path of ecumenism he would no longer be the good shepherd, and in the drawing about Assisi he said, with images and words, that John Paul II would go to hell if he continued to be an ecumenist. He told Cardinal Ratzinger that he, Ratzinger, was against the

Christianization of society. The Archbishop denounced the apostasy of Vatican II. (. . .) He defended priests and faithful from modernist contagion. He exposed himself to an invalid but degrading excommunication. In defence of France he did not back down in the face of the Muslim danger. He protected us against Dom Gérard's Roman temptation. He was, in short, like bishops of old: the defender of Christianity and of its basis, which is the faith. He was the man of theological virtues, who sustained our faith and all virtues.

And Dom Fellay? Did he continue Dom Lefebvre's actions? No. Both in word and in deed, Dom Fellay distanced himself from Dom Lefebvre. Regarding the heresy of Religious Freedom, he minimized the seriousness of what the Council had said. He did not react to the mistakes like Dom Lefebvre. He did not talk about the two churches, as did Dom Lefebvre. He did not clearly distinguish the official Church from the Catholic Church, but spoke of a "Concrete Church," confusing the faithful and even priests. What specific church is this? Do we have to be in this church? We are in the Catholic Church. We recognize the Pope, but not the Conciliar Church that Cardinal Benelli spoke of. We recognize the Pope, but not his doctrine or his actions contrary to Tradition. These acts are not Catholic, but anti-Catholic.

It was under the influence of Dom Fellay that the 2012 Chapter modified the principle enunciated by the 2006 Chapter: there can be no practical agreement without doctrinal agreement. This did not please Dom Fellay, and it was changed. Under certain conditions, the Fraternity can now reach a practical agreement without a doctrinal agreement. It is a legal loophole, opening the way to lead the Fraternity down the path of the Ecclesia Dei communities. He did not go that far, but he lowered his guard, and Rome took advantage of that. Opposition from within the Fraternity Dom Fellay repressed by expelling Dom Williamson and other priests; then he punished others, such as the seven deans who rightly protested against

Rome's marriage document. Dom Fellay disorganized Tradition, walked away from Dom Lefebvre's line, and made others also depart from it. To resist this departure was the reason for the "Resistance" coming into existence.

We want to follow Dom Lefebvre in everything, in doctrine and also in practical solutions, because, as Aristotle and St. Thomas teach, the examples of the ancients serve as principles of action. We follow Dom Lefebvre in doctrine and action, especially in relation to modernist Rome, and we do this to be faithful to Eternal Rome, teacher of truth and holiness.

Kyrie eleison