

**Correspondence between  
Misses J.LB. & R.LB.  
&  
Atila Sinke Guimarães**

**Regarding the latter's review of TFP's book  
*The Synodal Process Is a Pandora's Box***



**September 21, 2023: First message from Misses J.LB. & R.LB.**

Salve Maria!

Dear Mr. Guimaraes,

I must first express my gratitude for all the wonderful information and insight contained on the TIA website. It has been very formative for me.

However, I was surprised to see [your strong criticism](#) of the TFP's recently published book [The Synod on Synodality is a Pandora's Box](#).

According to your accusations, the TFP has "entered the bark of moderate Progressivism to try to lead it against Francis and his Synod...hid[den] the real enemy and the good doctrine in order to not displease their new allies [Card. Burke, Card. Pell, and Card. Muller]...[and] effectively sheltered the enemy and dissembled the truth."

None of this is true, as I will demonstrate.

First of all, even Prof. Plinio admitted in *Revolution and Counter-Revolution* [Part II, Chapt.5: 3,a] that "counter-revolutionary groups may be able to work with the aforesaid elements [the 'semi-counterrevolutionary' and the revolutionary who has counter-revolutionary 'clots'] for some concrete objectives."

Thus, the TFP is able to take advantage of the counter-revolutionary clots of certain prelates on the specific issue of the Synod without espousing their errors.

Prof. Plinio also quoted Pope Paul VI on occasion, despite his revolutionary tendencies.

The TFP has made no concessions to Progressivism, nor is the TFP afraid to speak out against it. In fact, they published a book, *Two Timely Issues: The New Mass and the Possibility of a Heretical Pope*, which explains bluntly that the Novus Ordo Mass is not acceptable. They also published a book condemning Liberation Theology, *Liberation Theology: How Marxism Infiltrated the Catholic Church*, (which includes a condemnation of Card. Muller's approval of Liberation Theology). Prof. Plinio himself was discreet in his public criticisms of Vatican II and members of the Church's hierarchy, though absolutely uncompromising in his principles. He even limited the circulation of Arnaldo Xavier da Silveira's book (now published under the title *Two Timely Issues*) criticizing the new Mass after Pope Paul VI ordered that it not be disseminated and the Bishop of Campos urged him to comply with the order. Prof. Plinio tried to wait for the right time to disseminate information, which the TFP does as well.

Nor is *The Synod on Synodality is a Pandora's Box* devoid of an understanding of the big picture of the decades-long development of Progressivism inside the Church, including the Second Vatican Council and Liberation Theology, as is shown by Q/A 29 and 34 (all emphasis mine):

"29. Are These Topics New?

No. **They correspond to old claims of the leading progressive currents, formulated particularly since the Second Vatican Council.** The Most Rev. Marian Eleganti, auxiliary bishop emeritus of Chur, Switzerland, states: 'I thought, as the title says, that the topic to be dealt with would be 'synodality' as a supposedly new *modus operandi* of the Church. Not so. Instead, **it is again about the same synodal leftovers heated up for the umpteenth time since the 1970s: democracy, participation, empowerment, women in all offices and women's diaconate or priesthood; revising sexual morality on extramarital sexual relations, remarriage and homosexuality: ending the priesthood in the liturgy, etc.** We all know this.'"

"34. Is "Inclusion" Implementing Liberation Theology's "Church of the Poor"?

Yes. **For decades, the so-called liberation theologians had begun to broaden the Marxist concept of the "poor"**—that is, the materially dispossessed—to include any category that supposedly feels "oppressed," such as women, indigenous peoples, blacks, homosexuals, and so forth. In light of the synodal journey, the Synthesis of the Continental Stage of the Synod for Latin America and the Caribbean, **strongly influenced by liberation theology, again proposes the old idea of the "Church of the poor" or "people's Church."** Speaking of a "Church that is 'a refuge for the wounded and the broken'" (one would say the "oppressed"), the Latin American Document affirms: It is important that in the synodal process, we dare to bring up and discern great themes that are often forgotten or pushed aside and to meet the other and all those who are part of the human family and are often marginalized, even in our Church. Several appeals remind us that, in the spirit of Jesus, we must "include the poor, LGTBQ+ communities, couples in a second union, priests who want to return to the Church in their new situation, women who have abortions out of fear, prisoners, the sick" (Southern Cone). It is about "walking together in a synodal Church that listens to all kinds of exiles, so that they feel at home," a Church that is "a refuge for the wounded and the broken."<sup>44</sup>

In the Conclusion of the book, the authors also recognize that the elements of progressivism which Prof. Plinio combatted in his book *In Defense of Catholic Action* in 1943 are essentially the same as those promoted by the Synod.

"Conclusion

Perhaps it is no coincidence that this book comes out on the 80th anniversary of what many scholars believe was one of the first cries of alarm about the impending crisis in the Church, and which today is reaching a frenzy: The 1943 book *In Defense of Catholic Action* by Plinio Corrêa de Oliveira, then-president of the Archdiocesan Board of Catholic Action in São Paulo, Brazil. **In this work, the Catholic leader denounced the widespread infiltration of neo-modernist and leftist errors in the Church:** From the outset, we noted ... this evil was being spread with great art, skill and capacity to recruit. Thus, amid the general unwariness inside Catholic circles, we needed to sound the alarm to call everyone's attention."<sup>1</sup> **It is easy to see the affinity between those early progressive proposals and those the Synodal Way promoters present.** In addition to doctrinal analyses, Plinio Corrêa de Oliveira paid particular attention to how these errors were concretely inculcated and lived among the Catholic laity and fought them relentlessly. Ever since his passing, the Societies for the Defense of Tradition, Family, and Property—TFP and sister associations have continued the struggle of their founder, who wanted nothing but to be "a most faithful echo of the Supreme Magisterium of the Church," as stated in a letter of commendation signed by Cardinal Giuseppe Pizzardo, then-prefect of the Sacred Congregation for Seminaries and Universities, regarding his book *The Freedom of the Church in the Communist State*. The synodal project analyzed here takes up old heresies repeatedly condemned by the magisterium, taking even further the work of self-destruction mentioned by Paul VI. Thus, love for the Church, the sacred hierarchy, and Christian civilization compel the TFPs and sister organizations to fulfill the imperative duty of denouncing the errors of this synodal reform. Over the past few years, they have endeavored to fulfill this duty to the best of their ability through a series of wide-ranging initiatives. The present book is fully in line with this course of action. Let us beseech Our Lady, Mother of the Church, not to allow the disfigurement of

her Divine Son's Mystical Body to continue but, on the contrary, to hasten the restoration she promised at Fatima: "Finally, my Immaculate Heart will triumph!" Adveniat regnum Christi! Adveniat per Mariam!"

The authors do keep their book concise and honed in on the issue of the Synod on Synodality, as this is not the place they have chosen to discuss other issues.

The TFP does understand that the hype around the Synod is meant to make public opinion more open to progressivism. That is why their book is so important; it will help crystallize people against this Progressivist current.

Perhaps it is a good thing that "the authors of *Pandora's Box* are surfing on this wave of pre-Synod propaganda..." The Progressivists are being more open than ever about their ultimate goals. Therefore, never has there been a more opportune moment to warn people and to help them understand the necessity of the hierarchical structure and traditional teachings and practices of the Catholic Church. Speaking strongly against the Synod on Synodality does not imply an acceptance of everything that came before.

It is extremely unjust of you to attribute motives of self-glorification to the TFP members without any proof. As I am very well acquainted with the TFP members and interact with them on a regular basis, I can testify that your accusations are false. They sincerely desire the coming of the Reign of Mary, the exaltation of Holy Mother Church, and the restoration of authentic Christian Civilization. They are fighting for the same goal you are fighting for, and choosing the means they think best to accomplish that goal, as do you. You are incorrect if you think the TFP is not suffering "silence, ostracism, ridicule and persecution."

It is time TIA stopped attacking the TFP. I ask that you clarify the above points for your readers.

In Jesu et Maria,

Miss J.L.B. and Miss J.L.B.

### **October 1: Second message from Miss J.L.B.**

Salve Maria!

Dear Tradition in Action Staff,

Ten days ago, I sent an email (pasted below) regarding your book review of *The Synod on Synodality is a Pandora's Box*. Yet you have neither published my comments for your readers nor made a public or private response to my concerns.

I cannot consider your book review as anything less than a serious slander against the good name of the TFP. Therefore, even though I am sure you are very busy, this is something that needs to be addressed now.

The fact that you did not respond to my email or publish my comments leads me to believe that you are unable to counter my defense of the TFP. However, if this is so, you should have the intellectual honesty to admit this to your readers.

I ask that you either publish my original email or issue your own statement clearing the good name of the TFP on the points I brought up. I especially desire that you either prove or retract your slanderous accusation that the TFP means to use the crisis in the Church to glorify themselves. I have a very high regard for the TIA, and therefore this base attack was not something I expected of you.

In Jesu et Maria,

Miss J.L.B.

## October 2: First response of Mr. Atila Guimarães

Dear Miss LB.,

Cordial greetings.

I cannot answer your long letter until the end of the Synod and the its final document is issued, in order to evaluate whether or not the appraisal by TFP's authors was exaggerated.

A little bit of time will be good, I imagine, to allow emotions to settle and reason to prevail. Rushed conclusions leading to personal offenses will not help you to clean the name of TFP, if this is your real intention.

Cordially,

Atila Sinke Guimarães

## October 5: Third message of Miss J.L.B.

Salve Maria!

Dear Mr. Guimaraes,

If it is too early to tell whether the TFP authors' appraisal of the Synod was accurate, then perhaps the conclusions made in your book review were premature. You did not wait to evaluate the accuracy of their appraisal before making very concrete and severe accusations:

"They **have** rejected the perennial ideals defended by Plinio Corrêa de Oliveira of fighting Progressivism without any possible compromise.... they **are** taking advantage of Francis' radical agenda to present themselves as the saviors of the progressivist middle-of-the-road ecclesiastic establishment."

"they **are** ready to present themselves as the heroes who prevented the Apocalypse from happening."  
"the authors of Pandora's Box **are** surfing on this wave of pre-Synod propaganda and taking advantage of it in two fraudulent ways"

Prof. Plinio is not alive anymore, so we do not know in exactly what manner he would fight against the current advances of Progressivism; we each do the best we can. The TFP fights Progressivism in various ways that you cannot and/or do not do. For example, they are very good at organizing boots-on-the-ground reactions, such as local Rosary rallies of reparation and protest against "pride Masses".

It is my sincere intention to clear the good name of the TFP, and my method of pursuing this purpose has not been based on emotions, but based on reason. I am motivated to do this by the demands of justice. Anyone who sees another unjustly attacked and has the means to help him ought to do so. My duty to defend the good name of the TFP is augmented by the fact that I owe them an enormous debt of gratitude. It was from them that I first

learned about Prof. Plinio and the whole panorama of the Revolution and Counter-Revolution and the coming Reign of Mary, which has completely changed my life. I probably never would have heard of TIA if I had not become interested in Counter-Revolutionary thought through my personal contact with the TFP. Your and their lines of thought are so much in sync that it still baffles me why you are at odds with them. It seems that if you want people to become more Counter-Revolutionary you should be glad if they are exposed to the good influence of the TFP. I certainly want people to be exposed to the TFP so that they can receive the benefits I received and continue to receive from my contact with them.

Please believe me that I value your time and your work too highly to wish to waste them. In all sincerity, I wish you to retract your accusations against the TFP before they continue to do damage. However, if you insist on waiting until the end of the Synod, then I will eagerly await your comments.

May Our Lady bless your work.

In Jesu et Maria,

J.LB.

### **October 11: Second response of Mr. Atila Guimarães**

Dear Miss J,

Salve Maria!

Thank you for your letter and sincere words. I appreciate them very much.

I did not criticize TFP's authors for their appraisal of what the Synod will do. I criticized them because they are not taking the strong position of defending the Church as they should. Indeed, the Synod is only an effect of a much greater cause, which is Vatican II. They have not attacked this important cause of the crisis for the last 28 years, since the death of Prof. Plinio. And in 1997 when someone in the TFP took steps to make a serious attack against this cause, TFP expelled that someone from its board. This person is writing to you now. If you want more details on this episode, you may peruse this publication that tells the full story. I would also suggest you look at this article to understand better the relationship between TIA and TFP, which are not based on any personal resentments.

I acknowledge that TFP still does many good things, as you mentioned. If you allow me a metaphor, these are the good things a group of Boy Scouts would do, when they are called to do the things that the Special Forces do. TFP members have a rich legacy of know-how on attacking the Revolution as no one else has, and they are doing only the things that please the middle-of-road public, the "conservative" Bishops and the donors.

I am glad that one of the good things they did was to bring you closer to Our Lady and the Counter-Revolution. I sense nobility of spirit in your words and thank her for having given me the opportunity to enter into contact with you.

I praise your patience in waiting for the end of the Synod to have my answer. I hope that until then the correspondent who first appeared to me as an enemy will become a good friend so that my response can take a more amiable tone.

I pray to Our Lady that this will be the case.

In Jesu et Maria,

Atila

