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CERTA BONUM CERTAMEN FIDEI, APPREHENDE VITAM ÆTERNAM

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MCSPX - Asia

# MILES CHRISTI

*Soldier of Christ*

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FIGHT THE GOOD FIGHT OF FAITH, TO LAY HOLD ON ETERNAL LIFE

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## Open Letter to a Confused Pontiff

7<sup>th</sup> Jan. 2024

*Dear Pope Francis,*

In recent times, several priests, including one of your archbishops have joined the Resistance thanks to your radicalism, and I would like to encourage you to endeavor to persevere in your effort to restore Catholic Tradition, even if that may be against your stated desires.

Indeed, there is no week that passes now, where you do not mention our narrowminded, fixist, rigid, lifeless (etc.) adherence to the unchanging Catholic Faith. Your will to terminate the many Latin Masses that your predecessors opened worldwide to divide the Traditional Movement... is now uniting us!! Having no other choice to get either ordained or convalidated, many priests have now seen the light of day on the perversity of Vatican II and its reforms.

Your *animus delendi* (will to destroy) is truly a gift. Without it, Abp. Viganò could not have seen a deliberate intent to destroy the Catholic Church. Your horrible hatred against all Catholic dogma confirmed by your support of sodomy and your coverups of pedophilia has convinced many that enough is enough, and that no collaboration with the Conciliar Church is any longer possible.

Because you equate the act of believing with the act of choosing (*haeres* in Greek), for you the Faith is heresy and heresy is the Faith. This has moved many to declare that you are a manifest heretic whose teaching can in no way be followed and who occupy the Throne of Peter with “a throne of abominable impiety”. Even our Protestant friends are calling you a heretic and you are instrumental into manifesting that there is a crisis in the Church. You are making a demonstration of the warnings of Pope St. Pius X, that error would spread from the top, and the sheep’s clothing that you predecessors used to wear, is hardly noticeable in you.

I cannot thank you enough for your sincerity in heresy, because a big “poison” label is affixed on the bottle of your arsenic doctrine.

For years we tried to persuade people that the revolution of the Church in Vatican II, like any revolution, always favors radicals like yourself. After Paul VI, two “conservative Popes” were put in place and created the illusion of “the hermeneutics of continuity” or that Catholic Tradition could meet half way with modern liberalism and democracy. This enabled to contain the movement launched by Archbishop Lefebvre for quite some time, and many good Catholics were deceived.

Yet your radical party wanted more revolution, wanted to follow the doxa of Judeo-Masonry and anti-Catholic governments in their path of destruction of religion, families and nations, because “revolution like a bicycle falls if it stops” (Fidel Castro) or only stops in hell.

Therefore, I must thank you for putting an end to this dangerous situation, that was deceiving many among the elects.

Perhaps you have the sense that your time is counted, and you would rather have our Holy Mother the Church dragged into the mud, but while most of the West likes mud and is not crying for the end of the Church, other parts still adhere to the natural law, and a few of us, marooned in the Western world, do not accept the end of the Catholic Church.

Thanks to you, a clearer understanding of the fallacy of Vatican II is emerging, but also the understanding that we cannot collaborate with you and your fellow destroyers of the Church, of nations, and of the institution of the family.

*Written on the day of the Feast of the Holy Family.*

*Most Respectfully in Jesu et Maria.*

A handwritten signature in black ink, appearing to read "Ferris M. + 7". The signature is written in a cursive style with a large initial "F" and a plus sign followed by the number 7.

# The Vigano Effect

The next burning question is whether Abp. Vigano is a sedevacantist or not, which, in the affirmative, would guarantee a major split in the Resistance.

As I write these lines, another split has occurred in the Dolanist branch of sedevacantism, which is a splinter with the Sanbornite faction within the McKenna branch, which is a split within the Thuc line; the Thuc line being a split with the Mendez line, the Costa Duarte line and other lines which lines, being non-conclavist, are split with the conclavist (pope-electing) lines of sedevacantism. Other sedes became house churches, and some outright schismatics, by joining the Orthodox Church.

But we are happy to see that Archbishop Vigano holds his opinion... as an *opinion*, and not as an obligation or religion, as sedevacantists do (“ecumenical sedes” are a minority among sedes). Secondly, if convalidated he was, it was via the line of Archbishop Lefebvre. Thirdly, we don’t see him joining, or appearing to be joining the Mater Boni Consilii Institute, or any other sedevacantist contraption. It would be interesting to have his opinion on them. Fourth, he still grants Francis some administrative capacity within the Catholic Church, like the nomination of bishops, the running of Roman Dicasteries, refraining to declare that the Catholic Church is bereft of a visible leadership, even if the one sitting on the throne of Peter is an imposter and tyrant.

Archbishop Vigano is neither committing himself with the so-called “Resistance”, as far as we can tell, let’s be honest. Yet I would tend to believe he is one of us, because we were never asking anyone to *belong to us*, and our object is not to create another contraption outside of which there is no salvation. “He who not against you is for you,” said the One Who said, “He who is not with Me is against Me.” What’s the difference? Infinite. He is God, we are dweebs, losers, for whom He has died on the cross mysteriously. Are we better than St. Paul, who, when hearing about others preaching Jesus Christ out of envy against him, rejoiced. It is neither Paul, nor Peter, nor James who baptizes, but Christ.

Our spirit should be that other groups save themselves, adopt a more reasonable position.

Therefore we just do not understand why other trads fail to rejoice if an Archbishop, throws away all his previous *novusordoities* and becomes a

Catholic bishop. “For this I have rejoiced, and I will continue to rejoice,” said St. Paul once, “as long as Jesus Christ is preached and glorified,” neither of which Francis does, both of which Carlo Maria is doing. It would be nice if he pontificated in one of our places, but has he got to? No.

We just hope and pray his seminary will take off, will not be circumvented by the devil one way or the other, or that he will not be embroiled into traps and snares laid down for him. Both him and us, can defect. We are neither the Catholic Church, which is indefectible, nor are we Christ, who is our everlasting and blessed God. Let us be precise: Archbishop Vigano is with us only in the sense that he is a Catholic. Abp. Lefebvre insisted that he was not the head of the Traditional movement, and that he was just a Catholic bishop doing his duty to speak up, in the hope that others will “stay Catholic” in the process. His voice still resounds more and more, for he did not speak on his own behalf.

## The 2024 Priests’ Meeting

Part of the Francis+Vigano Effect is the increased interest of diocesan conservative clergy into a full return to tradition, bypassing the SSPX, which is proving quite unable to perform that office which is ironically mentioned in its constitutions: the office to assist all priests in difficulty, including the unfaithful ones.

So we were overjoyed to welcome three priests from Australia, two from Sydney, and one from Perth, the three forming a juridical entity called the “Canons of the Sacred Wounds of Our Lord Jesus Christ”, based on the approved devotion to the Sacred Wounds, and perhaps, the greater awareness of the nature of the Passion brought to us by the wonderful findings of the Holy Shroud of Turin.

Bishop Ballini graced the whole meeting by his presence, conference, pontificating, competence and sense of humor, while Fr. Picot taught us about Ezekiel and gave a critical input in the many discussions we had on the issues confronting the Resistance, especially in some hexagonal country that invites headaches sometimes in central Europe.

So we ended up twelve this year, saying the Mass in four different altars, performing the office in common, while the faithful of Malaysia joined this great outpouring of prayer by attending the Forty Hours Devotion. But the

climax of prayer was certainly reached at the Pontifical Mass at the Faldstool which itself was graced by the first Holy Communion of one of our children. Contrary to the missteps in the Philippines, Bishop Ballini was pleased with the way the ceremony was conducted this time, and proposed, as allowed by the ordonnances in missionary countries, that we should perform the Chrism Mass next year same time. The idea was received with enthusiasm and solves another problem, which is the regular lateness of the delivery of Holy Oils, in the Paschal Vigil in particular. Perhaps, with the addition of one priest, shall we be able to form a collegium of twelve priests to surround the bishop this time. The pictures of the Pontifical Mass are on [CathInfo.com](http://CathInfo.com) in the section “Resistance News”.

Five days of intense prayer, doctrinal search and priestly friendship, to the great consolation of the faithful, witnessing a certain harmony and charity for once, after so many (necessary) divisions. Am I being a peacenik again? Let’s take a dig at the SSPX, just in case.

## The SSPX also condemns “*Fiducia Sodomizans*”

**V**ery nice conference of Fr. Pagliarani on “*Fiducia Fornicans*”.

Yet the Neo-SSPX still asks its author, and to the dioceses, where these “blessings” are happening, permission for delegation of marriages (while Morgon and the Transfiguration communities condemn “Fiducia” without asking permission of the Novus Ordites for their marriages). If they are what they are, why ask people who have no notion of marriage, permissions to celebrate Catholic marriages.

Note well that homosexual and transsexual “marriages” have been happening for years in the Archdiocese of Buenos Aires, Argentina, where a certain Cardinal Bergoglio used to prevaricate. Sedevacantists channels and the website “Tradition in Action” have been documenting those abuses in Buenos Aires throughout the years, and we can salute their persistence to do so.

But what is true is true, the statement of Fr. Pagliarani is correct, and should help him to reconsider his ongoing canonical deal with heretics.

In parallel, we are getting also some vibes that Fr. Pagliarani has asked priests to announce that the consecration of bishops for the Society will happen before three years. One priest, a renowned retreat master, source of

this latest rumor, says it will happen with or without the permission of Pope Francis, and the other priest, an old friend of mine, does not mention that it could happen without. And that's about all we have concerning the issue of SSPX bishops advancing in age: two of them are deaf. But true, they still perform ordinations for the time being.

Yet, as I was passing by Switzerland, the local faithful said that they hear a lot on Bishop Huonder, and looking in the local bulletin, it was all *Huonderful*, and no mention was made of the other SSPX bishops.

Perhaps I was (un)lucky, but while the conservative branch of the SSPX wouldn't like Huonder all that much, both conservative and radical priests of the SSPX insinuate that they will definitely not do as the Resistance does, and take their time, arguing that the three bishops they have are still operational, that the question will be considered when one of them will be out of order, and that the selecting of a bishop needs to be performed carefully over the years, not precipitously. These considerations do not factor the many ties, not just canonical ties, the SSPX has with the system, and the fact that the Resistance is top heavy should not make them forget that time is now going against them.

We do not wish the demise of the SSPX. It would be wonderfully-*unHuonderful* if they could proceed and repeat the exploit of 1988, which, in the process, would probably derail the ongoing canonical arrangement they have with the Novus Ordo on marriages, confessions and many other things. That is the wish of the SCR ("so-called Resistance"), but the SCR humbly suggests that while it is always wrong (according to the SSPX), the fact that its members breathe, drink water and consecrate bishops, does not prevent the SSPX from breathing, drinking water and consecrating bishops, simply because the SCR consecrated many bishops and the sedevacantists consecrated trainloads of bishops.

The SCR would love – I am not speaking on behalf of the SCR, just expressing what I think is our common view – to be proven wrong: that despite the SCR constantly accusing the SSPX of planning to consecrate only compromised bishops with the approval of "*Fiducia Perfidis*" *NewRome*, it comes around and consecrate bishops in defiance of Rome's explicit prohibition, and Francis yet again loses his temper and "excommunicates" the SSPX, just like John Paul II *the Not-So-Great* did thirty-six years ago.

## A Trip to France

To keep myself down a peg or two, I had a trip to France. About Rome, Stalin said “How many divisions?”... and about France, Stalin would say “France? Too many divisions!” And the sedevacantists can also sneer at us who are accusing them to subdivide constantly and infinitesimally, for in France only, we are stuck in the same rut, the rut of *high-opinionatedness*. “*Omnes peccaverunt et egent gloria Dei,*” St. Paul would say, all of the French have sinned and are lacking something or the other for the full glory of God. Perhaps it is the result of the confusion at the top of the Church, causing the impossible piecing-together of the different factions, everyone doing as he pleases, conjecturing as he pleases. One needs to be obstinate in the truth in order to challenge an authority that has turned against the truth: the result is that the Devil has picked up this necessity, then swings this attitude on somewhat secondary issues, or issues that could be settled if there was an instrument, like a Roman Tribunal to settle them. In the message of Quito, Our Lady told Mother Mariana to pray for this darkest of times, four centuries away, when the number of people keeping the faith will be so few, and the few left will further divide themselves.

Example: on the question of the New Rite of ordination, Fr. Rioult is putting out a book that maintains that the priestly ordinations and episcopal consecrations provided by the Novus Ordo Church are valid: that will certainly anger his sedevacantists friends on one side, who argue for the invalidity of sacraments in the Novus Ordo by default of form; and will also rile his Dominican friends who argue, justly I believe, that there is a lack of intention in conferring a priesthood of the same nature as the priesthood of Our Lord Jesus Christ. Did not Leo XIII say that the Anglican orders are invalid, not because of the form, which the Anglicans rectify, but because of the intention to ordain to another type of priesthood as that established by Our Blessed Lord. Consequently, we conclude that since the Novus Ordo notion of the priesthood is ambiguous, to say the least, the Novus Ordo rites of ordination and consecration are likewise ambiguous, or dubious (meaning there remains a fear that they are invalid). That was the argument of Archbishop Lefebvre, with which Fr. Rioult will have none of. When I disagreed with him, Fr. Rioult and I kept our ties of friendship, but I am not sure if his sede crowd in Tarbes

will keep their heads cool on the subject, throwing him out, since his position is at direct variance with one of the major super-dogmas of sedevacantism: *everything* Novus Ordo is invalid. As I write these lines, Bishop Sanborn is even putting into question the validity of Novus Ordo baptisms (to undercut the validity of the episcopal line of his Dolanist confrere Bishop Rodrigo da Silva, who just consecrated two non-Cassiciacum bishops, Bishop Roy and Bishop Altamira). Fr. Pierre Marie, the theologian who has exposed the position of Archbishop Lefebvre very well in past issues of the “*Sel de la Terre*” has promised to attack Fr. Rioult. Bishop Williamson also backs the conclusions of Fr. Calderon in his recent *Eleison Comment*, concluding on the doubtful nature of the Novus Ordo consecrations and ordinations, and the necessity to convalidate Novus Ordo orders.

That leaves Fr. Rioult in a more isolated position, for which he does not worry, since he lives in a hermitage, but this is just the latest example of division.

At times, confreres show a certain tiredness about these unnecessary divisions, and remember bygone better days: they lament that there is no leader in France, like the leadership we had in the glorious times of Archbishop Lefebvre. The Devil, who bears the term division in his own name (*dia-bolus*), is having a field day, since we do need to divide against heretics, who are the ones dividing the Church in the first place. All the Devil needs to do is to exacerbate the natural tendency to separate from false doctrine, and confuse secondary matters with essential ones to create another debate, another source of division.

Therefore, expect even more divisions in France, and a marginal growth of the Resistance over there, unless some of the big shots over there, wake up. For now, I throw the towel, and I’m glad to be far away from France, for whom I pray a lot still and keep my love intact. In France, the other issue is that the SSPX is so big and pervades so much, that even the Dominicans are tempted to collaborate with it. The Neo-SSPX can afford to simply scorn and ignore this lamentable SCR, which is deserving this scorn alright, even if that scornful little thing still holds the doctrinal position of Archbishop Lefebvre. Many good families are marooned in the SSPX and affiliated circles, so, let us hope that if it is not the SCR, something else, perhaps Francis and his radicalism, could bring the SSPX back to its senses.



But who could be so sure of that, such being the messianism that the SSPX has built onto itself. Men tend to worship their creations, and tend to believe that the organizations they belong are incapable to fail in a “too big to fail” syndrome; and prefer even to be wrong with the SSPX in the belief that even if the SSPX is wrong now, God will rescue it, because it is “the work of Archbishop Lefebvre”. The great advantage of the SCR is that it can have none of these pitfalls in France. Who could have believed it? We had 30 people left for Paris, and that little groupuscule has split last year, by our own fault. It is easy for me to pass by and urge reason and charity to all, for I don’t have to stay there and the outlook in Austrasia is a lot simpler, despite our own difficulties.

Still, the divided lot in France is still at around forty priests, but don’t take it to the bank; God only, knows whether He is going to use us or not. France is a shadow of itself, sometimes my heart sinks, like in the letter to France of Polnareff...

But visiting France was not a total waste of time, as the French version of my book on hell was released on time for Christmas. I would like to send a copy to the man who said this: *“This [that I am about to say] is not a dogma of Faith, what I am going to tell you, it is a personal thing of mine, which pleases me: it pleases me to think that hell is empty. It is a pleasure. I hope it is a reality. But it pleases me.”* (What a narcissistic form of speech...)

I’m wondering, “Pope Francis, Casa Santa Martha, City of the Vatican, Rome, Italy...”

## The Iron Seminary

ye-bye bamboo, hello steel. Bamboo was beautiful, seven years of esthetical bliss, especially at sunset, when the bamboo would become gold. Incredible tridimensionality, and infinite architectural possibilities with this wonderful type of wood. Yet, still two years after the super-typhoon, bamboos are in short supply; and we must move on to something bigger, as vocations are beginning to arrive in bigger number (don’t worry, we are still a drop in the ocean).

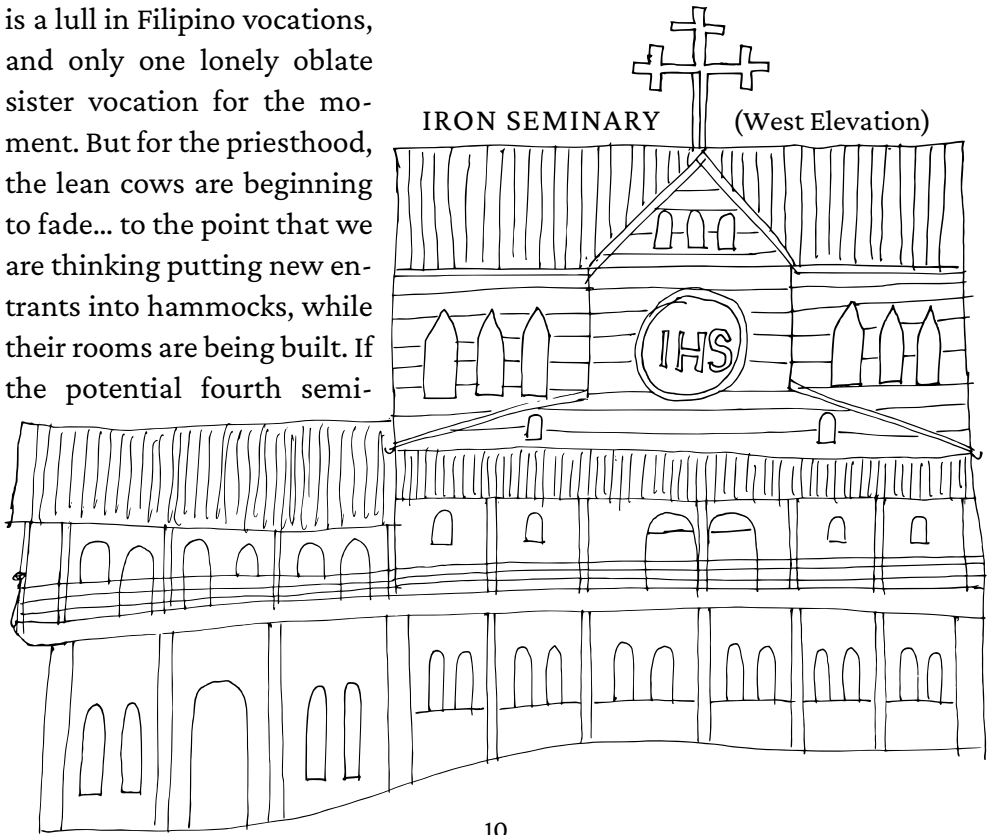
It also turns out that steel is even cheaper than bamboo, yet it does not decay as fast. Fr. June Mark was mentioning that the 64 pillars of the main tower were affected by a Bukbok infestation. The affected parts would have been replaced, but it would have been a complicated process. No such problems

with iron. We also reinforce the upper part of the chapel with St. Andrew's crosses, so that when the next typhoon comes, the plywood walls and metal sheet roof get blown away all right, but the structure withstands the storm, and just like everywhere in the Philippines after a storm, the cheap roof and walls are placed back, just like someone puts on his hat and coat again.

The reconstruction of the seminary is a bit behind schedule, for financial reasons, but don't worry, dear benefactors, the only thing we ask God is vocations, the real money in this fight... money always follow the vocations, because if God provides the vocations, He provides the means that help bring vocations to fruition.

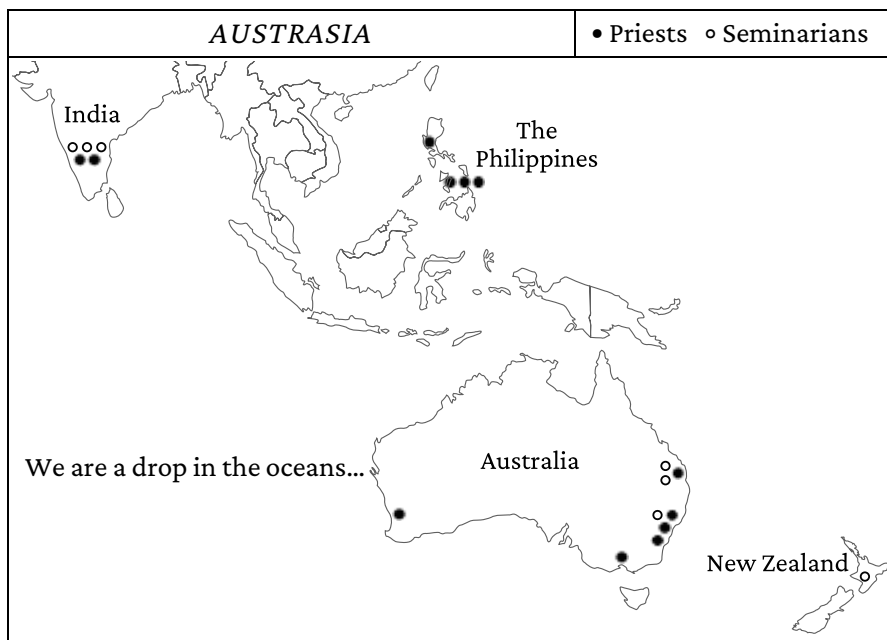
We have received great help recently and when the chapel is serviceable, we shall post the picture. I hope the next priests' meeting is in Cebu to inaugurate the iron cathedral.

As it stands now, we have one Korean at Bishop Ballini's seminary, two Australians and a Kiwi in Cebu, three Indians marooned in Tamil Nadu. There is a lull in Filipino vocations, and only one lonely oblate sister vocation for the moment. But for the priesthood, the lean cows are beginning to fade... to the point that we are thinking putting new entrants into hammocks, while their rooms are being built. If the potential fourth semi-



narian materializes, the new chapel will be less ridiculously big. Once the chapel is completed, we will slide in the large room under the chapel and the other side will be finished. Then we shall lay a slab for the ground floor of the tower, above the bathrooms and laundry basement, and this time the tower will host the guests. Then a proper kitchen, with pantry, cook's quarters (Fr. Elias's room, above) and a clean and dirty cooking area, comprising large stoves and especially a bread/pizza stone oven. Yet perhaps I'm getting ahead of myself. Once the first pizza gets ordained, sorry, ordered at the seminary, it will be perhaps around the time my mission will be accomplished, and we will be already entering in a period of triumph for the Church!

Still, I must salute and thank you benefactors who provide the material conditions for the training of priests, and may you be repaid by an increase in priestly presence in your areas, either by those priests who share the position of the Resistance now, or those priests who shall be ordained.



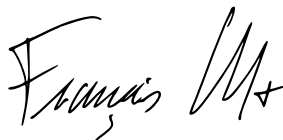
- **The return of Elias...**

...not Elias the Prophet, but Elias the wonderworker of Brazilian fame. Upon returning I asked him to bless a dying little goat, given his fame: the *goatie* died. Nevertheless, his much-awaited return spells a big difference for us in the

Philippines, where we are at last implanting chapels in southern Negros and Iloilo, while Father helps Fr. John one Sunday a month and stays one week with him to help Luzon, then flies to Malaysia, then spends three weeks a month at the seminary, fixing the kitchen and the orchard, resting, while giving the daily 6:30pm conference. Once well-recharged spiritually and physically, he goes down again, helping the many Visaya missions headed by Fr. June Mark. The latter sketches the tactical schedule of Masses in cooperation with his confreres and is involved into many construction projects, the king of which is the reconstruction of the seminary. After this project is concluded, a bigger project shall be built in Pardo, Cebu, and, with the coming of Fr. Elias, we only need one more priest to be able to open a priory in El Salvador, near the airport of Cagayan de Oro. Priors are not seminaries, they need to be near modes of transportation... and still in the countryside. But perhaps I'm getting too much ahead of myself.

Will Archbishop Vigano, the three priests who have recently joined, the seminarians who have entered be faithful to the promises we hear from them, and especially to Our Lord Himself and the Tradition He has entrusted to His Church? Will Austrasia, which is showing good strength and cooperation among priests, stay in one piece? Will the Resistance continue to grow in Africa, Eastern Europe, Brazil and in many other places? Let us leave it to your prayers, to God's kind Providence.

*In Iesu et Maria,*



**(Fr. François Chazal, MCSPX)**

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