

DEAR FRIENDS AND BENEFACTORS:

"The religion that comes from heaven is truth, and she

is intolerant with other doctrines "Card Pie.

Our Monastery San José has held since its beginning, the following teaching of Cardinal Pie which has been our guide in the midst of the crisis of the Church that we are going through. This teaching has been a guide by which Our Lord test constantly our fidelity to His Truth, to His Love. This has brought to us persecution and the fact of being stripped of our

Monastery San Jose in Colombia. But we know that this is the price that the love of Christ demands from us and by which we demonstrate our love that we have for Him and for his immutable Truth.

This is the luminous principle that has guided us:

"Battles are won or lost at the level of principles. If we wait until we see the consequences of false principles in order to react, we will lose the battle, and it will be too late to try react"

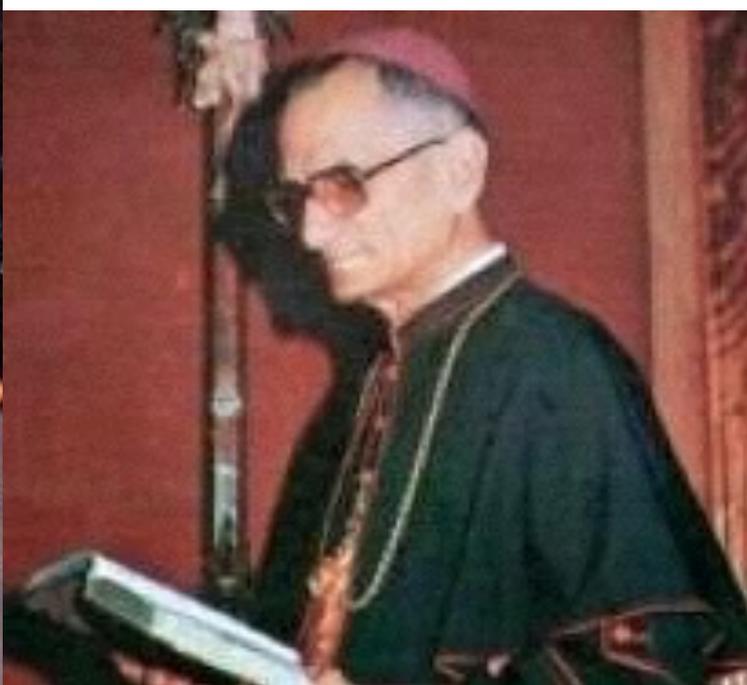
In terms of faith we have several principles that we cannot alter without being guilty of betraying Christ:

1.- "He who is not with me is against Me"

2 .- "The Catholic Church is the Church of Christ" (traditional catechism)

- "The Conciliar Church is a Counter-Church" (Bishop De Castro Mayer, Publication to the fathers of Campos # 33)

- There is a "radical incompatibility between the Catholic Church and the Conciliar Church" (Mons. Marcel Lefebvre, Sermon Ecône, June 29, 1976)



And the spirit of the Conciliar Church was clearly manifested throughout the Council Vatican II. This Council created another religion and wanted to impose it with deceitfulness to the whole Catholic Church through blind obedience. The most beloved fruit of this Council was the new Mass. Necessarily must be considered as intrinsically evil to everything that flows from this new religion of Vatican II, which is not the Catholic religion, is the religion of the Conciliar Church.

This new rite of the Mass expresses a "New faith, a faith that is not ours, a faith that is not the Catholic faith " (Mons. Lefebvre, Idem).

So. Why do we say that the Conciliar Church, also known as the official Church, has betrayed Jesus Christ? Because the Conciliar Church has embraced the Masonic principles of freedom, equality and fraternity (religious freedom, ecumenism and collegiality), revolutionary ideas opposed to the Catholic Church and CONDEMNED BY SHE HERSELF MANY TIMES. Those diabolical maxims mixed with what it seems the

Catholic religion is what is called the new religion of the Conciliar Church.

As a consequence of principles 1 and 2, mentioned above, one cannot say that Vatican II has a percentage of good things (“95% of the Vat II Council is acceptable”, Msgr. Fellay, magazine *La Liberté*, 11-05-11). Neither we can say that the New Mass has something good (“There is something good in the new Mass” Dom Tomas de Aquino, In defense of Mons. Williamson II). Neither we can say that the Conciliar Church "has something Catholic" (Msgr. Williamson, *Eleison* 445).

And following the same principle one can not seek to associate and much less to seek to be integrated into this new religion of Vatican II (commitments, concessions, and soon the Personal Prelature that will be granted to the SSPX within the Conciliar Church).

In a similar way one can not accept that someone may allow, or worst, that one may NOT condemn this association of the SSPX with the Con-

cial Church (we are referring to the policy that the 3 “Resistant” bishops have adopted of putting only a yellow light instead of a red light to all those who want to continue to be associated with the SSPX).

There are other doctrines taught by these bishops which cause an dangerous approach of our faithful to this adulterous spirit of the New Church. We can mention as examples the recommendation of

Valtorta, heretical and forbidden book; Or the teaching of the existence of

"Miracles" in the new Mass (we could say that "despite" the new Mass there could exist miracles, but we cannot say that miracles can happen through the new Mass).

This attitude of the SSPX, of the three bishops of the “Resistance”, and of their followers, break flagrantly against those 2 unalterable principles mentioned before.

We can not longer consider them as defendants of our sacred faith while they not change their false doctrine. And against all appearances they

are not anymore followers of Christ nor the saints, neither of Monsignor Lefebvre. They are losing the battle and fighting against the interests of Christ.

As long as they do not rectify the road we have to move away from them. Us

We will approach them again when they speak and act as Catholic bishops.

But we make it clear that we will never stop praying for them. We will always practice charity towards their souls.

It is already a little more than a year that the bishops of the so-called "Resistance" have fallen on these serious doctrinal errors, either by word or by silent complicity. Some of them, bishops, priests, or even layman, have realized the mistakes, but they have loved more the bond of friendship than Truth. They preferred to defend their friend or father instead of defending the truth.

Even one of them went so far as to say, "They do more good than bad", breaking again the same principle: in matters of faith one is either with

Christ or against Christ; either one teaches and defends everything, or one does neither teaches nor defends anything. This attitude of all of them forces us to continue the battle in spite of them so as not to have to lower our combat weapons out of human respect. By charity we must admonish them and set the example, inviting them to continuous martyrdom and glorious persecution and suffering; inheritance of those who fight the good fight of faith. Let us pray that the 6 traditional bishops will come out of their sleep, from their comfortable trench, so that with the grace of God they may rise as did David once who knew how to shepherd flocks, and fight against Goliath with the strength of God in order to save his people, a people that is now only a remnant, but a faithful remnant, children of God, sons conquered at the price of the Most Precious Blood of Our Lord Jesus Christ, to reach the eternal happiness of Heaven.

Already the illustrious Cardinal Pie had warned us as regards the reasons for such painful falls which could happen to any one of us if we do not put ourselves in guard with the armor of faith,

and fidelity to the principles: "The same Christians, living in the middle of this impure atmosphere, have not completely avoided their contagion: they accept too easily many of the errors. Fatigued to resist the essential points, often tired of struggling, yield in other points that seem less important to them, and sometimes they do not notice - because they do not want to realize - how far they can be carried by their imprudent weakness. Between this confusion of ideas and false opinions it is up to us priests of the incorruptible truth to come out and censor with action and word, satisfied if the rigid inflexibility of our teaching can stop the overflow of lies, dethrone the erroneous principles that reign proudly in the intelligences, correct destructive axioms already admitted... Our time cries: Tolerance! Tolerance! It is admitted that a priest must be tolerant, that religion must be tolerant. My brothers: first, nothing equals frankness, and I come to tell you bluntly that there is in the world only one Society that has the truth, and that this society must necessarily be intolerant... It is of the essence of all truth not to tolerate the contradictory principle. The affirmation of a thing excludes the negation

of that same thing, as light excludes darkness. Where nothing is defined, feelings can be divided, opinions can vary. I understand and ask for freedom in the debatable things: In dubiis libertas. But when the truth comes with the sureties of certainty that distinguishes it, exactly because it is true, then it is affirmative, it is necessary and, consequently, it is one and intolerant: In necessariis unitas. To condemn the truth to tolerance is to force it to commit suicide. The affirmation is annihilated itself if it doubts itself of itself, and doubts itself if it remains indifferent to the fact that the denial of it be placed at its side. For the truth, intolerance is the longing for conservation, the legitimate exercise of the right of property. When it is possessed, it is necessary to defend itself, under pain of being soon totally stripped. Therefore, my brothers, because of the very necessity of things, intolerance is necessary in everything, because in everything there is good and evil, truth and falsehood, order and disorder; everywhere truth does not support the false, good excludes evil, order fights disorder."

With the blessing and in union of prayers

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