

Monasterio San José
Fall 2018
Newsletter for our Friends and Benefactors
by Father Raphael, OSB

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PAX

Dear friends and benefactors:

We are writing to confirm that, as we have promised, we have offered the spiritual relief of all the Masses of November for the lists of your faithful departed. May God grant unto them eternal rest!

As Christmas is approaching, we also ask the Blessed Virgin Mary and St Joseph to bestow upon you their own sublime spiritual gifts so that you really have a most blessed Christmas. Those are our wishes for you on this Christmas.

We want also to share with you another great joy! We are going to acquire a new property in Colombia which is a most fitting place for a religious house. It is located in a place called **Bridge to Heaven** (*Puente al Cielo*). Many vocations have recently sprung forth on this side of the world and we want to start training them in their own country for the monastic life. There will be a place for monks and, 2 miles away, also a place for nuns. We decided to start building these Benedictine houses because the monastic vocations started knocking on the door of our monastery. We need to start building our monasteries wherever men and women are answering God's call to the religious life, especially in those places where our oblates can give their help and support.

The difficulties of traveling, of getting visas for foreign countries, and the language and culture barriers push us to work in this direction. More than 80 oblates around the world are helping us make this happen. The company, collaboration, and prayer life of our oblates make these new foundations possible. We hope to soon have a similar place in the USA to start forming future monks and nuns in North America. Unfortunately, as far as Mexico is concerned, the political and social situation is becoming very difficult; communism is taking over the country. This situation is prompting us to think of other options.

Along with the apostasy of the human element of the Church for more than 50 years, there has appeared a real temptation among Catholics to join sedevacantism, which is an overly-simplistic and very dangerous position which

is clearly and completely wrong. We shall deal with this subject in future bulletins.

At this time, we treat another urgent topic: When there is a conflict between our standing strong for our Holy Faith, and receiving the Sacraments, ***our Holy Faith takes precedence over receiving the Sacraments.***

When we refuse to assist at Mass because its assistance involves compromise against the Faith, God will bless us, and He will certainly sanctify us through other means. He will not abandon us. God is merely changing His means of sanctifying us to fit the circumstances into which He lovingly puts us.

To those whom God Wills to be without Sacraments for a time, He gives also the incalculably precious gift of a great increase in Faith and a much greater and enduring thirst for Mass and the Blessed Sacrament.

First, we must remember that to have the Faith is more important than to have the Sacraments. ***Without the Faith it is impossible to please God; it is impossible to be saved.*** But if God wills that we do not have Sacraments so often, then we should remind ourselves that we could still be saved, through assiduous prayer, and by strong Faith, Hope, and Charity. This is true even if we do not have sacraments for a long time.

The lack of Masses is accentuated because many “traditional” priests and bishops are on the road of liberal compromise with errors. The reality of the Will of God is that we ***must stay away*** from the Masses of those groups and liberal priests. They are compromising the Faith, as is clear from the following teaching of the apostles and doctors of the Church:

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

2 Thessalonians, 3:6.

Here, St. Paul charges us to avoid those who do not carefully hold ***all*** of Tradition.

Dear faithful, please understand that when we put parish unity (or access to the sacraments) before uncompromising Faith and unadulterated Morals, we are putting unity before Christ; we are placing other interests ahead of the Truth (which is Christ).

Now I beseech you, brethren, to mark them who make dissensions and offenses contrary to the doctrine which you have learned, and avoid them.

Romans, 16:17-18.

He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross and followeth Me is not worthy of Me.

St. Matthew, 10:32-38.

For all the sacraments of Christ, if not combined with the Charity which belongs to the unity of Christ [*i.e.*, the unity of the Catholic Church], are possessed not unto salvation, but unto judgment.

St. Augustine, *ad Petilian, the Donatist*, Bk. III, ch.40, ¶46 (bracketed words added).

Let us **flee**, lest even the bathhouse fall, because Cerinthus, the enemy of the truth, is within.

St. Irenaeus.

It is, then, an undeniable principle that we must never compromise the Faith or adulterate Morals in order to obtain the sacraments.

We must even consider it a compromise against the Faith when we associate with or support a liberal priest or compromise group. Outside the danger of death, ***we sin by receiving the sacraments from them.***

For the faithful, the door to the sacraments is the uncompromising Faith. For the priest, the door to the flock is also the uncompromising Faith. If a given priest does not bring the Faith in its integrity, he does not have the right to enter and feed the flock: “Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep”. St John, 10:1.

“Actions speak louder than words.” If uncompromising Faith and unadulterated Morals were really our highest priority, then we would not maintain a public silence about error. We would boldly fight every attack on the Truth even if we have to do so against our own fathers or friends.

These are Archbishop Marcel Lefebvre’s words: “Some people are always admiring the grass in the neighbor’s field. Instead of looking to their friends, to the Church’s defenders, to those fighting on the battlefield, they look to our enemies on the other side. ‘After all, we must be charitable, we must be kind,

we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says' — but they are betraying us — betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work."

When our Faith is attacked, it increases. Therefore, in dangers, our Faith is secure; in security, our Faith is in danger.

Catena Aurea on St. Matthew's Gospel, St. Thomas Aquinas, editor, quoting St. Hilary of Poitiers, ch.20, §5.

If we constantly fight for Christ against error, regardless of what it costs us, then we will keep our Faith and strengthen it. We shall please Our Lord at the same time, and shall be fostering our union of love with Him unto life everlasting. But if we decide to take the road of compromise with error or of treacherous silence in the face of error, then we shall not be doing the will of God; we shall not be worthy of Our Lord.

Besides, we may lose the Faith and with it, everything else. Betraying the Faith for the sacraments would bring us to Hell. Sacrificing the benefit of the sacraments for the Faith's sake, like St Hermenegild did, shall bring to us great merits, the joy of pleasing God, the strengthening of our Faith and, by perseverance, we will come to life everlasting. AMEN.

In the poverty of the Child Jesus, wishing you a merry Christmas.

Fr Raphael and the monks of San José Monastery