

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

“The conciliar Church is a schismatic church because it breaks with the Catholic Church of all time. It has new dogmas, its new priesthood, its new institutions, and its new worship, already condemned by the church in many official and definitive documents. This conciliar Church is not Catholic. To the extent that the Pope, bishops, priests or faithful adhere to this new church, they separate themselves from the Catholic Church. The Catholic church of today is the true church only to the extent where it continues and becomes one with the church of yesterday and forever. The criterion of the Catholic faith is tradition.”

-Archbishop Lefebvre, handwritten letter to his friends, 29 July 1976

“Paradise was not intended for cowards” - St. Philip Neri

St. Athanasius, to whom it was objected, "You have the bishops against you," answered with Faith: "that proves that they are **all** against the Church." --St. Athanasius (ca. 296-373)

The Same Old Strategy – Worked the First Time – Works every Time

Then if any man shall say to you: Lo, here is Christ, or there: do not believe him. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you before hand. If therefore, they shall say to you: Behold he is in the desert: go ye not out: Behold he is in the closets, believe it not.

(Matt 24:23-26)

How has Bishop Fellay won the day? How has Bishop Williamson won the night? How is Bishop Faure about to win the twilight? Who is next? Knowing full well the one fatal weakness of man and how the devil tempts us, Jesus warns us in this passage, *believe it not*. As it is well said: “there is nothing new under the sun”. The same old strategy worked with Adam and Eve and all their descendants have the same weakness. This strategy is simple and effective, create a **false hope**. It is the working strategy of any con-man that has ever lived. It is kinda of like advertising something for free, it blinds the intellect and panics the will (*even the elect*).

A false hope is always against the truth, an impossibility leading to insanity. Consider the utter horror of Moses when he descended the mountain of God and witnessed the people worshipping a golden calf. The corruption of their heart was evidently so perverse that they were all slain that day. Every sin has as it's root a false hope that betrays the faith and the law of Jesus Christ.

For hundreds of years, people who have been baptized and granted the great privilege of receiving the faith of the Holy Catholic Church, but how many have en mass denied the Catholic dogma that outside the Church there is no salvation. They will not directly deny it but they entertain and foster a false hope that maybe those outside it might be saved. While it is true that we can not know with certitude individuals that God may grant this special grace, it in no way transfers hope of salvation to those who gather together and deny the teachings of the Holy Catholic Church, even in the least. Our Lord Jesus Christ assures us in no uncertain terms that they will be slain. These are the liberals, those lukewarm hearts that entertain the false hope that they can enjoy the world and with tongue in check belong to Christ. But, Jesus says: *"I pray for them: **I pray not for the world**, but for them whom thou hast given me: because they are thine"* (John 17:9). It follows that there is no hope of salvation for them and to play around as though there may be some way to bend the truth and lend a credence of hope for their salvation is the same as to betray the Holy Faith. These are such that are the wolves that enter the fold disguised as sheep. They remain silent least they be detected by the sound of their voice. And so the only way to detect them is by their silence. They betray themselves by failing to stand against the heresies of those they support, defend or patronize.

So behold these wolves dressed in sheep's clothing. They are devouring the flock and will not stop till they have devoured the last one.

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Saint Noel Pinot – Martyr of the French Revolution

On Sunday, January 23, 1791, Father Noel Pinot, the parish priest of Louroux-Beconnais in the diocese of Angers, France, celebrated Mass in his packed church. The assistant priest, Father Mathurin Garanger, was present in the choir and the mayor and town officials were seated in the first rows. At the end of Mass, the mayor and officials were to hear the two priests take the oath of loyalty to the civil constitution of the clergy. The priest went to the sacristy to take off his vestments. When they went to look for him, he stated that he could not in good conscience take the oath. When the mayor then forbade him from performing any clerical duties, he asserted that, since his powers came from God and His Church, he remained the legitimate priest of the parish, and would never submit to unjust laws.

This priest would go as far as martyrdom to remain faithful to God and to his conscience. In 1926, he would be proclaimed blessed by Pope Pius XI.

Noel Pinot was born in Angers on December 19, 1747, into a family that already had fifteen children. Tears were mingled with the joy—that same day, the youngest of his brothers, a twenty-month-old baby, died in his cradle. The following day, the newborn was baptized. During his early years, Noel had before him the example of courage and austerity of life of his father, a master weaver. In 1756, this hardworking Christian would be torn from the affection of his loved ones, worn out by his hard work. While his father instilled in him a liking for work well done, it was his mother who taught the young boy to pray. In 1753, the eldest of the family, Rene, was ordained a priest. This older brother took a special interest in the youngest of the family. Noel confided to him his desire to study to also become a priest. In 1765, at the age of eighteen, he entered the seminary. On December 22, 1770, he was ordained a priest. The next day he celebrated his first Mass, assisted by his brother. What joy and what emotion for their mother to contemplate, at the same altar, the youngest and the eldest of her sixteen children!

The Incurables

Over the next ten years, Father Pinot served as an assistant priest in various parishes. Everywhere he went, he showed an attentive charity to the poor and the sick, so much so that in 1781, his bishop appointed him chaplain of the Incurables in Angers. This institution took in the poor who often were brought there only to wait for death. The young chaplain experienced true consolation in celebrating Mass and preaching for the sick. Relieved of all material anxieties by charitable Christians, he devoted himself body and soul to his new ministry. His great concern was the sanctification and salvation of his sick. The rule for the Incurables specified that the chaplain “with prudence bring the poor, during their first year in the house, to make a general confession, above all those who never made one, and employ his zeal and charity to encourage them in the practice.” Father Pinot’s tenderness towards these poor men and women was for them an unaccustomed consolation. In spite of his youth, they cherished him like a father.

The bishop of Angers appointed Noel Pinot to the vacant position of parish priest for Louroux-Beconnais; Noel took possession of the parish on September 14, 1788, on the Feast of the Exaltation of the Holy Cross. This parish, the most spread out of all those in the diocese of Angers, was made up of small hamlets quite far from one another, connected by poor roads. Its population rose to over three thousand souls. Even though he was assisted by a vicar, the pastor had a considerable amount of work to do, but his devotion readied him for

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everything. Day and night, he was at the service of his parishioners, to provide them with the help of his ministry or to help them materially, for in his love for the poor, he deprived himself of everything for their sake. The memory of his good deeds and his zeal would remain so vivid in Louroux that, long after his death, the elderly would bear witness: "What a good pastor he was!"

Two years thus passed, but, after the Revolution broke out, the storm raged to the heights of the Church in France: the National Assembly wanted to dictate the affairs of the Church. The ecclesiastical committee that it erected placed ecclesial life in the service of the new State. After church property was nationalized on November 2, 1789 and religious vows were abolished on February 15, 1790, came the vote on the Civil Constitution of the Clergy, ill-advisedly sanctioned by Louis XVI, on August 24, 1790. With this law, the civil authority claimed to impose on the Church in France a modification of the boundaries of dioceses and the jurisdiction of bishops, without regard for the authority of the Pope. Thus were 52 of the 135 bishoprics abolished; bishops and pastors would henceforth be determined by popular election—each department would choose its bishop, and each district would elect the pastors. Everyone could vote. This provision, which wished to return to the practice of the early Church, was absurd—it gave the right to vote to Protestants, Jews, and atheists, but not to the poor. The bishop would give notice of his election to the Pope "as to the head of the universal Church, as a sign of the unity of faith and of the communion that he must undertake with him". In the exercise of his duties, he could only make decisions after the favorable vote of a "permanent council" made up of various clergymen from his diocese. The gravest vice of the Civil Constitution was the lack of submission to the Holy See, because on the one hand, only the Vicar of Christ is entitled to re-draw the map of dioceses and, on the other hand, no one can be granted an episcopal see without having first been appointed by the Pope.

A National Church

In the following weeks, the protests of the bishops, who could not in conscience accept this Civil Constitution, were heard; however, they suspended their definitive response until the Pope had given his verdict. In this spirit, on October 30, 1790, an Exposition of the Principles of the Civil Constitution of the Clergy was published, an analysis with which nearly all the bishops in France concurred. The passive resistance recommended in this text exasperated the delegates of the Assembly: a law of November 27th declared that bishops, priests, vicars, superiors of seminaries and all other clergy, as public civil servants, were required to take an oath of loyalty to the Civil Constitution of the Clergy. On December 26th, Louis XVI, his hand forced, signed this law, which instituted a schismatic national Church. Any priests who refused to take the oath would be declared removed, and if they continued to carry out their ministry, they would be prosecuted as "disturbers of the public peace". Even though the Pope had not yet given his verdict, the priest of Louroux was resolved—he would not take the oath. He visited his confreres in the area—when he had the unpleasant surprise of encountering indecisiveness, he tried to convince them: "Be certain," he told them, "the Pope will condemn this oath. He knows only too well, I think, that in reality, this Constitution only serves to separate us from the Catholic Church, in creating in France a so-called national Church." But his own vicar would not let himself to be persuaded.

On Sunday, January 23, 1791, after having met with a refusal from the parish priest, the Mayor of Louroux invited the assistant priest to take the oath required by law. Shaking from head to toe, Father Garanger complied, amidst icy silence from some and disapproving murmurs from others. Noel Pinot, convinced that the awaited instructions from Rome would open his assistant priest's eyes, allowed him to continue his duties in the parish as before. Soon, in two successive briefs of March 10 and April 13, 1791, Pius VI condemned the Civil Constitution of the Clergy, declaring it heretical on several counts and an infringement of the rights of the Holy

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See. Father Garanger would in fact retract his oath the following May 22nd. Without waiting, Noel Pinot went up into the pulpit on Sunday, February 27th at the end of the Mass. He had deliberately chosen this day, on which a gathering of neighboring parishes would be held in Louroux. Without an insulting word for anyone, he began to explain in a speech he had long prayed about before the tabernacle, why, as a Catholic priest linked through his bishop to the successor of Peter, the sole head of the entire Church of Jesus Christ, he had refused on January 23rd to swear the constitutional oath, which was an infringement on the rights of God and of the Church. The National Assembly did not have the right to demand an act of the clergy that, by its very nature, detached them from the center of the Church.

“Incendiary priest”

The mayor, seated in the front pew, interrupted the priest in an angry voice: “Come down from that pulpit! You claim it’s a pulpit of truth, but you spew forth only lies!” The faithful rose up in protest, astounded by such insolence. A loud voice dominated the others: “Stay in the pulpit, Father! You speak well, and we support you!” That evening, the residents of neighboring parishes reported to others what had happened. Noel Pinot’s courageous example made him a rebel who influenced others—his passionate declaration would echo throughout the Anjou, the Vendee, and even Brittany. The town officials met and sent a report to the Revolutionary Tribunal in Angers, demanding the arrest of this “incendiary priest” and “disturber of the public peace”. The following Friday, a detachment of the National Guard arrived in the town to arrest the priest, by night out of fear of the population. He was taken away, tied onto his own horse. Around noon, the procession entered Angers, where the inhabitants showed him compassion and respect. The judges sentenced him to remain at least eight leagues (thirty kilometers) from his parish for two years. This sentence was too light in the eyes of the public commissioner, who appealed it unsuccessfully. Noel Pinot withdrew to the Incurables hospice, where he was welcomed with joy. But the revolutionaries soon took offense at his presence. Father Pinot then withdrew, in July 1791, into the Mauges region, close to Beaupreau, and lived there as an outlaw, devoting himself with zeal for souls. He did his best to make up for the absence of the priests who had been forced into exile. In 1793, the events of the War of the Vendee gave him the opportunity to return to his parish.

The motives for the Vendee uprising were religious rather than political. An old Vendeen would later recount, “In spite of our indignation, we had not acted when they took away our priests and our churches. But when we saw them make fun of the sufferings of the good Lord, we rose up to defend Him.” In March 1793, the Vendeen army conquered Saumur and Angers; with control of the two banks of the Loire they held, for the moment, the revolutionary army in check. Noel Pinot’s return to Louroux was a triumph. Several priests who had taken the oath (called “juror” priests) had tried to take the post, but had been unable to remain. The faith of his flock had not wavered. What joy for the pastor’s heart, after so many trials! But this was but a break in the storm. The disaster of the Vendeen army at Nantes, in June 1793, reopened the persecution. The National Convention dispatched into the west “representatives of the people” with unlimited powers. They became the Terror in the provinces, often much more terrible even than the Terror in Paris. Such was the case in Maine-et-Loire with Francastel, a disciple of Carrier, the “Butcher of Nantes.” The hunt for non-juror priests began once more. Noel Pinot had to go back to wearing disguises, and living the life of an outlaw. He could have fled abroad like many clergy, but preferred to remain among those whom God had entrusted to him, thinking he could still be of service to them. The vast majority of his parishioners were devoted to him; however, as he knew, the area also had its demagogues, and a betrayal was always possible. Judging that the hour had come for the good shepherd to give his life for his sheep, he stayed.

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The Church of the Catacombs

The vast territory of his parish, cut up by woods and heaths, enabled Father Pinot to hide in remote farms. The watchful affection and complete discretion of the faithful provided good protection for his hideouts. Nevertheless, he frequently had to change his hiding places, because the National Guard suspected his presence and conducted searches frequently. During the day, he stayed closed up in attics or barns, sleeping there as best he could, praying, reading, or writing. When night fell, he went out to administer the sacraments to the sick in the neighboring parishes whose pastors were nearly all prisoners, in exile, or already put to death. He baptized newborns, instructed the children, and received the faithful, hearing their confessions and comforting them. At midnight, the necessities for celebrating Mass were prepared, and the faithful—who in doing so put themselves at risk of death, along with their pastor—could participate in the Holy Sacrifice and receive Communion. A religious life continued, worthy of that of the catacombs. ...



Vendéans hearing Mass in a barn at night with a non-juring priest.

The year 1794 began in blood and tears. Robespierre was at the height of his dictatorship. All public Christian worship was suppressed, even that of the schismatic Church, the so-called “Constitutional Church”. Deconsecrated churches were converted into weapons repositories or revolutionary clubs. The Committee of Public Safety increased its efforts to destroy the Church. It mercilessly imposed the decree of October 21, 1793, which punished by death any non-juror priest who did not leave the country within ten days. A one

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hundred pound reward was offered to any citizen who informed against a priest. Noel Pinot no longer had a stone on which to rest his head, and his outlaw sack held his entire fortune: a few articles of clothing and what was needed to celebrate Mass. The sufferings and physical and mental trials of the existence he led since the summer of 1793 had succeeded in severing the ties that could attach him to earth; only his love of Christ, his zeal to serve souls, and his charity for his parishioners gave him the courage to continue the fight.

Niquet, the traitor

The net was closing in on the outlaw. He had been advised to withdraw to a quieter place far away, but he refused. Each day, he prepared himself for death. If he was spared, he had the consolation of telling himself that he had not been betrayed by his devoted country parishioners. Moreover, they admired him—they would sacrifice everything, even their lives, to save their priest. In order to discover where he was hiding, the National Guard roughed them up and ransacked and devastated their homes, but in vain. But the “the powers of darkness” had their hour. On February 8th, Father Pinot was in the village of Milandrerie, a few kilometers out of town, at the home of a pious widow, Madame Peltier-Tallandier. When night fell, he went out for some fresh air in the garden, when a worker named Niquet, whom the priest had once rescued with generous alms, recognized him despite the dark. The hope of the one hundred pound reward made him forget all the benefits he had received. Niquet ran to denounce Noel Pinot to the authorities. Immediately the National Guard set out. Around eleven o’clock, the house was surrounded. In the widow’s home, nothing was suspected, and all was ready for Mass when blows resounded on the door. There was just time to hide the priest in a large chest and make the liturgical objects disappear before Madame Peltier opened the door. Since the valiant widow refused to speak, they searched the house without finding anything. As he was passing close to the chest one of the guards, who had been pressed into service, lifted the lid in a distracted manner, then paled as he let it close. He had just discovered the outlaw and hesitated to denounce him. But Niquet had noticed everything: “You found the priest,” he yelled, furious, “and you want to hide him?” He lifted the lid and the priest came out, his face serious and calm. He looked the traitor in the eyes. A single protest left his lips as he addressed the ingrate, like an echo from Gethsemani: “What! It’s you?” (cf. Lk. 22:48). Insulted and beaten, Noel Pinot allowed himself to be bound without giving any resistance. His vestments were seized with him. He was taken to Louroux, then Angers, where he appeared before the Revolutionary Committee. Accused of being an “extreme counter-revolutionary”, the priest was thrown into a dungeon and sentenced to bread and water.

After ten days of imprisonment, the rebel was brought before the revolutionary court, which held its trials in a deconsecrated church. This February 21st, the committee was presided over by Citizen Roussel. By a horrifying coincidence, this revolutionary officer was an apostate priest, who had initially taken the oath, then left the priesthood! But in Anjou, no one knew his past. After he had given the sentence, Roussel looked at the vestments displayed before the court, and mockingly suggested to the prisoner: “Wouldn’t you be well pleased to go to the guillotine in your vestments?”—“Yes,” agreed the confessor of the faith without hesitation, “it would be for me a great consolation.”—“Well, then,” the other replied, “you will wear them and be executed in this get-up.”

A Friday at three in the afternoon

The execution took place that very day. The procession, led by drums, set out, the judges accompanying the victim, dressed in his vestments. The scaffold was erected on the new square, called the Rallying Square, in the place where once stood the collegiate church of Saint Peter, destroyed by the revolutionary town authorities. Father Gruget, an eyewitness and priest who had remained faithful to the Pope, testified, “The martyr prayed in a

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state of profound recollection. His countenance was calm and his brow radiated the joy of the elect. On his lips, so to say, one could follow the canticles of thanksgiving bursting forth from his heart.” This Friday, at three in the afternoon (the hour of the Lord’s death on the cross), Noel Pinot found himself at the foot of the scaffold. The sinister platform was transfigured in his eyes—he saw himself at the foot of the altar of real sacrifice, the altar once again bloody where, in the image of the God of Calvary, a true victim would be immolated. So naturally the first words of the Mass came to his lips: *Introibo ad altare Dei* (I will go to the altar of God). His chasuble was removed; his stole crossed over his chest, he presented himself to the executioner. From afar Father Gruget gave him absolution. A drum roll... The blade fell... The sacrifice was consummated—the soul of the good shepherd had reached the altar of God! And so died, February 21, 1794, at the age of 48, Father Noel Pinot, the pastor of Louroux-Beconnais.

After having declared on June 3, 1926 that Noel Pinot died a martyr of hatred of the faith, Pope Pius XI beatified him the following October 31st, on the solemnity of Christ the King. The Blessed’s example calls to mind this remark of Saint Gregory the Great: “When we celebrate the mystery of our Lord’s passion, we ought to imitate what we then do: for then shall it truly be a sacrifice for us unto God, if we offer ourselves also to him in sacrifice” (quoted by Paul VI, November 18, 1966). May Jesus Christ, the Supreme Priest, through the intercession of Blessed Noel Pinot, grant us the grace to be faithful to Him even in the most difficult circumstances! - Dom Antoine Marie osb. <http://www.clairval.com/lettres/en/2014/09/12/2100914.htm>



St. Noel, mounting the scaffold to his death, intoning the beginning words of the Mass, '*Introibo ad altare Dei*' - I will go to the altar of God"

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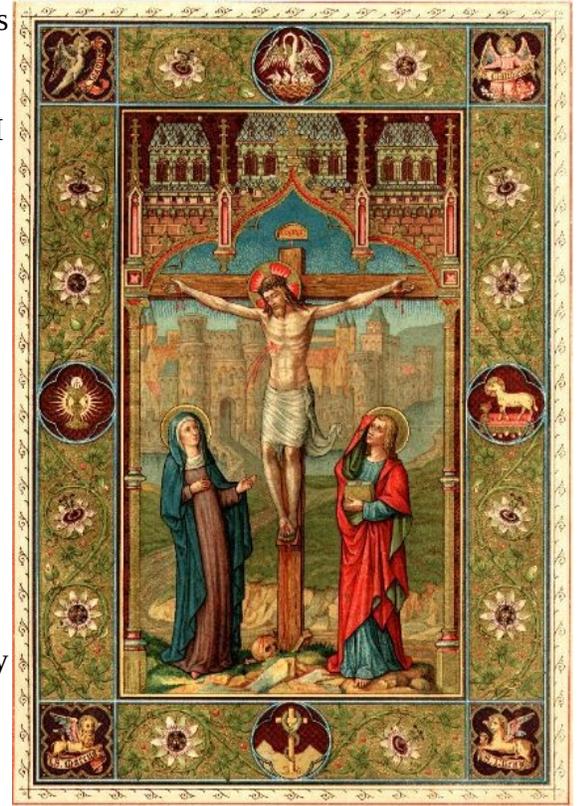
Vexilla Regis

Vexilla Regis was written by Venantius Fortunatus (530-609) and is considered one of the greatest hymns of the liturgy. Fortunatus wrote it in honor of the arrival of a large relic of the True Cross which had been sent to Queen Radegunda by the Emperor Justin II and his Empress Sophia. Queen Radegunda had retired to a convent she had built near Poitiers and was seeking out relics for the church there. To help celebrate the arrival of the relic, the Queen asked Fortunatus to write a hymn for the procession of the relic to the church.

The hymn has, thus, a strong connection with the Cross and is fittingly sung at Vespers from Passion Sunday to Holy Thursday and on the Feast of the Triumph of the Cross. The hymn was also formerly sung on Good Friday when the Blessed Sacrament is taken from the repository to the altar.

<http://www.preces-latinae.org/thesaurus/Hymni/Vexilla.html>

Vexilla Regis was a hymn often sung by the Vendéans. They recognized the importance of Christ as King of their Country. They understood the importance of the Victory the Cross gives.



VEXILLA Regis prodeunt;
fulget Crucis mysterium,
quo carne carnis conditor
suspensus est patibulo.¹

Confixa clavis viscera
tendens manus, vestigia,
redemptionis gratia
hic immolata est hostia.

Quo vulneratus insuper
mucrone diro lanceae,

ABROAD the regal banners fly,
now shines the Cross's mystery:
upon it Life did death endure,
and yet by death did life procure.

Who, wounded with a direful spear,
did purposely to wash us clear

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ut nos lavaret crimine,²
manavit unda et sanguine.

from stain of sin, pour out a flood
of precious water mixed with blood.

Impleta sunt quae concinit
David fideli carmine,
dicendo nationibus:
regnabit a ligno Deus.

That which the prophet-king of old
hath in mysterious verse foretold,
is now accomplished, whilst we see
God ruling the nations from a Tree.

Arbor decora et fulgida,
ornata Regis purpura,
electa digno stipite
tam sancta membra tangere.

O lovely and refulgent Tree,
adorned with purpled majesty;
culled from a worthy stock, to bear
those limbs which sanctified were.

Beata, cuius brachiis
pretium pendit saeculi:
statera facta corporis,
praedam tulitque tartari. ³

Blest Tree, whose happy branches bore
the wealth that did the world restore;
the beam that did that Body weigh
which raised up Hell's expected prey.

Fundis aroma cortice,
vincis sapore nectare,
iucunda fructu fertili
plaudis triumpho nobili.

Salve, ara, salve, victima,
de passionis gloria,
qua vita mortem pertulit
et morte vitam reddidit.

O Crux ave, spes unica,
hoc Passionis tempore! *
piis adauge gratiam,
reisque dele crimina.

Hail Cross, of hopes the most sublime!
Now, in the mournful Passion time; *
grant to the just increase of grace,
and every sinner's crimes efface.

Te, fons salutis Trinitas,
collaudet omnis spiritus:
quos per Crucis mysterium
salvas, fove per saecula. Amen. ⁴

Blest Trinity, salvation's spring
may every soul Thy praises sing;
to those Thou grantest conquest by
the Holy Cross, rewards supply. Amen.

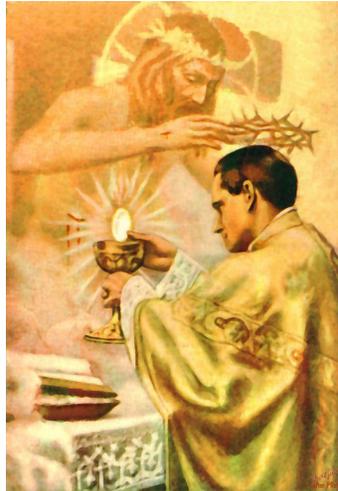
*In Festo Exaltationis Sanctae
Crucis:
in hac triumpho gloria!

*Feast of the Exaltation of the Cross:
On this triumphant day.

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Letter of Father Sarto (Pope St. Pius X) to a Newly Ordained Priest

“...you are about to set out along the path of Calvary, which is the only way to reach Mount Thabor, and so you will understand that the life of the priest is the life of sacrifice. Unfortunately we live at a time when all the priest can expect is scorn, hatred, and persecution. What comforts us, however, is that *from this very circumstance* springs a power which makes those who do not know its secret turn pale; you yourself will be filled with amazement when you put forth this power.”



Archbishop Lefebvre and Bishop Williamson: The Disparity

Transcription of the Bishop's June 2015 Mahopac, NY Conference:

Lady:

Bishop, I go to a Latin Mass on Sunday, and uh, probably I'm gonna be denounced for this, but during the week I go to a Novus Ordo Mass, where the priests say it in a very reverent way, where I believe that the priests believe that they are changing the bread and wine.

BW: I understand. Yes, okay. Yeah, right. Um, There's the principles and then there's the practice. In principle the Novus Ordo Mass is a key part of the new religion. Which is a major part of the worldwide apostasy of today. Therefore the Archbishop would say, in public, he would say, “Stay away”. Keep away from the New Mass. Um. You might as well be hanged as for a sheep as for a lamb.

If you're gonna steal, then steal a sheep then just steal a lamb. What it means is, um... I'm gonna stick my neck out. I'm gonna stick my neck out a long way and if anyone wants to chop it off, they're welcome. I would say that in certain circumstances like those you mention, exceptionally if you're

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not going to scandalize anybody. Because they know that you are a Catholic. They know that you're sticking with the true faith. And then they see you at the New Mass, the conclusion that many of them will draw is, the New Mass is okay because she's going. We've gotta be careful of that. So you've gotta be careful. I, myself, don't think that the New Mass is always invalid. I don't think that. I don't think Archbishop Lefebvre thought that.

There's nothing in the text of the New Mass which makes it inevitably invalid. There are people who say so, but I don't think they're right. According to Catholic theology, I don't think they're right. I think that as you say, that it's very possible that the consecration is for real. You say that it's a priest who says it worthily. What I would say is that tomorrow there are going to be many Novus Ordo priests who

are going to come through, while there are going to be traditional priests who are not going to come through. Exactly what I've been saying, on the principles I've been saying. Some of the last will be first, and some of the first will be last.

That I believe. That's not a reason to go over to the Novus Ordo. Far from it. The principles are clear and the wrongness of the Novus Ordo Mass, as a whole is clear. But does that mean that every Novus Ordo Mass is invalid? **The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith. (1)** If to nourish your faith you need to -- and the Archbishop said, "If you want to look after your Catholic faith, stay away from the New Mass." That he did say. So.

But if for instance, should I attend a Society Mass? **I take the position: Do whatever you need (2),** if you need to attend a Society Mass, a decent Society Mass just as she's spoken of a decent Novus Ordo Mass. If you need to attend a decent Society Mass in order to nourish your faith? Go to the Society Mass. If you need to stay away from every Society Mass in order to protect your faith, then stay away from every Society Mass.

So there's (that's) not something that you can say to everybody. It's case by case. In my opinion. Some resistance priests who shall remain nameless, but they do exist, say stay away from every Society Mass. I can understand, I don't condemn the opinion. I can understand the opinion. It's not my opinion. I, but God knows who's right. I may be wrong I don't know.

But that I don't think, I think there are many Society Masses still capable of nourishing people's faith without corrupting it. But the moment that you're aware. If you go to Society Masses, you've certainly got to keep your eyes and your ears open. You've gotta watch and pray. And if, uh, the moment you watch and listen and realize, there's a false note coming in. The priest is sliding. He's not preaching against the Council any longer. He's even suggesting that the Council is not so bad. He's not talking against Pope Francis in any way, despite the horrors that are coming out of Pope Francis' mouth. The incredible things he's doing and saying. Morally, is you've got to make up on your own (mind?) he said. "Who am I to judge?" And then "There's no Catholic God." I mean this Pope is expressing himself in an incredibly dangerous and foolish way. Um, you've got to stay away from that.

And when that starts creeping into a Society Mass or when it's clearly there in a Novus Ordo Mass you stay away. But there are some Novus Ordo priests with Novus Ordo parishes, they get in trouble with their Bishops. They get in trouble with their Novus Ordo Bishops because they are nourishing and building the faith in their Novus Ordo parish. They celebrate Masses as decently as possible. They hold Benedictions of the Blessed Sacrament. They encourage the Rosary. The people respond.

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The Catholics respond. Especially since he's not yet against the mainstream authority. Then, of course, the mainstream authority sooner or later sure enough will come down on him. They'll move him to a backwards parish, whatever it is. But, but, the the, grace was passing.

I don't know if any of you know, again I'm gonna get hanged, but um, (shrugs shoulders) that goes with the territory. There have been Eucharistic miracles with the Novus Ordo Mass. Two thousand, uh, one was in Barbarville, in Michigan in the early two thousands.

In the early two thousands Sokolka, Poland and another one in New Jersey in the early two thousands. This is the Novus Ordo Mass. And there are Eucharistic miracles. Recently in Argentina, uh, these miracles are still occurring. Why? Because the new religion, is false, it's dangerous and it strangles grace. And it's helping many people to lose the faith. **At the same time there are still cases where it's been, it can be used and is used still to build the faith. (3)** I would like to say it's all black or it's all white, but if I look at the way it is, it's something of both.

Black is not white, white is not black, but the reality is black or white is an alternation of black and white, or is a mixture of black and white and gray. That's real life. **Therefore, the essential principle is do whatever you need to keep the faith.(4)**

If a priest that you trust says "Stay absolutely away from the New Mass," well, if you trust him, that might be the advice to take. Or, if he says, "Stay absolutely away from the Mass of this priest, because I know that he's misleading," that 's the advice to follow.

But you make your own judgments. (5) At the, at our judge.. when we appear in front of our Maker, we're going to answer for our own .. for the people who's.. we're gonna answer for who's advice we chose to follow. We're not going to be acquitted simple because we followed the advice of a priest. Because the priests are, obviously today, are not necessarily reliable. I've gotta watch and pray. I've gotta use my own mind. **I've gotta make my own decisions in my own circumstances.(6)**

Therefore, there are cases when even the Novus Ordo Mass can be attended with an effect of building ones faith, instead of losing it. (7) That's almost heresy within tradition. But, that's what I think. But I hope it's clear that I don't therefore say the Novus Ordo Mass is good or the Novus Ordo religion is good, or all Novus Ordo priests are good. It's not the case. Obviously, not the case. Generally, it's a tremendous danger because the new religion is very seductive. It's very soft and sweet and sticky. And, it's easy to go with it and lose the Catholic faith. You have a new and different faith. (- min. 9:41 - Here, a skip in the video to skip over BW's ideas about WWII -)

Bishop Williamson again at 9:54:

Be very careful. And be very careful of the Nov.....**Stay away from the Novus Ordo, but exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul. (8)**

I think that was one ball that went down the alley and sent all the skittles flying. (*laughter*) Do understand me right. I think you do. I think you probably do. You think you do. But uh, I'm going out on a limb there, but there it is. I think it's the truth.

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Therefore, I will not say every single person must stay away from every single Novus Ordo Mass. I don't, it's ...**If they can trust their own judgment, that attending this Mass will do them more good than harm, spiritually (9) (shrug, hands out, palms facing the people),** But it does harm in itself. There's no doubt about that. It's a rite designed to undermine Catholic's faith and to make them believe in man and to stop -- to turn their belief away from God towards man.

The whole of the new religion and the Novus Ordo Mass which is an essential part of the new religion, is designed to get you away from the Catholic faith and that's why the rule of thumb is and will remain, stay away from the Novus Ordo Mass.

But exceptionally the wise thing would be probably to say in private, to this or that person, but here I am saying to you in public, that's maybe foolish. **But, you must work it out for yourselves. (10)** Any other questions?" https://www.youtube.com/watch?v=Ma9_10iVBik

"Faith then cometh by hearing; and hearing by the word of Christ." Romans 10:17 Over and over throughout Holy Scripture, especially the New Testament, we see the Holy Ghost telling us that Faith comes by *hearing*. Hearing the Word of God and believing. The woman in the audience at this conference states to Bishop Williamson that she attends the Novus Ordo Mass during the weekdays and an indult Latin Mass on Sundays. She comes to him to dispel her confusion. Here we have a woman, in the Novus Ordo, who is asking a SSPX-trained bishop if it is appropriate to continue to attend the Novus Ordo. [A perfect opportunity to teach the Truth of the Catholic Faith.](#)

"He that hath ears to hear, let him hear." Matthew 13:9

"How will they believe, if no one preaches to them? And how will anyone preach to them, if missionaries are not sent?" Romans 10:15

"Go, teach all nations" Matthew 28:19

"That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops." Matthew 10:27

"Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it." Luke 8:21

"Why do you not know my speech? Because you cannot hear my word." John 8:43

"He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God." John 8:47

St. Athanasius, to whom it was objected, "You have the bishops against you," answered with Faith: "that proves that they are **all** against the Church." --St. Athanasius (ca. 296-373)

“And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepard.’ John 10:16

“And after they had held their peace, James answered, saying: Men, brethren, hear me.” Acts of the Apostles 15:13

Not only does Bishop Williamson **not** tell this woman to leave the Novus Ordo, for all the excellent reasons he will proceed to outline on how very bad the Novus Ordo is, he nevertheless contradicts himself (and traditional Church teaching) by telling her his golden rule: “**The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith.**” No less than ten times does the Bishop make this and similar statements!

This is the opposite of what our Faith teaches. This, rather, is what Vatican II taught. Since when are we Cafeteria-style Catholics picking and choosing our own 'truths' to define and nourish our faith? **Is this not the heresy of Religious Liberty?**

Father Gregory Hesse discusses this heresy of Religious Liberty by first quoting the Vatican II document that expounds and validates it - *Dignitatis Humanae*. Fr. Hesse states that:

“This is perhaps the best known error of Vatican II, perhaps because its consequences are so visible, or because is an error which so many Popes fought against right up to the Council. Here’s what the document actually says: “*This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.*”...

“The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right.” The supposed reason or grounds for this error, human dignity, is also itself wrong. As Pope St. Pius X said “*The only dignity of man is in his being a Catholic.*” If I really thought that I had religious liberty, I would find an easier religion to belong to. Why not be an Anglican? They have nicer churches, they are more musical, their laws are not as strict... But I am not an Anglican, I am a Catholic because I do not have ‘religious liberty’, I have no choice: I am bound in conscience to be a Catholic if I want to save my soul. <http://www.therecasant.com/hesse-vii>

Sadly, we realize that these words of Bishop Williamson, “The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith” are those of a modernist. Turn inward, turn towards yourself to decide your fate, happiness, faith, future, etc. Become man-centered. Vatican II embraced this tenet of modernism in its document, *Gaudium et Spes*. We again quote Fr. Hesse's comments on this modernist encyclical:

“This whole document was indirectly written by the founder of Opus Dei, “Saint” Jose Maria Escriva. He wanted the Church to conform to the modern world and he wanted a one world government. Section 12 of this document utters **blasphemy** when it says: “**According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be directed towards man as their centre and crown.**”

St. Athanasius, to whom it was objected, "You have the bishops against you," answered with Faith: "that proves that they are **all** against the Church." --St. Athanasius (ca. 296-373)

That should sound familiar to anyone who has read about the plans of Freemasonry, about blasphemies uttered at the United Nations. All the efforts of the Church are directed towards God. All our efforts here on earth should be directed towards God. The old Mass made that clear; the new Mass on the other hand... <http://www.therecusant.com/hesse-vii>

Archbishop Lefebvre, in striking contrast to Bishop Williamson's advice, in his book, *Open Letter to Confused Catholics*, correctly and in accord with Catholic tradition, answers the woman in the manner that Bishop Williamson should have done. Certainly the woman speaking with Bishop Williamson is exactly for whom the Archbishop's book was written - a confused Catholic.

We begin by quoting the Archbishop from his chapter on Religious Liberty:

... I shall show how the attacks on Catholic education by the Socialist government in France are the logical consequence of *the new definition given to religious liberty by Vatican II.*

A little theology will help us toward a proper understanding of the spirit in which this declaration was drawn up. **The initial - and, in fact, new - argument was based on the freedom of every man to practice inwardly and outwardly the religion of his choice,** on the basis of "the dignity of the human person". In this view, liberty is based on dignity, which gives it its *raison d'être*. Man can hold any error whatever in the name of his dignity. This is putting the cart before the horse. For whoever clings to error loses his dignity and can no longer build upon it. Rather, the foundation of liberty is truth, not dignity. "The truth will make you free," said Our Lord.

Unfortunately many Christians have lost sight of these realities: it has been so often repeated that we must respect other people's ideas, put ourselves in their place, accept their point of view. **The nonsensical "everyone to his own truth" has become the rule; dialogue has become the highest cardinal virtue, dialogue which necessarily leads to concessions.** Through misplaced charity the Christian has come to think that he must go one step further than his interlocutors: he is usually the only one to do so. He no longer sacrifices himself for the truth, as the martyrs did. Instead, he sacrifices the truth. (p. 83-84 – *Open Letter to Confused Catholics*)

... 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*". (pp. 95-96, *Open Letter to Confused Catholics*)

... 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. ...

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"Two typical attitudes can be discerned, while allowing for the possibility of intermediate ones. The first means accepting a number of novelties one by one as they are imposed. This is the case with many Christians, many Catholics: they give in little by little." Those who take the second attitude accept a total renewal of the expression of the Christian faith at the threshold of a new cultural era, while always taking care to keep close to the faith of the Apostles. " This last phrase is a typical rhetorical safeguard of the modernists. They always protest that their attitudes are orthodox, and seek to reassure by little phrases those who would be alarmed at such prospects as "the total renewal of the expression of Christian faith on the threshold of a new cultural era". But one is already far gone when one accepts such reassurances; and much good it will do to venerate the faith of the Apostles when one has demolished the faith entirely.

A third operation becomes necessary when this second attitude is encountered: "The inquirer cannot help feeling now that his faith is dangerously at risk. Will it not simply vanish, together with the problems that have brought it to that point? He therefore requires some fundamental assurance which will enable him to go beyond these sterile initial reasonings". So all degrees of resistance have been foreseen. What is the "fundamental assurance" that will be given the neophyte in the last resort? The Holy Spirit! "It is precisely the Holy Spirit who assists believers in the turning points of history. "

The goal is achieved: there IS no more any Magisterium, no dogma, nor hierarchy; not Holy Scripture even, in the sense of an inspired and historically certain text. Christians are inspired directly by the Holy Spirit.

The Church then collapses. **The recycled Christian becomes subject to every influence and receptive to every slogan; he can be led anywhere,** while grasping, if he needs reassurance, at the declaration: "Vatican II assuredly shows many signs of a change in the terms of the inquiry.

"The direct and immediate cause (of Modernism) lies in a perversion of the mind" wrote Pius X in his encyclical *Pascendi*. Recycling creates a similar mental perversion in those who did not previously suffer from it. The holy Pope also quoted this observation of his predecessor Gregory XVI: "*It is a sorry sight to see how far the deviations of human reason will go as soon as one yields to the spirit of novelty; when, heedless of the Apostle's warning, one claims to know more than one needs to know, and self-confidently seeks for truth outside the Church instead of within it, where it is to be found without the least shadow of error*" (p. 117-119 – *Open Letter to Confused Catholics*)

.... In the complete revision which has taken place in the Church's vocabulary, a few words have survived, and Faith is one of them. The trouble is that it is used with so many different meanings. There is, however, a definition of faith, and that cannot be changed. It is to this that a Catholic must refer when he no longer understands anything of the garbled and pretentious language addressed to him.

Faith is "the adherence of the intellect to the truth revealed by the Word of God". We believe in a truth that comes from outside and which is not in some way produced by our own mind. We believe it because of the authority of God who reveals it to us, and there is no need to seek elsewhere. No one has the right to take this faith from us and replace it by something else.

What we are now seeing is the revival of a Modernist definition of faith which **was condemned eighty years ago by Pius X. According to this, faith is an internal feeling:** there is no need to seek further than man to find the explanation of religion: "It is therefore within man himself that it is to be found; and since religion is one form of life, it is found in the very life of man" - **something purely subjective,** an adhering of the soul to

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God, Who is inaccessible to our intellect. **It is everyone for himself, in his own conscience.** (p. 120 – *Open Letter to Confused Catholics*)

... Besides, **the Truth does not depend on numbers and numbers do not make the Truth.** Even if I were alone and all my seminarians left me, even if the whole of public opinion were to abandon me, that would be a matter of indifference as far as I am concerned. I am bound to my Creed, to my catechism, to the Tradition which has sanctified the Elect in Heaven and I want to save my soul. We know public opinion all too well. It condemned Our Lord a few days after having acclaimed Him. (p.151 - *Open Letter to Confused Catholics*)

Is not the following quote of Bishop Williamson, “*Do whatever you need to do to nourish your faith,*” at complete odds with Our Lord Jesus Christ Himself telling His bishops and priests, “***Go, teach all nations***”? Who do we follow? Do we follow the mandates of Our Lord Himself to bring the truth of the Faith to all nations or do we follow a prelate who tells us to embrace the heresy of Religious Liberty?

We see Bishop Williamson repeating his error over and over, ten times to be specific. Hugh Akins and Sean Johnson have written in defense of the Bishop on this specific topic. They try to white-wash this terrible error as “an awkward moment” or as something “imprudent”. But as has already been noted, the Bishop states these errors several times, showing that these were not results of an awkward moment, or an imprudent thing to say – *but the result of studied reflection*. One does not utter such heresy without realizing what one is doing so. Perhaps this could happen for an ignorant lay person but not a Prelate of the Church. Not one who was a seminary professor for more than twenty years. Not one who defended Catholic tradition in speech and in writing. What would we think of a traditional priest saying such a thing? Now a *supposedly* Resistance bishop? And what has happened? What has been the result of the minds of the laity in the last years since this conference? **Confusion!**

People have been struggling to reconcile the Bishop Williamson of the past, always known as a great defender of tradition - handpicked by +ABL to continue as a bishop the traditions of the Holy Roman Catholic Church, with this new 'version' of Bishop Williamson. The neo-Bishop Williamson who goes against Church teaching and tells priests to maintain a 'loose association'. The neo-Bishop Williamson who tells Catholics to '*do whatever you need to do to nourish your faith*' – embracing the heresy of Religious Liberty; the neo-Bishop Williamson who tells people that the Novus Ordo Mass can produce miracles; the neo-Bishop Williamson who has written on his blog his recommendation that Catholics read 'The Poem of the Man-God', a book on the Index of Forbidden Books; the neo-Bishop Williamson who has pulled a pedophile priest out of a justified isolation and place him back into contact with faithful and their children.

Continuing to quote from the Archbishop's '*Open Letter to Confused Catholics*', let us review and memorize how he treated the Novus Ordo – the same Novus Ordo Bishop Williamson has been telling us may 'nourish our faith':

Your perplexity takes perhaps the following form: may I assist at a sacrilegious mass which is nevertheless valid, in the absence of any other, in order to satisfy my Sunday obligation? **The answer is simple: these masses cannot be the object of an obligation; we must moreover apply to them the rules of moral theology and canon law as regards the participation or the attendance at an action which endangers the faith or may be sacrilegious. The new Mass, even when said with piety and respect for the liturgical rules, is subject to the same reservations since it is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith.** (p.36)

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Bishop Williamson's advice to this confused woman, that she should go wherever her faith may be nourished, is error and heresy. Let us suppose he is right in telling this woman that her faith can truly be 'nourished' in the Novus Ordo, then she will surely seek all her sacraments there. She will baptize her children there, she will go to Confession there, she will have them confirmed there, she will seek the sacrament of matrimony there, the sacrament of extreme unction. As traditional Catholics we have been warned, rightly so, for years about the unlikeliness of the validity of these sacraments, especially if those Novus Ordo priests no longer believe in the sacraments they are administering.



"It is granted to few to recognize the true Church amid the darkness of so many schisms and heresies, and to fewer still so to love the truth which they have seen as to fly to its embrace."
St. Robert Bellarmine

That is why the SSPX bishops have conditionally re-confirmed people for decades. Because there is a doubt about the validity of those Conciliar Church sacraments. So when we consider the advice of Bishop Williamson to this woman in Mahopac, to do whatever you need to do to nourish your faith, does this sound like advice from a true traditional Catholic bishop? Rather, it sounds very much like the advice one would be given by a Conciliar bishop! Let us ponder that thought....

Another consequence of the Bishop's erroneous words: Many will recall we have 'argued' for years in the Resistance about whether the 'red-light' position or the 'yellow-light' position with respect to attending SSPX Masses was the proper course. But if we ponder a moment on these now infamous words of Bishop Williamson, "The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith," we realize with astonishment, that he has essentially 'green-lighted' the Novus Ordo! No longer is the threshold whether or not to continue to attend SSPX Masses but instead, the bar has been lowered to actually *even discussing, among traditional Catholics*, whether or not to attend the Novus Ordo. Incredible.

And as with Bishop Fellay who has yet to withdraw or retract the Doctrinal Declaration of 2012, so too Bishop Williamson has yet to retract these horrific statements first made in June of 2015. Both are intelligent men, well-educated in Catholic tradition. No excuse is possible for these bishops for their betrayal of the Faith. But as we have written about in previous issues, Bishop Fellay is bringing in traditional Catholics through the front door of the Conciliar Church and Bishop Williamson, through his green-lighting of the Novus Ordo, is bringing traditional Catholics through the back door of the apostate Conciliar Church.

We must read and re-read the Declaration of Archbishop Lefebvre wrote in November of 1974:

We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth.

We refuse, on the other hand, and have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

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All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a naturalist and Teilhardian teaching in universities, seminaries and catechetics; a teaching derived from Liberalism and Protestantism, many times condemned by the solemn Magisterium of the Church.

No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for nineteen centuries.

"But though we," says St. Paul, "or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8).

Is it not this that the Holy Father is repeating to us today? And if we can discern a certain contradiction in his words and deeds, as well as in those of the dicasteries, well we choose what was always taught and we turn a deaf ear to the novelties destroying the Church.

It is impossible to modify profoundly the *lex orandi* without modifying the *lex credendi*. **To the *Novus Ordo Missae* correspond a new catechism, a new priesthood, new seminaries, a charismatic Pentecostal Church—all things opposed to orthodoxy and the perennial teaching of the Church.**

This Reformation, born of Liberalism and Modernism, is poisoned through and through; it derives from heresy and ends in heresy, even if all its acts are not formally heretical. It is therefore impossible for any conscientious and faithful Catholic to espouse this Reformation or to submit to it in any way whatsoever.

The only attitude of faithfulness to the Church and Catholic doctrine, in view of our salvation, is a categorical refusal to accept this Reformation.

That is why, without any spirit of rebellion, bitterness or resentment, we pursue our work of forming priests, with the timeless Magisterium as our guide. We are persuaded that we can render no greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books which saw day before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome.

By doing this, with the grace of God and the help of the Blessed Virgin Mary, and that of St. Joseph and St. Pius X, we are assured of remaining faithful to the Roman Catholic Church and to all the successors of Peter, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto. Amen.*

November 21, 1974
Ecône, Switzerland

<http://sspx.org/en/1974-declaration-of-archbishop-lefebvre>

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Are not the Archbishop's words clear? Do they not the echo the confessors and martyrs who have borne witness to the Faith before us? **They must be our golden standard.** It is by these words we must measure the words of any priest, bishop, cardinal, or pope. It was by these words we were able to rightly judge that Bishop Fellay has compromised the Faith. And it is by these words that we know that Bishop Williamson is preaching error in allowing for the new Mass to nourish one's faith. That is how we know that those priests and bishops who support these errant bishops have too, compromised the Faith.

We must pray for them. They are in great need of our prayers. They have compromised the Faith. They allow for the heresies of the Conciliar Church. They do not any longer condemn them. There has been a breach. The same way Pope Paul VI said that the smoke of Satan had entered the Vatican after the end of the Council, the smoke of Satan has entered into the traditional Catholic Resistance. We must stay close to our Virgin Mother. She will not let us too fall into error if we cling to Her. She will lead us to Her Son, the Eternal High Priest.



"That is why what can look like a concession is in reality merely a maneuver to separate us from the largest number of faithful possible. This is the perspective in which they seem to be always giving a little more and even going very far.

We must absolutely convince our faithful that it is no more than a maneuver, that it is dangerous to put oneself into the hands of conciliar bishops and Modernist Rome. It is the greatest danger threatening our people. If we have struggled for twenty years to avoid the conciliar errors, it was not in order, now, to put ourselves in the hands of those professing these errors."

~ Archbishop Marcel Lefebvre

crusadersihm.com

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