

The Catacombs



Rejoice, O Virgin Mary, for alone thou hast put an end to all heresies...

Tract from the Common of the Blessed Virgin Mary
THE ROMAN MISSAL

“And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones. And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.” Zachariah 13: 6-9

“We've had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world is rotten because of silence.”

St. Catherine of Siena

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*- Pope St. Adrian II (867-872)
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Statement of Transparency

“And that upon good ground: are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience. And no man lighting a candle doth cover it with a vessel, or put it under a bed: but setteth it upon a candlestick, that they that enter in, may see the light. For there is not anything secret, that shall not be made manifest: nor hid, that shall not be known, and come abroad.”
(Luke:8 15-17)

The Catacombs is a newsletter written by Catholic laymen for Catholic laymen. We are baptized and believe the Holy Catholic Faith, whole and undefiled. And we stand ready to defend the faith that is in us. We do not take kindly to those who think that the Resistance is a poker game waiting for others to show their hand. We support the true resistance and that means Father Pfeiffer, Father Hewko, Father Cardozo, Father Jacqmin, and any other priest that support such. We have no support to offer visible or invisible to anyone who rails against the Holy Catholic Faith. We abhor and shun the bullies of the blog and forum spheres, who daily commit acts of character assassination and make a mockery of the teachings of the Holy Catholic Church, judging unjustly and by their own subjective opinion.

For fifty years souls have suffered by a lack of transparency. The reformers of and after Vatican II, lacking in every moral virtue, have failed to tell the people that they no longer teach the Catholic Faith, but are of a new church, a new religion, with mock sacraments, wolves dressed in sheep's clothing devouring the flock. And in the last years it became evident that the leaders of the SSPX have done the same. This lying spirit of deception has followed on as a false resistance, actually a counter resistance, under the visible direction of Bishop Williamson and the invisible direction of others, wherever that trail leads. This false resistance has spawned a gang of character-assassins, whose aim is to destroy the last vestige of those who remain faithful to the Tradition of the Catholic Church in the unity of faith, in the unity of worship, and in the unity of the chair of St. Peter flowing from the eternal Truth, Our Lord Jesus Christ.

It is Catholic Tradition to only read literature that has been approved by the appointed ecclesiastical authority. In this time of necessity we seem to have temporarily lost that good, with people looking for answers wherever they can find them. Since most people are familiar with where the bishops and priests stand regarding the faith, we find that at the very least we will tell the reader up front where we stand in relationship to those bishops and priests, so you do not have to read the material over and over again trying to discern where we stand. The root of our standing is on the Word of God as explicitly recorded in the 12th Ecumenical Council also called the Fourth Lateran, where they say: *“if anyone*

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lends credence to the teaching of heretics, receives them, supports them, or patronizes them they are excommunicated.”. This is part of the faith and binding on all, a principle from the apostles and apparent to those with the most basic common sense. For anyone who betrays their family, or their country or especially their God will be cast out. For who among the Holy Martyrs was not transparent or sought brotherhood with the enemies of Christ. *“Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death: not only they that do them, but they also that consent to the doers.”* (Romans 1:32).

We take seriously those words of admonition found in the preface of the Douay-Rheims translation of the New Testament:

“Then the scholar taught not his master, the sheep controlled not the Pastor, the young student set not the Doctor to school, nor reproved their fathers of error and ignorance. Or if any were in those better days (as in all times of heresy such must needs be) that had itching ears, tinkling tongues and wits, curious and contentious disputers, hearers, and talkers rather than doers of God's word.”

So we come not to teach the Word of God, but to recall to you the words of those ordained to teach the Word of God, for as the apostle says of himself and those so ordained and faithful to the doctrine of Jesus Christ:

*“We are of God. *He that knoweth God, heareth us. he that is not of God, heareth us not. in this we know the spirit of truth, and the spirit of error. My dearest, let us love one another: because charity is of God. And everyone that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: because God is charity. In this hath the charity of God appeared in us, because God hath sent his only begotten son into the world, that we may live by him.”* (Mark 4:6-9)

On the day of Pentecost, God the Holy Ghost descended on the ever Virgin Mary and the Apostles so that the Church established by Our Lord Jesus Christ would by His wisdom flourish as One, Holy, Catholic and Apostolic Church. The bride of Christ does as She has always done and always will do, always visible and indefectible. It is our unchanging will that all those who seek the truth with a humble and contrite heart by the wisdom of the Holy Ghost come to know, to love, to profess, to practice, and to defend the Holy Catholic Faith and every iota of truth contained therein, and attain to that wisdom so pleasing to God. Always remembering that the salvation of our soul is the Work of God alone. So be it.

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Excerpts from Archbishop Lefebvre's Open Letter to Confused Catholics

We must never forget our dear Founder, Archbishop Marcel Lefebvre, who has blazed a path in the wilderness of this post-Vatican II modern world for us. We are still perniciously beset by the heresies of Vatican II which are endangering souls and leading them into error and worse. It was with much sadness we watched our beloved SSPX turn its face away from the teachings of the courageous Archbishop. Now, even in our Resistance, we find those same errors creeping into the advice of certain priests and bishops. The Archbishop's words must not be forgotten for new innovations in speech regarding our Faith. The heresies in Vatican II (over two-hundred of them enumerated by Fr. Hesse) are still, even in Tradition, rearing their ugly heads (like the Medusa of Greek mythology) writhing and slithering around the one great need of modern man: to exclude God from His own creation.

Vatican II:

"Vatican II was a pastoral Council; John XXIII said so, Paul VI repeated it. During the course of the sittings we several times wanted to define a concept; but we were told: "We are not here to define dogma and philosophy, we are here for pastoral purposes". What is liberty? What is human dignity? What is collegiality? We are reduced to analyzing the statements indefinitely in order to know what they mean, and we only come up with approximations because the terms are ambiguous. And this was not through negligence or by chance. Fr. Schillebeeckx admitted it. **"We have used ambiguous terms during the Council and we know how we shall interpret them afterwards"**. Those people knew what they were doing. All the other Councils that have been held during the course of the centuries were dogmatic. All have combatted errors. Now God knows what errors there are to be combatted in our times! A dogmatic council would have filled a great need. I remember Cardinal Wyszynski telling us: "you must prepare a schema upon communism"; if there is a grave error menacing the world today it is indeed that. If Pius XI believed there was need of an encyclical on communism, it would also be very useful for us, meeting here in plenary assembly, to devote a schema to this question.

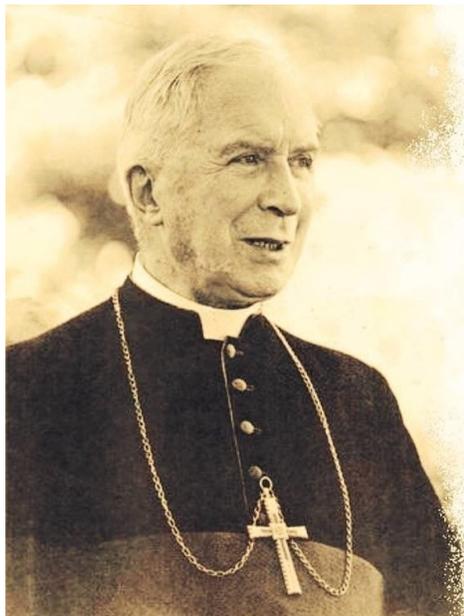
Communism, the most monstrous error ever emerged from the mind of Satan, has official access to the Vatican. Its world-wide revolution is particularly helped by the official non-resistance of the Church and also by the frequent support it finds there, in spite of the desperate warnings of those cardinals who have suffered in the gaols of the Eastern countries. The refusal of this pastoral council to solemnly condemn it is enough in itself to cover it with shame before the whole of history, when one thinks of the tens of millions of martyrs, of the Christians and dissidents scientifically de-personalized in psychiatric hospitals and used as human guinea-pigs in experiments. Yet the Council kept quiet. We obtained the signatures of 450 bishops calling for a declaration against communism. They were left forgotten in a drawer. When the spokesman for "Gaudium et Spes" replied to our questioning, he told us "There have been two petitions calling for a condemnation of communism". "Two!" we cried, "there are more than 400 of them". "Really, I know nothing about them". On making enquiries, they were found, but it was too late. pp. 111-112

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Novus Ordo Missae:

All these Popes have resisted the union of the Church with the revolution; it is an adulterous union and from such a union only bastards can come. **The rite of the new mass is a bastard rite, the sacraments are bastard sacraments. We no longer know if they are sacraments which give grace or do not give it.** The priests coming out of the seminaries are bastard priests, who do not know what they are. They are unaware that they are made to go up to the altar, to offer the sacrifice of Our Lord Jesus Christ and to give Jesus Christ to souls ...The blood of the martyrs is the seed of Christians, but the priests or simple faithful who surrender to the spirit of the world will not bring forth a harvest. **The devil's greatest victory is to have undertaken the destruction of the Church without making any martyrs.** The adulterous union of the Church and the Revolution is cemented by "dialogue". Our Lord said "Go, teach all nations and convert them". He did not say "Hold dialogue with them but don't try to convert them". Truth and error are incompatible; to dialogue with error is to put God and the devil on the same footing. This is what the Popes have always repeated and what was easy for Christians to understand because it is also a matter of common sense. In order to impose different attitudes and reflexes it was necessary to do some indoctrinating so as to make modernists of the clergy needed to spread the new doctrine. This is what is called "recycling", a conditioning process intended to refashion the very faculty God gave man to direct his judgment. pp. 116-117



“So we are [to be] excommunicated by Modernists, by people who have been condemned by previous popes. So what can that really do? We are condemned by men who are themselves condemned...”

Archbishop Lefebvre,
Press conference, Ecône, June 15, 1988

“Tradition is defined as the Deposit of Faith transmitted by the Magisterium down through the centuries. This deposit is what has been given to us by Revelation; that is to say, the Word of God entrusted to the Apostles and transmitted unfailingly by their successors. But now they want to get everyone inquiring, searching, as if we had not been given the Creed, or as if Our Lord had not

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come to bring us the Truth once and for all. What do they claim to discover with all this enquiry? Catholics upon whom they would impose these "questionings", after having made them "abandon their certainties", should remember this: the deposit of Revelation concluded at the death of the last Apostle. It is finished and it cannot be touched until the end of time. Revelation is irreformable. The First Vatican Council restated this explicitly: "for the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity; but has been delivered as a divine deposit to the Spouse of Christ (the Church) to be faithfully kept and infallibly declared." p.131

Freemasonry within the Council:

"This departure from the teaching of the Church, added to those I have already enumerated, obliges us to say that the Vatican is now occupied by Modernists and men of this world who believe there is more effectiveness to be found in human and diplomatic artifices for the salvation of the world than in what was instituted by the divine Founder of the Church. I have mentioned Cardinal Mindszenty; like him, all the heroes and martyrs of Communism, in particular Cardinals Beran, Stepinac, Synszinski and Slipyj, are embarrassing to present Vatican diplomats, and it must be said, are silent reproofs to them; they are now fallen asleep in the Lord.

The same contacts have been established with Freemasonry, in spite of the unambiguous declaration by the Congregation for the Faith in February 1981, which was preceded by a declaration from the German Bishops' Conference in April 1980. But the new Canon Law makes no mention of it and deliberately imposes no sanctions. Catholics have recently found that B'nai B'rith Masons have been received at the Vatican and recently the Archbishop of Paris met for talks with the Grand Master of a Masonic lodge.

In the meantime, certain churchmen are trying to reconcile this Synagogue of Satan with the Church of Christ. They reassure Catholics by telling them, as for everything else, "The former condemnation of the sects was perhaps justified, but the Masonic brotherhood is not what it used to be". But see how they go about their work. The scandal of the P2 Lodge in Italy is still fresh in people's minds. In France there is no doubt whatever that the civil laws against Catholic private education were above all the work of Grand Orient Freemasonry, which has increased its pressure upon the President of the Republic and his associates within the government and cabinet ministries, to the end that "the great unified National education service" may at last become a reality. For once they have acted openly. Some newspapers such as Le Monde have given a regular account of their manoeuvres; their planning and their strategy have been published in their magazines.

Do I need to point out that Freemasonry is what it has always been? The former Grand Master of the Grand Orient, Jacques Mitterand, admitted on the radio in 1969, "**We have always had bishops and priests in our lodges,**" and made the following profession of faith: "If to place man upon the altar in place of God is the sin of Lucifer, then all humanists since the Renaissance have committed this sin". This was one of the complaints against the Freemasons when they were excommunicated for the first time by Pope Clement XII in 1738. In 1982, the Grand Master Georges Marcou said, "It is the problem of man which is paramount". At the forefront of his concerns when he was re-elected was subsidising abortion by the National Health Service, saying, "Women's economic equality depends on this step".

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Freemasons have penetrated into the Church. In 1976 it was discovered that the man at the centre of the liturgical reform Mgr. Bugnini, was a Freemason. And we can be sure he was not the only one. The veil covering the greatest mystery hidden from the clergy and faithful has begun to tear. We see more and more clearly with the passing of time - but so do the Church's secular enemies.

"Something has changed within the Church," wrote Jacques Mitterand; "and replies given by the Pope to the most urgent questions, such as priestly celibacy and birth control, are hotly debated within the Church itself; the word of the Sovereign Pontiff is questioned by bishops, by priests, by the faithful. For a Freemason, a man who questions dogma is already a Freemason without an apron". Another brother, Mr. Marsandon of the Scottish Rite, spoke as follows of the ecumenism nurtured during the Council: **"Catholics, especially the conservatives, must not forget that all roads lead to God. And they will have to accept that this courageous idea of freethinking, which we can really call a revolution, pouring forth from our Masonic lodges, has spread magnificently over the dome of St. Peter's"**.

I should again like to quote for you a text which throws light on this question and shows which side hopes to prevail over the other in the contacts advocated by Fr. Six and Fr. Riquet. It is an extract from the Masonic review Humanism, the issue for November/December 1968: "Amongst the pillars which will collapse most easily, we mention the doctrinal power endowed with infallibility, which the First Vatican Council, one hundred years ago, believed it had strengthened and which has sustained some combined attacks following the publication of the encyclical Humanae Vitae. The Real Presence in the Eucharist, which the Church succeeded in imposing on the medieval masses, will disappear with progress in inter-communion and con-celebration between Catholic priests and Protestant pastors; the sacred character of the priest, which derives from the institution of the sacrament of orders, will give place to an elective and temporary role; the distinction between the hierarchy and the lower clergy will yield to the dynamic working from the base upwards, just as in every democracy; and there will be the gradual disappearance of the ontological and metaphysical nature of the sacraments and most certainly the end of confession, sin having become in our civilisation one of the most anachronistic notions that we have inherited from the harsh philosophy of the Middle Ages, which itself was heir to biblical pessimism." **You notice how interested the Freemasons are in the Church's future - in order to devour her. Catholics need to be aware of this, in spite of the sirens who would sing them to sleep. All those destructive forces are closely interrelated. Freemasonry describes itself as the philosophy of Liberalism, which in its most extreme form is Socialism. The whole comes under the term used by our Lord: the gates of hell."** pp. 94-96

Modernism:

"How does it happen that the gates of hell are now causing us so much trouble? The Church has always been disturbed by persecution and heresies, by conflicts with temporal powers, sometimes by immoral conduct of the clergy, sometimes even of popes. But this time the crisis seems to go much deeper, since it affects the Faith itself. The Modernism we face is not a heresy like the others: it is the main drain of all heresies. Persecution now comes not only from outside but from within the Church. The scandal of dissolute living, or just giving up, has become endemic among the clergy, while the mercenaries who abandon the sheep to the wolves are encouraged and honoured." p. 98

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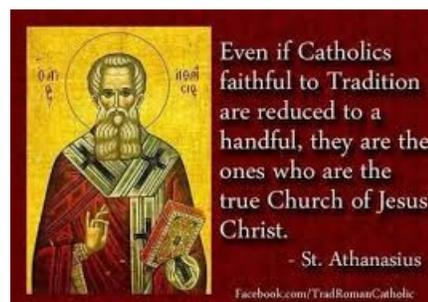
Pillars of Clouds and Fire

*And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that **He might be the guide of their journey** at both times. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people. Exodus 13: 21-22*

Our dear friends, God never abandons us. We travail in this world ever more covered by darkness as Man tries to blot out his Creator. But God still has pity on us. He does not turn His Face from us. Good people, has He not given us our good priests, throughout the centuries, to be like unto those pillars of cloud and fire that led the Israelites out of the bondage of Egypt?

God has not forsaken us. He has raised up a few brave priestly souls, who are as true lights - not hidden under a bushel – but publicly proclaiming God's Truth for the whole world. *No man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in, may see the light - Luke 11:33.* In a time, where there has been sown much confusion, even among Traditional Catholics, we are most grateful to God above for the good priests He has sent us that have blazed a path for us, by words and works. They have helped us by illuminating the darkness of these times and these days. Recall what St. Paul tells us that, *For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places (Ephesians 6:12).*

We heartily wish and pray that we could include even one bishop in our praise of good Traditional priests and ecclesiastics. But alas, we echo the words of the Psalmist, *In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none (Psalms 68:21).* We have found none among the Bishops of Tradition that are not, either actively or by their silence, capitulating to the errors of the Conciliar Church. Instead, we are mocked, called divisive, troublemakers, cultists, disobedient, etc. for following in the footsteps of the Traditions of the Church, in the footsteps of the good Archbishop Marcel Lefebvre. We support no innovations, no novelties, we battle against the persistent onslaught of the soul-killing errors of the Conciliar Church. And thus we stand condemned before men, even supposed Traditional Catholics.



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Let us remember the words of Our Blessed Mother at Fatima, in the end, Her Immaculate Heart will triumph. We must continue to stand for the Truth. God does not require large numbers to accomplish His Holy Will. He has shown us over and over, He prefers the lowly and unimportant to accomplish His Will. Noah's Ark only held eight souls. Only Lot was to escape the horrors of Sodom and Gomorrah. Judith was one woman who overcame the might of the Assyrian army by cutting off the head of Holofernes.

An even more sublime example, Our dear Blessed Mother was counted among the lowly and poor of the Israelites. But She has been elevated by God to be the very Mother of God Himself, the Queen of Heaven and Earth:

*THE God whom earth, and sea, and sky
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin Mary's womb contains.*

*The God whose will by moon, and sun,
And all things in due course is done,
Is borne upon a Maiden's breast,
By fullest heavenly grace possessed.*

*How blest that Mother, in whose shrine
The great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie.*

*Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the great Desire of earth
Took human flesh and human birth.*

*To Thee be sung eternal praise,
O Virgin-born, through endless days;
Whom with the Father we adore,
And Holy Ghost for evermore. Amen.*

Little Office of the Blessed Virgin Mary

Let us ever turn to Our Most Holy Mother of God and beg her guidance and intercession. Let us continue to pray without ceasing, that God deign to continue to grant us good priests. We owe them a great debt. Their lives are spent in anointing us at birth, and also at death; they absolve our sins; it is their words that call down God Himself from His heavenly Throne to unite Himself to us in Holy Communion. They show so much solicitation and care for their flocks, continually wearing themselves out for our souls and the souls of our children. Pray much for them! Entrust them to Our Lady for She is truly their Mother.

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10 Questions

No one will deny that we are living in incredible times. We are constantly being challenged by the world, the flesh, and the devil, in trying to follow our Traditional Catholic Faith. Just as importantly, how do we 'know' to which priests or bishops we may safely entrust our souls. What used to be known as wrong (Novus Ordo Mass) is now promoted as right/permissible, even among certain priests and bishops within the Resistance. Again we are grateful for those priests who illuminate our paths for us. We attach for you here Fr. Hewko's list of **Ten Questions** to ask from his November 22, 2015 sermon (answers in italics as they appear on Cor Mariae forum, posted by Admin:

<http://cor-mariae.com/index.php?threads/ten-questions-to-ask.3342/>

1. Do you believe and accept Vatican II : Yes or No.
2. Do you accept Vatican II as able to be saved if it is interpreted in the traditional understanding? Yes or No. *No. It is ambiguous language. The hermeneutic continuity.*
3. Do you accept Bishop Fellay's doctrinal Declaration of April 15th 2012? Yes or No.
4. Do you accept that the new mass is legitimately promulgated? Yes or No.
5. Do you admit religious liberty of the council is somehow reconcilable with the Church's Magisterium? Yes or No. (B. Fellay said yes - he signed on it) No, it is a heresy condemned by the church) Yes or No. *B. Fellay said it can.*
6. Do you think it is OK to attend the new mass. Yes or No. *ABL said you do not fulfill your Sunday obligation by attending the NO. It is poisonous to your soul*
7. Do you deny religious liberty, ecumenism, collegiality are heresies repeatedly condemned by all the Popes before Vatican II? Yes or No. *We do not deny them...they are heresies*
8. Do you think any priest or bishop can be trusted, who claimed to be with the resistance, but give ambiguous answers to above direct questions and fails to make a clear declaration of his position. Yes or No.

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9. Do you agree that it is OK and posits no danger to the faith if one keeps going to the indult *moto proprio* Mass, or of St. Peter's fraternity Mass, or now the conciliar SSPX Masses? Yes or No. *No you cannot agree and it is dangerous to the faith. **
10. Do you think Archbishop Lefebvre was against reconciliation with modernist Rome, but open to recognition from modernist Rome. Refused both. Yes or No. *No . The poison is in the text. It is openly ambiguous. The heresies are in the text which means they can be doubly interpreted. It is pure modernism.*

A Short Chapter from M^{sr}. Gaume's *The Sign of the Cross*

PREFACE TO THE FIRST EDITION:

IN the month of November of the year 1862, a young German Catholic of great distinction arrived in Paris to pursue his course in the College of France. Faithful, according to the traditional usage of his country, to make the Sign of the Cross before and after meals, he, on the first day, became the wonder of his school-companions. The next day, in virtue of the freedom of worship, he was the object of their mockeries. In one of his visits he begged us to tell him what we thought of the practice, of which his companions were trying to make him ashamed, and of the Sign of the Cross in general. The following letters are intended as an answer to those two questions.

ELEVENTH LETTER

December 6th.

THE Sign of the Cross is a treasure which enriches us; this is one of the reasons of its being. It enriches us, because it is an excellent prayer. This is, my dear friend, as you have not forgotten, the point of doctrine we have just established. Half the proof has already been given. It is in the antiquity, the universality, the perpetuity of the Sign of the Cross. In the midst of the shipwreck in which the idolatrous world allowed so many primitive revelations to be lost or damaged, we see the Sign of the Cross floating on the surface. What says this strange fact, new to you, incomprehensible to a great number, but most reasonable to the Christian accustomed to reflect? It speaks eloquently of the high utility of the Sign of the Cross for man, because it tells its powerful efficacy over the heart of God. From reasoning, let us proceed to facts. The Sign of the Cross is a prayer; a powerful, universal prayer. It is a prayer. What is a man who prays? He is one who confesses his indigence before God; his intellectual, moral, and material indigence. He is a beggar at the rich man's door. Now, the beggar prays with his voice, but more eloquently by his pale and emaciated face, by his infirmities, his tattered

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clothes and his attitude. Thus prayed on the Cross the adorable Mendicant of Calvary. In that state, the Son of God was more than ever the object of the infinite complacency of His Father. He Himself tells us that that eloquent prayer, more in action than in words, was the powerful lever which drew all things to Him. (John, 12:33) What does a man do when he forms the Sign of the Cross, either with his hand, or by extending his arms? He impresses upon himself the image of the Divine Mendicant; he identifies himself with Him. It is Jacob clothing himself with the garments of Esau, that he may obtain the paternal benediction. What does he say to God? By this attitude of faith, humility, and devotedness, he says: "Behold in me your Christ, respice in faciem Christi tui;" a prayer more eloquent than all the words that could be spoken. "It ascends," says St. Ambrose, "and the alms descend." Ascendit deprecatio et descendit Dei miseratio. Such is the Sign of the Cross, even without a formula. It does not speak, yet it says all. It is a powerful prayer. When an agent of the authorities, a commissary of police, mayor, or gendarme, lays his hand upon a culprit, he says: "I arrest you in the name of the law." In the words, "In the name of the law," the guilty man sees the authority of his country, the strength of the army, the judges, the king himself; and he allows himself to be taken. When, then, man, threatened by danger, assailed by doubts, persecuted by temptation, a prey to suffering and sickness, pronounces these words of solemn authority, "In the name of the Father, and of the Son, and of the Holy Ghost," and while pronouncing them makes the sign by which the world has been redeemed, and Hell vanquished, how can you explain the continued resistance of evil? Has not man fulfilled all the conditions of success? Is not God, in some way, obliged to intervene, and by His intervention, to glorify His name and the power of His Christ? The particular efficacy of the Sign of the Cross has never been doubted, either by the Church, or by Christian generations. The gravest theologians teach even that the Sign of the Cross operates of itself, and independently of him who makes it. They give us several proofs: I will cite only two. The first is the custom of incessantly repeating the Sign of the Cross. "If it did not produce," say they, "its effects of itself, Christians would have no reason for making use of it so frequently. What good would it do to have recourse to it, when a motion of the soul, or any good action whatsoever, would suffice to obtain or realize what they hope to obtain or realize by the Sign of the Cross?" (Gretzer, lib. iv. c. 62, p. 703. Gregorius de Valentia, Suarez, Bellarminus, Pyræus, et al.)

The second rests on facts celebrated in history and of incontestable authenticity: I will relate a few. The first, is that of Julian the Apostate. A deserter from the true God, that emperor becomes, by an inevitable conclusion, an adorer of the Demon. To learn the secrets of the future, he seeks throughout Greece for men in communication with the Evil Spirit. A sorcerer presents himself, who promises to satisfy his curiosity. Julian is conducted into a temple of the idols. The conjurations are pronounced, and the emperor sees himself surrounded by demons, whose appearance fills him with terror. By a gesture of thoughtless fear, he makes the Sign of the Cross, and the demons disappear. The sorcerer complains, and repeats his incantations. The demons reappear. Julian forgets himself again and, at the Sign of the Cross, the spirits of darkness again take flight. (Orat. I., contr. Julian. 4 Dial., lib. iii. c. 7.). This fact, related by St. Gregory Nazianzen, Theodoret, and other Fathers of the Church, caused great excitement in the East. The second is better known in the West. We have it from Pope Saint Gregory. The illustrious pontiff commences his relation by the following words. "The fact which I am about to relate is not doubtful, for it had almost as many witnesses as the town of Fondi numbered inhabitants.⁴ "A Jew, journeying from Campania to Rome by the Appian Way, arrived at the small town of Fondi. It being very late, he could find

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no lodging, and went to pass the night in an old temple of Apollo. He felt afraid of that ancient dwelling of the demons, and although not a Christian, took care to arm himself with the Sign of the Cross. “Frightened at his solitude, he remained awake until midnight. Suddenly he saw a troop of demons, who seemed to be coming to pay homage to their chief; who was seated at the head of the temple. As they presented themselves, he interrogated each in particular as to what he had done to lead men into sin. All revealed to him their artifices. In the midst of the discourse one advanced, who related that he had succeeded in making the venerable bishop of the city feel the sting of a terrible temptation. “ ‘Until now,’ said he, ‘my labor was in vain, but last evening I succeeded in making him give a slight tap on the shoulder of the holy woman employed in his house.’ “ ‘Continue,’ answered the ancient enemy of mankind, ‘continue and finish what you have begun, and so great a victory shall bring you an extraordinary reward.’ “Meanwhile, the Jew, the witness of the spectacle, could scarcely breathe. In order to make him die of fear, the president of the infernal assembly, knowing of his presence, ordered them to inform him who was that rash man who had dared to take shelter in the temple. The evil spirits approached, but seeing him marked with the Sign of the Cross, cried out: ‘Woe! woe! an empty vessel, sealed! Væ, væ! vas vacuum el signatum!’ At those words, the infernal troop disappeared.

“The Jew, on his side, hastened to depart. He hurried to the church, where he found the venerable bishop. Calling him aside, he related all that had happened to him, and how he had learned of the slight tap given to his servant, and what was the project of the demon. Surprised beyond measure, the bishop immediately dismissed her, and from that time forbade all persons of the other sex to enter his house. He consecrated the old temple of Apollo in honor of St Andrew, and the Jew was converted.” (Dial., lib. iii. c. 7). Let us relate another fact. We read, in the Ecclesiastical History of Nicephorus, that under the emperor Mauritius, Chosroes II, king of Persia, sent an embassy to Constantinople, and that all the Persians who composed it had the Sign of the Cross marked on their foreheads. The emperor asked them why it was that they bore a sign in which they did not believe. “What you see on our foreheads,” said they, “is the testimony of a signal favor which we received some time ago. A pestilence was ravaging our country, and some Christians advised us to mark the Sign of the Cross on our foreheads, as a preservative against it. We believed them, and have been saved, although nearly all our families were cut off by the scourge.” (Hist., lib. xviii. c. 20). After these facts naturally follows the reflection of the great Bishop of Hippo, which seems decisive in favor of the teachings of theologians. “We must not be surprised,” says he, “at the power of the Sign of the Cross when it is made by good Christians, since it has so much strength when employed by strangers, who do not believe in it, and this happens for the glory of the great King.” (Lib. de 83 quæst., quæst. 79. 8 Gretzer, ubi supra.). That we may remain within the limits of orthodoxy, we must, however, add that the Sign of the Cross does not operate of itself, purely and simply, but in as much as is useful for our salvation and that of others. It is the same with it as with certain other practices, such as, for example, exorcisms, to which no divine promise attaches effects infallible and unconditional. I add, that the piety of him who makes the Sign of the Cross contributes to its efficacy. This sign is a silent invocation of Jesus Crucified; consequently, it is so much the more efficacious as it is made with greater fervor. Again, the invocation with the heart or the mouth is so much the more likely to obtain its effect, as the Christian who makes it is more virtuous and more agreeable to the Lord.

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It is a universal prayer. In one sense the Sign of the Cross may say, like our Savior Himself: “All power has been given to me in Heaven and on Earth.” Here, more than anywhere else, we must, my dear Frederic, reason with facts. They are so numerous that the only difficulty is to choose among them. All, and each in its manner, proclaim on one side the faith of our ancestors, and on the other, the empire of the Sign of the Cross over the visible and invisible worlds. It provides for all the wants of both soul and body. For his soul, man has need of lights; the Sign of the Cross obtains them. St. Porphyrius, Bishop of Gaza, is obliged to dispute with a Manichean woman. In order to dispel, by the clearness of his reasoning, the darkness with which the unfortunate woman is surrounded, he makes the Sign of the Cross, and light shines on that darkened intellect. Julian, the crowned sophist, provokes a controversy with Cæsarius, brother of St. Gregory Nazianzen. The generous athlete enters the lists armed with the Sign of the Cross. To an enemy perfect in that art of warfare, and skilful in his manner of reasoning, he opposes the standard of the Word, and the spirit of lies is caught in his own snares.(S. Greg. Nazian. In laud. Cæsar). St. Cyril of Jerusalem, so powerful in words and deeds, orders recourse to be had to the Sign of the Cross every time that he is to engage in combat with the pagans, and he assures them that they shall be reduced to silence.(Catech., xiii.).

In the temporal order, no less than in the spiritual, divine lights are necessary to man; they also are obtained by the Sign of the Cross. The emperors of the East, the successors of Constantine, when they had to speak before the Senate, always began by the Sign of the Cross.(Coripp. Deland. Justin. Jun.). As we have already seen, St. Louis, before discussing in council the affairs of his kingdom, always conformed himself to this most ancient and religious practice. If, after the example of the greatest princes who have governed the world, the emperors and kings of the nineteenth century should have recourse to the Sign of the Cross, do you think that affairs should be in a worse state than they are? As for me, I am as convinced as I am of my own existence, that they would be much better. Are not those who govern now as much in need of light as those who governed in former times? Do they pretend to find it elsewhere than in Him who is its source? Do they know of a means more certain to invoke Him with success? Do not all ages bear witness to its efficacy? Does not the Church, which ought to be their oracle, continue to proclaim it? Is there a council, a conclave, or a religious assembly that is not begun with the Sign of the Cross? Do the Catholic priests, faithful inheritors of tradition, ever speak from the pulpit without being armed with this sign of strength and light? In this they observe the precept of the ancient Fathers. “Make the Sign of the Cross,” says St. Cyril of Jerusalem, “and you shall speak; Fac hoc signum et loqueris.” (Catech. illuminat., iv). What I have said of kings, my dear friend, must be said of all those who are charged with teaching others. Is not the Incarnate Word the God of science and of all sciences, the Professor of professors, the Master of masters? If the Sign of the Cross presided over all the lessons that are now given, over all the books that are now printed, do you think we would be inundated, as we are, with errors, sophistry, false ideas, and incoherent systems, whose incontestable result is to cause the modern world to sink again into that intellectual darkness from which Christianity has drawn it? For his soul, man needs strength: the Sign of the Cross is the fruitful source of it. Look at your illustrious ancestors, the martyrs. From what did they seek the courage to triumph in their heroic combats? From the Sign of the Cross. Generals of armies, centurions, soldiers, magistrates, senators, patricians, and plebeians, children and aged men, matrons and young virgins, all were careful, when descending into the arena, to cover themselves with this invincible armor: insuperabili

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christianorum armatura. Come with me; I will name a few to you. In Cæsarea, see that generous martyr, who walks to the place of execution surrounded by an immense concourse of people. It is the centurion Gordius. See him, calm and collected, arming his forehead with the Sign of the Cross. (S. Basil, Orat. in S. Gord). What is that town in Armenia, situated in the midst of snows, and on the borders of a frozen lake? It is Sebaste. Behold, coming here in the evening, forty men, bound with cords, and stripped of their garments, who are being dragged to the midst of the lake, condemned to pass the night there. Who are they? Forty veterans of the army of Licinius. A superhuman force of resistance is so much the more necessary, because on the shore, warm baths are prepared for those who will apostatize. They make the Sign of the Cross, and an heroic death comes to crown their courage. (SS. Martyr.).



We have seen the young Agnes as a living Sign of the Cross amidst the flames. Behold other Christian virgins, born like her in the Golden Age of the martyrs. The first is St. Thecla, illustrious by her birth, more illustrious by her faith. The executioners have seized upon her; they conduct her to the funeral pile; she mounts it with a firm step, makes the Sign of the Cross, and remains calm and tranquil in the midst of the flames. At the same moment, the rain descends in torrents, the flames are extinguished; and, like the children of Babylon, the young heroine comes forth from the fire without one hair of her head being injured. (Ado, in Martyrol., Sept. 23). The second is St. Euphemia, no less celebrated than the first. Upon the orders of the judge, the instruments of torture are made ready in an instant. The young virgin is about to be stretched on the wheel: she makes the Sign of the Cross, and advances towards the frightful engine, bristling with iron spikes; she gazes on it without any terror, and by that glance, causes it to fly into fragments. (Apud. Sur. t. v. at Baron. Martyrol., Sept. 16). Look again. We stand in one of the Roman prætoriums, so often crimsoned with the blood of our fathers, so often the

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witnesses of their sublime answers and their heroic constancy. It is during the persecutions of Decius; you know that sanguinary emperor, that execrable animal, as Lactantius calls him: execrable animal Decius. Before the judge stands a band of Christians. The accuser comes, according to custom, to charge them with all sorts of crimes. They are already condemned; they know it. What do they do? Raising their eyes to Heaven they make the Sign of the Cross, and say to the proconsul, "You shall see that we are neither cowardly nor faint-hearted." (Apud. sur. Apr. 13). Were I to continue this list, I should have to cause the innumerable army of martyrs to pass before you in review. There is not one of those valorous soldiers of the Crucified who, in going to combat, did not bear the standard of his King. Let it suffice to name a few. St. Julian and St. Pontian, St. Constant and St. Crescent, St. Isidore, St. Nazarius and St. Celsus, St. Maximinus, St. Alexander, St. Sophia and her three daughters, St. Paul and St. Juliana, St. Cyprian and St. Justina. (See their Acts.) Taken from all countries and all conditions, they bear witness that it was a universal custom among the martyrs to arm themselves with that sign of strength, before entering the lists with men, with beasts, or with the elements.

But better still; fearing that the weight of the chains would prevent them from forming the Sign of the Cross, they ask the Christians, their brethren, or the priests, their fathers, to arm them with the victorious sign. Corribonus, converted to the faith by the martyr St. Eleutherius, goes himself into the amphitheatre to seek the crown of martyrdom. "Pray for me," says he to his father in Jesus Christ, "and arm me with the Sign of the Cross, the same with which you have armed Felix the general." (Apud. sur., Apr. 18). Glyceria, the noble daughter of a father thrice consul, is seized and cast into a narrow prison. The first act she performs, on seeing herself in the hands of her enemies, is to beg the holy priest, Philocratus, to make the Sign of the Cross on her forehead. The priest grants her desire, saying, "May this sign of the Crucified fulfill all your desires." (Apud. sur., Apr. 18, t. iii. et Baron. t. ii.). They are all accomplished. The young heroine descends into the amphitheatre. At the moment she is about to gather the palm of victory, she turns towards the Christians, who mingle with the crowd, and says with all the spirit of a warrior about to die for his flag: "Brethren, sisters, children, fathers, and all you who hold to me the place of a mother, beware; watch over yourselves, and consider well who is the Emperor whose mark and sign is engraved on our foreheads."(Ibid.). You have heard it; in the Sign of the Cross all the martyrs sought for strength. And would they have looked for strength from a nonentity? Would the great Emperor, for whom they died, have allowed them to remain in an incurable illusion? If any one believes this, let him give his proofs. pp. 51-57

What is Modernism?

http://saintaquinas.com/modernism_intro.html

A great heresy gnaws at the roots of the Catholic faith in America. An insidious movement threatens to pull apart the Church from both the inside and outside. **This is the infamous heresy of modernism and its spawn, post-modernism.** It is a philosophy and way of life that threatens the Church's very foundation by declaring it's

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authority and divine constitution irrelevant. Many Americans are unaware of the pervasive force of modernism and cannot identify the seven great errors of modernism that penetrate into the Church internally (by way of Christian Liberalism) and externally (by an agnostic, secular generation). Without an ability to identify the errors of modernism, Christians are in danger of falling into this new and deadly heresy. Hence, it is the purpose of this series to convince the reader of the danger and existence of modernism by pointing out the seven errors and threats of modernism in popular American culture. In order to understand modernism it is first necessary to examine why heresies such as modernism have existed since the foundation of the Church. Next, the danger of modernism on the Church and contemporary society must be examined. Finally, each of the seven signs and errors of modernism will be examined so that the reader can learn to identify modernism and its effects.

The Church has always been beset by evil and false teachings for as long as she has existed. There are three main reasons why division and discord have always threatened (but never sapped) the foundation of the Church. The first and primary reason is that the Church stands as a lamp set on a hill for all to see and hear. She proclaims the message of her master, Our Lord Jesus Christ, and condemns the evils of the world while offering healing and forgiveness to all evildoers. The visible Church's mission of healing and teaching does not go unnoticed by the Prince of this world: the devil. The Catholic Church stands as the ark of salvation and a very real threat to his domain. Hence the devil attempts every kind of attack on the Church by use of external forces (violence, persecutions, and natural disasters) along with internal discord (heresies, schisms, apostasy, and temptation of the clergy and laity). If not for Our Lord's guarantee that the Church would never fail (Matthew 16:18), there is no way the Church's members and hierarchy could resist the devil perpetually.

The second reason heresy and discord are always found within the Church, is that certain men find the teachings and expectations of the Church burdensome. Very often, these men find that doing the right and moral thing is painful and often requires much suffering. It seems easier for many people to either ignore part or all of the Church's teachings or substitute doctrines into the Faith that are more to their liking.

Finally, the Church has always been assailed by heresy because men have often had a hard time accepting the limitations of their own nature. Pride often besets men (especially scholars and philosophers) and convinces them that they have no intellectual limitations. The result of intellectual pride is a continuous attempt to rationalize the mysteries of God. Some things (such as understanding the true nature of the Trinity) are beyond the nature of man's intelligence. But because prideful men cannot accept that the nature and acts of the infinite God are beyond the reach of men, these philosophers either reject God or rationalize the faith to fit their human philosophies. In the end, a fully rationalized faith has no room for miracles, the divinity of Christ or many other core tenets of the Faith. What results from undue rationalizations are nothing less than heresies and a watered down faith. Thus the attacks of Satan, man's dislike of the moral life, and prideful rationalizations of Christian mysteries account for the continuing presence of false teaching in a world that has been given a divinely instituted and visible teaching Church.

Many heresies have threatened the Catholic faith throughout the ages. However, none are as dangerous and insidious as Modernism. The average man in the street has very little understanding of what is meant by the term "modernism." As a result, modernism ought to be defined before proceeding onto a discussion of this heresy.

Some might mistakenly believe that the Church's fight against modernism is an attack on science (the perceived Science vs. Religion debate). This is simply not true. For science is simply the careful, ordered observation of the material universe through the scientific method. Observation of the material world leads to a general theory, experimentation to support the theory, and finally a practical application. There is nothing inherently wrong with

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man studying the material world. God has created the material world and declared that it is good. That is why Catholicism does not condemn or oppose science and the study of the material. Instead, what is meant by “modernism” is a sustained attack on the Catholic Church by way of philosophy and an agnostic world-view. It should be noted that modernism is not a formulated, written-in-stone heresy. Rather it is an elusive yet powerful attack on the perceived relevance of the Church. Ultimately, it leads to wholesale societal embrace of agnosticism. Modernism is best defined and understood by identifying and examining the seven errors that permeate it. We will treat on these errors later in this series (thus solidifying our definition of modernism). Therefore with our preliminary definition of modernism in hand, we can now analyze modernism’s danger and effect on the Church.

Modernism threatens the Church like no other heresy because modernism refuses to argue the Church’s doctrines openly and directly. Instead, modernism attempts to sap the Church of its relevance. Rather than attack the doctrines of God openly like previous heresies, modernism simply distracts the modern man by offering the allure of materialism. For example, instead of flatly denying the existence of God with philosophical arguments, moderns learn to embrace agnosticism by asserting that religion is not as important as other things in life like patriotism or “making a better world for our children.” How many times have we heard someone assert that all things should be taken in moderation: especially religion? The modern man will also learn to deny the reality of the supernatural by claiming that belief in angels and demons are superstitious, dated beliefs. The charge of superstition is often levied on religion with little reasoning or argument from the modernist. It is simply a blanket statement that frees the modernist from the burden of belief in angels, demons and especially the inconvenient belief in hell.

Truly, the modernist heresy is a slippery slope. It begins with skepticism, slides into corrosion of faith, then attempts to rewrite or ignore the doctrines of Christianity, and finally ends up eliminating the worship of God and adherence to classic morality. Worst of all, modernists have the temerity to accuse Christians of holding irrational beliefs without justification while the bulk of their adherents subscribe to the agnostic world-view with little justification. In place of Christianity it holds up noble values drained of their virtue and substance. Freedom (from morality), tolerance (to everything but historical Christianity), and material progress become the new virtues of society. In the final analysis modernism seeks to kill the Church not by open warfare, but by drowning out her voice with the allure of hedonism, the frenetic hum of the freeways, the ring of the stock market, and the drone of the work place. Modernism has one simple message for the Church: *You do not matter.*

No other heresy has ever attacked the Church in this manner. Protestantism, Arianism, gnosticism, and all of the rest flagrantly waged open warfare with sharpened swords and paper and pen. The Church, the bastion of truth, was ultimately strengthened by these attacks because these heresies called forth the sharpest minds of the Church to defend the Faith. Past heretical attacks often pressed the magisterium to define the faith more clearly and lucidly. The Arian heresy led to the splendid Nicean creed. Protestantism provoked the doctrinal magnificence of the Council of Trent. Past heresies have also led to a resurgence of piety and ardor in the faithful (such as the Counter-reformation and the rise of the Jesuit missionaries after the Reformation).

Modernism is different though. Its attempt to drain the Church of its relevance strangles the voice of the Church. ...This is not to say that modernism and post-modernism is without philosophical backing. It very often is, but the masses outside the Church and even within it become adherents to modernism not through the intellectual treatises of Hume, Nietzsche and Freud, but through the pernicious distractions of materialism. Hume could at least be argued and reasoned with; his own lack of faith was ultimately attributed to pride.

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Unfortunately, our own contemporaries refuse to listen to reason at all. After all, why listen to a preachy conservative who makes one feel guilty when there are so many more exciting things to do? Rather than open the door to a missionary, isn't it simpler to pretend you're not at home?

... In the end, the Church's divine foundation will prevail against the winds of the times. But at what cost in lost souls must we pay before modernism is finally stamped out?

Those Who Remain in the SSPX: An Analogy

It is interesting to note those laity who choose deliberately to remain within the confines of the N-SSPX, despite being *explicitly aware* of its insidious march into Conciliar Rome, also called Apostate Rome by Fr. Malachi Martin. To be clear, we refer to those within the N-SSPX who have literally said they will sing a *Te Deum* when the news is eventually and finally announced that the N-SSPX has placed itself under Conciliar Church. A Church with new sacraments, new vestments, new catechism, new Code of Canon Law, new saints, new altars, new rites of sacraments, new forms and matter of sacraments, a new priesthood, and last but not least, a New Order of the Mass, the *Novus Ordo Missae*.

These N-SSPX laity who are fully aware (we know there are some still in the dark but as things continue to change, these become fewer and fewer) of what direction the N-SSPX is on, are like unto the Jews at the time of Christ's Crucifixion. Those Jews should have recognized the Christ. They had the Laws, the Old Testament, the Prophets, the Psalms, etc. But they turned their faces away and would not recognize Christ for what He was. The Savior. He was too simple, too meek, He came for the poor, the lepers, the prostitutes, the publicans, the Gentiles, the Samaritans, in essence, He came for the sinners. And this was not what they wanted. This was not grandiose enough for them. They wanted the regalia, the riches, the power, the prestige. They wanted to be recognized as God's chosen people. They wanted a Messiah to proclaim to all the world the power of Israel. Instead, to all appearances, they had a poor carpenter who had a poor band of Galilean fishermen and poor disciples, mostly uneducated and uncouth. He came from a poor family. They did not recognize Him by the miracles, the Baptism, His call to do penance, his poverty. They **chose** to disregard the Prophets and the Royal Psalmist who spoke and described Him. They called His Words blasphemous. They chose to turn everything around that was good and make it an evil. But they acted thus on their own free will.

So too, the laity in the N-SSPX – they too have the New Testament, the Saints, the prophecies of apostasy, the Queen of Heaven Herself, warning us of a time when even the Catholics will abandon their God and turn their faces from Him. The Holy Ghost has said, through the words of Solomon, “*Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.*” *Ecclesiastes 1:10.*

So we see that the Catholics of our times, especially the Traditional Catholics, who have had the grace to know the value and importance of Tradition, having had the words of Archbishop Marcel Lefebvre read and re-read to

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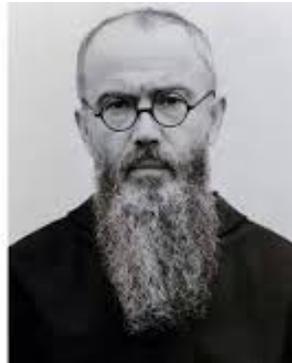
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them, have read the works of the Popes who have spoken out against the errors of Modernism, the errors of novelties in the liturgy and in the Church, etc. These Traditional Catholics want Rome's acceptance, they want the notoriety of 'belonging' once again, they want the acceptance of their Catholic peers, they want the acceptance of the world (hence the re-branding company to make the SSPX website more palatable to the world). Those Traditional Catholics who persist in these errors are no different than the Jews who turned their backs on their God and shouted, 'Crucify Him, Crucify Him' to Pilate. For in truth, by not speaking out against the adulterous course the N-SSPX is on, how are they any different, for they too crucify Our God. They stand in opposition to the millions of Catholic martyrs who chose death for so much less. They stand in opposition to the great saints who opposed error and fought it with every ounce of their being, such as St. Athanasius. These N-SSPX bishops, priests, and laity have chosen to turn from Our Lord, Jesus Christ, all the while still proclaiming themselves good Catholics, and choose to be aligned with those who continually crucify Our Lord over and over again, dragging millions of souls with them. One only has to listen to the 'latest' from Pope Francis, to see the gross errors and affronts to the Catholic Faith that are continually being churned out of Conciliar Rome.

No one in the world can
change Truth. What we
can do and should
do is to seek truth and
to serve it when we
have found it.

- St. Maximilian Kolbe -

The Catholic Gentleman



Now, for those who remain in the N-SSPX, but who are nervous about being joined with the Conciliar Church, these are a different group. These encompass those good souls who love Tradition...**but** they love the SSPX more. Among these we find those whose families are deeply entrenched within the structure of the SSPX. A simple example of this are those whose children all go to SSPX schools. Whose sons and daughters are in the seminaries and convents. Whose family members teach in those schools. In short, so much of their lives are entwined around the SSPX. To leave the SSPX means uprooting their entire lives and the lives of their families. They cannot see past the SSPX. They cannot imagine their lives without it. But these decisions are based on fear. And my dear friends, **fear is not a gift of the Holy Ghost.**

“Fear not, I am with you; be not dismayed; I am your God. I will strengthen you, and help you, and uphold you with my right hand of justice.” Isaiah 41:10

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“The favors of the LORD are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness.” Lamentations 3:22-23

“I command you: be firm and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go.” Joshua 1:9

“Father, I am seeking: I am hesitant and uncertain, but will you, O God, watch over each step of mine and guide me.” St. Augustine

“Let him have all your worries and cares, for he is always thinking about you and watching everything that concerns you.” -1 Peter 5:7

We cannot be fearful to do what is right. The SSPX, as much as it stood for in the past under Archbishop Marcel Lefebvre, it is no longer stands for the same. Its present leadership has changed its direction and its purpose. What is the purpose now of the SSPX? It is not to stand up for Tradition. It is and already has capitulated. We see this in the Doctrinal Declaration of 2012 by the SSPX leadership. It accepts 95% of Vatican II. According to Canon Hesse, there are over 200 heresies in the documents of Vatican II. Does this mean that the SSPX accepts 95% of the heresies? That would mean, literally ***that the SSPX accepts 190 of the 200 heresies of Vatican II! So which ones are they asking us to accept and which do they chose to reject. Is this the latest version of cafeteria Catholicism?***

THE CHAIN OF BROKEN PROMISES

At some point in the early years of childhood, most will remember how their own mother threw them into an institution of learning. It may have been a comfortable home schooling curriculum, or a parochial school, or a public school and for some an orphanage or maybe just into the streets. The promise was that you will become something, be whatever you can be. It was plain that you were really nothing special but with fortitude and hard work you could become a graduate. Armed with the pride of life you struggled for years till you reached some level of graduation, sufficient so that you would be someone who society would welcome into their worldly agenda. Unfortunately, little did you know that this cycle would repeat itself numerous times until you were dead on arrival. And now you protest in anger whatever happened to all those promises, those dreams of glory. It was all a lie, for in the end here I lay a CORPSE buried six foot under.

So were you just an unwitting victim of evolution, soon to be reborn so that you could have another stab at your perfection. No, this is it and no you were not just an unwitting victim. You were given a free will and you had sufficient knowledge along the way to do good and avoid evil. Yes, there were

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choices that were forced on you but in the long run you always had an out, a way to amend your life, but those ways most likely were not agreeable to your own self love and your dreams of grandeur.

These are some of the lamentations of the billions that have gone before us and how ever many more there are to come. The reality can be expressed thus: Choose life or choose death, for so as you choose so you shall die and as you die so also shall you live, forever. The modern philosophies tell you that you are in a state of becoming. But they do not emphasize the process of your becoming nor the importance of what you become. They teach you that life is only a game, like another hand of cards with drinks and food on the house. Just do not stop experiencing the fun least you should reflect on the error of your ways.

Given such despair, it would be only logical to kill unborn children and the elderly so that they may not have to suffer such a world any longer. So why are there a handful, who have overcome this despair and go through life with hope? These are those who also have faith and charity. They are persons who are faithful to the tradition given by Jesus Christ through His Church. A Church that teaches that there is a way of becoming laid down by Christ that leads to eternal life. And eternal life is the only end worthy of our consideration. It is a promise never broken and is not based on a dream, all we must supply is our good will.

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