

CERTA BONUM CERTAMEN FIDEI, APPREHENDE VITAM ÆTERNAM

MCSPX — AUSTRASIA

MILES CHRISTI

SOLDIER OF CHRIST

FIGHT THE GOOD FIGHT OF THE FAITH SO AS TO GRASP ETERNAL LIFE

No Cross, No Victory

Soldiers of Christ,

We have not been short of divine consolations, apostolic progress, and four more have applied to the seminary this month (two of whom I am redirecting to Avrillé, because the set up here is not yet perfect). But we will never win unless our lives are crucified. And we are asking God to send us crosses, otherwise we are fooling ourselves... and will become worse than the people we stood against in 2012. Hence came:

- **The Calvary of Father Suelo**

Our good Father Suelo who helped us so much in the missions, and who guaranteed daily sacraments at the seminary is now quite severely paralysed and requires heavy medical care and attention, indefinitely. While we thought his main issue was his poor heart condition, we failed to notice a much more serious problem on his liver, which got seriously intoxicated by the excessive use of alternative medicines. I was not aware that these could be as deadly as antibiotics. So when Fr Suelo went to try to bury a friend of his in Paloilo Island (who was murdered with a machete), he ate the delicious crabs of that island and indulged in his favourite hobby: searching for gold.

All of a sudden his liver decided to quit, and after a few hours he fell into a coma in the tiny island hospital, and of course a typhoon was raging, so it took a painful journey on a catamaran and an ambulance trip to Manila to reach him to his brother, attorney Suelo, who decided to present him to the expensive, yet competent “Manila Doctors Hospital”. They quickly detected the main problem, a liver poisoning the rest of the body, especially the brain, heart & kidneys. All of us thought we were losing

him, and Fr Fortin (XSPX) kindly gave him the Last Rites, while four of his confreres came to pray over him.

The disintoxication medicines were hugely expensive, while the overall cost of Fr Suelo's hospital fees is about the same as the building of the seminary.

After two weeks Fr Suelo emerged from his coma, and his responsiveness is increasing (strong hand clasp, arms and legs moving, perfect eye contact, facial expressions and capability to signal yes and no answers). Fed by the nose and a respirating tube on his trachea, Father is going through all the other torments as well, in a state of consciousness, and there is a great distress on his face at times. As we interrupted the extraordinary life supporting systems, his body (and his soul) did not quit. So he lies now, nailed on his cross.

Pray for him, that his courage never fail.

- **The Death of Romeo in Dagohoy (Bohol Island)**

Romeo was the father of eight children, a remarkable feat in a country where birth control is prevalent and encouraged by the church (NFP). All along he followed the Resistance and came to help oversee the construction of the seminary, but alas he could not take the whole job because of a stage V critical kidney disease. Had he been around, perhaps the pillars of the upper construction would not be compromised, but the worse is that he leaves a widow and eight orphans. Yet, all is Grace. Our apostolate has never taken off in Bohol, and I am convinced this heavy cross will change everything.

- The seminary is doing well, 5 seminarians now, and three teachers (which could be supplemented by some priests like Fr Kramer), but the events with Fr Suelo have complicated things, for Brother John especially, and he had to pack his books and watch over Fr Suelo for more than two months. Fr Suelo is now in Cebu, so all classes have resumed, and all of us can attend to Fr Suelo in turn.

Three applicants were turned down in September, for several reasons (a fourth, from Kentucky, was rejected in October). One came to test the ground from Australia, but the poverty of the place was a bit too much for him, and he left us a donation, like the Korean faithful, who would like us to buy a washing machine. But when I watch, on YouTube, the fiftieth seminary presentations of the SSP & XSPX seminaries, I recoil.

This 2012 crisis has shown a lot of priests agreeing with the Resistance doctrinally. I have talked to so many of them; yet they are unwilling to make the jump, sacrifice their position for the benefit of the truth. I also clearly remember that Archbishop

Lefebvre recommended the society not to have vows only because it would complicate the apostolate, but would definitely have them otherwise.

So perhaps it is time to try something better than trad castles in Spain (bamboo looks nice anyways). The apathy of the Capuchins tells nevertheless that Holy poverty is not the only solution, yet, in Asia, the worldly fear of lacking money is perhaps the biggest problem we face with our faithful. Hence, no washing machine. Fr Picot is now teaching history, liturgy, Latin, and gives the daily spiritual conference at 6:30pm, before the Rosary. That gives me more space to teach the main topics in philosophy and theology... and canon law.

Brother John teaches Latin everyday when Fr Picot is gone (his absence of two months left a gap there). When he shall be ordained, he will pick up some minor subjects, while ensuring daily Mass like Fr Suelo did. The choice of confessors will widen for the seminarians, and for one year I will not have to teach theology, because the three others will still be philosophers and our Carmelite postulant will be doing his noviciate, under, deo volente, Fr John.

The seminary buildings are now fully occupied and could take an additional four seminarians plus one priest (perhaps one is about to join us permanently, with your good prayers). I only have December and January to decide to cut or not bamboos to build another bamboo tower, but this dream is eluding me now, because our financial pressure is too much. Most of the time God is keeping our head under the water, despite your spectacular donations, dearest benefactors!

● **The Tribulation of the Resistance**

2016 will be a tough year for our Operation Survival. I don't see many priests joining of late, and some who did are withdrawing their trust in Bishop Williamson and Bishop Faure. All of us here in Austrasia — myself, Fr Pico, (Fr Suelo), Fr Valan, Fr Pancras, Fr Suneel, (Msgr Hodgson & Fr Nariai) — never considered Bishop Williamson to be perfect. It is likely, and quite so, that we are even more imperfect and fallible than him, and while imperfect he remains, he took the lead on many issues in the past (against religious liberty, the religion of the “holocaust”, the peanuts of Cardinal Hojos, etc x10). The big question: Is Bishop Williamson leading us back under the Novus Ordo? Is he punishing his priests for not following a liberal line as Bishop Fellay does?

And the other question: Do we, the ragtag redux remnant, deserve a perfect leader, in the same vein as Archbishop Lefebvre and Bishop de Castro Mayer? Or do we deserve the next pair of Russian dolls, (to use the great metaFaure)? As for trying to explain away what happeneth and what doeth happeneth not in Novus Ordo masses, I think it is a total minefield. Anything good we can say about attending the New Mass

would come with so many caveats, conditions and distinctions. Basically, only ignorance is an excuse for taking part in it. I remember in the 1990s, Bishop Williamson made the link for us seminarians between the homophiliac and paedophiliac behaviour of Novus Ordo priests and the inverted nature of the Novus Ordo Mass. He then published a great seminary newsletter whose title I don't recall ("New Church against nature" or "New worship against nature", I don't know). Anyways, that letter ought to be reread and it still represents the position of His Lordship on the New Mass. Hence, I am more inclined to say that this minefield walk was intended to show kindness to the poor Catholics still marooned in the Novus Ordo.

But a minefield walk comes at a price, and we have shed a few faithful in places. Usually it's hard to understand that the fact the New Mass can remain valid does not mean that it is good. Eucharistic miracles in the New Mass point to the fact that God is repeatedly insulted in them, especially on the occasion of the Eucharistic miracle of Barbeau, Michigan in the late nineties. Buenos Aires & Sokółka occurred on the occasion of profanations, all too frequent in the New Mass. Barbeau shows pure evil at work against our beloved and infinite Eucharistic love, the Blessed Sacrament.

- **The Next Big Embarrassment...**

... is the advent of "Archbishop Ambrose" Moran; a self-styled successor of Cardinal Slipyj. But in fact, I repeat, a liar, a forgerer, and a schismatic intruder.

I understand the need of Fr Pfeiffer for a Bishop, but it cannot be someone who produces an ordination certificate whose ordinating Bishop was consecrated Bishop five years after the ordination of "Father" Moran. The contents of William Moran's papers and affirmations are self refuting. That dog don't hunt. I did all I could to warn Kentucky privately, but I am shivering at the prospect of a misfit Bishop (and his progeny) going around in such dubious ministrations. Hopefully the Resistance at large rejects the idea, except two (!) priests and a few angry bloggers.

Yet after recoiling in late November, and despite the very factual and canonical study of Fr Ortiz, the bird is out of the cage again, in January. At first I believed that the sole enumeration of W. Moran's claims would be sufficient, but even the facts and evidences brought by Fr Ortiz are met with rejection and the accusation of evil intent against Fr Pfeiffer, who views our attempts to expose W. Moran as public attacks.

If Kentucky cannot understand that the Resistance will reject this invalid and seriously illicit episcopal line (and all the fruits thereof), let them consider that W. Moran, even within the Orthodox schismatic church, was always a vagus. The same pattern as with Bishop Hirojii will repeat itself. W. Moran did not stay long with the

sedevacantists either. Beyond the lies and forgeries, there is something we don't yet know about W. Moran, that makes him jump somewhere, anywhere else.

For, my biggest hope as far as Moran is concerned, is Moran himself. Fr Hewko reports that he told the seminarians they should join the Eastern Rite because it would allow them to become married priests. So Fr Hewko says Moran is history as far as he is concerned, and because he is an honest gentlepriest I believe him. But is this the case with Fr Joe now? My guess is that he is hesitating, because he cannot afford to lose Fr Hewko and no other priest of the Resistance is backing him up on this.

When one considers the difficulties Fr Cekada experiences to refute the attacks of Fr Jenkins against the validity of the Thuc line, one can imagine the uphill battle Fr Joe would face to impose the Moran line. And with Moran, validity is not the only issue because until 2015 he was still officially a member of the Orthodox church.

Once Fr Joe realises that our grounds are serious and not hostile to him, let us try to hope he will recognise his mistake. Next cross please.

● **The Tribulations of the Church**

While this tempest rages in the little glass of the Resistance, I am also drawing some flak from harbouring Fr Paul Kramer. Fr Kramer is a sede alterist, sede (seat) alter (another); namely for him the seat is not vacant, but occupied by Annas while I still maintain that it is Caiphas, the front man set up by Annas, who is the reigning pontiff. Fr Kramer also maintains that Ratzinger is a heretic, yet with more restraints than Bergoglio. My reply is that the malice of Ratzinger is of a different kind; Archbishop Lefebvre called him "the snake". I am no Archbishop, but Pope Francis is, to me, "the crocodile" who openly seeks the destruction, while the operation of the other destroyer is much harder to fathom:

Benedict XVI still calls himself Pope, with the bizarre, unheard of title for a Pope: emeritus. He wears the white garb and stays in the Vatican and appears in public on key occasions ("blessing" of gayish, devilish statue of St Michael, Jubilee of Mercy, "Canonisation" of St JP2TG...). Worse, his stepping down document does not qualify as a renunciation from office because he just gave up Papal office in its exercise and the document includes a (perhaps) deliberate grammatical error that invalidates the process. The health of Benedict is no worse than that of Francis, and intellectually, Ratzinger is still a powerhouse compared to the clownish mind of Bergoglio. So how could he resign on the ground of poor health? That is a lie (one in many you may add).

The goal of Ratzinger, in accordance with Rahner's proposal, is to divide the Papacy: He explicitly stated in his decree of renunciation that the munus of office is

both active and passive, and, on February 27th, in his final audience stated his “decision to renounce the active exercise of the Ministry”.

Francis is following suit and talks about resigning humbly this year perhaps. This spirit of resignation is accompanied with a constant talk of redefining the “Petrine Ministry”. Francis is already curtailing the power of the Roman Curia with his politburo of eight Cardinals, his putting women in decisional positions within Roman dicasteries, his open dislike for his title of Pope (Ratzinger dumped the tiara from the Papal coat of arms as well). Since the decree “Lumen gentium” of Vatican II, that created a dual supreme authority at the top of the church (the Pope and the assembly of Bishops), there has never been any pause in this diluting of the powers of the Papacy.

I understand Fr Kramer’s cry for legality and legitimacy, but I am shedding no tears at the self demise of Benedict XVI who was a cunning and dangerous demolisher of the Faith, something Father does not deny. So I am not going to indulge in a “my heretic is more valid than yours” contest. In military terms, I am refusing the charge.

Moreover it is Ratzinger who has engineered this new diabolical disorientation, and he backs up and praises Francis constantly. I think it is exactly his intent to keep us guessing and fighting each other by bolstering Francis’ authority, while keeping an indeterminate “passive” fraction of his office in his back hand. Neither Francis, nor Benedict ought to be heeded; they are two different types of heretics for two different phases of revolution... what we had successively in Paul VI (Robespierre-Francis) and John Paul II (Napoleon-Benedict), we face now simultaneously in Frenedict and Benecis. It is just their “animus delendi” (will to destroy). Either way.

I also asked Fr Kramer: “When Benedict dies, who will be the Pope?”. “World War III will sort out everything” was the answer. This suggests that the cunning resignation of Benedict leaves an immediate question, but a much bigger and permanent damage after he has gone to face his maker: a Papacy gradually turning into a Democratic Presidential office. The intervening years change nothing. And here Fr Kramer agrees; it is the bigger and more radical problem. They are gutting the Papacy of its substance...down the line there will be women Cardinals, not just openly gay Cardinals and, who knows, Popess Hillary Clinton?

Revolution never stops, and Francis is impatient.

So, when a Filipino taxi driver tells me “the Santo Papa is coming for the Eucharistic Congress in Cebu”, I don’t say nay. There is still one Church and a whiteness in a land far far away, but this whiteness is gradually fading. Still the Pope is the lynchpin of this taxi driver and the vast majority of Catholics today. St Thomas (SUPPL. Q58(!)ART7(?)) says clearly that this is what the Papacy naturally does,

aside of its other duties, none of which Frenedict wants to fulfil. So we are not being pinned to the “pars maior” because it is the majority, or for Apostolic reasons even if they have their importance (it is much easier to explain that Francis is a horribly bad Pope), but, as St Thomas says, what holds Catholics together is the Pope and those who touch the Pope are schismatics in the sense that they are dividing people apart from the flock (most sedes are not schismatics, and I would be glad to taste some flak for this as well). Better not touch Saul, and even Isboeth... they are fading by themselves lamentably anyways... they will not stand for ever because they are not in good terms with the One who anointed them.

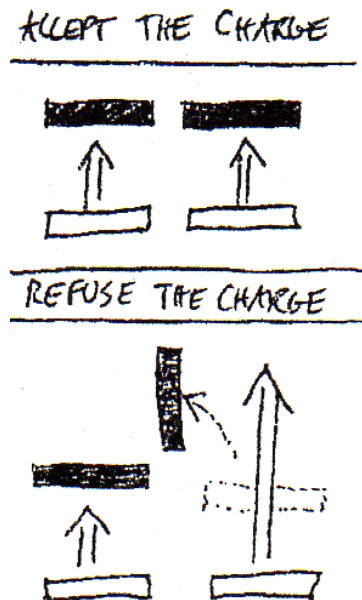
Lastly (I don't want to be too long), if Francis is a usurper, what kind of usurper is he, since the whole set up of the usurpation is not his but Benedict? That is why the prophecy of St Francis calls him “an uncanonically elected Pope” not an uncanonically elected antipope.

Yet I am very glad to taste some flak for the friendship of such a remarkable priest as Fr Kramer, and I learned a lot from him.

- So with Fr Kramer I refuse the charge. I disagree, but it is not worth to fight over it. There are plenty of fights elsewhere, like in Korea where the lawsuit between Doctora Kim and the XSPX is over, the court splitting the asset of the priory evenly. In Bangkok our contact family has received great trials, soon after joining the Resistance. Some misunderstandings happen at times, but perhaps we are getting a second Korean vocation and I am seeing new faces in Tokyo, Seoul, Bangkok, Kuala Lumpur and Singapore, but this is no spectacular breakthrough or increase. You may say it is holding better in east Asia.

In the Philippines, our four groups in Luzon are very weak for different reasons, the most spectacular weakness being our St Raphael's chapel in Nueva Ecija, north of Manila. Men put their Rosaries on the rear mirror, women still recite it and most Catholic customs have evaporated after 50 years of Vatican II. An angry old lady called a Novus Ordo priest over there, to reclaim the group after our passage.

The ordination of Fr John ocd, next June 29th, will carry the day I believe, in Luzon, but he has a big mountain to climb; the least thing not being the Carmelite monastery he is planning to open in Laguna. One postulant has applied and a second one from Brazil is being sent by Dom Thomas Aquinas. Yet as far as the temporal sword is



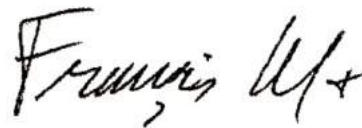
concerned, Brother John has a few very reliable people to confide in. He says that his Laguna community is interested in Tradition.

In Luzon Fr Picot's work is taking roots. He is building a church in Maasin, for 100 faithful, while Hindang has twenty. In Ormoc a brutal murder happened in full view of the village, people were shocked, but this tragic event reinforced the parish a lot in its cohesion.

In Cebu the locals of the Pamutan Valley have not arrived yet. In Mindanao five groups, but four of them are micro groups, while Camiguin is taking off. Our 70-80 strong procession on the fiesta day got the local Novus Ordites flabbergasted.

Fr Picot got some bumps on his road in Australia, but perhaps these were to be expected. Our new chapel in New Zealand has a fairly good size yet no priestly vocations are manifesting themselves down under, which means it will take a long time before this part of Austrasia can fly on its own, unlike India where the victory of the cross can already be scented.

In Iesu et Maria,
Fr François Chazal

A handwritten signature in black ink, appearing to read 'François Chazal' with a stylized flourish at the end.