

Pares cum paribus congregantur.

When I translated this famous line of Cicero never did I suspect that it would be so significant in my later days of life. But these words have come to mean so much more than simply "birds of a feather flock together." No, I have realized the deeper meaning of these words in the refrain of my father of late: "Tell me who your friends are and I will tell you who you are." Megalomaniacs love megalomaniacs. Holy men love holy men. Religious women love other religious women.

Now a corollary of this truth is simply that one rotten apple will turn all the other apples rotten as well. If one chooses a friend who is tainted with evil, then he too will become tainted with the same vice. Today we can see that we cannot associate with an apostate Rome lest we too become apostates. How many holy St. Pius X priests will it take to make the rotten Roman apples whole again or will the 500 saintly men simply become rotten in their faith as well.

Now let me draw some conclusions from the premises above and apply them to my "resistance" community. In this community there is a "boss" and whatever the "boss" says must be done. Isn't that a bit like the attitude of the SSPX fathers who say:

"Bishop Fellay: right or wrong" and woe to the one who speaks against the superior?

*When one rises to the position of authority that person must humbly recall the example of the Lord, Who did not come to be served but to serve. Recall the refrain of our Lord as well when He recalled that the greatest must become like a little child. This pride of place was condemned by Pope St. Pius X in *Pascendi*. When one finds a cleric or anyone for that matter who seeks to dominate that one should be placed in the lowest of positions to avoid the great damage he can do.*

Hence, leadership is a humble service in the mind of our Lord. The saints followed this pattern totally. When leadership is sought after for the power it offers then the leader undergoes a lobotomy (i.e. a change of heart and mind)

and becomes a different person. How often this has happened in religious orders and in the Church itself. Any man that seeks to lord it over ought to be placed in the menial tasks of cleaning the toilets and thus protect the rest of the community.

When we find leadership taking itself too seriously and believing that without this person God just will not be able to complete His plan then we are in serious trouble. The strength of the resistance movement of priests is that we are equally trying to save the souls entrusted to our care. Our primary duty is to glorify God and to serve our neighbor. The priest is the key to the sanctity of the flock. If we become saintly priests we will produce a holy people. If we are holy priests we will produce a good people. If we are good priests, then we will produce a wicked people. It is all determined by the "soul of our apostolic life". Eucharistic adoration, vigils of prayer, contemplation of divine mysteries are a few of the actions that can help sanctify the priest.

Is this happening in Our Lady of Mt. Carmel seminary? Are priests being formed with a sense of the divine order? Order is the last thing that matters in regards to classes which are determined by who gets home and when. How many times we and others have said that a priest must remain with the seminarians. No heed was taken. What about the continuity of the class in which one course builds upon the previous?

Fr. Pfeiffer asked Fr. Hewko to put a scheme together and then Father Hewko asked me to work on it. I put together the plan of classes according to the time slots and the other activities and that schedule was never even discussed let alone put into practice. Meetings among the priests were non-existent or simply listening sessions with Fr. Pfeiffer talking on and on with no concrete conclusion ever.

Question the seminarians about what they are studying – the focus with Fr. Pfeiffer has been geocentrism and geostatism while Fr. Hewko covers Papal documents and the moral life. No one can say when these classes will take place. It is the wonder theme day after day. If Fr. Pfeiffer determines that he must go solve a world problem or even a simple baptism, then he must catch the next plane. Don't worry about the cost, God will provide. With Fr. Pfeiffer

out a great deal of the time then who takes care of the young men?

What about the staff? Who are the influences that will form the resistant priests for the future of the church? Is this an important aspect of the priestly training? I believe it is. If it is important then we ask: Why is a known apostate in charge of the seminarians on the weekend? How is this man tied to the "boss" and is this a friendship that is wholesome and beneficial for the formation of the seminarian? How many priests have asked the question: "Why does father keep that person in the seminary? Do birds of a feather really flock together and what kind of bird is this "Pablo"? What kind of apple? (Paul Hernandez is alias Pablo and alias Marco Andolino). If it is true that out of the abundance of the heart the mouth speaks then we must conclude that Fr. Pfeiffer's friend, Pablo, is hateful, arrogant, rude and condemning. This is the type of individual who is assisting in the formation of new priests.

After two years of observing the seminary and commenting upon its structure and the formation of the young men, I have come to certain conclusions:

1. I cannot personally live in the environment that has been created and is a scandal to me. The bad example comes from the two buddies who seem to be joined at the hip. The "boss" and his buddy consult only with each other. The "boss" determines every detail of the seminarian's life when he is there.

2. Seminary life requires preparation in spiritual union with God. That order ought to permeate the entire enterprise but in Boston, Kentucky one never knows what is going to happen that day or in the next moment. Even Fr. Hewko does not know if he will be called on to teach his class.

3. For the priest the eighth sacrament is knowledge acquired through serious study. The systematic presentation of philosophy (i.e. the handmaid of theology) forms the bulwark of the priest's entry into the study of St. Thomas' presentation of theology. Here Father Pfeiffer believes he can teach Cosmology, Theodicy, Metaphysics all together. Imagine classes that go on and on and on. One never knows if there will be an end.

Things of this sort take place all the time. It is no wonder that serious young men are looking for a way to escape the confusion and the lack of order. If Father is serious about forming priests then why leave them fatherless on the weekends? Why let them wonder if there will be a Sunday mass or not? Is this the new formation principle...wonder what's next?

Can you imagine a priests' house which has no cloister? Once I found Jennifer and company taking Fr. Hewko's room apart. I objected. But the boss (Pablo) wanted that room cleaned and whatever Pablo wants Fr. Pfeiffer confirms. Another time our bishop's room was taken over and Mrs. Blasak bumped into me coming up the stairs. Again I voiced my objection to women coming to the priests' room area. Pablo had put his sick son in the room and no one thinks to inform those who live up there. But the response again is that Fr. Pfeiffer gave permission. The problem with this is that no one knows what is happening. The wonder principle comes into play in all these actions – I wonder what will happen next.

As a priest, I do not approve of the house being open to every man, woman or child at the dictate of Pablo the Mexican. To correct these errors I spoke up and have been called "negative". Who and what has made me negative if not the abuse of the seminary? There can be no perfection without correction. Now correction is negative because all that the boss does is guided by some unknown "grace" from God?

I cannot accept that a practicing and practical apostate (i.e. Pablo) can be good for seminarians. Fr. Pfeiffer tells the young men that they need to know evil to fight it (I believe he is referring to his friend's actions and speech). Then as one seminarian correctly reasoned: "the seminary ought to bring in prostitutes to encourage the virtue and vow of chastity." It makes no sense but try to tell that to the "boss".

Now I will direct myself to the "boss", Fr. Pfeiffer. Dear Fr. Pfeiffer, I have learned firsthand of the change in your life. Your buddy and confidant is a person I would never choose to be a close friend. He must save his SOUL. The manner in which he lives; the way in which he speaks of the traditional Catholic

and his entire attitude make me wonder why he is your close friend? Only you can answer this question which is on the Bishop's mind, on priests' minds and even on the minds of your own family.

*There is much more that I could point out in this "open" letter because one should let others know what the reality is. I hope and pray that you reconsider the direction you have chosen. Simplify your life and spend most of it with our Lord in the Blessed Sacrament and follow the guidelines recommended by the book you wish the seminarians to study: **The Soul of the Apostolate**. Until you do I cannot recommend this seminary to any serious candidate. I know that you can make the changes if you desire but the first is the one that bothers you greatly: remove the "true boss" from the seminary. Pray for the true guidance of God and trust that if this is His Work it will continue.*

Now, dear Father, your alter ego (Pablo the Mexican) has done his best to slander and deride me. Resistance is not a property owned by the Boston, Ky location. Resistance is the desire to maintain and spread the faith presented to us by our Lord. Try to explain this to your right hand man. I will carry on the mission of exposing the poison of Vatican II and now the poison found within you.

Now I will explain how your internet slander operates. You have a difficulty with a person or situation. Then the internet site, www.inthissignyoushallconquer.com

becomes the vehicle of slander and since it is run by Pablo then you can say that you have no control of what he says or writes. Nonsense! Is he not in charge at the seminary and is he not the boss who guides your every move? He could not say a word against me if he did not know that you would approve. He does the dirty work and you look so clean and innocent. If you are the boss, then you are responsible for your employee's words and actions.

On another note let us consider the question of money which so occupies your mind. The claim is made by yourself and Pablo that I have stolen from you by not giving over the collections which were taken at the Masses which I offered.

You have never given me any other guidelines than that which is made out to the seminary goes to the seminary. All cash and checks made out to me are meant for my account. For the last 14 months I have paid my way and never asked for any reimbursement. Every check designated for you or the seminary went to you. Instead I have been more than generous with the seminary and you for that matter and even for Pablo. Some facts to consider concerning the finances.

One, on December 12, 2013 I gave you a check for \$10,000 (funds acquired through my teaching position at St. James Academy) for the specific need of replacing the seminarian's roof. You continue to say that you want to expand the structure and so the roof remains a mess. If you are not going to use the funds (if they are still there), then return them to me or do the work for which they were given – the roof project.

Two, prior to Santiago coming to Boston Pablo found a good deal on a Lincoln. He didn't ask you to purchase the vehicle for him. Instead he came to me. Diego came with me to receive the \$3500 for that car purchase. Pablo said it was the nicest thing anyone had ever done for him. Consider now how he repays me with the slander on the internet. By the way the final \$1200 owed I asked Fr. Hewko to take it and send it to the impoverished Patty and her mother.

Three, Brian was working on the school building to house the seminarians and you were out of funds. Who foot the bill for the continuation of that work? I found donors to cover the costs and in the meantime the money came from my account. When the check from Pete Catalano came in I was not home. Who politely without my permission opened the envelope and took the check to your father. I was never reimbursed for that \$1000 even to this day. I wrote it off long ago because I supported the work.

Four, Who came through to finance the black top paving for the basketball court to the tune of \$22,000. We all knew that there was a check coming from the sale of stocks. This loan was given because the workers were there and the deal was clearly a good one. I gave that cash with the understanding that when the check came in I would have my funds returned. It didn't happen that

way did it. Instead the check came in and I found out only through Fr. Hewko that you received the money. When I asked you about it, you became like a Henry VIII telling me that all the money was gone. Then I was accused of lying concerning the amount that I could give. It was amazing to hear the rationalization come out of your mouth despite the fact that you know I had only \$22,000 and I loaned it all to you. Now will I ever see that again? I wonder. One day you and the Mexican will have to stand before the Judge of all and answer for what you have done. You have stolen my funds and you seek to destroy my reputation. This is sin.

Fifth, You have a Ford van which needed a new set of tires(\$660) and you had no cash. Whom did you and the Mexican approach for another loan? You guessed it, Fr. Voigt. Will I ever see that loan repaid.

Needless to say, I have watched you shell out hundreds of dollars from your pocket for the things you desire, but not one cent every came back to the one who supported you until you showed your true colors. Now I am greatly disappointed in you and your sidekick.

My dear Fr. Pfeiffer, you are either so busy flying around the world seeking to save souls that you simply forget your responsibilities or you are hiding from them. You are so much show. Everything is to push your agenda which is anything but an imitation of the good and holy Archbishop. When will you learn to use your gifts in the manner that glorifies God? If you wish to save a soul, then begin with the Pablo at your side. Teach him to pray, to make visits in the chapel, to assist at the holy mass, to give good example to the world around him. Do this and you will win my admiration.

Finally, I want to expose the aliases of your favorite person, Pablo the Mexican. Pablo becomes Marco Andolino when he wants to say nasty things about others on the internet. He is Paul Hernandez who seeks to become "one who must be obeyed." He is a coward, a thief and a hindrance to your mission. He is creating a hateful environment for the seminarians. Already I know of three

that went elsewhere to continue their formation and all because of your attachment to this man.

Consider what you asked me to do when you and Fr. Hewko went to the Philippines for the diaconate ordination. You asked me to guide the seminarians in the work of cleaning up the entrance, preparing the woods for the stations of the cross and leading the prayers and community life. Who challenged me on the question of leadership that very Saturday: Pablo the Mexican. He withdrew his services and said the cooking staff was now on vacation. I was given no funds for food (I paid); I was given no cooperation for the work with the young men; I was disrespected in front of all. Despite that I carried on the mission. The work was done; the place looked beautiful and pleasing.

When you returned you failed to uphold the priestly authority over the layman. This is lay investiture at its worst. This is a seminary and he is an employee. It was at that point that you lost my respect and trust. I am sorry it happened but you placed me in conflict with Pablo and I will not hesitate to do my duty. You failed to judge by the fruit that was evident. Fr. Hewko recognized it but you were more concerned with Pablo the Mexican. By the way, I learned that the weekly food budget of Pablo was \$750 per week. Funny, we were able to have good meals and it only cost me \$200 for that week and I was not all day in the supermarket but got home to work with the seminarians.

While Pablo was on vacation I told him I didn't want him in the priest's house and I locked the doors at midnight. He came and tried to get in at 1:30 a.m. He broke a window. Was he ever corrected? What gives him the right to the priests' house? What gives him the right to take over the bishop's room? Why not give him your room or purchase a trailer for him? In my mind he is the boss and you are a pawn in his hands. He is there continuously and you only a few days at a time. You want the titles; he wants the power. It is a sad state of affairs.

Finally, I offered time to correct the situation. I asked you to correct anything I may have written which is not accurate. You have not answered and you have lied concerning my departure. Now the plot thickens. You have made me the

enemy and so you can simply make up a rationalization to clear your financial debt. What kind of priest does these things? Is this the fruit of your traditional training? I want people to become aware of the reality that exists in your world. You really need to do some soul searching.

If only you could come to focus on the work, extending yourself as you have will only lead to a "burn out". Then all the running around, the criticism of other priests and the promotion of lay investiture with your buddy will prove for nought. In the end your work is to sanctify yourself then all else will be yours. "Seek first the kingdom of heaven..."

Sincerely and respectfully yours in Christ Jesus, our Lord,

Fr. Richard Voigt, the least of all the resistance priests

P.S. This letter has been revised and corrected and soon will be ready for internet publication. Comments are welcome.

P.P.S. I have sent this letter and made the correction given to me by Fr. Hewko. Fr. Pfeiffer has never answered nor has he corrected me in any of my remarks. He is a fine retreat preacher but not a good director for the seminary and the result will be all show and no go. There is no order except that which the non Catholic Pablo puts in place. I submit these remarks to the persons interested in the Fr. Pfeiffer methodology. I do not doubt that he is a wonderful priest who happens to have over extended himself and is paying the price. I pray daily for his conversion. I pray that he will focus on the one thing necessary for salvation: seek first the Christ.