

The Dismantling of A Traditional Chapel

Nearly all of the Traditional Roman Catholics have been driven out of Our Lady of Fatima Chapel in Pequannock, New Jersey. This is their story. No, there wasn't an earthquake, a fire or a flood. The devastation from these types of natural disasters would have been much easier to bear and far less caustic. The destruction of Our Lady of Fatima was a betrayal from within. As Our Lord and Savior was betrayed for thirty pieces of silver by one of His own disciples, their Chapel was also sold out by members whom they had all befriended. What they did not realize was that those members were "wolves in sheep's clothing" whose agenda was unknown to them. The bottom line: Traditional Chapels are being targeted and may be vulnerable to attacks by liberals, disguised as "conservatives" promoting the Latin Mass, who systematically search out, undermine and destroy these Traditional Chapels. You will hear what happened to these good people in New Jersey and learn how to reduce your risk of vulnerability by taking specific, ironclad measures to protect your Chapel.

What Was Their Agenda?

Simply put, those who destroyed our Chapel did so in an effort to include our Chapel in the "process of reconciliation" or "regularization with Rome," phraseology being used by promoters of a relatively new order of priests, "The Fraternity of St. Peter," as a smoke screen either to lure Traditional Roman Catholics away from their independent Chapels, or to take over their Chapels entirely. The latter happened to us. (Further information on "The Fraternity" appears later in the text.)

Why Were We "Independent" in the First Place?

Our Chapel was founded nearly twenty years ago because we, as Catholics, could no longer tolerate the abuses of modernist bishops who had virtually apostasized from the Catholic faith. Through their widespread use of the New Order Mass - a "liturgical meal" service written by six Protestant ministers - and their distortion of Catholic Doctrines and principles, these "shepherds" had abused their offices and were leading souls astray.

We did not feel like heroes when we left our local churches. We were scared. We were merely foot soldiers who did what we did to **preserve our FAITH and to save our SOULS**. We had been attending holy Mass in the "catacombs" - private homes and motels - for several years and were delighted when finally able to purchase a suitable building.

A Title 16 civil corporation was structured in order to maintain a public refuge for the Traditional Latin Mass and sacraments and to preserve the "Faith of Our Fathers," - "independent" of the local bishop and the heresy of Modernism. We did not seek the sanction of this bishop, but we were **NEVER "INDEPENDENT" OF ETERNAL ROME**, the Petrine Office or the Magisterium of the Catholic Church. In all things, **FAITH and TRUTH** have been our cardinal concerns - despite the sacrifices that commitment required.

How Long Were We Independent?

It would seem that after nearly twenty years as an independent Traditional Catholic Chapel, we would have been reasonably secure and shielded from "outside" interference. We thought that all of the members shared commonality of faith and purpose. Our pastor, Fr. Thomas Ross, continuously warned against attendance at *Novus Ordo* Masses and the modernism associated with them. He referred to such services as "occasions of sin" - often attended by well-meaning, but naive Catholics who were usually indoctrinated with sermons which were neither orthodox nor instructive.

Fr. Ross also kept a very low profile with respect to the diocese. He did not want to attract attention to our group. Fr. Ross did not actively recruit new members, nor did he openly criticize the Church hierarchy. Without ever wresting them from their *Novus Ordo* niches, our pastor and our members welcomed all newcomers - no strings attached. Our Chapel and school grew steadily. We were able to co-exist peacefully in Bishop Frank Rodimer's diocese because we never bothered him and he didn't bother us.

We knew that *Quo Primum* provided us with the Tridentine Latin Mass unchanged "*in perpetuity*." We knew that these were times of crisis in the Catholic Church. We had left our local parishes so many years ago because our consciences told us that what was occurring in them no longer resembled the "Faith of Our Fathers." The changes and innovations were incompatible with the Catholic faith for which so many martyrs made the supreme sacrifice over the past twenty centuries.

The writings of many Church Fathers, such as St. Thomas Aquinas and St. Robert Bellarmine, taught us to resist prelates when they depart from the faith.

Furthermore, a papal decree, issued on February 15, 1559 by Pope Paul IV, states categorically that any bishop who departs from doctrine automatically loses his jurisdiction. Following an upheaval in the Church, The Vicar of Christ decreed in his *Cum ex Apostolatus*:

- A heretic cannot be elected to an ecclesiastical office.
- **If any bishop, cardinal, or even Pope can be shown to have embraced heresy, he ipso facto deposes himself: and all his legal acts become null and void.**
- Even if the prelate repents, his office is not restored.
- This decree of the Vicar of Christ was issued **solemnly and in perpetuity.**

Do you know of any bishop who has embraced the heresy of Modernism? Do you know of any bishop who endorses or promotes heretical "authorized" catechisms, sex education programs, RCIA, RENEW programs, etc.? Of course, you do! And, according to the Chair of St. Peter, that bishop has no jurisdiction and no right to exact

laws. You are not bound to obey him in ecclesiastical matters, according to Pope Paul IV. Such a prelate has deposed himself *ipso facto*.

So What Happened?

While we were busy praying and trying to save our souls, our little Chapel and school grew. But, unknown to us, there were some among our number who came to Our Lady of Fatima Chapel with their own agenda. Perhaps nostalgia drew them to the Roman Rite, but fear of "disobedience" kept them "fence straddling" - attending both the *Novus Ordo* and the Tridentine Masses interchangeably. Catholics, like us, who were troubled by the conciliar Church's attempt to eliminate the Traditional Mass and dilute the faith, could not, in conscience, attend the New Order Liturgy services nor accept heretical and distorted Catholic instruction.

So we built the foundations for preservation of the Traditional Latin Mass - independent Chapels. Along with Chapels started worldwide by the Society of St. Pius X, these independent Chapels were the safe harbors for those who believed that the crisis in the Church justified these measures. The **salvation of souls (*Salus animarum*)** - Canon 1752 - was recognized as "the **first and highest Church law**." Our Chapel was a refuge for the adoration of the Blessed Sacrament as well as a place for orthodox Catholic instruction.

Those who later entered the traditional movement and found these Chapels were welcomed with open arms. But, regrettably, without a full understanding of the history of the orthodox Catholics' struggle, some of these newcomers do not comprehend that we cannot "blindly obey" the hierarchy in all things. For such persons, *attendance at "a Latin Mass" is often merely a preference. The integrity of the Catholic Faith is not discussed.*

Some of these persons now even view the Tridentine Mass as their first choice. But, if unavailable or inconvenient, the New Order Liturgy is an acceptable substitute. For these individuals, who had made no firm commitment to orthodoxy, traditionalism and our Chapel, its dismantling would bear no emotional scars. For those of us who made this Chapel our spiritual home, the pain of its loss is incalculable. Most of us have borne various crosses in our lives, but this one is by far the heaviest.

We did fight to try to save our Chapel. But, following a protracted legal battle (described later), which lasted over a year, the Judge finally ruled that although those who took over our Chapel blatantly violated our corporation's by-laws, causing "The Fraternity" to marginally "win" an illegal election, he would not overturn the election because it involved a "religious issue" - the old Pontius Pilate washing his hands routine.

Could This Happen to Your Chapel?

Read on for how our Chapel was dismantled and decide for yourself. Suffice to say, over one hundred adults plus their children who were forced to leave our Chapel, due to conflict of conscience, were totally unsuspecting and would never have thought it could have happened to them.

Once a few vocal newcomer members, who had regularly attended New Order parishes before "finding" Our Lady of Fatima, were deceived into believing that "St. Peter was knocking at the gate" and wanted us to "return to Rome," the rest was easy. These folks had tolerated many changes before coming here and had not been through the catacomb Masses nor had they sacrificed for what we had. *Perhaps grace drew them to us, but naiveté of the larger picture kept them malleable and controllable.*

The "Rodimerites," a term which may describe members promoting an official link with Bishop Rodimer, first **divided** the community by deceitful means, then separated them through immoral means. It is hard to imagine that any Traditional Catholic wouldn't want to be "formally accepted by Rome" - but not by compromising when it comes to the faith! (Remember, the Protestantized *Novus Ordo*, altar girls, communion in the hand, heretics, offensive sex education programs, homosexuals, abortionists, easy annulments, and many extremists seem to be "accepted" by Rome while Traditional Catholics appear not even to be tolerated.) By the illegal Fraternity takeover, our Chapel was brought under the official jurisdiction of Bishop Rodimer who will now keep all sacramental records at the local *Novus Ordo* parish and oversee the "process of reconciliation" with the diocese. As expressed in writing, *he expects "The Fraternity" priest(s) to report to him on the "process of reconciliation" and to participate "in the life of the diocese."*

A dismantling of your Chapel can most certainly happen to you if you don't become fully informed and take precautions. Those who removed the independent status of our Chapel and brought it under diocesan control capitulated to modernism and callously threw overboard the very Catholics who welcomed them. They did so to accomplish their objective - the ultimate destruction of traditionalism and the Tridentine Latin Mass.

Those who absorbed our Chapel may even use the Pequannock story (their distorted version, of course) as an example of how wonderful your situation could be. **There will be no mention of the unethical tactics used to accomplish their goal.** And one key ingredient will be absent from their scenario - the truth! Liberals are often persons with their own agenda who never want you to know the truth and they **always publicly paint a rosy picture even when their ship is sinking.**

How Did It Happen?

STAGE ONE: the preparation. Utilizing his non-profit organization, which sells primarily "religious" audio tapes, one member was able to network to various *Novus Ordo*

lay persons and priests who seemed to be "conservative" in nature. (Initially, his intentions may have been noble, but the luster seems to have tarnished over time as he rationalized that: "The end justifies the means.") This businessman employed a lawyer, who established **another non-profit network** (of Catholic lawyers). AND he also employed the lawyer's father to make one Catholic news audio-cassette per month to further spread his messages. The businessman promoted "conservative" speakers as a means for additional contacts. He "wined and dined" conservative-minded Catholics to **mute criticism** and to steer them under the influence of his "inner circle." The businessman also operates an industrial products company. All of these operations, **funded and controlled by the businessman**, are housed in the same building, same address, but outsiders would not suspect the overlap.

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Several "conservative" persons (some brought in by the network, others who stumbled upon the Chapel) began to attend Our Lady of Fatima Chapel. The common denominator was: they also frequented the *Novus Ordo* Mass and "tolerated" many of the changes found in those parishes. Some of those with whom the businessman networked would later assist him in the takeover of our Chapel.

STAGE TWO: dilute the ranks and infiltrate. After ten years of smooth sailing, an unfortunate struggle between some members and the pastor culminated in a major division in the parish. Many members sided with the priest, and through a **VOTE** of the parish, restored him to his pastorate. At the time, few realized that the "network" was largely responsible for **setting up the mechanism and implementing this division** because the **RESULTS of the VOTE** (perhaps through God's grace) were good. Fr. Ross was restored. But, sadly - the first major split in the traditional ranks had occurred. Many solid traditional Catholics, and friends, left the Chapel. **The void** left by their absence (and the collection plate) **would soon be filled by newcomers** - whose **VOTE** the "network" could later **manipulate** with "priestly" help. The "inner circle" hailed themselves as heroes, continued to market their "non-profit" network, courted conservatives, refined their plans and legal strategies - and waited for an opportunity.

STAGE THREE: our pastor died. Fr. Thomas Ross, O.F.M., of beloved memory, passed away following a brief illness, *without having put his wishes for his Chapel in writing*. Although those who were close to Fr. Ross knew he would **NEVER** have wanted Bishop Frank Rodimer to gain a foothold here, he, unfortunately, did not protect our Chapel corporation from "**The Rodimerites**" by expressing this in a legal document. The opportunists were ready to implement their plan. This pragmatic "inner circle" included the businessman, his lawyer and the lawyer's father. Keep in mind, both the lawyer and the lawyer's father are employed by the businessman.

STAGE FOUR: the implementation. To lend an air of legitimacy to the process of dismantling our Chapel, this group used a "front man" a Franciscan priest, whom most of us accepted as gentle, pious and sincere - in fact, "too good to be true." But even his friar's robes could not camouflage his deception once unmasked. This priest made many claims about himself that were later found to be completely false. He claimed to be a

military officer (variously Army, Navy or Merchant Marine). He also said he was going to work with Mother Teresa in Siberia; claimed to have been a missionary in the Philippines for thirty years; claimed to have been a Vatican investigator of over 300 U.S. parishes; claimed to have "perpetual faculties," etc. All the while, he was being sponsored by the businessman and was collecting donations "for the missions" from senior citizens and other unsuspecting souls, some of which were deposited into a bank account in Bayonne, New Jersey.

Not only had he *never served in any branch of the military, but Mother Teresa categorically denied any knowledge of him; the Franciscans called him a "vagabond," and there is no such thing as "perpetual faculties."* (The term "vagabond" is **not our term** - it was used by the friar's **superior** in Rome.) Unfortunately, the friar had done his damage before any of this was known.

The "Rodimerites" in New Jersey constantly employ a disconcerting tactic (common to agents of change) - specifically - derisive name-calling and labeling. Thus, in the course of debate, if a cleric or friar takes advantage of his position of respect to side (in a prejudicial manner) with the "Rodimerites," the real Traditional Catholics patiently tolerate this behavior. After a time, their collective consciences urge them to resist the unfairness. Then, the "Rodimerites" unleash their assault on the long-suffering people. Accusations, such as "picking on the priest" or "taking the priest to court" become common clichés. Unless one is aware of the **whole** truth, he can be easily misinformed.

Thus, we would warn casual observers to be aware of this tactic. Very often influential laymen will hide behind and manipulate the cleric. We ask all good people to be mature enough not to accept clichés and rumors. There are such things as truths, half-truths, omission, and, as always, a **context**. In other words, there are two sides to a dispute. Listen carefully to both sides **before** you jump to conclusions.

Among true Catholics there is an innate respect for the priesthood. This respect does not cease when differences of opinion arise. *Long-suffering Traditional Catholics have more respect for the priesthood and the Mass than anyone else.*

The "Rodimerites," on the other hand, *simulate respect* in order to pursue their own agenda. They will not hesitate to slander old friends and loyal priests. All one has to do is listen to their whispering campaign to discredit non-Fraternity Chapels. What ever happened to charity, respect and truth?

What Part Did the Friar Play?

The role of the friar was critical. Once our pastor died, we had an unfortunate experience with a visiting priest who brought in a convicted felon as an assistant. Therefore, when the "humble friar," who claimed that he was not a candidate for pastor because he had his "bags packed for Siberia," offered to help screen pastor candidates, many members were glad to accept his offer to "help." (In the meantime, our Sunday

Masses were being offered each week by another priest - a well-known, traditional defender of the faith - who did not suspect anything.)

This friar, who was brought in by the businessman, began to assemble "psychological profiles" on the members (to be later used to "divide and conquer"). He was able to obtain any information he wanted about members because:

- (1) He was a priest who was asking for the information. Catholics historically trust and will tell a priest almost anything he wants to know without question.
- (2) He claimed that he was a "shepherd here to save the sheep." Therefore, members believed that he genuinely needed to know about their fellow Catholics so that he could help to "save their souls."

STAGE FIVE: the sting. The attorney's father held many private meetings at his home. The Traditional Catholics, who had been identified by the "inner circle" as the "leaders" (well-respected members) of the Chapel, were "invited." These meetings were conducted by the friar, the attorney and the attorney's father with the businessman usually sitting quietly. **Those who came to these meetings sincerely believed that the meetings were designed to keep the parish united and to help to attract a permanent pastor who would keep our Chapel traditional AND independent of the errors associated with Modernism and Bishop Rodimer.**

Little did we know that these meetings were actually designed to disarm us, then set us up as targets for the rest of the parish who would be told that we, who tirelessly worked toward unity, were the ones who were divisive! The lawyer glued a label on us and the friar echoed this label from a "bully pulpit." They called those who did not fall into lockstep behind them "dissident." "Dissident" is a liberal term, which merely means "one who disagrees," but which they used in a pejorative sense.

They also falsely accused us of not being loyal to the Pope - a fabricated insult which is most cruel since we pray daily for the Pope - his safety, his sanctity, and his enlightenment. It is because we are loyal to the Petrine office and the Magisterium of the Church that we know that we do not need special permission for the Traditional Mass. The papal bull, *Quo Primum*, provides for it "in perpetuity."

STAGE SIX: the lawsuits. By the time we realized what had happened, several divisions in the parish had already been created behind our backs. The lawyer and the friar had convinced many members to "sue" the Board of Trustees who were in place when our pastor died. The argument was that they were "arrogant and prideful" and, as lay persons, they were "incompetent" to interview and screen candidates for pastor. Besides, they would not hold "open meetings" of the parish - a crime which became punishable by verbal stoning from the lawyer.

The lawyer wrote letter upon letter to the members of the Chapel under many different pseudonyms - all designed to isolate and insulate the Board from the rest of the

parish and to turn the parish against them. He was very successful. Many of us joined in the suit, and the attorney was able to effect many changes in the corporate by-laws by emotionally-inflaming the members against "lay control" which might deter potential pastor candidates from coming to Pequannock. The lawyer called for the overthrow of the Board and by-law changes designed to attract a pastor who would put an end to "lay control." All in favor, say "Aye!" Of course, we agreed. We are Traditional Catholics who believe that the pastor should be in charge. The irony was that it was the lawyer and his "inner circle" (using a priest to assist them) that were the lay persons controlling everything!

While We Were Trying to Attract a Pastor, They Were Sneaking The Fraternity in the Back Door

What we didn't realize was that the changes endorsed by the lawyer were designed not to "attract a traditional pastor," as we had been told, but to give the lawyer, the friar and their cohorts the "control" they needed to bring in "The Fraternity."

While the friar told the "New Board of Trustees" and some members that **we must remain independent** by either attracting an "independent" traditional priest or a priest from the Society of St. Pius X, he and those for whom he was working were bringing "The Fraternity" in the back door through immoral means. Included among their tactics was lying, distortion of the truth, character assassination, manipulation of the voting list, elimination of pastoral candidates and - a rigged election. And they had the network of the businessman's non-profit "religious" organization to market their scheme. They used the media, the divided parish and the civil courts to impose their plan on the rest of us.

They turned the victims into the villains and the scoundrels into the heroes - prevaricating against "The New Board" and others who tried to stop them, just as they had previously fabricated stories about the old Board of Trustees.

How Did They Do It?

STAGE SEVEN: eliminate priest candidates, malign the opposition, and promote The Fraternity as the only choice. The "inner circle," with the help of the friar, eliminated all pastor candidates and maligned The Society of St. Pius X and "independent" priests. They promoted their choice of "The Fraternity" by convincing members that associating with "The Fraternity" was the **ONLY WAY** to remain Catholic! They referred to a link with Bishop Rodimer as: "St. Peter knocking at the gate" and "The beginning of the restoration of the Church in America." **Not content to campaign for The Fraternity from the pulpit, the friar even made phone calls and house calls to members' homes pushing the party line.**

After they had gained a handful of vocal partisans, the priest suddenly **ANNOUNCED** that they were going to have an "election" for pastor. The parish would have been united under a priest independent of Bishop Rodimer. But no independent

priests were to be on the ballot. They intended to completely bypass the newly-elected Board of Trustees in the process and planned to accuse the Board members, for whom they had vigorously campaigned, of "Trusteeism" and "lay control" if they objected. Many of the members did not know of the friar's deceptions and falsehoods at this point, nor did they realize that **the outcome of the proposed "election" was predetermined.**

Although the parish would have been virtually unanimous in their approval of a priest independent of Bishop Rodimer when our beloved Fr. Ross passed away, the "network" convinced many members that there were no suitable priests available for consideration. There was to be no discussion or meetings. The Fraternity was going to get in - **NO MATTER WHAT!**

The newly-elected Board knew that this "election" was **premature and illegal.** The friar's false claims had been used to ingratiate himself to members and gain their trust. The network was ready to execute their well-planned agenda. The Board objected. But their protests were sarcastically ridiculed in more letters, written by the lawyer, mailed to the membership.

What Part Did the Lawyer's Father Play?

STAGE EIGHT: the "mole." The lawyer's father, who writes and tapes news articles for the "network," even pretended to be outraged at the conduct of his own son, their employer (the businessman who operates the "religious" audio tape "apostolate") and the friar. He called a special meeting to be held at his home on December 21, 1993. At that meeting, he intended to confront the trio publicly and "expose" their plan to, as he described it, "impose The Fraternity on the Chapel for their own good" whether they liked it or not. He acted as though he was thoroughly disgusted and disappointed with his out-of-control son and his power-hungry employer. By this time, the lawyer's father also knew that an investigation of the friar had confirmed that many of his claims were false.

The lawyer's father told us that even if he never saw his grandchildren again and his boss fired him, he would never compromise his faith by going along with their plan to destroy the independence of the Chapel by linking it with a bishop whom he publicly and repeatedly labeled a "heretic" and a "schismatic."

The lawyer's father acted his role well. He even accompanied the Board majority to consult with another attorney in order to explore legal means of stopping the trio from executing their plan to impose The Fraternity through immoral means. We all believed him and empathized with him. **Traditional Catholics are often challenged by family and friends when they will not compromise when it comes to the true Mass and the faith.** But, we didn't suspect him of being a "mole" whose job it was to report back to his son and his employer. We were deeply saddened to later learn of this deception.

In addition, the friar and the lawyer *would not permit "open meetings" of the members.* If you recall, **the lawyer had previously castigated the first Board** for not

holding open meetings, but **now** he, with the help of the friar, **prohibited the New Board** from holding open meetings of the members

Forced to Ask for Help

Finally, **as a last resort**, the Board majority and a few individuals gathered the courage to file a suit to try to stop the imposition of the illegal election. The lawyer was a named defendant and that made him very angry. The Court initially declined to intervene and enjoin the illegal election indicating that the Board could simply state that any results of said illegal election would not be binding on the corporation. **But the lawyer orchestrated the election anyway and the priest convinced many members that they had no choice but to vote for the Fraternity if they wished to remain Catholic.** At the contested election, they permitted non-members to vote, thus insuring a marginal "victory" for The Fraternity in their illegal balloting exercise. Back to Court and more legal challenges followed, but the Judge never did hear the case on its merits. It was sandbagged and **sidelined for nearly a year by legal maneuvering.** Then when he did get around to reading the documents, the Judge decided that, **although the by-laws had been violated,** he would not overturn the results of the illegal election because it involved a "religious issue "

The Fraternity Moves In

As a result of the illegal, contested election, the lawyer and the friar changed the locks on the building, posted signs warning of trespass by those not authorized by "The Fraternity," drove out members by intimidation and launched a smear campaign against those who opposed their unethical activities. The Fraternity priests started arriving and soon were quite comfortable in the rectory, **the mortgage for which is held by the businessman, the lawyer, the lawyer's father** and four others. They even convinced a new group of supporters to file a frivolous, retaliatory lawsuit against those who protested - which was designed with one purpose in mind - **to intimidate and frighten those who objected.** They boasted then (and still do now) of "deep pockets" and "virtually limitless" funds with which to "destroy" those who oppose them.

But they couldn't control our minds, nor take our souls. They can't prevent you from reading this nor stop you from taking precautions to prevent this from happening to your Chapel.

Why Our Lady of Fatima Chapel?

Perhaps the clearest evidence that The Fraternity and its supporters were not acting in good faith was the fact that they **targeted** Our Lady of Fatima Chapel with nearly a twenty-year history of **defending traditionalism against modernism without compromise and without association with the Diocese.** If those who promoted The Fraternity were truly interested in the spread of the Latin Tridentine Mass and the sacraments, they could have easily petitioned the same liberal Bishop Rodimer to allow them to use one of the

many empty diocesan Churches to do so and allowed those of us who had started and sustained this Chapel to remain independent as we had been for nearly two decades. But they didn't.

We weren't bothering anyone nor trying to impose our views on others. We were following our consciences and leaving to God's grace and mercy others who chose a different path from us. Why did they do this? They chose our Chapel because of its location, its properties, its unfortunate corporate structure in which **voting by members** was permitted (a set-up designed by the lawyer and abused by the lawyer) and, most importantly, the fact that **traditional Catholics** were there in large numbers.

So What Is This Fraternity?

The Fraternity, "a wolf in sheep's clothing," is a group of priests whose Charter was formulated after the spiritually-necessary consecration of the four bishops by the saintly Archbishop Lefebvre. We make no judgments about **individual** Fraternity priests, but The Fraternity accepts Vatican II and relies upon the "permission" of modernist bishops for their existence.

Cardinal Innocenti, the prefect of the *Ecclesia Dei Commission*, under which The Fraternity of St. Peter functions, told Bishop O'Sullivan of Killcarny that the Commission was only a **temporary one which was to work itself out of existence**. In other words, the Traditionalists are to be gradually weaned back into the Modernist Church. The real objective for establishing The Fraternity of St. Peter and permission to celebrate the Traditional sacraments is to utilize this friendly gesture as a means of **softening the resistance** of the Traditionalists to the forces of Modernism **until such time as they are brought in line** by the process of "regularization" and "reconciliation." **The appearance of traditionalism** (like "the wolf in sheep's clothing") is disarming and misleading.

"By their fruits you will know them." The priests of The Fraternity are required to manifest *without ambiguity and publicly* that they have no bond with those who place in doubt the legitimacy and rectitude of the Missal of Pope Paul VI. If asked to offer **just one Novus Ordo Mass**, as was Archbishop Lefebvre, what will they do?

While "permission" is granted to Fraternity priests to say the Tridentine Mass, some are required from time to time to say the *Novus Ordo Mass as a visible sign of communion with the Church*. Even those who have thus far avoided actually saying the New Mass may not openly criticize it nor the modernist and/or heretical bishops who promote it. Under these conditions, the Traditional Mass shall always be hanging in a precarious balance awaiting the day of St. Peter's priests' complete adherence to the liturgical reform. It is only a matter of time. As the Pope has declared, *celebrating the New Order of Mass is not an option, - it is a must*, to be accomplished in due course.

Most Traditional Catholics are uneasy acknowledging legitimacy and doctrinal rectitude of the New Mass of Pope Paul VI and see it for what it is - an ambiguous.

eucharistic celebration neither affirming or denying the Real Presence, stylized in a Protestant format and celebrated in Lutheran-type vestments. The hand-shaking, the meal, communion in the hand, women on the altar, and the **man-centered "liturgy"** conflict with the reverence, dignity and **God-centered sacrifice** of the Traditional Mass

Recently, priests were even instructed by their American Bishops to dilute, then dump any excess consecrated wine ("blood of Christ") after the *Novus Ordo* liturgy services conclude, particularly if it contains "particles" following distribution to the community. This is shocking, but revealing. If this is the blood of Christ, does diluting it with water suddenly make it not Our Savior's blood and deserving of disposal? Or is the message more subtle? Is it possible that the bishops who issued this directive no longer consider the wine consecrated at *Novus Ordo* Masses to have been transubstantiated into the blood of Christ? In either case, this is just one of many abuses sanctioned by bishops upon whose permission Fraternity priests rely for their very existence to function in any diocese.

The celebration of the Mass is, of course, at the heart of the issue between the Traditionalists and the Modernists. The Fraternity and its supporters would have us believe that the "Official" Church intends to permit both rites to continue to be celebrated side by side indefinitely. This is **absolutely contrary to the intentions of the Holy Father and the present hierarchy as publicly expressed.**

In conceding to the Monastery of Le Barroux the faculty of celebrating the Traditional Mass, the Pope spelled out his position: "...far from seeking to curb the application of the reforms undertaken after the Council, this concession (to celebrate the Traditional Mass) is **designed to facilitate the ecclesial communion** of those persons who feel themselves bound by these forms" (traditional) i.e., their eventual return to the "official" Modern Mass and sacraments.

Fraternity Supporters Smear Traditional Priests & Chapels

An unexpected and unhappy result has come to our attention since The Fraternity of St. Peter appeared: The Fraternity *ex officio* **condemns long-standing traditional priests and their chapels**

To The Fraternity's way of thinking, any chapel that does not enjoy the formal approval of a Modernist American Bishop is to be considered **illegitimate**. Catholics who attend them are told that certain sacraments administered at these Traditional Chapels are invalid. In effect, they are told that it would be an offense against Almighty God to worship or support these Traditional Chapels.

NOTE WELL: Traditional priests act within the Church law of **supplied jurisdiction** since, undoubtedly, the Church is suffering a severe crisis. **Emergency faculties** have been automatically bestowed. All of their confessions and marriages are legitimate and valid.

It is crucial to know... while Fraternity supporters quote "prominent" persons and sources who claim that the crisis is over, there remains a preponderance of evidence and testimony that **the crisis has worsened**.

The colossal pride and chutzpah of The Fraternity is beyond belief. Those **priests and laity who labored, sacrificed and suffered for twenty years (or more) to preserve the faith are suddenly considered "illegitimate" if they will not jump on The Fraternity bandwagon!**

The judgment of the long-suffering clergy and laity does not count. Their consciences must be erroneous. The Fraternity supporters falsely suggest that these people must be stupid, or in bad faith, or perhaps they "enjoy" functioning out of the bishop's jurisdiction. In any case, The Fraternity of St. Peter suggests that **only they** are correct, while **all those others** are wrong, sinful, disobedient, prideful, etc.

In other words, according to The Fraternity of St. Peter, those priests and people who kept the home fires burning, who bore the brunt of Modernist insults; who always acted for God and souls; who established Mass centers in accordance with the rules of Canon Law and Divine precepts...all these people are now classified as "sinners."

Syllogism

Modernist Bishops *detest* Traditional Chapels.
Atqui - The Fraternity *must* follow the rationale of Modernist Bishops.
Ergo - The Fraternity *detests* Traditional Chapels.
Uxge - The Fraternity is P.C. (Politically Correct)

Some Further Thoughts

We do not know the future of The Fraternity of St. Peter. It was **not** established to preserve Traditional Theology, but rather to **search and destroy existing Traditional Chapels**. Whether The Fraternity priests know it or not, they will little by little fall into the Modernism of the Conciliar Church. Already **The Fraternity is agitating, alienating and confusing the Faithful**.

Many Catholics who were at first enamored with The Fraternity *have become disenchanted*, as it gets drawn into the Modernist web. Many seminarians have quit The Fraternity seminary and returned to truly Traditional, Modernist-free seminaries. At the present time, The Fraternity's periodicals **boast** of their successes, tactfully omitting the inner turmoils, disenchantments and alienations.

We truly pray for all of their priests. Our fondest wish is that they **resist Modernism** and **discontinue their harmful attacks on fellow Catholics**.

Forewarned is Forearmed

Regrettably, we learned about "The Fraternity of St. Peter" and the lengths to which their supporters will go to establish themselves in a Traditional Chapel when it was too late to stop them. The Fraternity's American superior, Fr. Arnaud Devillers, openly boasted that once they get in, it is almost impossible to get them out. Now we know why.

Demonstrating the lengths to which they will go, a Fraternity priest, Fr. William Ashley, even signed a "certification" to a civil Court, which maligned the well-known, courageous, traditionalist priest who tried to help our Chapel after our pastor's death. While this traditional priest was faithfully saying Sunday Masses for us every week for nearly a year, we were prayerfully hoping for a *permanent traditional* pastor to arrive.

Unknown to Father and the majority of the members, the "inner circle," aided by the friar and his followers, were *discarding potential pastoral candidates* and working behind the scenes to absorb the Chapel under the Diocese.

CONCLUSION AND RECOMMENDATIONS

We hope you will learn from our pain to be cautious, even with those whom you consider to be friends. **We are not the first traditional group to experience "divide and conquer" and "inner circle" tactics.** Continuously seek the truth and pray to be able to recognize a "wolf in sheep's clothing" when one (or more) enter your flock.

Above all, protect yourselves with the armor of grace and practicality. Pray unceasingly, **but also:**

- 1. Put your request for the disposition of your independent Chapel in a WRITTEN, LEGALLY-BINDING DOCUMENT which insures that it will remain independent.**
2. Select a specific successor who is "independent" of heresy, distorted doctrine and diocesan control and who is in synchronization with truly orthodox, traditional, Catholic objectives. Another avenue would be to select the Society of St. Pius X to succeed you as pastor. In any case, do not allow the "fox to guard the hen house." Be cautious of lay persons and priests, whom you do not know well, who disguise themselves as "wolves in sheep's clothing." If you are a single pastor, include your wishes in your will. If you have a corporate structure, see a trustworthy lawyer and make a corporate resolution which is binding after your death. No priest is immortal. **Please do not wait**
3. If your Chapel's legal structure allows for VOTING by members, **change it!** The founders of our Chapel thought it was a Title 15 structure with a self-perpetuating board. It turned out to be a Title 16 corporation with voting by members. Although this was seen as an initial good when used to resolve an internal conflict and restore Fr. Ross as pastor, the same device was later used to complete the dilution of the ranks and infiltration.

begun with the earlier division. We now realize that there were men who capitalized on the conflict with the pastor who could have used as much energy and resources to keep the parish united as they did to foster it's division, but that would not have led to their ultimate goal. Now, newcomers would be doing the voting who did not understand the entire history of our struggles and who could be manipulated. **While publicly denouncing lay control** (which we Catholics detest), and falsely blaming innocent members, **three lay persons controlled everything** - the friar, the pulpit, the voting, the legal strategies, the media and the results!

Dominus Vobiscum - ("The Lord Be With You")

We wish you God's blessings and enlightenment. We pray you never suffer, as we have, at the hand's of these people, who, while clothed in the pious garb of sanctity, will stop at nothing to accomplish their objective - the complete and total destruction of the Traditional Latin Mass.

You, too, can expect to be persecuted and vilified if you tell the truth and stand up for your Faith. But, you can also share in the glory of the martyrs if you persevere and preserve your Faith

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NOTE. We have left the businessman and his cohorts unidentified for two reasons:

(1) Our intention is to try to spare you the pain that we have been through by providing you with information and education - **not** to hurt anyone who has injured us.

(2) The businessman pays the lawyer's medical benefits, provides his salary and controls his assignments. Our Lady of Fatima's new pastor, Fr. Ashley, imposed via the illegal election of "The Fraternity," now linked to Bishop Rodimer, boasted, in writing, of "**virtually limitless**" resources. Unlike the lawyer and The Fraternity, we are not subsidized. We have already spent a considerable amount of time and money protesting our moral outrage via the judicial system. The Judge never addressed the merits of our case - claiming "lack of subject matter jurisdiction." At this juncture, we need to fulfill our duties and stations in life outside of a courtroom.

Do You Suspect A Problem At Your Chapel?

If you suspect that your Chapel may be in danger or you wish to know more, contact: "**Faith and Truth Committee**" - P.O. Box 61, Attendale, New Jersey 07401