



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,

Here is some joyous news for which to thank God. Shortly before Christmas a priest left the Fake Resistance to be a part of the real thing. Fr. Joseph Onuorah was originally a Novus Ordo diocesan priest who came to Tradition a decade or so ago. Having been told to stay in

the Novus Ordo by the SSPX (and who knows how many other Novus Ordo priests have been told the same in recent years? That alone is surely an untold scandal!) he ended up with the Fake Resistance, receiving some supplementary formation and a conditional ordination at the hands of Bishop Tomas Aquinas in Brazil. Since becoming aware of Bp. Williamson's teachings and their contradiction of all things Traditional, he has taken the brave and selfless step of volunteering to join Fr. Hewko, Fr. Ruiz, Fr. Rafael, Fr. Vargas, Fr. Srtenovic, you and I and all the others here in “outer darkness” - where the “respectable” and the self-interested fear to tread! God grant him many graces as a reward! The reader will find his introduction in his own words on **page 8**.

What Fr. Onuorah doesn't say in that brief introduction is that his parish are in the middle of building a church for themselves in Nigeria and

Inside:

- **Sermon at Friedrichshafen 1990 (Abp. Lefebvre)**
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- **“My Life With Thomas Aquinas” (Book Review)**
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although he didn't ask me to say this, let me encourage you all to support him in the form of prayers, encouraging messages and, for those able, donations. God reward your generosity.

Friedrichshafen - Then and Now!

As is usually the case, there is also a sermon from Archbishop Lefebvre, this time his 1990 sermon at Friedrichshafen - in Germany, on lake Constance. There are two reasons for this. Firstly, it is a great sermon in its own right. The remarks made by the Archbishop about the Indult / FSSP fake "Traditionalist" priests will be familiar to some of our readers ("They signed to say that they accept the spirit of the Council and the reforms of the Council. One cannot live in contradiction like that! ... It's a contradiction because the spirit of the Council is expressed in the New Mass."). However the rest of the sermon touches on one of the most important and most forgotten truths of our time. Suffering. Hardship. The Mass is the cross, Our Lord's work of Redemption *is* suffering. Without suffering, inconvenience, hardship, without deliberate and conscious self-sacrifice we can't get to heaven. The Archbishop understood this all-important truth in a way that so many have since forgotten. Let the "TLM" Indultists, the SSPX, the Fake Resistance and everyone else take note: those of you who know better, your own convenient lifestyle will be your undoing.

The other reason why that particular sermon is relevant is the comparison which it affords with today's SSPX. In December 2025, in the very same town of Friedrichshafen, Fr. Franz Schmidtberger celebrated his fiftieth anniversary of ordination before a crowd of faithful organised by the SSPX. Lots of senior SSPX clerics were there, including Fr. Christian "The-Jews-Did-Not-Commit-Deicide" Bouchacourt, Fr. Robert "Spreadsheet" Brucciani, Bishop Fellay and Fr Pagliarani. Following solemn high Mass, he was lauded on stage and amidst the speeches, was presented with a gift from all of them: a Papal Blessing parchment, presented to him in tones of awe and reverence. It is not very edifying, the less so when one realises just how ten-a-penny such a parchments are. We were given one as a wedding present: it lives in the cupboard under the stairs where no one risks seeing it! The video of the entire event is on youtube ([here](#) and [here](#)) and a comical send-up made by *The Catholic Trumpet* can be found on their channel ([here](#)).

About half an hour into the speech-making (out of one hour, eighteen minutes, in German!), Bishop Fellay says that, from the 1990s, he took the SSPX into a period of "consolidation," limiting the number of Masses said by each priest on Sunday. That confirms what we have pointed out here before. He then adds:

"But I think we didn't go as far in those twenty years as we have now. Now it's a question of - what's the word I'm looking for? - institutionalisation, which is an even more solid consolidation."

What could he mean by this? Your guess is as good as mine, but coincidentally he goes on immediately to talk about the SSPX's "relationship with the authorities" - by which he means, of course, modernist Rome:



"Fr. Schmidtberger has gone to Rome countless times, he has visited countless cardinals, but there was no official relationship, so to speak, until the pilgrimage in the year 2000. The year 2000 really was such a cornerstone in this story."

Compare this attitude with what Archbishop Lefebvre says about modern Rome in the sermon on **page 4** and then ask yourself whether Rome today is better or worse than in 1990. The comparison speaks volumes.

Matthew McDevitt Owes Me \$100

Elsewhere in these pages the reader will find further news about one-time Fake Resistance priest Fr. Kerry Moran, who already featured in these pages six months ago. He is the third Fake Resistance priest who is a danger to children and who had been justly suspended only to be rehabilitated by the Williamsonists. How hard is it simply not to have child-molsters amongst your priests? And how can any of those people possibly justify it? The answer lies in the “My-Bishop-Right-Or-Wrong” mentality which has them in its iron grip. Bishop Williamson may have gone to his reward, but many of his followers are still in the grip of the cult of his personality. Their favourite tactic is to attack and smear anyone who threatens their cosy existence: for them, lies and calumny are no obstacle in achieving that goal.

Speaking of using lies calumny to shoot the messenger, the following might prove amusing to the casual reader. This came up whilst the Kerry Moran article was being written. One of the websites which began to a wider audience about him is a conservative-Novus outfit called ‘The Lepanto Institute’. A google search for “Lepanto Institute Kerry Moran” renders the results one might expect, for the most part. But wait, look a little closer. Specifically, look at the fourth result down.

What’s this? Cathinfo? “\$100 says it was Greg Taylor”...?! Surely not? ...but yes! Here, in all it’s cheap bravado, is what the owner of Cathinfo, Matthew McDevitt, wrote:

“Gee, I wonder who submitted the story/dossier to the Lepanto Institute. \$100 says it was Greg Taylor or someone associated with him. I have moral certainty.”

Well Matthew, while you are massaging your bruised ego and asking yourself how your judgement could have let you down so badly (and, I hope, wondering in earnest whether this is the only such instance!), in the meantime I am very happy to claim my hundred dollars. Please send it via paypal to: recusantsspx@hotmail.co.uk - thank you. At the time of writing, the current exchange rate puts that at a little over £75. That will come in useful on my next trip down the local. Cheers!

And don’t worry, Matthew. There are some sceptics out there who will doubtless say that you’re just an American loudmouth (don’t you just hate national stereotypes?), “all talk and no trousers” - or to use the more vulgar Scottish expression, “all fur coat and nae knickers!” - but not I, no not I, have no fear. I believe in you! Don’t let me down now...

In the meantime, while I am waiting for Matthew’s \$100 to arrive, allow me to wish all our readers - friend and foe, indifferent, grateful or livid, those who own up to reading this newsletter and those who would rather die! - a Merry Christmas-tide and a blessed 2026.

- The Editor.

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Defrocked Deacon Offering Illicit Masses


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Ciaran Moran Archives


8 Oct 2025 — Introduction In the summer of 2024, a man named Kerry Michael Moran (also known as Ciaran Moran) was filmed offering the Traditional Latin Mass ...



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Translated for the Recusant from the original, [here](#).

Archbishop Marcel Lefebvre

Sermon at Friedrichshafen, Good Shepherd Sunday, 1990

In the name of the Father and of the Son and of the Holy Ghost. Amen.

My dear brother bishops, dear friends, dear fellow priests, dear faithful,

Let us give thanks to God today for this magnificent day, this magnificent assembly on this feast of the Good Shepherd. I think that Providence couldn't have allowed us to have a more significant day than this, a day which give the subject of this sermon: the Good Shepherd. Before I give you a few words of encouragement on this subject, I would like also to thank all those who organised this magnificent day, this gathering. And you, my dear faithful, didn't hesitate to come from far away, some of you had a long journey getting here, to come and assist at this Catholic ceremony, a ceremony which unites us in the Catholic Faith and in the love of the Catholic Church. I congratulate you with all my heart. And with what emotion I went up and down amongst you just now and I noticed how many children are present here. That's precisely the witness which the Catholic Church gives, which the Catholic family gives: a Catholic family is a family where there are lots of children. Also, I congratulate you with all my heart, dear Catholic families, for bringing your children who will remember this beautiful gathering in Friedrichshafen. You have come, my dear faithful, particularly to celebrate the twentieth anniversary of the foundation of the Priestly Society of St. Pius X.

Twenty years ago - to be exact it will be this November - that our SSPX was officially recognised by Bishop Charriere, bishop of Fribourg, Switzerland. So it was twenty years ago that the SSPX was born, developed and began forming good priests, true shepherds, good shepherds. That's why the SSPX was founded, to produce good shepherds, good priests. But what is a priest, my dear faithful? The priest according to the spirit of the Catholic Church, according to the definition of the Catholic Church, is he who offers the Sacrifice of the Cross of Our Lord Jesus Christ. He has the power, by the grace of the Sacrament of Holy Orders which he receives, to offer the same Sacrifice which Our Lord Jesus Christ offered on the cross. So the priest is one who has power over God Himself, over the Word of God Incarnate, power to make Him come down onto the altar to renew His sacrifice. An extraordinary, incredible power. Poor creatures that we are, feeble creatures, and yet we have power over God, the Creator of the universe, who created everything, who created us. The power to make Him come down onto the altar and renew His Sacrifice.

And by that same fact, there is the second power which a priest has, by virtue of the fact that he has power over the physical body of Our Lord, His Body, Blood, Soul and Divinity, the priest has a power over the Mystical Body of Our Lord Jesus Christ. In other words, he can bring all men, all humanity, to Our Lord Jesus Christ, to participate in His Sacrifice and therefore to prepare these souls through the sacraments: Baptism, Confirmation, to give them the sacraments which prepare souls to worthily receive Our Lord Jesus Christ, the Creator and Redeemer. That's what the work of a priest is, that's what a Catholic priest is and always has been. We need to remind ourselves of that, and the SSPX has no other goal than the formation of such priests, priests who will one day have, through the grace of their ordination, a power over God Himself, over the Incarnate Word, to offer His Sacrifice, to unite themselves to His Sacrifice, and to give Our Lord Jesus Christ to souls.

But my dear faithful, are we dreaming? Is it possible that a human creation can have such a power? Yes, that's what the priest has. What a dignity is the priestly dignity! What an ideal is

the priestly ideal! A magnificent ideal! And we would like, and we have tried over these past twenty years, to breath into these young Levites, these young seminarians, a love for their vocation and for Our Lord Jesus Christ, so that they can truly be the priests that you desire, that you wish for, the priests which you need.

Was it really necessary, my dear faithful, to found this Society of St Pius X? Weren't there already enough seminaries in the world? Weren't there enough congregations with their own seminarians? Was the foundation of this Society really urgent? My dear brethren, the object of the most persistent attacks, the most evil attacks of the devil in the Church is his attack on the priesthood. The devil hates true priests, hates the true priesthood and hates the true Mass. He hates the Mass which is the cross of Christ because he was defeated by Our Lord's cross. Ever since then he has not ceased attacking the priesthood, so as to destroy the Mass, because he knows that we will defeat him through the Mass. Just as Our Lord defeated him with the cross, we priests too will defeat the devil with the cross. And the whole history of the Church proves this and shows this, in every century: the attacks of the devil against the priest. But we can say that the attacks against priests were done above all either through schisms, like that of Luther, who destroyed the priesthood and thus the altar. So after the Council of Trent a whole legion of Saints arose, St Vincent de Paul, St Charles Borromeo, St Peter Canisius, St John Eudes, and so many others, so many holy priests, who founded good seminaries and who wanted to give the Church true priests, the true priesthood, and they had many of them.

But I think that the devil's power has never been so great as it is in our times. Never have the devil's attacks been as deep, as clever or as destructive as in our time. Why? Because he has made use of the Church's authority to destroy the priesthood. Up to that point he had ever managed that. Yes, in our times, the devil is making use of the Church's authority to destroy the priesthood and the altar. That's a fact. It's not something which might happen in the future, it's something which we've witnessed ourselves.

And how did it happen? Well, by calling a Council which would have a spirit close to Protestantism, Protestantism which destroys the priesthood and the sacrifice of the altar because Protestants don't believe in the priesthood, they don't believe in the Sacrifice of the Mass as being a sacrifice which makes reparation for sins. They destroyed the Mass and the priesthood. So the devil succeeded in somehow making those in authority in the Church favourable to this destructive spirit entering the Church, through ecumenism. So, in order to get close to the Protestants - because that's what ecumenism is - they made this New Mass. A New Mass. Why a New Mass? The Church's Mass which was said for twenty centuries, they changed it, saying explicitly that they were doing so in order to eventually concelebrate with the Protestants and have a sort of inter-communion. And in doing so, obviously, they destroyed the Sacrifice of the Mass too.

The New Mass isn't necessarily invalid. It is poisoned. Poisoned by these bad principles, poisoned because it makes the idea of sacrifice disappear, the sacrifice of the cross. But this is of capital importance, you see. It's at the very root of Catholicism. Catholicism is essentially based on the cross. If we no longer have the notion of the Sacrifice of the Cross and of the Sacrifice of the Mass continuing the Sacrifice of the Cross, we're no longer Catholic. That's where we find all the all the resources of grace, in the cross of Our Lord, in the opened Heart of Our Lord, in His head crowned with thorns, in His pierced hands. Yes, that's where we'll find all the graces of the Resurrection, of the Redemption which we all need. If we suppress the Sacrifice of Our Lord Jesus Christ on our altars, if our altars no longer reproduce the sacrifice of the cross of Our Lord, they are nothing more than "a eucharist," a meal, a sharing, a "communion" - it's no longer the spirit of the Catholic Church. The Catholic Church is essentially founded on the cross, on the spirit of sacrifice. And what is the spirit of sacrifice

which is disappearing - you will recognise what I'm saying, all around you - nobody wants to sacrifice himself any more, to mortify himself. People want to play, they want to profit and enjoy life. This is true of Catholics as well. Why? Because the spirit of self-sacrifice is no longer there, the cross is no longer there. And if the cross isn't there, the Catholic Church isn't there.

This is extremely serious, it's a change of orientation which took place during the Council. Perhaps some of them had a good intention, but they certainly weren't inspired by the Holy Ghost. So they had a desire to cosy up to the Protestants - what happened? The Catholics became Protestants and the Protestants didn't become Catholic. So, they took up this spirit which destroys the sacrifice of the cross. But since the priest is made to offer the sacrifice of the cross, to continue this sacrifice of the cross, the priest too was affected in the same way. He was no longer the man of sacrifice. He was now the man of sharing, the man of gathering, the man of communion. He was the social compere. He is no longer the man of the sacrifice of the cross. And this is a considerable change, you see. It's another spirit, it is no longer the spirit of the Catholic Church.

Please make sure you tell each other these things, my dear brethren. It's sad, very sad, painful, we are dying of how sad and painful it is every day, to think that the Church is infested by this spirit which is destroying her. It's what Paul VI himself called the "auto-demolition of the Church," yes, the self destruction of the Church, the Church is destroying herself. So we have to take note of these things, don't we? And unfortunately, we notice them more and more every day. There is no hope of redress for the time being, apparently. Seminaries are in a lamentable state. Vocations are very few and far between and where they do exist, the seminarians are badly formed, because they aren't being formed for the sacrifice of the Mass. They're being de-formed. Why? There's very little hope for the moment other than by prayer and in God's help which will arrive one day, and in the resolve which we must have to remain Catholic and defend the Catholic Mass.

Perhaps you will tell me: 'But Rome seems more accessible recently, more open to allowing us to say the old Mass, the Catholic Mass. So we shouldn't have any more problems!' But you see, we would be putting ourselves in a contradiction. Because at the same time as Rome gives, for instance, to the Fraternity of St Peter and to Le Barroux monastery and other groups, permission to say the Traditional Mass, at the same time they make them sign a 'Profession of Faith' in which Council is inscribed and which they have to admit the spirit of the Council. It's a contradiction because the spirit of the Council is expressed in the New Mass. How are they going to maintain the Traditional Mass by accepting the spirit which destroys the Traditional Mass? To do that is to put oneself in a complete contradiction and one day, softly-softly, Rome will require those to whom they gave permission for Traditional Mass, they'll require them to accept the New Mass in turn, to bring them into line with what they've signed. They signed to say that they accept the spirit of the Council and the reforms of the Council. One cannot live in contradiction like that, in such incredible illogicality. It's a totally uncomfortable situation which is the source of difficulty for these groups who now find that they are in a sort of dead-end.

The only logical attitude for keeping the Catholic Faith is keeping the Catholic Mass. This Traditional Catholic Mass is against to the spirit of the Council, against ecumenism, against collegiality, and also against the liberalism found in the Council. Our Mass is the Mass of sacrifice, there is only one sacrifice which opens the gate of heaven for us. *Tu devicto mortis aculeo aperuisti credentibus regna caelorum* - Thou overcamest the sting of death and hast opened to believers the Kingdom of Heaven. Thou hast led us to heaven by the cross. The cross is the way which leads us to heaven.

The sacrifice of Our Lord is the royal road which leads us to eternity. There is no other. There is no other! There is no Religious Liberty in the sense that one can choose one's religion. That doesn't exist! There is only one religion, because there is only one road which leads us to heaven: the cross of Our Lord Jesus Christ. And the cross of Our Lord Jesus Christ is the True Mass, the Traditional Mass. So if we want to stay Catholic, we have to keep the Mass of the sacrifice of Our Lord Jesus Christ. And if we want to keep this Mass, we need to have Catholic priests, priests who believe in it. Which means we have to have Catholic seminaries, which is what we have: our Catholic seminaries which prepare men to offer this sacrifice of the cross and to unite all the faithful around Our Lord Jesus Christ and take them to heaven via the royal road of the cross. That's it. We can't live in illogicality. And in order to have Catholic priests you need Catholic bishops, there's no choice in the matter. That's why it seemed to us absolutely necessary and indispensable to give you Catholic bishops. Catholic bishops, Catholic priests, Catholic Mass, Catholic faithful, Catholic children: that's the Church! That's the Catholic Church. But if something is lacking, if we didn't have Catholic bishops, we wouldn't have Catholic priests. And without Catholic priests, we wouldn't have the Catholic Mass. And if there's no Catholic Mass any more, we can't go to heaven any more, the gates of heaven are closed. Yes, we have to be logical.

So my dear brethren, let us make a resolution to remain Catholic, you see, and to refuse all compromise with this Conciliar spirit which is a spirit that leads to apostasy - yes! - which leads to apostasy! Millions and millions, tens of millions of Catholics have abandoned the Catholic Faith and joined sects, in South America, in North America, in Europe, all over the place [missing piece of audio 24:50]. ...we don't want to apostatise, why don't we want to compromise with this spirit which destroys the Mass which is the spirit of the Second Vatican Council.

And let us entrust ourselves, my dear brethren, to the most Blessed Virgin Mary, asking her to make sure that there are lots of vocations, and that she keep these children and young people, these young people here, the choir there as well who charm us with their singing. And I'm not only speaking about priestly vocations: we also need religious vocations, but since I was speaking about the priesthood I spoke particularly about priestly vocations. And it's in these Catholic schools which we will find future Catholic priests, that's clear. IT's also in your families, in your Catholic families with lots of children, that's where beautiful vocations will be born and future Catholic families too. That's the Catholic Church.

May the most Blessed Virgin Mary keep you in the Faith. Did you know that in Fribourg, in Switzerland, in Bishop Charriere's diocese, the diocese where we founded the Society, we were going to make a pilgrimage - I don't know if maybe some of you know this pilgrimage, - to Notre Dame de Bourguillon in Fribourg. Do you know what they call Notre Dame de Bourguillon? "Our Lady, Guardian of the Faith"! Could we find a more beautiful pilgrimage, to begin our priestly society than the pilgrimage to Our Lady of Bourguillon, Guardian of the Faith? It's inscribed on the medal: "Notre Dame de Bourguillon, Gardienne de la Foi." And that's where I did the first ordinations. The first minor ordinations, I did them in this sanctuary, the sanctuary of Our Lady, Guardian of the Faith. What a wonder. So, let's ask Our Lady of Bourguillon, let us ask the Guardian of the Faith to keep us in the Catholic Faith all the way up to our death, like all the martyrs who gave their lives, who gave their blood, to keep the Faith, who weren't afraid to shed their blood. We too have to be prepared to give our lives if we have to, for the Faith, in Our Lord Jesus Christ, in His sacrifice, in His Church, in His Mass, His priesthood, is that not so? Let us therefore pray to the Blessed Virgin Mary that she send us lots of vocations so that we can give you the priests that you desire.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Divine Providence leads a priest out of the Fake Resistance to the real thing, Deo Gratias!

Fr. Joseph Onuorah Joins the Resistance!

Dear Editor,

My name is Rev. Fr Joseph Onuorah. I am a Nigerian Traditional Latin Mass Priest of SSPX Resistance. I was ordained a Catholic priest in Onitsha Archdiocesan novus ordo diocese in Nigeria on 16th July 2016, the feast of Our Lady of Mount Carmel. It was two years after my ordination that I discovered the Traditional Latin Mass and I wrote to my novus ordo bishop that having discovered this Mass of all time that I would like to join them. He actually did not want me to join Traditional Latin Mass because according to him and the diocesan Chancellor, Traditional Latin Mass groups have splinter units and they are outside the Church according to the excommunication of Archbishop Marcel Lefebvre by Pope John Paul II after the 1988 consecration of 4 bishops. However I insisted in joining Traditional Latin Mass group and he said that he gave me time to think about it and pray over it. I thought about it and prayed over it before the Blessed Sacrament, saying my Rosaries and Masses and after about 40 days prayers, my heart was still at peace remaining with Traditional Latin Mass group. So I officially left novus ordo in December 2018 and in June 2019 they published my name in the diocesan newspaper and some national dailies.

Meanwhile, by that time I did not know the differences between mainstream SSPX, SSPX Resistance/Marian Corps, FSSP, Sedevacantists, etc. In the initial stage I thought that they were all one under the umbrella of Traditional Latin Mass of the Catholic Church. I discovered the differences when I joined SSPX Resistance. I tried to join mainstream SSPX in Nigeria in 2017 but the priest I met told me that they do not accept novus ordo priests as at that time. Then a priest referred me to SSPX Resistance, and I came in contact with Fr Juan Ortiz and Bishop Williamson. Fr Juan Ortiz lectured me in moral theology and other courses for almost two years. He helped provide the vestments and books for Traditional Latin Mass. After our lectures, he wrote to Bishop Williamson to give me conditional ordination and Bishop Williamson sent me to Bishop Tomas Aquinas de Ferreira in Brazil and I received my conditional ordination on 31st May 2021 at Holy Cross Monastery Brazil. We were three priests who received the conditional ordination but on coming back to Nigeria, one left and went back to novus ordo after about two months. So that is how I remained with Bishop Williamson's group of SSPX Resistance.

On the issue of the positions of bishop Williamson on the new Mass, Vatican II council, etc, I was totally disappointed when I heard it. It didn't go down well with me at all. Fr Juan Ortiz had given us many Traditional books including the Biography of Archbishop Marcel Lefebvre by Bishop Tissier. I read the Archbishop Lefebvre's biography, and his stand about the new Mass, the new ordination rites and how all the Sacraments were changed, the essence being removed and not just the accident, Vatican II council and others major doctrines of the Catholic Church heavily affected, just heart breaking. I have also listened to his conferences and his stand is very clear and firm. So I am fully standing firmly, shoulder to shoulder with the teachings of our beloved Archbishop Marcel Lefebvre which is the perennial teachings of the Traditional Catholic Church. And that is exactly what I am teaching here in my mission in Nigeria.

In Jesus, Mary and Joseph,

Ad Maiorem Dei Gloriam per Mariam.

To contact Fr. Onuorah or to offer him help for his apostolate:

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*Rev Fr Joseph Onuorah receiving
his conditional ordination
by Bishop Thomas Aquinas
In Holy Cross Monastery Brazil
31st May 2021.*



Rev Fr Joseph Onuorah



*Parishioners of St Michael's Traditional Latin Mass
Catholic Church Owerre-ebeiri Orlu Imo State Nigeria*

Fr Hewko and Fr Ruiz recently released this doctrinal statement, available [here](#).

“CONFRONTED WITH THE SILENCE OF THE SHEPHERDS...” (II)

NEW STATEMENT OF GOLDEN TRUTHS IN THESE TIMES OF SPIRITUAL DISORIENTATION

Introduction

With this new Statement, we intend to give a reminder and an update of our July 1, 2023 Statement. We maintain our intention to denounce the harmful absence of public teaching by shepherds who no longer wish to transmit the doctrine of the Catholic Church, either in whole or in part. This absence weakens what little remains of the Catholic Church today and no longer hinders the process of apostasy among Catholic people initiated by the Second Vatican Council.

1. The Catholic Church is a visible and indefectible Society

According to the intentions and promises of Our Lord Jesus Christ, the Catholic Church is a visible and indefectible Society in her Faith and in her essence.

Because it is visible, the profession of its Faith must be PUBLIC, the Catholic Church is not a secret society.

Because it is indefectible, the profession of its Faith must be INTEGRAL. This uncorrupt and integral profession of the Faith is necessary for the very existence of the Catholic Church. There will always be Catholics who profess the Catholic Faith integrally and publicly, even if the strife of the times may reduce them to a small number.

2. The Silence of the Shepherds

The mercenary shepherds do not take care of the sheep because they are mercenaries.

The first duty of the “*Ecclesia docens*” (i.e. that part of the Church that has the function of teaching) is to remember the doctrine. The first right of the “*Ecclesia discens*” (i.e. that part of the Church which is taught) is to be taught sound doctrine.

And according to the sentence of St. Paul the Apostle, this doctrine must not be taught only once, but constantly, in season and out of season: “...*preach the Word: be instant, in season, out of season: reprove, entreat, rebuke, in all patience and doctrine. For times will come, when men will not be able to endure sound doctrine...*” (II Tim. IV). “... *and in this supreme need of the Church, those who should have spoken in time will remain silent.*” (Our Lady of Good Success.)

It is also true that the Faith can be professed by acts, gestures and attitudes. By practical acts, as long as they are upright, one can profess and defend the Faith. If they are ambiguous or equivocal, they can destroy it. We are tired of seeing how the Conciliar Popes have multiplied ambiguous acts and gestures, as well as unequivocal ones that disorient and weaken the Faith of the faithful.

3. The Primacy of Doctrine

In all the Councils and teachings of the Popes, they have always condemned the errors of their time. To teach sound doctrine and condemn the errors was always their first objective. All the acts of a Christian depend on the Doctrine of the Faith. Today Liberal Catholics will say that condemning current errors is neither pertinent nor prudent, because they prefer practical and immediate results, and also because they do not see Truth as an absolute good, but relative. The pastors of the new Conciliar and Liberal Church no longer understand the primacy of Doctrine, nor are they interested in it.

The Doctrine of the Faith, although this may displease the priests of the neo-SSPX, is prior to and more important than the Holy Mass and the sacraments. The Holy Mass depends on Faith and is something created, while the Truth of Faith is uncreated, is eternal, it is the Word of God. If sound doctrine is not defended first, neither can the Holy Mass be defended. The Holy Mass is the means to reach the possession of the Eternal Truth through the Beatific Vision.

In the neo-SSPX today, a simplistic conception of one's "duty of state" is taught and promoted, which consists only of Mass attendance, Christian piety and practical and material duties, and they do not want to understand that the first of all "duties of state" is the defense of the Faith, especially when it is in danger in an age of apostasy. The faithful also have the right and duty to know the errors of our time in order to be able to persevere and defend the Doctrine of the Faith.

4. Necessity of Christian Combat

Catholics in this world are all members of the Church Militant, this is not a poetic expression but is a reality. We are not part of the Church Triumphant which is in Heaven, nor of the Church Suffering which is in Purgatory. In this world, we must constantly fight against the three enemies of the soul that the Catholic Church proposes to us in the catechism: the devil, the flesh, and the world. We should not be ignorant or indifferent to the war against evil.

The practice of one's "duty of state" while being neglectful of the struggle of the Faith, which the neo-SSPX proposes today, is wrong. Liberal Catholics detest and have a special repulsion towards the Christian combat and want to reduce it only to "a spirit", to a folklore, and do not see in it a true militancy. Lax Catholics believe that they will be saved only by avoiding evil; Liberal Catholics think that it is also necessary to do some good works; however, good Catholics will always be convinced that to be saved it is not only necessary to avoid evil (sin), to do as much good as we can (against sins of omission), but that we must also fight evil in ourselves and in the world, as far as possible.

Naturalistic Liberalism denies the existence of original sin and its consequences. It denies the existence of evil in the natural world and insists that the natural world is always good. Liberal Catholics minimize the need for Christian combat because they are contaminated by Naturalistic Liberalism that is why they are not interested in it, that is why they do not study it. Some go so far as to say that "it is enough for us to be good for evil to be extinguished" without the need of fighting it. This is an error that Monsignor Marcel Lefebvre denounced. This is an error that ignores the fact that in all the Councils of Holy Mother Church (not Vatican II, of course), Truth and Doctrine was not only taught, but all the errors of the time are denounced, condemned and excommunicated very concretely, as well as the people who promoted them. Indifference in the face of evil is sin, we must be enemies of evil, and it's a duty. We must hate and fight evil in its various manifestations, when this is reasonably possible. "Dogoodism" and pacifism are not Christian.

We Catholics are the soldiers of Christ. Being militant is part of the very nature of the Church living in this world.

5. Primacy of the Doctrinal Combat

The devil, who is very astute, wants to make us forget that the first of all combats is the Doctrinal combat, the combat of the Faith! Without good doctrine, all the other aspects of our struggle for good can be distorted.

The importance of the doctrinal combat lies in the defense of the Divine Truth to which we have access by Faith. Without Truth there are no solutions.

Jesus Christ said: "The Truth will set you free" (Jn. VIII, 32).

6. We live in a new Historical Period of Revolutions against the Christian Order.

In the long history of the Church's battles against evil, the naturalistic Renaissance of the 15th century began a new historical period that of Revolutions against the Christian Social Order that once flourished in the Middle Ages. These Revolutions are: the Protestant Revolution, French Revolution, Communist Revolution, the Revolution of ideas within the Church with Modernism, Progressivism, the Second Vatican Council, etc. etc. etc.

What makes this period particularly dangerous is that the enemies of the Church are no longer fighting her in a purely external and visceral way, but in a planned, methodical and more subtle way.

For the children of the Church this time of Revolutions has become the time of counter-Revolution. Today one can no longer be perfectly Catholic if one is not a counter-Revolutionary (anti-Protestant, anti-Liberal, anti-Communist, anti-Modernist, etc.). Liberal Catholics are shocked by the prefix "anti" (Bishop Lefebvre gave a sermon at Écône to denounce this error), but God Himself can only be against (i.e. "anti") every form of evil!

To be a counter-Revolutionary does not consist only in understanding evil, nor only in fighting evil, but in fighting evil in a methodical way, that is to say with intelligence, prudence and energy.

7. Modernism inspired by the French Revolution.

In the Encyclical "Pascendi," Pope St. Pius X denounced and condemned the modernist error saying that Modernism is the most dangerous and harmful of all errors. And why is it the most dangerous? He himself gave us the answer: because it is relativistic. A relativist is capable of accepting all kinds of error or even all errors, simultaneously. For a relativist, Truth is no longer an Absolute Good but only a Relative Good. Thus, he is always ready to sacrifice the Truth "for the sake of peace" as they say, or for pure diplomacy, or for any human convenience, etc. They accept that every man has "his truth" even if they are all in contradiction. The only group that such a wide "tolerance" with everything and everyone that relativists cannot tolerate or endure are those who affirm that Truth is an Absolute Good and that therefore, one cannot be tolerant of error. It is those who affirm the primacy of Truth and of Catholic Doctrine over all human activities that they cannot tolerate!

Modernism is inspired by this concept of universal "tolerance" inspired by the French Revolution and of modern subjectivism.

Today we have lost the love for Truth as such, as well as its primacy and essential characteristics: uniqueness, coherence, stability.

For Liberals, Truth is no longer an Absolute Good but only a relative one. That is why they disguise it, postpone it, misrepresent it and always sacrifice it, for purely practical and transitory reasons. This is the Liberal spirit, which is essentially relativistic.

Modernism, son of Liberalism, “is the sum of all errors” (St. Pius X) because it is relativistic!

8. The Seriousness of the Problem of the Liberal Spirit.

Doctrinal Liberalism explicitly accepts Liberal principles, while the Liberal spirit, even if it theoretically denies Liberal principles and ideas, is infected by them and has a hidden tendency towards them. The modern, relativistic and Liberal society has engendered a new people, weakened in the love of truth. Catholics have become schizophrenic because they want to be at the same time Catholics and relativists. For Doctrinal Catholics the world must adapt itself to the Truth that comes from God (“Lord, to whom shall we go? Thou alone hast the words of eternal life” (Jn. VI, 69). For Liberal Catholics the Truth must adapt itself to this world. Pastors contaminated by the Liberal spirit have relegated the Doctrinal combat to a secondary and partial position.

The Liberal spirit is tenacious, far more tenacious than appearances suggest. Catholics with a Liberal spirit are the lurking enemies of Doctrinal Catholics. The Liberal spirit is subtly and discreetly corrupting the spirit of Faith and is the unsuspecting enemy of the Social Kingdom of Jesus Christ.

9. The Revolution of the Conciliar Church Continues.

Some dreamers souls believed in the restoration of Pope Benedict XVI. But in reality the Revolution continues: anti-Marian Revolution, anti-Papacy Revolution, anti-Church Revolution, anti-theology Revolution, anti-philosophy Revolution, anti-exegesis Revolution, anti-liturgical Revolution, anti-ecclesiastical law Revolution. Religious Liberty is more widespread, as is Ecumenism. The Church continues to be Judaized, pacifism and immigration are promoted in place of eternal truths. The new Pope Leo XIV is an enthusiast of the Second Vatican Council, of the new Mass, of Pope Francis, etc. The ambiguous, equivocal acts and omissions of the Conciliar Popes continue to destroy the Faith. There is no improvement, the Revolution within the Church continues....

10. The Neo-SSPX in the Process of “Conciliarization.”

No one speaks of the failure of ‘the great diplomatic manoeuvre’ of Bishop Fellay to “convert” Rome from its Conciliar errors. After a whole campaign over many years of soporific conferences around the world to foster the optimism of the faithful of Tradition regarding the “conversion” of Rome and its “benignity” towards us, no results have yet been seen. Not only has the situation in Rome not improved, but it has deteriorated like never before - it has never been worse! Where are the results of conversion in Rome after 25 years of Bishop Fellay's optimistic “diplomacy”? Are there any serious and consistent fruits? Is it Rome that has opened up to Tradition thanks to the “brilliant diplomacy” of Bp. Fellay or is it the SSPX that has fallen into the nets of the diplomatic tactics of Conciliar Rome? Are they not imprudently walking into a trap?

Bishop Fellay has refused to accept the distinction made by Abp. Lefebvre between the Catholic Church and the Conciliar Church and therefore does not want to see that Conciliar Rome is the enemy of Tradition and therefore nothing can be expected of it.

Is it not sheer madness to seek a union that is contrary to nature and to the most basic prudence, by wanting to place Tradition under the tutelage of those who are precisely the greatest enemies of this Tradition? The neo-SSPX has begun its process of “conciliarization”, it is heading towards Modernism.

11. In the neo-SSPX, they claim to continue to be the ‘children’ of Archbishop Lefebvre, but they are unfaithful to his main directives

a). Previous SSPX: In his sermon at the episcopal consecrations, Archbishop Lefebvre said that what he intended to do was ‘operation survival’ of Tradition and that if negotiations with conciliar Rome had continued, it would have been a ‘operation suicide’.

“It is not for me to know when Tradition will regain its rights in Rome, but I believe it is my duty to provide the means to carry out what I would call ‘Operation Survival,’ the ‘survival operation’ of Tradition. Today, this day, is Operation Survival. And if I had carried out this operation with Rome, continuing with the agreements we had signed and pursuing the implementation of these agreements, I would have been carrying out ‘Operation Suicide.’ ”
(Sermon of the Episcopal Consecrations 30 June 1988).

b). Neo-SSPX: Today, the neo-SSPX promotes ‘Operation Suicide’ because it progressively accepts silence in the doctrinal combat more and more each day, in order to relentlessly continue its senseless and failed diplomacy with regard to conciliar Rome.

a). Previous SSPX: Archbishop Lefebvre did not believe in the legitimacy of the new Mass and the new sacraments: *“The new Mass is dangerous and therefore bad, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit.”* *“We do not say that the new Mass is heretical, nor that it is invalid, but we refuse to say that it is legitimate, that it is perfectly orthodox.”* (Archbishop Lefebvre, interview with Fr Jacques Emily, *Communicantes*, August 1985, Canada).

“From whom will these seminarians receive the sacrament of Orders? From the conciliar bishops? From whom all the sacraments are doubtful? Because it is no longer known exactly what their intentions are.” (Mass of Episcopal Consecrations, 30 June 1988).

And then the same could also be said of the New Mass.

“... this Rite of Mass is a bastard Rite, the sacraments are bastard sacraments; we no longer know if they are sacraments which give grace or which do not give grace.” (Archbishop Lefebvre, Sermon in Lille, France 1976).

“The union desired by these Liberal Catholics, a union between the Church and the Revolution and subversion is, for the Church, an adulterous union, adulterous! And that adulterous union can produce only bastards. And who are those bastards? They are our [new] Rites: the Rite of Mass is a bastard Rite, the sacraments are bastard sacraments; we no longer know if they are sacraments which give grace or which do not give grace.” (Archbishop Lefebvre, Sermon in Lille, France 1976)

b). Neo-SSPX: The neo-SSPX affirmed in its 2012 Doctrinal Declaration that the New Mass and all the new sacraments are ‘valid’ and “legitimate”:

“We declare that we recognise the validity of the sacrifice of the Mass and of the sacraments celebrated with the intention of doing what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Rituals of the Sacraments are legitimately promulgated by Popes Paul VI and John Paul II” (Doctrinal Declaration of Bishop Fellay, April 15 2012).

If Archbishop Lefebvre described these sacraments as “bastardised” and dubious, how could they be legitimate at the same time? We must emphasize that the word “legitimate” in the 2012 document regarding the New Mass and the new sacraments has enormous consequences. In theology, the concept of legitimacy is equivalent to morality, lawfulness, and legal impeccability. And if something is moral and lawful, then it cannot be anything other than fully Catholic. This simple word ‘legitimate’ not only insinuates but also includes the tremendous conclusion that Archbishop Lefebvre was initially wrong to refuse to say the New Mass and to prohibit it in his seminaries. We know that Catholic theology teaches us that it is never lawful to disobey our ecclesiastical superiors, except in the case of an order that is contrary to the Faith or to morality. If the new Mass is “legitimate,” then Archbishop Lefebvre was wrong from the beginning of his work, and everything he did afterwards was nothing but an immense act of disobedience, and he should never have founded the SSPX. In short, all his work was an immense act of pride because the New Mass, the new sacraments, etc. are moral, ‘valid and legitimate,’ says the document, and therefore he had no sufficient doctrinal reason to disobey. Bishop Fellay, Father Schmidberger, and other leaders of the neo-SSPX have betrayed Abp. Lefebvre with a single stroke of the pen and a single piece of paper. They have neutralised all of Abp. Lefebvre's doctrinal combat, everything that Abp. Lefebvre held most precious and most important. Just a piece of paper, you say? Yes, but one with enormous and very serious consequences! If the serious doctrinal reasons that justified the founding of the SSPX and also the disobedience and prudent distancing from conciliar Rome are removed, then this would mean that it never had a real reason to exist and should therefore disappear. Today, all of Bishop Fellay's efforts are focused on returning to the previous situation, returning to apparent legality and being welcomed back into the arms of Modernist Rome at the price of compromise on doctrine. In our religion, doctrinal truths are the foundation of the entire edifice of the Church. The “legitimacy” of the New Mass and the new sacraments implies that the state of necessity, which justified the validity of all our confessions for so many years, the lawfulness of our activities, etc., never existed.

It should be added that Abp. Lefebvre conditionally re-ordained priests of the conciliar Church who were drawn to Tradition, for the same reason that he considered the conciliar sacraments to be doubtful. Today, the neo-SSPX has abandoned this practice, as well as that of giving conditional Confirmation and performing the “supplying of the ceremonies” for the baptism of children. It is clear that the neo-SSPX no longer considers these sacraments to be doubtful.

a). Previous SSPX: Abp. Lefebvre said that the New Mass is intrinsically evil and that therefore attendance at it is unlawful and immoral:

“The New Mass is dangerous and therefore bad, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit.” (Archbishop Lefebvre, interview with Father Jacques Emily, *Communicantes*, August 1985, Canada).

Therefore, it should be clear that the faithful should not attend the New Mass:

“Not only can these New Masses not be the object of an obligation for the Sunday precept, but the canonical regulations which the Church is accustomed to apply to the communicatio in sacris with schismatic Orthodox cults, and with Protestant cults, must be applied to them” (Abp. Lefebvre writing in *Cor Unum*, November 1979). Participating in an act of ‘Communicatio in sacris’ is, of course, a serious mortal sin and is prohibited by the Catholic Church.

b). Neo-SSPX: Today, the neo-SSPX no longer clearly denounces that the New Mass gradually destroys the faith of the faithful and that it is therefore intrinsically evil.

Abp. Lefebvre: *“Then there are some who would be ready to sacrifice the fight for the Faith, by saying: ‘Let us first re-enter the Church! Let us do everything to re-enter in the official public structure of the Church. Let us be silent about our dogmatic problem. Let us be silent about our fight. Let us not speak about the malice of the [new] Mass anymore’ ”* (Conference, December 21, 1984).

a). Previous SSPX: In all his sermons, lectures, writings, etc., Abp. Lefebvre never failed to denounce the new Church and its errors, without any misleading omissions. And he never cited any document or text from the Second Vatican Council as a doctrinal reference or authority.

b). Neo-SSPX: In the neo-SSPX, even if something is incompletely said, they no longer want to say everything, nor criticize the conciliar Popes or the Council, so as not to displease conciliar Rome or the local bishops. Many of Abp. Lefebvre’s teachings have been censored. Not to mention that Bishop Fellay himself made a statement in the Journal “La Liberte” Interview saying that 95% of the conciliar teaching is Catholic.

“The SSPX does not reject Vatican II in its entirety: on the contrary, Bishop Fellay has stated that the Society accepts 95% of its teachings. Instead, it claims that some of the assertions of Vatican II contradict other magisterial teachings that have greater authority, and hence that accepting the doctrines of the Catholic Church requires accepting these more authoritative teachings and rejecting the small proportion of errors in Vatican II.” (October 2013) (<https://sspx.org/en/news/recognizing-sspx-questioning-vatican-ii-4742>)

a). Previous SSPX: Archbishop Lefebvre, a great defender of the Holy Mass and promoter of decorum in the Church’s liturgy, never separated the liturgy from the doctrinal combat, he refused to remain silent regarding the Second Vatican Council and its errors, never hesitating to name the destroyers and enemies of the Church...

b). Neo-SSPX: In the neo-SSPX: ‘Liturgia sine doctrina’ (Mass without doctrinal combat). It is preferred to please the faithful with a colourful liturgy, beautiful ceremonies, beautiful music, beautiful buildings, etc., but the bread of doctrine and the integral doctrinal combat are omitted. Devotion to the Holy Mass is promoted, which in itself is a good thing, but without the necessary integrity required in doctrinal combat. Let us remember that the Truth of the Faith precedes the Holy Mass, that without integrity in Catholic doctrine we cannot fruitfully attend Holy Mass.

It is not enough for them to criticize some modern errors; the problem is that they no longer want to denounce the whole problem that afflicts the Church today. Denounce the recent scandals of the conciliar Popes, denounce the Second Vatican Council with all its errors, denounce the New Mass as intrinsically evil. Not defending the doctrine in its entirety constitutes a real compromise, the compromise ‘par excellence’. And this situation, will naturally tend to worsen. Thus, all their attempts to restore the Church are doomed to failure.

With all this silence, they have not achieved any fruit of conversion on the part of the conciliar Church; on the contrary, the situation in Rome today is increasingly serious and appalling. Such optimism in the face of so much destruction is simply blindness.

a). Previous SSPX: For Archbishop Lefebvre, there could be no practical agreement with Rome without a prior doctrinal agreement.

b). Neo-SSPX: That was even Archbishop Fellay’s position in the past, but... in his letter to the three bishops discussing the possibility of an agreement with Rome (14 April 2012),

Bishop Fellay renounced a doctrinal agreement preceding a practical agreement, saying:

“For the COMMON GOOD of the Fraternity, we would much prefer the current intermediate solution of the status quo, but obviously Rome will no longer tolerate it.”

a). Previous SSPX: Abp. Lefebvre recommended avoiding any collaboration with the conciliar Church, as well as with all those groups that are collaborating with this church, either doctrinally or practically, such as the ‘Ecclesia Dei’ societies and others:

“It is, therefore, a strict duty for every priest wanting to remain Catholic to separate himself from this Conciliar Church for as long as it does not rediscover the Tradition of the Church and of the Catholic Faith.” (Abp. Lefebvre, *Spiritual Journey*, p. 13).

The reason is the serious danger of contagion with conciliar errors: “In general, we advise the faithful not to attend Masses celebrated by priests who have abandoned the fight against the New Mass. It is very dangerous that one day they may be forced by their bishop to celebrate the New Mass as well, to celebrate both Masses.”

“While the faithful wonder whether they should attend these Masses, which are now authorized by the bishops, for us the message remains the same: we believe that one should not attend these Masses because it is dangerous to affirm that the New Mass is as valid as the traditional one. Little by little, these priests who accept these conditions will have the same tendencies as those who say the New Mass, and one day, perhaps they themselves will say it and lead our traditionalists to the New Mass.” The priests of the ‘Indult’, “are obliged to accept that the New Mass is as valid as that of St. Pius V: this is what we have always refused, what we have always opposed because we consider the New Mass to be dangerous and therefore evil, because it was made in the ecumenical spirit, diminishes the faith of the faithful and ends up giving them a Protestant spirit.” (Archbishop Lefebvre, interview with Father Jacques Emily, *Communicantes*, August 1985, Canada).

b). Neo-SSPX: Today, in the neo-SSPX, the faithful are already allowed and even encouraged to attend ‘Ecclesia Dei’ Masses and those of societies committed to Rome, which ‘defend’ only the traditional Mass but are not opposed to the New Mass and dangerously accept the Council and collaboration with conciliar Rome. Furthermore, today the neo-SSPX already collaborates at the sacramental level with the conciliar Church. And since today the neo-SSPX already behaves like these ‘Ecclesia Dei’ societies, then the advice that Archbishop Lefebvre gave regarding these societies can also be applied to it, that is: today we must also distance ourselves from the neo-SSPX, we must not attend its Masses or participate in any of its activities “because there is a danger of being contaminated by the same tendencies.”

a). Previous SSPX: Abp. Lefebvre accepted and quoted the secret of Our Lady of La Salette, which said: ‘Rome will lose the Faith and become the seat of the Antichrist.’ Abp. Lefebvre expressly stated that Rome today is in apostasy:

“Now, I sincerely believe that we are dealing with a counterfeit Church and not the Catholic Church. They no longer teach the Catholic Faith. They no longer have the same Faith, the same doctrine, or the same morals as their predecessors. So it is no longer possible.” (Spiritual conference, Écône, 21 June 1978).

“This Council represents, in our view and in the view of the Roman authorities, a new Church which they call the Conciliar Church.” (Le Figaro, August 4, 1976)

“That Conciliar Church is a schismatic church because it breaks with the Catholic Church that has always been. It has its new dogmas, its new priesthood, its new institutions, its new

worship... *The Church that affirms such errors is at once schismatic and heretical. This Conciliar Church is, therefore, not Catholic. To whatever extent Pope, Bishops, priests, or the faithful adhere to this new church, they separate themselves from the Catholic Church.*" (Archbishop Lefebvre, Reflections on his suspension 'a divinis', July 29, 1976).

"Obviously, we are against the Conciliar Church which is virtually schismatic, even if they deny it. In practice, it is a Church virtually excommunicated because it is a Modernist Church." (One Year After the Consecrations, July-August, 1989)

"Rome has lost the faith, my dear friends. Rome is in apostasy. These are not just words, these are not empty words that I am saying to you. It is the truth. Rome is in apostasy. We can no longer trust these people; they have left the Church. They have left the Church. They are leaving the Church. That is certain, certain, certain!" (Conference to priests, Ecône, 4 Sept. 1987).

b). Neo-SSPX: In the neo-SSPX, this Secret of La Salette is no longer accepted because they do not want to recognize that conciliar Rome is in apostasy. For them, the Catholic Church and the conciliar church are one and the same. And because they refuse to accept the distinction between these two churches, they have fallen into the sovereign absurdity of affirming that the conciliar Church, which promotes so many errors, is also the Catholic Church, that the conciliar Church is the visible Church.

"This history of a visible Church put forward by Dom Gérard and Mr. Madiran is childish. It is incredible that one can speak of a visible Church for the conciliar Church as opposed to the Catholic Church that we are trying to represent and continue." (Interview with *Fideliter*, July-August 1989).

12. The 2012 Doctrinal Declaration remains in force and has never been retracted.

This Declaration, which was made in an official and public document addressed to conciliar Rome, absolutely merits a public retraction and reparation, a retraction that the leaders of the neo-SSPX have always refused to make. The reason is that it remains in force and in line with the logic of the negotiations with conciliar Rome. This Declaration initially smoothed over the obstacles in the process of drawing closer to Rome in order to facilitate the current agreements.

What are the 'fruits' of all this diplomacy of surrender to Rome? Now, the neo-SSPX has "delegation" and 'jurisdiction' from Rome to hear confessions, celebrate marriages, confirm, ordain priests... Today there is already a true collaboration with the local bishops and their conciliar pastoral ministry, expressed in the norms of the New Code, which is nothing more than the legislative application of the modernist Second Vatican Council!

The superiors of the neo-SSPX have already forgotten that Abp. Lefebvre taught us that we did not need any permission from Rome to say the Tridentine Mass because Pope St. Pius V himself approved it 'Ad perpetuitatem,' that is, forever, and that we did not need any special permission to hear confessions, to marry our faithful, or to administer any other sacrament because we had extraordinary jurisdiction under the general law of the Church in cases of grave necessity.

The doctrine of the Faith precedes obedience, the Mass and the Sacraments; it precedes the Liturgy and pastoral care. A liturgy without doctrine becomes pharisaical and defenseless against error. Today, for the neoSSPX, to be silent on doctrine is considered a 'prudent' act; the doctrinal combat is no longer the priority! Today, the priority is to be 'accepted' by Rome, even if Rome has not converted, does not want to convert, and gives no serious sign of conversion. Rome has never been as bad as it is today! Bishop Fellay and Father Schmidberger find it "abnormal" that Tradition is not within "canonical legality" and recognized by conciliar Rome.

but they are so blind that they no longer see that Rome's situation today is not normal and that it has never been as abnormal in the entire history of the Church as it is today!

"Such things are easy to say. To stay inside the Church, or to put oneself inside the Church - what does that mean? Firstly, what Church are we talking about? If you mean the Conciliar Church, then we who have struggled against the Council for twenty years because we want the Catholic Church, we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion! It is not the subjects that make the superiors, but the superiors who make the subjects. Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, I would have been completely swamped. I would have been able to do nothing..." (One Year After the Consecrations, July-August, 1989)

"Then there are some who would be ready to sacrifice the fight for the Faith, by saying: 'Let us first re-enter the Church! Let us do everything to re-enter in the official public structure of the Church. Let us be silent about our dogmatic problem. Let us be silent about our fight. Let us not speak about the malice of the New Mass anymore. Let us close our mouths and say nothing anymore. Let's not be opposed to them. Let's not say anything anymore about the issues of Religious Liberty, of Human Rights and of Ecumenism. Let's be silent. Let's be silent and then we will be able to re-enter into the structure of the Church. We will please those who are in the Church. We are going to be able to re-enter into the Church, and once we will be inside the Church, you will see, we will be able to fight, we will be able to do this, we will be able to do that...' This is absolutely false! You don't enter into a structure and under superiors, saying that you will overthrow everything as soon as you are inside, whereas they have all the means to suppress us! They have all the authority." (Conference, December 21, 1984)

The great error and absurdity in the failed diplomacy of Bishop Fellay and Father Schmidberger is to believe that Tradition can be saved by collaborating with those who are the great enemies of Tradition! To believe that Modernist Rome can be converted by placing oneself under its orders! The public combat against conciliar errors would soon be non-existent. The neo-SSPX has fallen into its own trap and is heading towards modernism, towards the religion of the Antichrist that was historically prepared by liberalism.

13. The history of failed attempts by various traditional societies that wanted to 'convert' modernist Rome 'from within' by making agreements with it 'without compromising doctrine' and ended up in a deadly trap and serious compromises in the Faith:

1. Le Barroux Monastery under Dom Gerard, OSB, in 1988.
2. St. Peter's Fraternity in 1988.
3. Christ the King Institute in 1990.
4. Campos, Brazil, St. John Vianney in 2003.
5. Good Shepherd Institute in 2005.
6. Oasis Sisters & Priests in 2007.
7. Redemptorists of Scotland in 2012.
8. Society of St. Pius X in 2012.

And where is the trap? You cannot be free to profess the whole Faith within the official structure of the Church occupied by modernists because the structure of the Church is a hierarchical structure!

"That is a complete illusion. It is not the subjects that make the superiors, but the superiors who make the subjects." (One Year After the Consecrations, July-August, 1989).

Clarifications for those who resist:

-- It is not lawful to recommend attendance at the New Mass. *"The New Mass is dangerous and therefore evil, because it was created in the spirit of ecumenism, diminishes the faith of the faithful, and ultimately gives them a Protestant spirit."* (Archbishop Lefebvre, interview with Father Jacques Emily, *Communicantes*, August 1985, Canada).

-- We must not recommend attendance at the Masses and activities of the neo-SSPX. This is also because of Abp. Lefebvre's recommendations regarding the 'Ecclesia Dei' societies, recommendations that today apply logically and perfectly to the neo-SSPX. Advising parishioners otherwise deprives the "Resistance" of its reason for existing and easily disorients the faithful, often definitively, from priests who are faithful to the true Tradition. It is a way of sabotaging the "Resistance".

-- We cannot remain silent on the most essential doctrinal points. There is a particular obligation for pastors to recall the truths that are most questioned today, because there is a strong temptation to be carried away by the pressure of this world. Forgetting the doctrinal battle and opting for comfort is not the mission of true apostles: *"...preach the Word: be instant, in season, out of season: reprove, entreat, rebuke, in all patience and doctrine. For times will come, when men will not be able to endure sound doctrine..."* (II Tim. IV).

"... and in this supreme need of the Church, those who should have spoken in time will remain silent." (Our Lady of Good Success, C.17th).

-- The conciliar 'saints' and conciliar Masses do not enjoy divine approval, and therefore God cannot lend credibility to them by true miracles.

-- Forgetting our historical origins would cause us to lose our reasons for combat. Most of the priests and parishioners of the so-called 'Resistance' come from the original and authentic SSPX founded by Archbishop Lefebvre, and we are continuing that work of rescuing the Tradition of the Church. However, we can no longer collaborate with the neo-SSPX, which is a corruption of the original work.

--The Catholic Faith can be corrupted not only by adherence to explicit errors expressed in words, but also by ambiguous or equivocal acts that contradict or corrupt this Faith in practice, as would be the case with a 'practical agreement' with the Modernists which, by not taking into account the primacy of doctrine, would lead to its neglect, to evil acts and, consequently, its corruption. -- We cannot condone the complicit silence of the neo-SSPX regarding the recent globalist, murderous, and eugenicist health measures. It is criminal for priests to abandon the faithful of Tradition to their fate through their silence. Father Pagliarini, General Superior of the neo-SSPX, erroneously stated that this issue is exclusively a medical matter, thereby denying that it is also a moral issue (11 December 2021, <https://www.youtube.com/watch?v=OYUqVdzr6Ew>). Pope Pius XII, in his speeches, addressed multiple medical problems precisely because they all had very serious moral implications!

15. The problem of partial 'traditionalists':

In many circles of the official Church today, there is a movement seeking something more authentic in the practice of our Religion. Many priests and parishioners are interested, for example, in the Tridentine Mass, which makes us very happy. However, it must be borne in mind that the problem of the current crisis in the Church is a much broader one and is not limited to

the question of the Mass. The problem of the New Mass also has its historical roots in events that have caused other evils within the Church itself; the problem is much broader. There is also the problem of the new sacraments, the documents of the Council, the new legislation, etc., etc. Some think that the Second Vatican Council would be acceptable if only a few points were corrected, but they do not see the problem of the conciliar spirit that permeates all the conciliar documents and that these very documents are also all part of a harmonious whole that cannot be separated. Abp. Lefebvre believed that the innovative conciliar spirit can not be separated from each and every one of the conciliar texts.

It is for this reason that we advise the faithful followers of Tradition not to get their hopes up too high about those Catholics, and even clergy, who only want to return to the Traditional Mass. It is not enough; Mass without doctrine and without awareness of the full extent of the problem is not enough. What we must do is return to the entirety of Tradition, otherwise we can never be true Traditionalists.

It is clear that it is our prayerful intention that Catholics in the official Church will gradually come to understand not only the problem of the New Mass but also the full extent of the problem of the conciliar crisis. Without this, they would not be true Traditionalists, and we would not be able to collaborate with them. In this sense, the works of Abp. Lefebvre, the 'Open Letter to Confused Catholics' and 'They Have Uncrowned Him,' can be a tremendous help to them.

16. Sedevacantism and the sedevacantist spirit:

On many occasions, Abp. Lefebvre warned us that sedevacantism was not the position of the SSPX because it carried the danger of leading to schism over time. That is why he did not want us to have any kind of contact or collaboration with sedevacantists.

We do not rule out the possibility that there may be periods of *sede vacante* in the Church, as happens after the death of Popes, but it is very dangerous to claim that there have been no Popes since the death of Pope Pius XII, as some claim, since this could call into question the apostolic succession itself.

But apart from the issue of the Pope, there is also the problem of the sectarian spirit that is so common among many sedevacantists, which is an additional reason to avoid them. Intellectual voluntarism leads to overly-simplistic and absolutist reasoning about the current problems of the Church, judgements stimulated by an overly human zeal in people who have no theological studies.

Nor does it help to disregard the judgements of good priests and even of Abp. Lefebvre himself, that holy bishop whom Divine Providence sent us in these times of diabolical dis-orientation to show us the way. And for those who have doubts, it should be noted that this bishop was perhaps the most qualified clergyman to give a judgement on the problems facing the Church today: Archbishop of Dakar, Advisor to Pope Pius XII, Apostolic Delegate of Pope Pius XII for all of French-speaking Africa, Superior General of the Congregation of the Holy Ghost, Doctor of Theology and Philosophy from the French Seminary in Rome, Member of the traditional Preparatory Commission for the Council that was later rejected by the modernists, etc.

17. The problem of the doubtful sacraments of the Thuc line:

Abp. Lefebvre's position regarding the ordinations and sacraments originally coming from Bishop Thuc was always that we could not be sure of their validity and that therefore they had to be avoided. It is not permissible to receive doubtful sacraments.

18. The new Pope Leo XIV

Unfortunately, this new Pope is an admirer of Pope Francis, a follower of Vatican II, and continues to celebrate the New Mass, etc. No significant change is in sight, and the crisis in the Church will continue. We must not entertain false hopes when there are no consistent reasons for doing so. God will save His Church when He Himself deems it appropriate. What God asks of us is to persevere in the battle, and he will one day give us victory. To pretend that we are the ones who are going to save the Church is an act of presumption.

19. Conclusion: Where does the Faith of the Church find refuge today?

Without the Catholic Faith, the Church cannot exist, and without the complete profession of the Catholic Faith, neither can it. Even if it is possible that there may be Catholics who have an imperfect and incomplete profession of the Faith due to ignorance or weakness, it is nevertheless necessary that there always be at least some Catholics who profess the Catholic Faith in its fullness and integrity. If there were even one truth of the Faith that no one professed anymore, then the Catholic Church would no longer be itself and would have ceased to exist, that is, it would no longer be indefectible according to the promise of Jesus Christ: *'The gates of hell shall not prevail against it.'* (Mt. 16:18).

The Fathers of the Church, commenting on the time of Christ's Passion, said that since Christ's apostles and disciples faltered in their faith during Christ's Passion, it was then that the entire faith of the Church took refuge in the Heart of Mary, who was the only one who preserved the complete profession of Faith, 'Stabat Mater'. She had no doubts or shadows in Her Faith, unlike the other apostles and the first Christians during Christ's Passion. Today we are not living the Passion of Christ but the Passion of His Church, and we are called to renew in ourselves fidelity to the Faith in its fullness, following the example of Our Lady of Sorrows, without doubts or shadows. 'Virgo Fidelis, ora pro nobis!'

The separation between the Official Church, now occupied by modernists, and true believers who profess the integrity of the Faith of the Church is only a temporary separation, until Jesus Christ decides to rescue the Official Church now kidnapped by its enemies. It is not a separation in a schismatic sense, but only a prudent one and for a time.

After witnessing the passion of the Church, are we also going to witness her apparent death? Can the Church, while remaining indefectible, at the same time undergo a death that is only apparent in the eyes of the world?

Faced with the widespread indifference of the great mass of liberal Catholics regarding the primacy of the doctrinal combat, especially understood in its integrity, we continue to try to highlight what they want us to forget today so as not to displease the new conciliar church, allied with this modern world, invaded by liberalism, modernism, tepidity, and false prudence.

We only seek to remain in the Holy Faith, in line with Pope St. Pius X, all the anti-Liberal Popes, and Abp. Marcel Lefebvre. May Our Sorrowful Mother, who stood at the foot of the Cross, keep us faithful and give us the grace to always defend and persevere in the integral Catholic Faith!

In this month of Our Lady of the Most Holy Rosary, we, the undersigned priests, propose the above text for the consideration of all those who love the true One, Holy, Catholic, and Apostolic Church.

Father David Hewko

Father Hugo Ruiz V.

October 7, 2025

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.

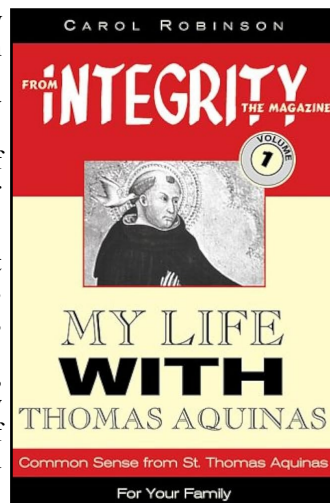
St. Pius X, pray for us.

Mentioned in the Newman article last issue, this book in particular deserves more attention ...

“My Life With Thomas Aquinas” (Carol Robinson)

Many people out there, not least “Traditionalists” but also plenty of conservative and Indulgy types, like to posture as Thomists. In our own day, it has become almost a sort of social pretention, among Catholic young men in particular, to let everyone know that you are familiar with St Thomas, that you are a fan of St. Thomas, that you wear the *Summa* on your sleeve as a badge of intellectual prowess and the name of St. Thomas around your neck like a fashion statement.

Of course, that may be what many are doing, but it goes without saying that no one has read the *Summa*, or very much of it (this author included). And however much anyone has read of it, very, very few have a solid grasp of the thinking of St. Thomas. Talk to one of these young-fogey “Thomists” for five minutes, much less get into an argument with him over anything really important, and you will quickly discover that his manner of thinking is quite contrary to what he pretends, wishes for and advertises it to be.



This book is the exact opposite. Although it never once quotes directly from the *Summa*, it is permeated with the spirit and thinking of St Thomas. Carol Robinson is a rare (in my experience) example of a woman who not only was able to write very readable, fluent prose, but who also actually had something to say worth hearing. More importantly, what her writing expresses is sound philosophy as it applies to the modern world.

In fact, as with a few other titles published by *Angelus* in the Fr. Scott / Fr. Novak era, this book isn't really a book, it is a series of articles which originally appeared in *Integrity* magazine in the late 1940s and 1950s. Each chapter is a different article, each distinct from the others, though there is a common theme running through all of them.

Here, for instance is her understanding of the unsound philosophy which entered the Church through converts such as Newman, and how it led directly to Vatican II::

“He (Dietrich von Hildebrand) was ‘an original, world-famous thinker’ who, because he never underwent Thomistic training in philosophy, was left ‘free to be original, creative in his pursuit of truth.’ So said Fr. Vincent Miceli ...

...His widow, Alice, who is a philosopher in her own right, said that her husband had always been ‘out of step with his times’ ... and [that] after he became a Catholic ‘he was not a Thomistic scholar when that system ruled supreme in Catholic circles.’ In fact he has some scholarly quarrels with the Dominicans over his book, *Liturgy and Personality*, and his defense of the essential importance of love in the matrimonial bond ‘caused him to be misunderstood by some straight-laced Catholics who regarded him as a ‘heretic.’ [...]

The point I want to make here is that von Hildebrand was an outstanding member of the “Thank God I’m not a Thomist” school of Catholic thought.

Von Hildebrand was a convert, coming out of the Newman, Kantian and Augustinian school of thinking. His disciples, Father Miceli, Dr. William Marra and others, also belong

to the “Thank God I’m not a Thomist” club. So did Christopher Dawson, another convert. So, I think, did Edith Stein. She wrote on Thomism but she was close to Husserl, the founder of phenomenology. So, I think, was Malcolm Muggeridge (so invincibly opposed to the Thomistic school that his conversion was a miracle of grace thanks to Mother Teresa’s prayers). So are almost all Episcopalians, converts to Catholicism or not, members of this club. C.S. Lewis was probably a member and that may have been the reason he didn’t become a Catholic. And above all there is John Henry Cardinal Newman, who was *the* theologian of the trendies at the Second Vatican Council. He is practically the founder of the “Thank God I am not a Thomist” club in the Catholic Church. He detested metaphysics.

[...] The first thing to note is that these people are all converts or close to converts. The second thing to note is that their hatred of St. Thomas is visceral, a sort of intellectual repugnance, and certainly not a principled stand against the teaching of the Church. [After the Reformation] in England there was a great burning of the old books and the name of St. Thomas was not so much as whispered in the hallowed halls of ancient universities founded by the Catholic Church. And while higher education was denied to the few remaining Catholics, the new Protestant aristocracy which lived on the wealth of the old monasteries sent their own sons to Oxford and Cambridge. There they studied Plato, but not Aristotle, except for his logical works. Their whole philosophical formation is platonic, and so was the philosophical formation of these converts to Catholicism, although it is usually called Augustinianism, perhaps to soften their hostility to Aristotle and St. Thomas.

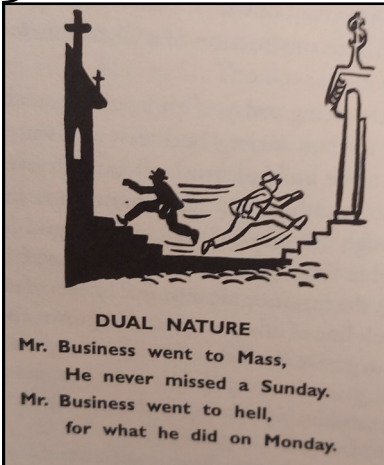
My theory is simply this, that through no fault of their own, most of the great and learned converts to Catholicism in the last 150 years brought Platonism into the Church with them, and along with it a strong bias against the robust intellectual thought of St. Thomas. [...] These “thank God I am not a Thomist” people are not exactly trying to subvert the Church’s thought; they think the Church will benefit from a shift to their kind of philosophical approach. Take for instance Von Hildebrand’s strong emphasis on love in marriage. ... Under influences like this (and Hegel), Vatican II theologians wiped out the previous hierarchy of the purposes of marriage and so undermined the indissolubility of the bond.”
(pp.17-18)

This last point is an important one and should be of interest to anyone aware of the crisis in the Church and who wishes to see it brought to an end. The roots of Vatican II, though sometimes hard to trace, do go back at least a few generations. It is clear that Vatican II could never have happened without scholastic thinking first been undermined, and whom do we have to thank for that? Hildebrand, Newman and their intellectual fellow-travellers, it seems.

And there can be no doubt, Robinson puts the blame squarely on Vatican II as causing the great social, moral and cultural problems of our age. She says that the Council itself was “a watershed” which in practice meant:

“...a shift from St. Thomas to Auguste Comte, from logic to logistics, from analysis to description and from changeless metaphysical principles to manipulative techniques.”
(p.8)

In short, if I had to summarise this book and the few others out there like it, I would have to begin by pointing out that nowadays there are really two types of “Traditionalist.” On the one hand, there are those who see things in terms of “the TLM” (Traditional Latin Mass), who are happy to live worldly lives which are virtually indistinguishable from everyone else



Note, this was written in the 1940s - so it was the Tridentine Mass which Mr. Business went to every Sunday!

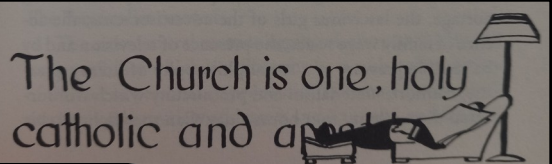
around them for six-and-a-half days a week, all while secretly congratulating themselves because they are able to complacently attend their “TLM” every Sunday, as though by their very presence they are somehow doing Our Lord a favour.

Then there are those Catholic Traditionalists who really deserve the name. These are the ones who have an inkling of how few of this generation will make it to heaven, who want to do whatever it takes to be among those lucky few, whatever the suffering, inconvenience or ignominy required in the meantime. These are the Catholics who feel the crisis in the Church most keenly, almost as a personal tragedy, and who would willingly lay down their lives to bring it to an end. Well aware that the New Mass is a key component of the Vatican II revolution, it goes without saying that they would only ever assist at the Tridentine Mass. But they know that it doesn’t stop there, that the problem is far more wide-reaching than the mere question of “the TLM”.

The former will have no use at all for a book like this. In the (highly unlikely!) event that they were ever to sit down and read it properly, they would find it boring and far too abstract, if not actually offensive were they to spot an unflattering portrait of themselves in its pages. Besides, they have far more enticing amusements in this day of modern technology, when they are not busy advancing their own financial and reputational interests, that is. They have very little use for Catholic Action *per se* and shy away from the idea of stepping up and taking responsibility for anything which might not succeed or which might not help them win friends and praise.

The latter will appreciate it, I think. It will give them a valuable insight into the crisis in the Church, its roots, its symptoms and, of course, the ultimate remedy. None of us, in any case, are really as good as we think we are, and sometimes it takes something like this to give us the moral kick-up-the-backside which we need at a given point in time. The crisis in the Church is far greater and all-encompassing than our own petty inconveniences. We will almost certainly never live to see it end. And yet, how we respond to this crisis now, today, will affect future generations for good or ill, as well as our own eternity. It is therefore our duty to educate ourselves as much as possible and then to act on what we know.

This is also why Archbishop Lefebvre’s books, sermons and interviews are so crucial for this generation, because they are so helpful in understanding the crisis in the Church. And yet they have been disappearing at such an alarming rate in recent years. Whenever one meets one of those newcomers to the SSPX since covid, one discovers fairly quickly that they are totally ignorant of the Archbishop’s thinking. They may attend the SSPX week after week, but they continue to see things only in terms of “the TLM” - their priest has, one gathers, done nothing to even try to introduce them to the thinking of the SSPX’s founder or why the SSPX came into being in the first place. It is both tragic and comical. And yet some of these “newcomers” might be of good will. This book would make a timely and thoughtful present from anyone who has had the good fortune to finish reading it himself.





**August
2025 -
visit of
Fr. Hugo
Ruiz**





Dec. 2025 - Wedding & Nuptial Mass in Arkansas, USA



August 2025 - Requiem Mass for the soul of Nuala Sherwin - NH, USA



Christmas Day Mass - New Hampshire, USA



Oct. 2025 - Ontario, Canada

**Fr David Hewko
And
The Resistance
in
North America**



North Carolina, USA



Indiana, USA



**Pennsylvania,
USA - Sept 2025**



**Seminarians at the Oratory of the
Sorrowful Heart of Mary, NH, USA**





October 2025 -

**Fr. Rafael
Arizaga OSB**

Visits
England and Ireland



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Is this what the Americans call a dumpster fire? And just why does the Fake Resistance seem to have such a disturbing approach to clerical child-molesters? All is not well in the...

Williamsonist Wasteland: Paedo Problems

Readers will recall that our article about Fr. Kerry Moran in [Recusant 63](#), ended with the words: "In the meantime, this may not be the last we have heard of the matter. Stay tuned..." It seems our instincts were correct. That was not the last we heard of the matter, although none of us could have begun to imagine just what bizarre twists and turns things have taken since then!

In the intervening weeks and months, several people have been in touch, more has come to light and things look even worse than they did when that article was written.

Recent Developments

So what has been happening over the past six months? Unbeknownst to us, things had already begun to happen before our article had even appeared. So, let us begin at the start of April 2025 when Dr and Mrs Kavanagh were arrested by the police and taken away in handcuffs in front of their children. An obvious abuse of power by the state, such arrests have become worryingly common in our country in recent years. Police bodycam footage of the whole shameful incident can be seen online [here](#) and [here](#).

Many readers will have worked out that the arrest was, in effect, due to the two having raised the alarm about Kerry Moran. Who went to the police? Who sought to have them arrested? An over-zealous Williamsonist faithful, perhaps, or one of Moran's Fake Resistance clerical colleagues? Tempting though it may be to speculate, we strongly suspect that it was Moran himself, and not merely because that is the simplest answer, but also because of the picture of the man and his personality that has begun slowly to emerge. A man who craves secrecy, anonymity, a life in the shadows, it seems he will go to any lengths to silence his critics and keep his name out of minds and off lips. But more about that later.

Not long after, the story had begun to spread to the Novus Ordo and an Irish diocesan bishop, Donal McKeown, used the presence of Moran within the Ballini Fake Resistance apostolate as an excuse to issue a warning to everyone to stay away. Then the mainstream secular press began to notice, and on 15th April the *Belfast Telegraph* ran an article about it. Although mostly just repeating McKeown's denunciation of "SSPX Resistance" (meaning Ballini, Moran & co.), it did nonetheless contain some interesting information of its own.

"Bishop McKeown's correspondence was issued after a parish in Wales contacted the diocese to warn that a defrocked cleric linked to SSPX Resistance may be operating in the area. The concerns from the Archdiocese of Cardiff relate to an individual who was involved with it around 20 years ago.

[...]

The concerns relayed by the Archdiocese of Cardiff are believed to relate to the ex-cleric's conduct with minors. It is understood the individual was not a priest at the time, and was instead a volunteer within the diocese, holding an unofficial role. He then moved to St Mary's Priory in London, where he studied for a period of three years before being asked to leave following allegations of similar inappropriate behaviour. He subsequently travelled to Martinique, where he was ordained, became a deacon, and was later defrocked."

(See: <https://www.pressreader.com/ireland/belfast-telegraph/20250415/281556591665695>)

From the sound of it, Moran's unnatural vice had already got the better of him more than once before he ever went to Martinique. We commented at the time that there must surely be a reason why an older white man from Wales would choose to do his seminary in a black, French-speaking colonial outpost on the other side of the world. It seems we were right. Anyone else out there with any experience of priests such as this will recognise this kind of behaviour, the constant "moving on" and having to shed all his old friends and reinvent himself, perhaps even using a new name, as a big red flag. The craving for secrecy is another red flag and is obviously related to this. It is, moreover, almost Moran's signature.

Kerry Moran: "Dangerous" around young men!

More than one individual has spoken to us since then and more diligent souls than this writer have been working hard in the background to uncover the truth which, with growing suspicion, we felt sure was there. One managed to track down a fellow Novus Ordo Catholic who remembered Moran well from his days in Wales, some 15-20 years ago, before he went to Martinique. This person, who wished to remain anonymous, told us that Moran should be kept away from children and families and shouldn't be operating as a priest.

"I consider him to be quite dangerous. I have no knowledge of any actual transgressions on his part, but I have always been very suspicious. I've been very, very nervous with him and certain relationships that he's had with young men in particular."

Our source was very clear that whilst he had never witnessed actual homo/pederastic acts taking place (which is what one would reasonably expect, after all, to be caught *in flagrante delictu* is quite a rare thing!), nevertheless he had witnessed how Moran behaved around more than one young man, men younger than Moran himself, describing it in these terms:

"On the surface it looked like a kind of older, mentor relationship, but there looked to be a lot of coercion, a lot of manipulation going on... it was really off-putting."

Moran, we were told, had been "rejected multiple times by the Archdiocese of Cardiff," and that they, "wouldn't touch him with a bargepole," which was why he had gone to Martinique. We already had an inkling of that, and the *Belfast Telegraph* article says as much, but it was nonetheless useful to hear it confirmed by someone who had known him at that time. This particular person is not a Traditional Catholic, knows nothing about the Resistance and was even unaware that Moran had returned to the country, much less that he now presented himself as a priest. Which being the case, what we have here is an impartial witness with nothing to lose or gain. Let the Fake Resistance Williamsonist personality cult deny it or cast doubt on it all they like - the evidence is in our possession.

Bishops Morgan and Ballini: Missing in Action

During this same time, what notably *didn't* happen was any kind of response from either of the two Fake Resistance bishops who are responsible for Moran's presence in the first place. Nothing was heard from Bishop Morgan, who blocked Dr Kavanagh by email and phone, thus preventing any further contact. Bishop Ballini for his part, refusing even in private to admit that he might have been wrong about Moran, left Ireland and went to Italy. The man who had been his Mass centre coordinator for Dublin quit in disgust and went back to the SSPX and several other faithful left him too. We hear that he has now returned to Ireland, so it is hard not



Kerry Moran and "Brother Philip" enjoying a sing-song...

to see this as him running away from his responsibilities. Recall that [Recusant 63](#) (p.44) reproduced an email in which Archbishop Vigano says that Ballini had ignored his warnings about Moran (“Bp Ballini is informed about this, but unfortunately he has not taken any measures and continues to avail himself of his collaboration.”) - so there really is no excuse.

Rumour reached us by the end of the summer that Moran was no longer living at Broadstairs. Not because of him being a sodomitically inclined child-abuser whom even the conciliar church won't touch with a barge pole, it seems; rather because he is too hot to handle. He generates a lot of bad press and that was making life difficult for his house-mate, Bishop Morgan, you see. So he had to go. Rumour has it that he is now in Swaffham, Norfolk.

More than one layman in the Fake Resistance, attempting to defend the indefensible, has tried to cast doubt on the authenticity of the Vigano email, but this writer possesses a copy of the original: it is genuine. Bishop Ballini himself even told someone that he did not heed Vigano's warning because he wasn't sure the email was really from him, but Vigano's response is to point out that Ballini already knew this email address from prior correspondence with him. So this “uncertainty” is a paper-thin excuse and nothing more.

“The Need for Secrecy and Clandestinity”

Let us cast our minds back a whole year. Bishop Paul Morgan went to the Kavanagh's for Mass, but in late 2024, he sent Fr. Kerry Moran in his place. No one knew a great deal about him, except that he came with Bishop Morgan's blessing and presumably, that of Bishop Williamson too, since he was staying at Broadstairs. He was a priest approved of by Bishop Williamson, the latest addition to the Fake Resistance, that is all anyone knew. What follows is the first, and not the only, instance of his seeking to stay in the shadows and remain anonymous, and of his telling tall tales to keep things just the way he likes it. He spun the faithful a yarn that he was a top canon lawyer in Rome, and that because his cases were so delicate, he couldn't have his name released in public because it would harm the outcome. That already sounded like a bit of a tall tale, and events have done nothing to improve its credibility. But there is also the very telling email which he wrote to Dr. Kavanagh shortly after his visit, concerning his videos of the Sunday Mass. Again, notice the goal: secrecy, anonymity. This is something of a recurring theme, as we shall see.



Kerry Moran chez Kavanagh, October 2024.

Anyone interested can view the two very short videos which Dr Kavanagh uploaded to his youtube channel, one from the start of Mass, with Moran processing in and which ends with the intoning of the *Asperges Me* ([here](#)); the other shows him incensing the altar during the offertory ([here](#)). Nothing remarkable in that, one might think. For years, we in the (genuine) Resistance have been posting videos of entire Sunday Masses from start to end. There is an obviously charitable aspect, in that it serves to help and edify one's neighbour. Moran was not happy, however, and wrote an email to the Kavanaghs demanding that the videos be removed:

"[...] Given that I was so very clear to both of you, in person and in writing, regarding the absolute need for secrecy and clandestinity; you may be able to understand my very deep disappointment that my very specific wishes have been ignored and that, at this moment, over 24,000 people have viewed the videos. I had thought to leave this alone, and not raise the issue with you, given that you didn't seem to pay any attention to my wishes in the past, but I have now come off the phone after a conversation with Bishop Ballini who has raised this matter with me, from the Philippines. I am genuinely concerned that the publicity regarding these videos will have very serious and detrimental consequences to Bro. Philip and myself, to our community, and to the several priests whose cases I am still representing in Rome - all of which I was very clear about before, during, and after my visit two weeks ago. I did not know that I was being filmed and I did not give my permission to have these films placed online. Whilst this may not be necessary, it is only politeness and courtesy to ask such permission from a priest before recording him celebrating the Sacred Mysteries and posting the said recording in the public domain. Again, I specifically asked that you keep my visit absolutely secret and respect the necessary clandestinity of our mission. I really am very upset by this and by the attention which these videos have attracted and I respectfully request that all videos and reels and whatever else showing me and / or Bro. Philip be removed immediately.

I pray that this matter will not end as tragically as I fear it will and that your actions have not jeopardised our mission and the future of our project. You seem to not understand how dangerous the times are in which we are living. I tried to explain this to you both, but obviously failed in my efforts. I now ask that you remove all reference to our visit in the hope that it is not already too late.

In Domino,

Fr. Ciaran"

Since he is so very, very keen that no one should see them, we will be sure to reproduce screenshots here along with links to those two videos! And yes, since many of you will be wondering, there were children present, including amongst the servers. And no, doubtless nothing took place, but that is hardly the point, is it? That risk ought not to be there in the first place!

Let us look again at what he wrote to the Kavanaghs:

"...I was so very clear to both of you, in person and in writing, regarding the absolute need for secrecy and clandestinity."

Note the language. He isn't just asking them to keep things relatively discreet (which wouldn't be a good idea either, for what it's worth). He calls it an "*absolute* need". Why is it even a *need*? And why an absolute one? Is this normal?

"Again, I specifically asked that you keep my visit absolutely secret and respect the necessary clandestinity of our mission."

Again, notice: "absolutely" secret; "the *necessary* clandestinity" of his visit ("our" seems to mean himself and "Brother Philip," the young man who travels around with him). Why is it necessary, not just desirable, advisable, prudent or whatever (again, even those adjectives are highly debatable!)? Are secrecy and clandestinity the hallmark of an innocent man?

It is worth bearing in mind also that what he's talking about is Sunday Mass - since when was that a fitting object of secrecy and clandestinity? Yes, yes, I know, there is always the

recusant Catholics of the ‘Reformation’ period... But those priests were facing physical torture and execution - what comparable calamity did this priest fear? And even so, those heroic priests (Ss. Edmund Campion, Robert Southwell, et al.) didn’t seek to hide their identity from their own faithful, especially not after they had already been and gone!

More Secrecy, More Threats, More Manipulation

Here is another example of Moran’s love of “secrecy and clandestinity” and the lengths to which he will go to preserve it. Four months after our article, the business had simply refused to die down. In early October 2025 an article appeared on *The Lepanto Institute* website. “Defrocked Deacon Offering Illicit Masses” was the title, above a big picture of Kerry Moran. A well-written piece, its author was clearly making an effort to stick to the facts, to be fair and not to indulge in unnecessary rhetoric or polemics (the mainstream media could learn a thing or two!). It even cited *The Recusant* and *Catholic Trumpet* as sources, giving us credit where it is due, something which, sadly, happens all too infrequently!

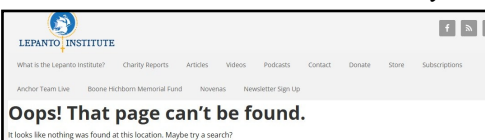
And then within 24 hours, the article suddenly vanished. A link to the article itself now displays a “That page can’t be found” message. It can still be seen via the internet archive, [here](#), however, and we recommend it to the diligent reader who has the time to spare. It is not a long read.

The same story about Moran was, it seems, picked up by the conciliar website “Where Peter Is” (wherpeteris.com), but promptly followed the same fate. What could have happened? And in so short a time, too!

It seems a letter purporting to be from Moran’s lawyer had been sent to the one or both of the website owners (the one below was sent to Mike Lewis, editor of *Where Peter Is*) via email and, we are told, with a cover note that it was under no circumstances to be shown to anyone else (does that sound normal to you?), it was clearly designed to scare him into removing all reference to Moran from his website.

We reproduce the “lawyer’s letter” below in full: although it is long, it is worth seeing the whole thing, because of what it represents: yet another damning piece of evidence against Moran and, by extension, his Fake Resistance enablers. Although it is fairly long, it is worth reading the whole thing through. The references to Gareth Thomas Weaver are to the man who wrote about Moran for *Where Peter Is*. He is also a Novus Ordo conciliarist, a one-time seminarian now living in retirement in Spain with some donkeys. If the detail contained in the letter is confusing, don’t worry too much, just keep reading.

In particular, pay close attention to the sort of language it uses and ask yourself if this is what it claims to be, or whether someone somewhere is guilty of fraud and lying.



Defrocked Deacon Offering Illicit Masses



Editorial Note:

The sources cited in this article do not necessarily represent the views or positions of Lepanto Institute. Some material is polemical in tone or comes from parties with their own interests. Nonetheless, the allegations, corroborating documentation, and silence of key figures warrant public review.

Introduction

In the summer of 2024, a man named Kerry Michael Moran (also known as Ciaran Moran) was celebrated at a traditional Latin Mass at a small chapel in the UK. At first glance, it appeared to be a celebration by one of the many independent priests loosely affiliated with

Subject: Rebuttal to Revision Document – Safeguarding Allegations Against Mr. Ciarán Kerry Moran

To: Editors, Where Peter Is

From: Alan R. Kershaw, Advocate for Mr. Ciarán Kerry Moran

Dear Editors,

1. Introduction and Notification to Authorities

In the first instance, I bring to your immediate attention that this e-mail is copied to Mr. Paul Sanford, Chief Constable of Norfolk Police, a police force located in the jurisdiction of England and Wales for reasons which will become evident, hereinafter. Furthermore, matters addressed within this e-mail will be raised by my client Mr. Ciarán Kerry Moran in a meeting that he will be having with Police Constables from the aforesaid Police Force, this afternoon, October 18, 2025.

2. Overview of Allegations and Context

I write to you in my capacity as legal advocate for Mr. Ciarán Kerry Moran in response to the contents of the “Revision of SSPX Resistance Safeguarding” document, which I understand has been circulated or referenced within your editorial purview. I am compelled to address and pre-emptively refute any and all allegations it any contains, particularly those that mirror or derive from the defamatory narrative advanced by the Archbishop of Martinique and Mr. Brendan Kavanagh.

3. Refutation of Allegations from Martinique

Firstly, it behoves me to highlight that my client is entirely innocent of the allegations levelled against him by the Ordinary of Martinique. These accusations are not only false but demonstrably retaliatory in nature.

4. Antecedents of the False Allegations

Mr. Moran submitted two (2) formal Vos estis lux mundi complaints concerning Archbishop David Macaire, OP, in light of serious concerns regarding maladministration and safeguarding failures within the Archdiocese of Martinique.

Around the same time, a laywoman of unimpeachable character submitted a letter to the competent canonical authority, expressing grave concern about Archbishop Macaire’s conduct with younger men - specifically referencing a teenager who had been living with the archbishop since the age of fourteen (14) at the Episcopal Palace. Archbishop Macaire erroneously believed that Mr. Moran was the author of this letter. However, it has been definitively established that the woman in question stands by her testimony and authorship. Notably, one of the individuals she identified in her letter is among those who later falsely accused Mr. Moran.

This misattribution forms part of a broader pattern of retaliatory conduct by the Archbishop Macaire, which has culminated in the dissemination of unverified and defamatory allegations.

.....

5. Sworn Affidavits and Retaliatory Conduct

The desperation of Archbishop Macaire to absolve himself of his reprehensible conduct is starkly illustrated by the existence of five (5) sworn affidavits. These documents attest that five (5) individuals in Martinique were each, separately and independently, approached by the Archbishop and urged to fabricate falsehoods about my client, Mr. Moran. Each of these individuals was appalled by the Archbishop's lack of integrity and refused to comply with his request. Their testimonies speak volumes about the character of the Archbishop Macaire and the scurrilous lengths to which he was willing to go in order to cover-up his own recidivist behaviour with younger men.

6. Clarification Regarding Gareth Thomas Weaver's Article

Gareth Thomas Weaver's recent article contains a deeply misleading assertion: that my client was "laicised in 2024 by the Diocese of Fort-de-France in Martinique after a canonical criminal process found him 'guilty of acts contrary to the sixth commandment with a minor.'" This claim is not only inaccurate; it is based on a newsletter so riddled with errors and lacking in credibility that it should never have been cited as a reliable source.

Let us be unequivocal. No canonical criminal trial ever took place. Despite repeated requests, my client was never granted the opportunity to defend himself in a formal judicial process. He has never been presented with the specific delicts he is accused of, he has been denied access to the documentation and votum of the Ordinary of the Archdiocese of Martinique. And, he had no knowledge of his accusers' identities until he received the Decree of Dismissal,

Instead, my client received a decree of dismissal from the clerical state, not as the result of a trial, but following a so-called "review" conducted by a cleric who is a personal friend of Archbishop Macaire. This same priest harboured a well-known animus toward my client, a fact he did not dispute when confronted with the same in writing and, thereafter, he refused to recuse himself from the canonical deliberations.

This process, lacking transparency, due process, and impartiality, cannot be described as a canonical criminal trial. What occurred in Martinique is contrary to every known principle of natural justice and canonical equity. The purported "facts" as recounted by Mr. Weaver.

8. On-going Recourse Before the Holy See

The matter is currently subject to on-going recourse before the Holy See because my client was NOT in Martinique when the allegations made against him were FABRICATED by Archbishop Macaire. Moreover, this can be established by flight records, passport stamps, and the glaring omissions in the Decree. In effect, my client is dealing with the consequences of an agenda-driven kangaroo court. To suggest otherwise is a grave misrepresentation that unjustly damages my client's reputation and undermines the integrity of canonical justice.

9. Defamatory Conduct by Mr. Brendan Kavanagh

Contrary to the assertions made by Mr. Brendan Kavanagh on his YouTube channel, he has repeatedly referred to my client using scandalous, indecent, and grossly offensive epithets,

including “pedo”, “pederast”, and other inflammatory search terms. These statements were delivered with evident relish and hostility, and are entirely devoid of factual foundation or justification.

The sustained nature of this defamatory commentary, coupled with its public visibility and monetisation, gave rise to a credible apprehension of harm. Given the risk that vigilantes, incited by such rhetoric, might take the law into their own hands and inflict serious harm upon Mr. Moran, a formal complaint was submitted to Bedfordshire Police regarding Mr. Kavanagh’s conduct. Thus, the arrest of Mr. Kavanagh was a legitimate, proportional, and operational decision by Bedfordshire Police.

10. Personal Safety

Mr. Moran has been compelled to leave the United Kingdom for extended periods solely for his personal safety. It is within this context, marked by legitimate concern for his physical well-being, that the police became involved, ultimately leading to the arrest of Mr. Kavanagh. Contrary to certain misleading narratives, Mr. Kavanagh’s arrest was not precipitated by the mere sending of “angry emails”, but rather by his reckless endangerment of Mr. Moran’s safety.

11. Reckless Disclosure of Location by Mr. Weaver

It is possible that Mr. Gareth Thomas Weaver is unaware that my client, Mr. Ciarán Kerry Moran, has been required to leave the jurisdiction of the United Kingdom on several occasions during the current calendar year due to credible threats to his personal safety. Regardless of Mr. Weaver’s level of awareness, the decision to publicly disclose my client’s present location is deeply irresponsible. In the context of ongoing defamatory commentary and heightened public hostility, such disclosure risks inciting vigilante behaviour and places my client in serious physical danger. Any safeguarding framework, whether ecclesiastical, civil, or journalistic, must prioritise the protection of individuals from targeted exposure. Mr. Weaver’s publication of sensitive locational information, without any demonstrable justification rooted in public interest, raises significant ethical concerns and may carry legal consequences should harm result from this disclosure.

Whilst I do not possess direct evidentiary proof of the matter, I have been reliably informed that Mr. Gareth Thomas Weaver was permanently banned from the on-line forum and blog “cathinfo.com,” where he reportedly operated under the pseudonym “Dunstan.” The basis for this ban, as conveyed to me, was his repeated posting of extreme and inflammatory commentary concerning my client, Mr. Ciarán Kerry Moran. If this account is accurate - and it appears to be corroborated by multiple independent sources familiar with the forum’s moderation history - it raises serious and legitimate concerns regarding Mr. Weaver’s impartiality and objectivity in reporting on matters involving my client.

The use of pseudonymous online platforms to disseminate prejudicial content, particularly when such content targets an individual involved in on-going legal and ecclesiastical proceedings, undermines the credibility of any subsequent journalistic output by the same author. In academic and professional contexts, impartiality is not merely a virtue - it is a prerequisite for ethical engagement. Accordingly, any editorial

reliance upon Mr. Weaver's reporting should be approached with caution, and his prior conduct must be considered when assessing the integrity and reliability of his published assertions.

13. Questioning Mr. Weaver's Objectivity

It is both reasonable and necessary to question whether Mr. Gareth Thomas Weaver can be regarded as an objective commentator in this matter, or whether he has, perhaps unwittingly, become a conduit for Mr. Brendan Kavanagh's revenge-driven campaign against my client, Mr. Ciarán Kerry Moran. While Mr. Weaver may consider himself well-intentioned, the tenor and content of his reporting suggest a predisposition that aligns more closely with advocacy than impartial journalism. His apparent reliance on unverified claims, coupled with a failure to engage with exculpatory evidence or alternative perspectives, undermines the credibility of his narrative and calls into question the integrity of his editorial judgment.

14. False Claims Regarding Bishop Paul Morgan

It is categorically untrue that Bishop Paul Morgan visited any London-based police station in connection with the arrest of Mr. Brendan Kavanagh. This claim, made by Mr. Kavanagh during his interview with Ian Collins, is demonstrably false and can be disproven by reference to the official records of the Metropolitan Police. No such visit occurred, and any suggestion to the contrary constitutes a fabrication. Importantly, this is not a matter of conjecture but one of verifiable fact, and any responsible journalistic outlet would be expected to seek corroboration before repeating such a claim.

15. Mr. Moran's Co-operation with Authorities

My client, Mr. Ciarán Kerry Moran, has proactively self-reported the allegations made against him to a UK police force. He has co-operated fully with law enforcement and safeguarding authorities, demonstrating a consistent commitment to transparency and accountability. In addition to his engagement with UK authorities, Mr. Moran is in possession of multiple police background checks, including one issued by the Republic of Ireland—a jurisdiction renowned for its stringent vetting protocols, particularly in matters involving child protection and clerical oversight.

These checks confirm unequivocally that Mr. Moran has no criminal record and no history of misconduct. Moreover, the fact that Mr. Weaver has identified where my client is currently residing in light of the fact he has had to leave the jurisdiction of the United Kingdom on more than one occasion during the course of this year is reckless and is encouraging of vigilantes that puts my client's physical safety in grave danger.

16. Misidentification and Fabricated Interview Claim

Whilst there are numerous additional inaccuracies within Mr. Gareth Thomas Weaver's article many of which verge on the implausible and would render this correspondence encyclopaedic in length were each to be addressed; I am nonetheless duty-bound to highlight the most egregious instances of misrepresentation and demonstrable deceit. To that end, I can confirm unequivocally that Mr. Weaver did not speak with my client, Mr. Ciarán Kerry Moran. Had Mr. Weaver exercised even a modicum of journalistic

diligence, he would have discerned that the individual with whom he conversed was of Caribbean extraction—a fact that is immediately apparent upon listening to the recording of the conversation. The assertion that Mr. Moran spoke “with a Welsh accent and traces of Irish inflection [sic]” is not only inaccurate but demonstrably false. It is either the product of negligent reporting or a deliberate misrepresentation. Moreover, the telephone conversation in question was recorded and can be made available upon request, thereby providing objective evidence that Mr. Weaver’s claim is wholly unfounded.

17. Impersonation and Criminal Misrepresentation

During the course of the aforementioned telephone conversation, Mr. Gareth Thomas Weaver unequivocally claimed, on three separate occasions, to be a priest affiliated with the Diocese of Perpignan. These assertions are preserved in recorded telephone conversations, thereby rendering any subsequent denial untenable. More gravely, and in a manner that may constitute criminal impersonation under the laws of England and Wales, Mr. Weaver further represented himself as Mr. Philippe Sands, the distinguished Jewish barrister and internationally recognised academic. This act of misrepresentation is not only ethically indefensible but also potentially unlawful, raising serious concerns regarding Mr. Weaver’s conduct and intent.

Accordingly, this matter will be referred to the appropriate police authorities for investigation. These claims are not speculative; they are substantiated by audio recordings that remain available for evidentiary review. It is for these reasons that I have specifically instructed my client, Mr. Ciarán Kerry Moran, to raise this issue of impersonation and misrepresentation during his scheduled meeting with constables from Norfolk Police this afternoon, October 18, 2025.

18. Conclusion: Editorial Responsibility and Recommendation

In light of the foregoing, it is both reasonable and necessary to conclude that Mr. Gareth Thomas Weaver is not a reliable or impartial commentator on matters concerning Mr. Ciarán Kerry Moran. His conduct, as outlined in the rebuttal, reflects a pattern of misrepresentation, ethical lapses, and potentially unlawful behaviour—including impersonation and the reckless endangerment of a vulnerable individual. Mr. Weaver’s article, far from constituting responsible journalism, appears to be the product of a misguided campaign that aligns more closely with personal vendetta than with objective reporting. The cumulative weight of the rebuttal’s evidence - ranging from sworn affidavits and police records to recorded conversations - renders the article not only factually unsound but ethically indefensible.

Accordingly, it is submitted that Mr. Weaver’s article should not be published under any circumstances. To do so would be to lend institutional credibility to a narrative that is demonstrably false, dangerously inflammatory, and injurious to the reputation and safety of an innocent man.

If, this e-mail begets any further queries do not hesitate to be in contact.

Yours faithfully,

Alan R. Kershaw.

An Obviously Fake Letter

Well... what on earth is one to make of that? Obviously this letter is not what it purports to be. No lawyer worth his salt, not even the most comically incompetent, down-at-heel solicitor imaginable, would ever write much less send such a ridiculous letter. The reader will no doubt have spotted already that something is not right, but just in case it isn't already obvious, let's spell out why this letter is clearly a fraud.



...no, not even him!

1. Too long, too much detail

The letter's very length and wordiness alone disproves it. The reason it is so long is the letter's content - more on which, shortly. But would a solicitor go into that level of blow-by-blow detail? I think not. Indeed, the content is exactly the sort of thing one might expect Moran himself to bring up in his own defence. His solicitor, if he had one, would surely advise him not to go into certain topics and simply to stick to a small number of unassailable facts in his favour (assuming there were any), if indeed he had to mention any at all. More likely still, he would tell him to save the details for court.

Some of our readers will have had experience dealing with legal issues and solicitors - if you haven't, you can count yourself fortunate. A genuine letter from a solicitor is menacing in its brevity and will typically read something like this:

"Dear Sir,

I am instructed by my client, [name], to inform you that your recent article concerning him [link or reference] is libellous and that unless it is removed within [timeframe] I am to proceed to serve you with [legal threat].

Yours sincerely,

A. Shyster (Senior Partner)."

You see? Why the need to waste everyone's time with 2,300 words of waffle? No lawyer would ever do that. Hence the length alone belies what this letter purports to be.

2. A suspicious number of mistakes

Secondly, it is worth noting in passing the mistakes and typos contained in the letter, such as near the start under Section 2:

"I am compelled to address and pre-emptively refute any and all allegations it any contains..."

"...it any contains..."? What does that mean? Clearly a typographical error. Section 6, second paragraph ends on a comma not a full-stop ("Dismissal,"). Another typo. And why don't the numbered headings or subtitles follow the correct sequence? Section 6 jumps straight to Section 8, with no Section 7 in between, just as Section 11 jumps straight to Section 13, without there being a 12. Section 9 begins with the words "*Contrary to...*" but then doesn't contain a contrary, almost as though the person writing it forgot what he was supposed to be saying by the time he got to the end of the paragraph. Conceivably a letter from a lawyer might contain mistakes, but does this seem likely? This "lawyer" ought to find himself a secretary or at least someone who can help with his proofreading! And yes, of course, *The Recusant* newsletter contains the occasional typo too, but then we're not-for-profit and we glory in the fact that we don't make any money!

3. The Wrong Language and Style

Let us briefly look again at the language and style contained in this letter. Note, for instance, how in Section 8 the author of the letter suddenly slips into all-capitals (“...was NOT in Martinique ... were FABRICATED by Archbishop Macaire...”.) It is as though he is becoming hysterical. This may be how normal people write a text message or an email, but no lawyer would write like this. The same goes for his use of bold at the start of Section 14 (“It is categorically **untrue** that...”) - no legal letter does this. Solicitors in this country, as elsewhere, are famously terse and matter of fact. They employ the fewest words necessary and they never add emphasis with bold or all-caps: the words already mean what they mean.

Rhetoric is another thing no genuine letter from a solicitor would ever employ and yet this letter is full of it. There are just too many unnecessary adjectives; too many clichés; too many epithets. For instance: “categorically untrue”; “desperation”; “reprehensible”; “scurrilous”; “...a so-called review...” “...a newsletter so riddled with errors...” - he seems to mean us! - “...a modicum of journalistic diligence...”; “...an agenda-driven kangaroo court...” and so on. Is this the tone of a legal letter?

But perhaps most amusing of all are the instances where the author is clearly trying to sound all lawyery, and comes off sounding like a very bad impression of a lawyer. Near the start of the letter, the author says that he is writing: “...for reasons which will become evident, hereinafter.” Hereinafter?! Is that supposed to be what a lawyer sounds like? And why would any lawyer waste time saying that - surely he’d just get straight to the point! Similarly, notice the several times he employs figures in brackets: “...submitted two (2) formal...”; “...at the age of fourteen (14)...”; “five (5) sworn affidavits ... five (5) individuals...”.

And then there is his hilarious closing sentence:

“If this email begets any further queries do not hesitate to be in contact.”

“Begets”..? “...do not hesitate to be in contact”..?! Who talks like this? Is this the author’s impression of what a lawyer sounds like? You couldn’t make it up!

4. The Wrong Content

Let’s start with the part of the letter (Section 11) which talks about someone supposedly being banned from “Cathinfo” - can you even begin to imagine? What normal person takes “Cathinfo” seriously, much less some top lawyer! The very idea is ridiculous, and points to the possibility that Moran wrote this letter himself, since a little bird tells me that he has been writing furiously in defence of himself over there. If nothing else could convince me that the letter did not come from a lawyer, this sentence on its own would be enough.

But that is not all. Section 17 accuses Gareth Weaver of ‘phoning him using a false identity. This may or may not be true, but why is it relevant remains a mystery (again, what kind of lawyer goes off into the long grass like this?!). What is amusing is that the letter’s author seems to be unsure of this legal terminology. He hints ominously that Weaver’s behaviour:

“...may constitute criminal impersonation under the laws of England and Wales ... This act of misrepresentation is not only ethically indefensible but also potentially unlawful.”

It “may” constitute criminal impersonation..?! As in, may or may not? Either it’s a crime, or it isn’t. So, we have here a lawyer who is unsure of the law, it seems. And what’s all this about it being “potential unlawful”? Given that the subtitle is “Criminal Misrepresentation” the word he is looking for is surely “criminal” or “illegal,” not “unlawful”. I’m not a lawyer, and even I can spot that! What a lot of not-very-convincing nonsense!

How many times does this “lawyer” whine about his client’s “safety”..? Count them: not one, not two, not three, but four separate times. Why keep bringing it up? That doesn’t ring true either, a real lawyer wouldn’t feel the need to repeat himself: once a thing has been said, it has been said. If this really was written by Moran himself, then it would seem he’s more than a little concerned for his own safety. What a pity he isn’t so concerned for the safety of children and young men abused by clerical pederasts.

The letter ends by talking about: “The cumulative weight of the rebuttal’s evidence...” and the subject is given as “Rebuttal to Revision Document” whatever that means. But since when do lawyers write “rebuttals”? That doesn’t sound right, either.

Now, what doesn’t the letter mention? This is one of those lists which can always be added to, there’s always just one more thing; but for the sake of brevity, let’s just mention one or two of the more obvious absences.

First, there is no mention at all of the email from Archbishop Vigano, a copy of which is in our possession. We reproduced it in [Recusant 63](#) (p.44) and it has done the rounds online, so it is not as though Moran is unaware of its existence. In it, Vigano calls Moran: “a very insidious man,” who, “must not have any contact with children or young people.” Why no mention at all of this in such a long letter? Is it perhaps because he has no answer, because it is so damning?

Secondly, although there is an attempt to paint Archbishop Macaire as the bad guy, there is no actual evidence presented. This is little more than ‘he-said-she-said’. At one point, he says that his trial and de-frocking by the diocese of Martinique are “demonstrably retaliatory in nature” but then never actually gets around to demonstrating it, beyond the hearsay already noted. In passing, it is worth noting that here Moran makes his own counter accusations against Archbishop Macaire when he talks about “his own recidivist behaviour with young men.” This is a very serious accusation, but notice that Moran - sorry, I mean the letter’s author! - provides no evidence at all to substantiate this claim. Again, would a letter from a real lawyer casually throw out such a serious accusation in such a manner?

Finally, let us note that the letter not once cites canon law, nor even English law, in support of what it says. Not one single law, statute or canon has made its way in there. Why?

...And Since Then?

Moran is still telling people that he is innocent, the victim of the anti-Traditional Bishop of Fort-de-France in Martinique, his former bishop, the bishop of his former diocese, the one he chose to go to from Wales out of everywhere in the world. The documents that supposedly prove him innocent, and which he - sorry, I mean his lawyer! - refer to in that bogus letter have still not seen the light of day, though there are rumours that he is showing something to people, albeit in strictest confidence, one-at-a-time. That stinks. If proof exists of his innocence (a highly unlikely proposition in view of everything else!), why does it have to be kept under lock and key? What sort of a man tells people: “I have all the paperwork that proves my innocence, but I can’t show you...” or even, “I can show you, but only you, you mustn’t show it to anyone else and it mustn’t get out!” Why on earth not? I smell more fraud, more secrecy, more deceit!

Not long after the fake letter began to do the rounds, Mr. Weaver it seems smelled a rat and used his seldom-visited donkey website to say so. The number of views, he says, went through the roof, particularly from East Anglia and from the Caribbean. After publishing more than one article about Moran, towards the end of October 2025 a curious thing happened. Moran began showing up in the comments section under each article to harass their author, at least if

Weaver is to be believed (and I see no reason not to believe him). Incredibly, he even goes so far as to complain ([here](#)) that Moran has been:

“...addressing me in his ill-mannered blog comments and emails as ‘darling’. Every time Moran calls me that I shudder.”

Quite, I shudder just imagining it! What kind of a man calls his verbal opponent “darling”..? And what kind of a man will show up in the comments of a very obscure website to harass the author of an article about him, other than a man desperate to avoid publicity, a man with an “absolute need” for “secrecy and clandestinity”..? The irony is that had Moran left well alone, had he stopped telling lies, had he stopped trying to manipulate and apply pressure behind the scenes, everything would have died down a long time ago and by now it would be old news. If this is an ongoing saga, a “dumpster fire” as the Americans say, then this is entirely his own fault. It is as though he cannot help himself.

In the meantime, word reaches us that England’s Novus Ordo weekly, the *Catholic Herald*, began in recent weeks to look into the Kerry Moran story. Perhaps they like the whole “Traditionalists = Schismatics = Paedo Enablers” angle which Mr. Weaver seems to have taken (though in the circumstances, one can hardly blame him for not realising that what he is seeing is not “Traditionalist” but merely a Williamsonist aberration...) And then, so we are told, they suddenly dropped all interest in the story. Well, more fool them if they let themselves be scooped by *The Recusant* newsletter and a website about donkeys! Why might that have happened, how did it come about? Who exerted influence on them behind the scenes? Perhaps Fr. Linus Clovis might know? But we digress...

Liars Love Secrecy

This pattern of lies and secrecy on the part of Moran (and a fake letter is really a lie, and a lie on a grand scale when one stops to think about it) is something which ought to give everyone, even his would-be supporters serious pause for thought. The fake lawyer’s letter was sent with a cover note by email, saying that it was not under any circumstances to be shown to anyone. Does that sound right to you? It shouldn’t.

Ironically enough, in a letter which seeks to threaten the unfortunate Gareth Weaver with “criminal impersonation,” there is a law against impersonating a solicitor: the Solicitors Act of 1974. It is a crime which comes with a maximum prison sentence of two years, depending on the harm done. For instance:

“Last week an unemployed man who pretended to be a solicitor to try to get a £19,000 tax debt cancelled was jailed. Nicholas Moss, 51, claimed that he worked for a pro bono organisation known as Community Law Project (CLP) and forged Court documentation in order to cancel the sum that was due to be paid by his third party client. Last Friday Moss was handed an 18 month prison sentence for forging a County Court Judgment and a further six months for impersonating a solicitor, to run concurrently.”

(<https://foskettmarr.co.uk/never-pretend-to-be-a-solicitor/>)

Here is what the *Solicitors Regulation Authority* has to say:

“It is a criminal offence for someone to call themselves a solicitor or act as a solicitor if they are not on the roll of solicitors. This could be pretending to be a solicitor, for example, at court, but may also include describing themselves as a solicitor on their social media profiles. We call these people ‘bogus solicitors’ and we may prosecute them. We publish alerts about bogus solicitors and theft or cloning of a genuine solicitor’s identity.”

(<https://www.sra.org.uk/consumers/problems/fraud-dishonesty/bogus-fake-solicitors/>)

We could go on, but you get the idea. It's not a small matter: you aren't allowed to do that. And if, as we strongly suspect, Moran really wrote that ridiculous letter, then he is guilty of the very thing of which he accuses Weaver, although in his case the matter is far more serious: giving a false name over the phone isn't such a big deal. Alan R Kershaw, it turns out, really is a solicitor. At the time of writing, we have been unable so far to reach him.

Another aspect worth considering is that the letter is not what purports to be, whether or not a lawyer wrote it. Its real purpose is not to show that Moran is innocent but rather to avoid his name appearing in public and allow him to continue to operate in the shadows. That on its own is not right, and it doesn't ring true. A genuinely innocent man is typically outraged at the false accusation levelled at him, and cannot wait to 'have his day in court.' He wants the whole world to know the truth of the matter hence, as a rule, he welcomes publicity. For all Moran's protestations, with or without a fake "lawyer's letter," what he seems most keen on is disappearing back into the shadows. Let that sink in, and consider why that might be.

This is not the behaviour of the innocent, it is however, typically the behaviour of confidence tricksters, of swindlers, of liars. And yes, of course, there are liars and there are liars. Most of us have told lies in one form or another at some point. Telling a lie to one person concerning an insignificant matter, purely out of convenience is one thing. Most of us would, I think, stop short of telling a lie concerning an important, public matter. And yet there is a type of person for whom the truth is no obstacle, who goes on telling lies, who tells one lie to cover another lie. But that cannot go on forever. One day the truth catches up and it all comes crashing down. The sooner that day arrives, the fewer people are harmed. That, incidentally, is why it is so utterly selfish and inexcusable for Bishops Morgan and Ballini to enable this man through their silence; and equally wrong that Archbishop Vigano has yet to make his warning public. If Kerry Moran is what many say he is (and what we are convinced he is), then this only allows the potential harm to continue longer when it could have ended sooner.

It is also true that unnatural vice does tend to be accompanied by other vices too. For a clerical pederasts to also be a pathological liar is far from uncommon; perhaps the necessary shame and secrecy is what causes it, who knows. And because we are talking about powerful sexual forces which go contrary to nature, there is simply no fixing it. Plenty of priests, for instance, have slipped-up and committed sin with a woman, and scandalous though that might be, it is in the end a weakness of the flesh: in itself, it is not unnatural. They therefore can be, and usually were, rehabilitated. This, however, is something else. There is no way to credibly rehabilitate a priest capable of violating the sixth commandment with the same sex, worse, with a minor. That vice, being unnatural, never goes away. Perhaps that is why mother Church is so strict, and always has been: she knows that zero-tolerance is the only realistic approach. That is also why any talk of "mercy," "compassion" and so forth, will always be misguided and contrary to justice. Think of the victims of such a man, and think of his potential future victims. And victims there will be, since such a man never ceases to be a danger.



"A dog that bites is a dog that bites" ([Doubt](#), 2008)



- "Where's your compassion?"
- "Nowhere you can get at it!"

In summary then, Kerry Moran:

1. Insisted on the “absolute need” for “secrecy and clandestinity” when he first showed up in England on the Fake Resistance Mass circuit, and gave fanciful and improbable sounding reasons for this;
2. Objected to his face being publicly visible via youtube in two very short videos, for the same fanciful, improbable sounding reasons;
3. After Mass, behaved in such an odd way as to give some of the faithful concern, enough that they began to look into his past and who he was;
4. Went by different names: he was Kerry Moran in England, but in Ireland he was Ciaran Moran (which seems to be his middle name) - his justification for this is unclear;
5. Is remembered from his days as a layman in Wales, quite a few years ago, as being someone who acted in an unwholesome way around younger men;
6. Was turned away by the conciliar Church, first in Wales, then in London, before he ever went to Martinique;
7. Although he managed to stay in Martinique long enough to become a deacon, even they in the end tried him and found him: “...guilty of acts contrary to the sixth commandment with a minor” and defrocked him. The chancellor of the diocese wrote an email to some faithful in England warning them about this ([here](#), p.42);
8. Archbishop Vigano wrote an email warning that he was someone who can’t be trusted and who “must not have any contact with children or young people.” ([Here](#), p.44);
9. Moran himself is believed by many to be the man behind the initial police complaint which saw Dr. and Mrs Kavanagh arrested for “harassment” via social media, because they had tried to warn others about him;
10. When two separate conciliar websites noticed him and began to bring him to the attention of a wider audience, he appears to have written a bogus “lawyer’s letter” which involved stealing the identity of a real lawyer, in order to have his name removed and to keep his identity safe from any further scrutiny;
11. Claims, as do his would-be defenders - amplified in the “lawyer’s” letter and, we gather, on Cathinfo - that his name does not appear in any police background checks in England or in Ireland. This may well be true, but is entirely beside the point. All that means is that the police of those two countries are not aware of a criminal record. It seems that his former diocese and Rome (specifically the Dicastery for the Doctrine of the Faith) are at fault for not involving the civil authorities in what is surely a crime in any country, including Martinique. So this is also a story of conciliar negligence, too.

Whose Responsibility?

What a mess. What a scandal. What an enormous potential stumbling block to new people. And yet, it is important to realise that none of this mess could have come about without the bishops of the Fake Resistance playing a crucial role. Alone out of all of them, Archbishop Vigano so far has taken any responsibility and tried to do something to try to put things right; and even though he at least did something, it was far too little far too late. One private email which he has since remained silent about and has allowed to be doubted and called into question without vouching for it. Hardly counts as sounding the alarm, does it?

The other Fake Resistance bishops have acted and are still acting with a staggering selfishness. Richard Williamson harboured and promoted Kerry Moran in much the same way as he did Stephen Abraham. He died after the matter had begun to blow-up but before it became public. Giacomo Ballini abandoned his faithful in Ireland (and the unhappy Fr. Joseph Ortolano!) and ran off to Italy for a few months. Paul Morgan blocked the Kavanaghs when they contacted him with their concerns. When Gareth Weaver rang Broadstairs and spoke to Fr. Abraham, Bishop Morgan was overheard in the background angrily telling the priest that he did not want to talk to anyone about Moran. To this day nothing further has been heard from Bishops Morgan and Ballini. Why might that be, and what does it mean? If they believe Moran to be innocent, are they not morally obliged to say so, to take up his defence in public? And on the other hand, if they think him guilty, or even if they have serious doubts, then..?

As to their faithful, broadly speaking they fall into two camps. The innocent and sensible ones have jumped clear. Then there are the die-hards, the cult of personality groupies, who will do anything to defend their team. Unsurprisingly this includes the Fake Resistance priests too. And though it may shock us, this attitude ought not really to surprise us so very much. These are the same people who turned a blind eye to Fr. Stephen Abraham and in many cases sought to defend him: that is surely why, to this day, Fr. Abraham is still part of the Fake Resistance Orbat here in England. Ten years ago, these pages ([Recusant 31](#)) blew the whistle on this unfortunate priest. This is now a ten-year-long standing scandal. Ten years of silence from his promoters and defenders, ten years in which he continued to operate as a priest without sanction despite being a self-confessed potential risk to children. He was even at the funeral of Bishop Williamson earlier this year. Was there not one person present to object, not one person who didn't think it normal? If, with the passage of time, Fr. Abraham's presence has become somehow "normalised" in the eyes of many, then that is only because of a concerted campaign that has been waged to normalise it. Anyone who sought to defend or downplay the scandal, or sweep it under the proverbial rug is in part responsible and they are arguably partly responsible for this latest disgraceful Moran affair, too.

What was the main tactic used by the My-Bishop-Right-Or-Wrong crowd to cover-up the Fr. Abraham scandal? Shooting the messenger, attacking the very people who tried to raise the alarm. Many people out there may now wish to re-evaluate what they thought they knew about who are the "good guys" in this story and who the "bad



London, Oct. 2016 - Bp. Williamson administers confirmation to a group which includes children, assisted by Fr Abraham, in public, fully sixteen months after the latter admitted to still being a danger to children.

*Note - these photos were
[published by them](#), not us!*

guys". Some of us have had our reputations blackened for a decade or more - perhaps now it ought to be clear exactly why that is. If you listened to that kind of calumny or detraction, if, even passively, you gave it the slightest encouragement then - that's right - you have also played your part in enabling this scandal.

Let us leave the topic of the unfortunate Fr. Stephen Abraham by putting in a good word for him. It had occurred to several of us more than once over the past ten years to wonder how different things could have been had Fr. Abraham simply decided to lie. The temptation must have been very strong - and yet he came clean, saving a lot of unnecessary messiness. It also meant that the whole story came out in one go and was very little heard about, since there was nothing new to add, other than that Bishop Williamson kept him in circulation. Unlike Fr. Abraham, Kerry Moran does not possess the modesty, humility or integrity to admit the unfortunate truth. Indeed, it is in contemplating the dishonesty, the manipulation, the ducking-and-weaking of Moran that Abraham comes off looking so much better by comparison.



Resistance Catholic SPX
@CatholicResist

From Fr. Stephen Abraham's post. One of Bishop Williamson's spiritual sons in the episcopacy, Bishop Zendejas, offers Requiem Mass for His Lordship's soul.



15:39 · 30 Jan 25

Kerry Moran (front left) at Bp. Zendejas's Mass in Broadstairs, Kent, January 2025

Fake Resistance Clergy: Liars And Cowards

In November 2025, the French language Fake Resistance website *Reconquista* (cristiadatradicionalista.blogspot.com) published pictures of a priests' meeting in Broadstairs led by Bishop Paul Morgan and with Fr. Stephen Abraham in attendance. Also in attendance were Fr. Joseph Ortolano, Fr. Brendan King, Rev. Paul Schmidt and two French Fake Resistance priests, Fr. Matthew Salenave (who runs the website) and Fr. Dominic Rousseau. Presumably Kerry Moran would also have been present in the picture had it been taken only a few months earlier, before he became too hot to handle!

Bishop Morgan is, it seems, quite keen to take on the mantle of Broadstairs and become a sort of "poor man's Bishop Williamson." He has even started sending out a "Letter from Broadstairs" by email, as a sort of replacement for *Eleison Comments*. Over the past few years, these pages have already pointed out his dubious credentials: his slowness to act as the SSPX prior to whom Fr. Abraham's first complaint was reported; how he was willing to refuse communion in 2012 to anyone who criticised Bishop Fellay online; how he put up notices in every SSPX



November 2025 - Fake Resistance priests' meeting and retreat at Broadstairs, Kent. (Left to Right: Paul Schmidt, Dominic Rousseau, Brendan King, Paul Morgan, Joseph Ortolano, Stephen Abraham, Matthew Salenave).

N.B. - as published on their own website, [here](#).

chapel in the District banning *The Recusant* even as he himself was an avid reader, how he attended the 2012 General Chapter and let Bishop Fellay off the hook and how he continued as District Superior for three years until August 2015 as the loyal servant of Bishop Fellay and the neo-SSPX without a murmur of protest in public at what had been going on; and of course, how he reinvented himself as a “Resistance” priest only after his clerical career tanked and he stood to personally benefit by the move. Fr. Abraham, likewise, has already been dealt with above and in previous issues.



Fr. Morgan and Fr. Abraham in the Philippines, 1992

Fr. Joseph Ortolano, an American by birth, is a side-kick of Bishop Ballini in Ireland. He once told his Dublin Mass coordinator (who has since left in disgust) that he had had no idea at all about Fr. Stephen Abraham. Was that the truth? And even if it was, whose fault was his (rather convenient!) ignorance, if not his own? He had, in any case, been telling his faithful that Fr. Abraham was entirely innocent. Some of those faithful, including their children, came over from Ireland to Canterbury with Bishop Ballini for the Williamson requiem. Fr. Ortolano claimed afterwards that he didn't realise - had he only known... etc. And yet before the year is out, there they are again, one big, happy family! Perhaps he has somehow gone back to thinking that Fr. Abraham was innocent? Or perhaps he never thought that to begin with? Either way, consistency, integrity and basic honesty don't appear to be his strong suit.

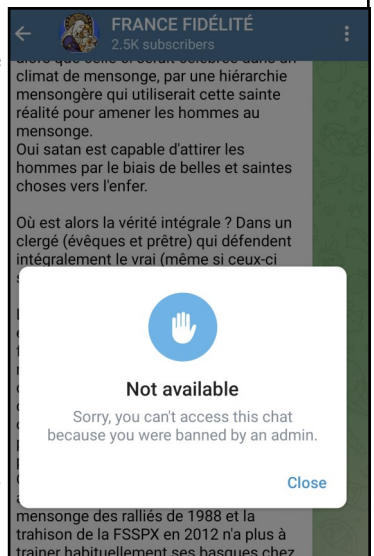
The same, alas, might equally be said about **Fr. Brendan King** it seems. Over the years he told more than one person on more than one occasion that he was not an associate of Bishop Williamson or his circle, that he was entirely independent; that he was even against some of Bishop Williamson's errors. And for years, many of us tried very hard to take him at his word. Yet here he is at Broadstairs, hosted in Bishop Williamson's house by the man who is trying to take-over the mantle of Bishop Williamson, and alongside Fr. Abraham no less.

And what about the man who runs the website *Reconquista* on which this picture of the priests' meeting was published?

Fr. Matthew Salenave, in addition to the website, runs the Fake Resistance *France Fidélité* channel on Telegram. This author, within a few minutes of joining, on noticing a post where Fr. Salenave was informing his readers that Bishop Williamson had never said anything even slightly approving of the New Mass, wrote in the comments section, in French:

“Pardon me, Father, but you are mistaken. In the English-speaking world at least, Bishop Williamson almost never ceased recommending the New Mass to people, including Trads. Certain people might want to ignore it, but that doesn't change anything.”

That was it, nothing more, nothing needlessly rude or provocative and no link was included, only those words quoted above. I was intending to follow it up with a link to the August 2022 *Friends of Aquinas* interview, and to offer to do my own translation into French of the relevant bits, but



didn't get the chance. In under two minutes the offending post, all two-sentences, all thirty-nine words of it, was deleted and its author banned. Having done this, Fr. Salenave then followed up with this sanctimonious post (in French, of course, and with emphasis in the original):

"A little reminder: thank you for only sharing information in French or translated into French, since we refuse any interference in the English language. I add to this that this channel is certainly not a means for those who, wishing to blacken the memory of Bishop Williamson, have come to advertise their own evil websites. That goes without saying, but it seems it's not obvious to some people."

Other than that, Fr. Salenave continues to idolise the memory of Bishop Williamson to an almost comical degree ("Hommage special à Mgr. Williamson qui a su dérouter les ennemis de Dieu et de l'Eglise!" begins one post, "Let special honour be given to Bishop Williamson who knew how to put to flight the enemies of God and of the Church!"), and to talk about "Archbishop Lefebvre and Bishop Williamson" together, in the same breath, in almost every other post, for instance:

"...comme l'avait enseigné Mgr. Lefebvre et Mgr. Williamson..."

("...as Archbishop Lefebvre and Bishop Williamson taught us...")

"Mgr Lefebvre et Mgr Williamson ont été condamnés pour La SEULE VÉRITÉ."

(Archbishop Lefebvre and Bishop Williamson were condemned for TRUTH ALONE.)

"L'héritage de de Mgr Lefebvre et Williamson est justement dans la continuité de Fatima et du magistère de l'Eglise..."

("The legacy of Archbishop Lefebvre and Bishop Williamson is the continuity of Fatima and of the magisterium of the Church...")

"Phare de la vérité, apôtre très dévot de Notre Dame du Rosaire. Vrai fils de Mgr. Lefebvre."

("Beacon of Truth, Devout Apostle of Our Lady of the Rosary, true son of Archbishop Lefebvre.") - as the caption to a picture of Bishop Williamson.

...and plenty more of the same. The obvious deceit here is the idea that the two were no different in teaching and practice and that the latter stayed true to the former. And who is there to contradict him? There is a mountain of evidence that Bishop Williamson seriously deviated from the course set by Archbishop Lefebvre, and Fr. Salenave is well aware of it. But he will not allow it to be brought to the attention of his 2,500 subscribers or of anyone else if he can help it. Until around 2016, the editor of *The Recusant* used to help him out with pictures for his website, along with all sorts of other information not available to him in the French language. They were in regular contact, in other words, by email and telephone. He therefore has no excuse, this is not ignorance on his part. He is a liar and a deceiver, there is no other way of putting it.

Here is just one more particularly egregious example amongst a myriad. In March 2025, Fr. Salenave made a (not very convincing!) attempt to convince his audience that they needn't worry about the fact that Maria Valtorta's works were condemned by the Church, and thereby to defend Bishop Williamson on this charge too. "Can we have confidence in the decisions of the Dicastery for the Doctrine of the Faith?" was the title of this post:

"The adage 'Rome has spoken, the matter is closed' can no longer be the intellectual norm for Catholics who wish to remain faithful. Archbishop Lefebvre and Bishop Williamson warned us about the decisions coming out of Rome which are tainted with a liberal and modernist spirit. Our traditional bishops ask us to refer to the decisions from before the Second Vatican Council and the conciliar Popes if we want to keep the deposit of the Faith.

And yet the SSPX has just published an article which relays the “condemnation” of the work of Maria Valtorta by the same Dicastery [for the Doctrine of the Faith] in February 2025. If that is the case, then there is no reason why the SSPX should forbid or condemn the blessing of couples in an irregular situation, since the same Dicastery authorised them in 2023! ...”

He goes on to lecture his audience that they “have to be logical” before concluding:

“Maria Valtorta’s readers are therefore free to read this work without qualm of conscience.

That is why Bishop Williamson, great theologian that he was (to use the expression of the Avrillé Dominicans in an article of theirs about him), invited us to read this magnificent work assiduously.

In reading Maria Valtorta, not only are we enriching our own spiritual life, but more than that, we are making a concrete act of resistance against modernist Rome.”

Oh my goodness. Where does one even begin..? Would someone please point out to him (I can’t, he banned me!) that Maria Valtorta’s “Gospel As Revealed To Me” was condemned as far back as 1949 when the first part was released, and 1959 after the last part was released? Before the Council, in other words. Its condemnation is thus one of those “decisions from before the Second Vatican Council” which he says we ought to abide by, and what’s more, a decision of the Holy Office in the days of Cardinal Ottaviani and Fr. Garrigou-Lagrange.

Secondly, for someone who pontificates about the need to be logical, he seems to be blissfully unaware that “the-enemy-of-my-enemy-is-my-friend” is not a sound argument. Even a broken clock is right twice a day and if modern Rome happens to condemn something which was already condemned by Eternal Rome, then it would seem that modern Rome (for once) got it right. Likewise, disobeying modern Rome is not “a concrete act of resistance” in and of itself: it depends on what you are disobeying and why!

And finally, it is worth pointing out that Fr. Salenave’s argument for why we should all read Valtorta, clumsy and nonsensical as it is, is not even an honest one. The truth of the matter is that he had already made up his mind: the writings of Maria Valtorta are wonderful because the Great Theologian Bishop Williamson, the man who put to flight the enemies of God and His Church, had recommended them! Only three months, earlier, in December 2024 post on the same channel, he already told his followers that when it comes to Valtorta and her *Gospel As Revealed to Me* that he hopes for, “...the rehabilitation of this work which has been unjustly - and without doubt diabolically - attacked.” So the condemnation by modern Rome which happened three months later was a pretext, not a reason. His mind was already made-up.

“Procul, Procul O Este Profani!”

What a mess! But what can we learn from it? The moral of the story is surely this. Every thinking person, every Catholic, every Traditionalist who cares about virtue and not angering Our Lord needs to give the Fake Resistance a very wide berth! Firstly because, of course, we don’t wish to anger Our Lord and secondly because this sordid business isn’t going away, we haven’t heard the last of it. Bishops and priests who are dishonest and who are capable of harbouring and defending predatory pederasts is a situation which can only get worse: it has not yet blown-up, but it is surely only a question of time. When it does, watch out: don’t be anywhere near it! Do penance, begging God’s pardon for the insults his supposed “friends” are heaping upon him, and in the meantime take fully to heart the lesson that the truth will out and that it is always safer to put principle before personal convenience. “Kyrie Eleison.”

A Christmas Carol for the Fake Resistance

(...to the tune of *Adeste Fideles*)

O come all ye “faithful”
Priests of Fake Resistance,
O come ye, o come ye to Broadstairs in Kent!
Come and adore him, Greatest Theologian!
O come let us adore him,
O come let us adore him
O come let us adore him, “Son of Lefebvre”!

Oh see how Cathinfo,
Matthew first and foremost,
Bans and shouts-down all those who dissent!
We’ll do the same then, righteous and self-serving!
O come let us defend him,
O come let us defend him,
O come let us defend him, Our Leader and King!

O come to Sokolka,
Also to Legnica,
But not Buenos-Aires - well maybe? Perhaps?
Hosts from the New Mass: miracles beholden!
Let’s all go Novus Ordo,
Let’s all go Novus Ordo,
Let’s all go Novus Ordo, he told us we could!

Let’s all read Valtorta!
She’s the real Gospel,
Our Lord came in person and revealed it to her!
Down with the Index and Ottaviani!
O come let us all read her,
O come let us all read her,
O come let us all read her, he said that we should!

O come all ye paedos,
Perverts, child-molesters,
O come ye, don’t worry, you’re welcome with us!
We’re Fake Resistance, we’ll defend your vices!
O come ye paedo-pansies,
O come ye paedo-pansies,
O come ye paedo-pansies, we want you to stay!

SSPX Watch

Fr. Henri Wuilloud moved to Britain - Long-time readers might remember the name of this priest. Ordained in 1998, from 2004 to 2016 he was the District Superior of Switzerland, and from 2016 District Superior of Africa, making him a member of the Chapters of 2006, 2012 and 2018. A liberal and a keen supporter of Bishop Fellay he is also, we gather, that man's nephew. As District Superior of Africa, he used his position to openly encourage SSPX faithful to go to two *Ecclesia Dei* priests approved-of by modern Rome, one of whom had jumped ship from the SSPX to the *Institute of Christ the King* some years before, the other a military chaplain who also said the New Mass, praising the latter as "a man of sound doctrine" in the SSPX's African district newsletter! He also used the district newsletter to make fun of anyone who might have a problem with this new arrangement or view it as Trad-ecumenism, as we reported at the time ([Issue 49](#), p.31).



In the summer July/August *Ite Missa Est* we learn that he has now stationed here, at Bristol. Why he is now being sent to our shores, and more to the point, why as a simple priest and no longer a superior is anyone's guess. Perhaps it is nothing too serious: it may be that his English needs improving. Or might it simply be a case of nepotism no longer being possible since his uncle is no longer Superior General..?

SSPX Episcopal Consecrations latest - the most recent SSPX British District newsletter contains the following news arising from last October's visit to our country by the SSPX Superior General, Fr. Davide Pagliarani:

"In addition to meeting the priests and brothers individually, the Superior gave two talks. One of the matters addressed in these conferences was the forthcoming consecration of new bishops. Archbishop Lefebvre consecrated four bishops in 1988 for the survival of Tradition, because the Pope and the bishops were openly acting to the detriment of the Faith and of the flock by hiding the Catholic Truth and, worse still, placing heresy and other errors on a level with this Truth. The situation forty years later is worse. ... It is for this reason that, sooner or later, the current Superior General of the Society will have to imitate Archbishop Lefebvre's prudent, courageous and fully justified decision to consecrate bishops. Let us pray for him that the Holy Ghost may guide him and his assistants in this matter."

Sooner or later? Some would say it's already 15 or 20 years too later, but 'better late than never' perhaps. If a new SSPX episcopal consecration does end up somehow taking place (and that is a big "if"!), further questions suggest themselves. How many bishops-elect will there be, and who will they be? Who will the consecrating bishop be, and who will his co-consecrators be? What are the chances that this will be done in defiance of modernist Rome, versus done with Rome having a say in all of the above? Even if Rome has no say whatsoever and no conciliar priests or bishops representing the Vatican are present at any stage of the proceedings, how much confidence can anyone have that the new bishops will be chosen for their zeal for the Faith as opposed to their unquestioning corporate loyalty? So our advice to our SSPX readers is not to go getting your hopes up!

In any case, we feel justified in maintaining our original prediction: the SSPX leadership will never have the courage to repeat 1988. If they had the courage, they would have done it already. Either it will be a ceremony vitiated with conciliarists and their dubious holy orders, or it simply won't ever happen at all.

1st Jan. - “Feast of the Circumcision”..? - two years ago these very pages ([Recusant 61](#), p.55) pointed out a change in the SSPX liturgical calendar so small if you blink you’ll miss it. The first day of January, Traditionally the feast of the Circumcision and a Holy Day of Obligation and yet since 2008 the British Dis-

trict newsletter had it listed simply as “Octave Day of the Nativity, 1st class”. The December 2025 newsletter has it down as “(Feast of the Circumcision)”

- in parentheses and with no mention of it being a Holy Day of Obligation. The January 2026 newsletter, however, has added to this the words “Traditional Holy Day of Obligation.” Well: bravo Fr. Sherry, or whoever made that change. You’re almost there! Now just remove the word “Traditional” and you’ll be back to where you started! And yes, this is, of course, only a little thing but still, credit where credit is due...

SSPX Supporting U.N. NGOs..? From Germany comes an interesting tale, but one which we were able to verify fairly easily, and so can you. Look up an organisation headquartered in Zurich, Switzerland called **“Christian Solidarity International”** and then in connection with it, look up a young German Novus Ordo priest called **Fr. Peter Fuchs** (not to be confused with Fr. Martin Fuchs, who left the SSPX for the Resistance in January 2014!).

Their own website (www.csi-int.org) lists their activities in bullet points, the first of which is that *Christian Solidarity International* “campaign for religious liberty and human dignity”. They are particularly concerned for places such as Armenia, Nigeria, the Sudan and Syria. To be fair to them, many of their goals sound eminently worthy: liberating “people who are abducted, enslaved or imprisoned because of their faith,” for instance, even if they don’t specify which “faith” (and really, when the name is “Christian Solidarity” and not “Catholic Solidarity” how sure can anyone be that we aren’t talking about Protestants, or Greek Orthodox?). Its [Wikipedia entry](#) tells us that CSI has:

“... consultative status at the United Nations Economic and Social Council.”

And what about Fr. Peter Fuchs, what is his connection? On the “About us” (“Our Identity”) page of the CSI website, Fr. Peter Fuchs is listed as one of the six members of the “International Coordinating Committee”.

Fr. Fuchs is also a priest stationed at one of the most important SSPX priories in Germany, namely Munich where he says daily Mass despite never having been conditionally ordained. In April 2025, he visited the SSPX girls’ school Schoenberg to give a talk promoting CSI and raise funds for them. He was billed as “Geschäftsführer von CSI -Deutschland” (“Managing Director of CSI Germany”). Faithful in the German SSPX District have been encouraged to donate to support CSI almost as though it were an apostolate of the SSPX. Is this now normal?

31

2 cl.

Within the Octave of
Christmas
(Comm. St. Sylvester I, Pope &
Confessor)

1

1 cl.

OCTAVE OF THE
NATIVITY OF OUR
LORD

(Feast of the Circumcision)

THURSDAY

1

1 cl.

OCTAVE OF THE
NATIVITY OF OUR
LORD
(Feast of the Circumcision)

Traditional Holy Day of
Obligation

Vortrag von Herrn
Pfarrer Peter Fuchs, CSI
(Christian Solidarity International) am 7. April 2025

Seit mehreren Jahren kommt Herr Pfarrer Fuchs, der Geschäftsführer von CSI-Deutschland, zu unserer Schule, um uns über die Aktivitäten von CSI zu berichten.

In vergangenen Jahren hat Pfarrer Fuchs viel über den Sudan berichtet, letztes Jahr insbesondere über Syrien/die Türkei – er war gerade von einem Besuch dort zurückgekommen und hatte uns Unglaubliches über die Erdbebenkatastrophe 2023 geschildert. Da es die Hauptaufgabe von CSI ist, die Not der verfolgten Christen zu lindern und ihre Rechte in einer christenfeindlichen Umgebung zu verteidigen, gehen einer die Schicksale, denen man während diesen Schilderungen begegnet, immer sehr nahe.



Syrien (2023)

Da wurden zum Beispiel beim Erdbeben in Syrien kleine Kinder auf wunderbare Weise geborgen: Als sie fragte, ob sie denn kein Furg gehabt hätten, keinen Hunger oder Durst – die Bergung fand mehrere Tage nach dem Erdbeben statt! erwiderten sie frohgemut: „War denn? Die Dame in Weiß hat uns immer zu essen und zu trinken gegeben und wir waren nie alleine.“ And hatten Engel gesehen, die ihnen zu essen hingestellt hatten.





“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)

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