

The Catacombs



Welcome

As a way of introduction as to how this newsletter was conceived, we have long noted that among Traditional Catholics themselves there has been a falling away of the knowledge regarding our Faith. The encroachment of the modernistic world has dulled our senses. We no longer have the sense of urgency and importance of fighting for Catholic Tradition that the Traditionalists of the 1970-1980's experienced. We have rested on the laurels of 40 years of the work of Archbishop Lefebvre. But this relaxation of our efforts has allowed the machinations of the devil to lure souls into the environs of corrupt and apostate Rome, the head of the Conciliar Church.

We know that as the persecutions raged against the Christians of the first centuries of the Church, the Catacombs were a place of gathering, especially to celebrate the Holy Sacrifice of the Mass. The early Christians had no buildings, no churches, no schools, etc. Now we of the Resistance find that we too have no churches or buildings. But we echo the words of St. Athanasius, "they have the buildings but we have the Faith". And, with all the persecuted Catholics before us, we remember the words of Our Lord to St. Paul: "*And He said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore*

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will I glory in my infirmities, that the power of Christ may dwell in me." 2 Corinthians 12:9.

Melanie Calvat, one of the two seers of La Salette, said that "... *the Holy Sacrifice of the Mass will cease to be offered in churches and houses; it will be such that, for a time, there will not be public services any more. But I see that the Holy Sacrifice has not really ceased: it will be offered in barns, in alcoves, in caves, and underground.*" Cardinal Manning, a close friend of Pope Leo XIII, wrote "*The apostasy of the city of Rome from the vicar of Christ and its destruction by Antichrist may be thoughts very new to many Catholics, that I think it well to recite the text of theologians of greatest repute. First Malvenda, who writes expressly on the subject, states as the opinion of Ribera, Gaspar Melus, Biegas, Suarez, Bellarmine and Bosius that Rome shall apostatize from the Faith, drive away the Vicar of Christ and return to its ancient paganism. ...Then the Church shall be scattered, driven into the wilderness, and shall be for a time, as it was in the beginning, invisible; hidden in catacombs, in dens, in mountains, in lurking places; for a time it shall be swept, as it were from the face of the earth. Such is the universal testimony of the Fathers of the early Church.*" - Henry Edward Cardinal Manning, *The Present Crisis of the Holy See*, 1861.

This newsletter will hopefully enkindle in our Catholic hearts and minds the fight for the Faith, so that we will not waiver from denouncing the errors within Catholic Tradition, from whatever corner they may be found. In this year of 2016, we press forward in fighting against those who would try to instill errors in our Faith. We fight against that in us which prefers to rest comfortably without exerting ourselves. Pope St. Pius X has stated that: "*The greatest obstacle in the apostolate of the Church is the timidity or rather the cowardice of the faithful.*" Interestingly, St. Pius X does not speak of the timidity of the priesthood! He says of the 'faithful'. So friends, let us not be timid or cowardly, but let us raise our hearts and minds to God and fight on for Our Holy Mother Church. "*Actions speak louder than words; let your words teach and your actions speak. We are full of words but empty of actions, and therefore are cursed by the Lord, since he himself cursed the fig tree when he found no fruit but only leaves.*" - St. Anthony of Padua

This first issue of [The Catacombs](#) concerns the Faith, specifically the fight for Traditional Catholic Faith. This might seem unnecessary since most reading this newsletter will consider themselves staunch Traditionalists. But we have seen how the SSPX has been inching back towards Rome for several years now. This came as a surprise to most. Many further refuse to believe it. No one wants to consider the betrayal implicit in this reconciliation with corrupted Rome, without Rome having to convert back to tradition. But nonetheless, this is the reality before us. In the words of St. John "*And you shall know the truth, and the truth shall make you free*" John 8:32. Their words and actions regarding this reconciliation are public, for any and all to see. It has not been hidden but it has been subtle. So subtle that it has deceived many. Or much worse, there are those who do see it but prefer not to act against it. We are too comfortable in our churches and schools. We have our priests and our Sunday Masses. Why deny ourselves these spiritual and corporal comforts?

The Conciliar Church is working with much speed and arrogance lately in destroying all vestiges of the Traditional Catholic Church. And in spite of this, the SSPX is well on their way to becoming officially affiliated with this same Conciliar Church. There have been Traditionalists 'resisting' this change of the

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direction. Archbishop Lefebvre, with much care and solicitation, had laid out for us how to navigate the snares of such a reconciliation without the conversion of Rome to the true Faith as handed down by Holy Mother Church. So we are faced with the question, do we love the Faith more than the buildings and the priest/bishops? **Those who lived through the immediate aftermath of Vatican II had to ask themselves these same questions.** The vast majority of priests and bishops, either openly or through their silence, condoned the evils born out of Vatican II back in the sixties and seventies. Is this not what we see in the SSPX? Are not the vast majority, both priests and faithful remaining silent regarding this new direction? This begs the question: how do we know which priests to trust, which priests will lead us on the path to salvation?

Now, even in the Resistance ranks, there are some who are publicly telling souls that the Conciliar Church may be a viable option! Archbishop Lefebvre said that *"Those who worked to disarm the truth and surrendered it to error bear a heavy responsibility."* There are fewer and fewer priests who are not surrendering to error.

With such a scarcity priests continuing unadulterated in Archbishop Lefebvre's footsteps, how are we to distinguish which priests we can place our trust. By what standard can we judge them. Not in a manner of superiority, for that we are not, but in a humble and serious assessment of their loyalties to the Faith sans the contaminations of Vatican II.

As Catholics, we love our hierarchies. We feel much safer with a priest over us and a bishop over him, etc. However, there is an inherent danger of following a priest or bishop, merely because of their office and not because they are honoring God in their fulfillment of their duties. This sentiment has allowed several heresies to flourish. The Arian heresy, which took a hold in the early fourth century and was not condemned until the year 380, won over eighty percent of the priests and bishops. It is incredible to think that such a large number of priests and bishops denied the Divinity of Christ. It was for this very Truth of our Faith that the martyrs, dying in the preceding three centuries, were tortured and put to death...because they proclaimed that Divinity. And their memories were soon betrayed by a preponderance of their own Catholic hierarchy only a few years later.

Peer pressure has successfully served as a platform for the spreading of so many errors throughout the centuries. Why should the devil abandon it now? It was even more successful in the implementation of Vatican II, with over ninety-five percent of the the priests capitulating to the pressure of their few heretical peers. How could such widespread heresy occur, seemingly all at once?

We know this apostasy was prophesied by Our Lady many times over. With great love for us, Our Lady and Our Lord warned us, to help us to recognize the dangers as they came upon us. And indeed, a great prelate was sent us in Archbishop Lefebvre. His words and actions are like to a lantern, guiding our feet upon the path of salvation, particularly in this time of rampant and prevalent modernism, which Pope St. Pius X called the synthesis of all errors. And in this epoch of overwhelming dangers to our souls, we must hold fast to the course. We must pick ourselves back up again if we fall.

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We know that *“all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall grow worse and worse: erring, and driving into error. But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them;”* 2 Timothy 3:12-15. We know our lot will not be an easy one. We hope to repeat the words of St. Paul: *“I have fought a good fight, I have finished my course, I have kept the Faith”* 2 Timothy 4:7.



Resistance Reflections

Part 1:

Trust

One can not speak of trust without speaking of a confidence of future events. Will they be according to our most wise expectations? We know that we should not worry about tomorrow for today has its share of problems. We say that we trust someone and that others we do not trust, because they have betrayed our trust. Some will consult us and say that in regards to those we do not trust, that our expectations were over reaching. Certainly, I can not pass the test without time to prepare and incidental resources, material resources, chiefly learning resources. If I fail the test someone will feel that they can not trust me. Thus we can end up spending our days trying to live up to someones expectations.

If I have faith in God and in His Church, there is no need to live according to the expectations of creatures. For God provides every resource that is needed and all His expectations are just. It is the expectations of creatures that can lay an unjust burden upon me. So we realize that our trust is inextricably bound up with our faith. But we know our faith in creatures is tenuous to say the least, while our faith in God is absolute. The primary observation that convinces of this, is the constancy of creatures versus the constancy of God.

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The truth and the ways of God do not change. There is in every man some degree of constancy of truth and of ways. Yes, we go through many stages of learning, of understanding, constantly trying to improve our lives or abusing our lives. But, at each point we can reflect and see that there is some degree of constancy. This examination of conscience is a crucial event or at least what we decide to do about it. For if we repent of our error, then we can have trust, but if we do not repent of our error, we will eventually lose all hope. To those who have made progress in the virtues, they have trust. But trusting in those to whom God has given authority raises questions of constancy in many minds. When God gives authority to men, it is in a very specific domain, limited to those things ordained by God. If such a person in authority operates in this domain faithfully, then we trust that person. But if he contradicts this domain then we do not trust him. He does not lose the authority that God gave him but he is shunned for his lack of constancy. Since God is perfect He never changes. But men are not perfect and since the fall of Adam and Eve our nature is corrupted and if the desires of this corruption are fulfilled we commit sin, worsening our corrupted state whereas by enduring the suffering of our corrupted faculties we lessen our corruption, such actions are virtues. This is where our intellect and our will play their crucial role. Our intellect either recognizes the desire as that of a corrupted nature or thinks not. And our will rejects the desire if found corrupt. But to reject the corrupt desire is not sufficient, there is a cost of suffering. We must accept the suffering inflicted by the corrupt nature that is being denied its desire. There is no better and demonstrable example than a parent and a child. The child may desire that which comes from his corrupted nature, the parent takes action to suppress it but the action is not complete until the parent suffers with the child. And this is the problem of sin, I reject the corrupted desire but will not accept the suffering, and thus give in to the desire and sin. This is the great mystery of the most Holy Cross for God, Who loves us perfectly suffers upon the Holy Cross to save us from our corruption. And in Him we place our absolute trust.

Consider that day and hour upon Calvary, there were two thieves, one spoke of his desire while the other willing accepted his suffering. And we remember those words of Jesus: "whoever tries to save his life will lose it, but he that loses his life for my sake will save it". These are the words of eternal wisdom. The whole of the story of mankind is man's trust or lack of trust in a God Whom he can not see. And how those who have much, more will be given and those who have little, the little they have will be taken away. As the apostle says: "our faith has conquered the world", and the corruption of the flesh and the spirit of evil flee from the Holy Cross of Our Lord Jesus Christ. So suffer upon your cross.



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Resistance Reflections Part 2:

Letter of St. Athanasius to Catholics Suffering at the Hand of Arian Heretics

Saint Athanasius lived in the fourth century during the time of what used to be considered the greatest crisis of faith ever to befall the Catholic Church, the **Arian Heresy**. (The Arians denied the Divinity of Our Lord Jesus Christ). The **vast majority** of Churchmen fell into this heresy, so much so that Saint Jerome wrote of the period, "*The whole world groaned and was amazed to find itself Arian*". Athanasius was the Bishop of Alexandria in Egypt for 46 years. He was banned from his diocese at least five times and spent a total of 17 years in exile. He even suffered an unjust excommunication from Pope Liberius (325-366) who was under Arian influence. It is a cold fact of history that Athanasius stood virtually alone against the onslaught of heretical teaching ravaging the Church of his day – begetting the familiar phrase, "*Athanasius contra mundum*", that is, "*Athanasius against the world*".

"May God console you! ... What saddens you ... is the fact that others have occupied the churches by violence, while during this time you are on the outside. It is a fact that they have the premises – but you have the Apostolic Faith. They can occupy our churches, but they are outside the true Faith. You remain outside the places of worship, but the Faith dwells within you. Let us consider: what is more important, the place or the Faith? The true Faith, obviously. Who has lost and who has won in the struggle – the one who keeps the premises or the one who keeps the Faith? True, the premises are good when the Apostolic Faith is preached there; they are holy if everything takes place there in a holy way ...

"You are the ones who are happy; you who remain within the Church by your Faith, who hold firmly to the foundations of the Faith which has come down to you from Apostolic Tradition. And if an execrable jealousy has tried to shake it on a number of occasions, it has not succeeded. They are the ones who have broken away from it in the present crisis. No one, ever, will prevail against your Faith, beloved Brothers. And we believe that God will give us our churches back some day.

"Thus, the more violently they try to occupy the places of worship, the more they separate themselves from the Church. They claim that they represent the Church; but in reality, they are the ones who are expelling themselves from it and going astray. *Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.*"

Other Patristic Testimony regarding the State of the Church during the Arian Heresy

A.D. 360: Saint Gregory Nazianzen says about this date: "Surely the pastors have done foolishly; for excepting a very few, who either on account of their insignificance were passed over, or who by reason of their virtue resisted, and who were to be left as a seed and root for

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the springing up again and revival of Israel (the Church. *ed.*) by the influence of the Spirit, all temporized, only differing from each other in this, that some succumbed earlier, and others later; some were foremost champions and leaders in the impiety, and others joined the second rank of the battle, being overcome by fear, or by interests, or by flattery, or, what was the most excusable, by their own ignorance.

Cappodocia: Saint Basil says about the year 372: "Religious people keep silence, but every blaspheming tongue is let loose. Sacred things are profaned; those of the laity who are sound in the Faith avoid the places of worship as schools of impiety, and raise their hands in solitude, with groans and tears to the Lord in Heaven." Four years after he writes: "Matters have come to this pass: the people have left their houses of prayer, and assembled in the deserts, – a pitiable sight; women and children, old men, and men otherwise infirm, wretchedly faring in the open air, amid most profuse rains and snowstorms and winds and frosts of winter; and again in summer under a scorching sun. To this they submit, because they will have no part of the wicked Arian leaven." Again: "Only one offense is now vigorously punished *an accurate observance of our fathers' traditions. For this cause the pious are driven from their countries and transported into deserts.*"

In our time when impious novelties, liberalism and modernism are ravishing the Church under the pretext of "*aggiornamento*" (update!), and infidelity to Catholic Tradition is the order of the day, the above statements cannot help but strike the reader as a parallel of our time. As it was then so it is today.

Today we see the loss of faith among many Catholics occasioned by compromises in the Faith, both great and small, which have touched on the very essence of our Faith. Recent surveys and polls show that only 15% of Catholics believe that they have to accept all of the Church's teachings.

The majority of Church leaders have succumbed to the "spirit of the age", and faithful Catholics now suffer at the hands of those who should be their protectors.

The Catholic Church survived the Arian crisis, and so it will survive the present one. For our part, it is our duty to remain faithful to the unchangeable teaching and Sacred Tradition of our Holy Catholic Church, and to not compromise our Faith in any way with the present trend of liberalism and modernism sweeping the Catholic Church worldwide.

If the Arian crisis proves anything, if this historical lesson of the fourth century teaches us anything in the twentieth century it is this: Falsehood cannot become truth no matter how many accept it but rather the truth of doctrinal teaching is to be judged by its conformity to Tradition and not by the number or even the authority of those teaching it. It shows to us that a pope can err as a private teacher and so much more the bishops. Another point the Arian crisis brings out is that Catholics true to the traditional faith may have to worship outside the official Churches, their parish churches and even to avoid them as schools of impiety. It proves that Catholics may even have to suffer false denunciation and excommunication for their beliefs as St. Athanasius suffered: today as always we must pray for the Church, the clergy and especially the bishops and our Holy Father the Pope. Only the good Lord knows how long this crisis will last but Our Blessed Mother has given us hope in Her prophecy at Fatima. "In the

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end my Immaculate Heart will triumph and there will be peace in the world".

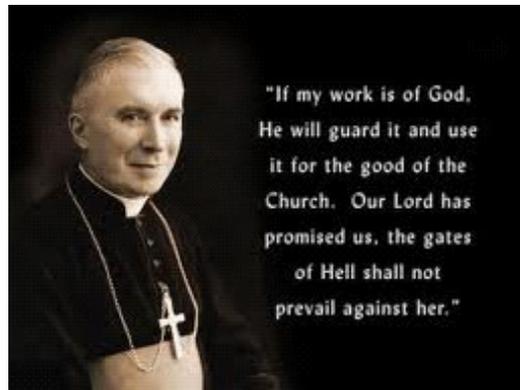
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Archbishop Lefebvre – Let us never forget

Here we present a few of the many writings and talks given by Archbishop Lefebvre. May we never forget that he was God's gift to us in this age of the Church:

"Blind obedience is an oxymoron, and no one is exempt from responsibility for having obeyed men rather than God. It is too easy to say, "As for me, I'm obeying. If he's mistaken, then I'll be mistaken with him. I prefer to be wrong with the pope than to be right against the pope!" This should be construed as "I prefer to be against our Lord Jesus Christ with the pope than to be with our Lord Jesus Christ against the pope!" Incredible! We are for our Lord Jesus Christ and, consequently, insofar as the pope is truly the Vicar of Christ and acts as the Vicar of Christ and gives us the light of Christ, we are, of course, ready to close our eyes and follow him everywhere.

*But since this light is no longer that of our Lord Jesus Christ and they are leading us towards new horizons explicitly called new—they do not make a secret of it; everything is new: new code of canon law, new missal...new ecclesiology—that's no longer any good at all....**The resistance must be public if the evil is public and an object of scandal**, according to St. Thomas." Spiritual Conference at Ecône*



*"And truth is not made by numbers; numbers do not make truth. Even if I am alone, and even if all my seminarians leave me, even if I am abandoned by the whole of public opinion, it is all the same to me. I am attached to my catechism, attached to my Credo, attached to the Tradition which sanctified all the saints in heaven. I am not concerned about others – they do as they wish; but I want to save my soul. **Public opinion I know too well: It was public opinion that condemned our Lord after acclaiming Him a few days before. First Palm Sunday, then Good Friday. We know that.***

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Public opinion is not to be trusted at all. Today it is for me, tomorrow it is against me. What matters is fidelity to our faith. We should have that conviction and stay calm.” Archbishop Lefebvre 1976

“The Catholic faithful have a strict right to know that the priests to whom they have recourse are not in communion with a counterfeit Church which is evolutionary, pentecostalist, syncretist.” Abp. Lefebvre, Open Letter to Cardinal Gantin, Prefect of the Congregation of Bishops. Ecône, 6th July, 1988.

“How could we, through a servile and blind obedience, go along with these schismatics who demand us to collaborate in their attempt at the DESTRUCTION OF THE CHURCH? ...

“They object: you are judging the Catholic faith. But is it not the most serious duty of all Catholics to judge the faith (the doctrine) that is being taught to them today by that which has been taught and believed for twenty centuries and which is written in the official catechisms such as that of Trent, of Saint Pius X and in all the catechisms before Vatican II? How have all the true faithful acted when faced with heresies? They have preferred to shed their blood rather than betray their faith. Archbishop Marcel Lefebvre, Écône, 1976.

“Therefore we have firmly decided to continue our work of restoring the Catholic priesthood no matter what happens, persuaded that we can render no greater service to the Church, to the Pope, to the bishops and to the faithful. May they let us to test or experience (as they say) Tradition.” Archbishop Marcel Lefebvre, Écône, August 2, 1976.



Tradidi Quod et Accepi - "I Handed Down What I Also Received"

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Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. Apocalypse 3:11-12



Marks of a Good Priest

Dear friends, we are certainly at a momentous point in history. We know that Holy Mother Church will be able to weather any storm because we have the promise of Christ himself, that “the gates of hell shall not prevail against it” Matthew 16:18. But Hell has indeed attempted many times to throw its might against Her over the centuries. She has undergone many bloody Christian persecutions. She has had numerous unbloody attempts on Her life, through the various heresies that were brought into Her bosom. We saw this with the Arian heresy. We have seen this also with the Albigensian heresy, the Protestant heresies, and all the other heresies in between. We are seeing now the heresy of Modernism penetrate to the very marrow of the Church, the effects of which are still reverberating in Her today.

We know that our Faith will always emerge intact because Christ is the cornerstone. We are cognizant that the assaults of the Evil One will continue until the day on which the Angels sound the trumpet that time has ceased and Christ Himself has come to judge the living and the dead.

But for us, God has willed that we should live at this time in history where the heresy of modernism has taken such a foothold, that even good Catholics are being lead astray and confused by its machinations. As Pope St. Pius X has defined it, *modernism is the synthesis of all heresies* in his encyclical *Pascendi Dominici Gregis*. So it would not be unreasonable to understand modernism to be the perfect fusion of all errors and heresies into one super-heresy.

And to whom does Holy Mother Church entrust with leading her faithful out of these crises? Her priests and bishops. It is to them that She tells us to rely to be a light to lead all weary travelers of this life to their

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true home with God in Heaven.

Now it is in this terrible crisis of Faith, we should ever more rely on our priests and bishops. Sadly, though we find it increasingly more difficult to determine in whom we can entrust our souls and the souls of our children. It is too easy to fall into the error of trusting a priest or bishop because we feel we have 'known' them for years. Or because we like them. As good priests have repeatedly pointed out, the bad guys don't look like bad guys. They are not wearing the Masonic apron or carrying the proverbial pitchfork. They all wear collars and cassocks, they smile and speak kindly. But unfortunately, as we know from the lessons of Vatican II, this does not guarantee that the priests and bishops aren't capitulating to error, either through silence or speaking in defense of the Conciliar Church.

It is a sad thing to have to speak of these things but that sadness that fills one's heart doesn't necessitate we must ignore our reality either. We grieve with Heaven itself over this deplorable state of our Church and its priesthood. But the Church reminds us the reason for this state:

*'I know by experience that **the greatest punishment that can befall a people is a bad priest.** It is best to leave a town without a priest than to send one who is unworthy. If God does not send me men who are truly called, God himself will have to take care of the men and souls by means of his angels. A call is God's gift. I must not bring the unworthy into the sheepfold to destroy it instead of tending it.'*

St. Anthony Mary Claret

Dear friends, we must love God before men. This is a stumbling block for many Catholics. Yes, it is true. We all like to think ourselves above this failing. But history has shown that this is not the case. It happened in Vatican II. Most parishoners remained silent when the new changes were instituted. The changing of the Liturgy, the vestments, etc., these were not publicly condemned except by a precious few. And their voices were drowned out. Millions of Catholics went along with it. *"And do not listen to those who keep saying, 'The voice of the people is the voice of God.' because the tumult of the crowd is always close to madness"*, so says St. Alcuin. These Catholics 'knew' their priests and trusted in them not to lead them astray. Yet, we know that they were indeed led astray, into the new Religion of the Conciliar Church. And, dear friends, it was their priests who led them... Unfortunately, the same has already occurred with the SSPX. Hence the birth of the Resistance. We continue in the steps of Archbishop Lefebvre in resisting the changes of the heretical Vatican II. And we continue to resist the change of direction of the SSPX on their course in joining the Vatican II-founded Conciliar Church.

So how can we know a good priest? We know that only God knows their hearts. But the ways we can help discern a good priest is by learning from those saints who have gone before us. We include here excerpts from St. John Eudes' book, *The Priest: His Dignity and Obligations*. May it enable us to more fully understand and appreciate in which characteristics we may recognize a good priest:

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“THE MOST EVIDENT MARK of God’s anger and the most terrible castigation He can inflict upon the world are manifested when He permits His people to fall into the hands of clerics who are priests more in name than in deed, priests who practice the cruelty of ravening wolves rather than the charity and affection of devoted shepherds.”

“Instead of nourishing those committed to their care, they rend and devour them brutally. Instead of leading their people to God, they drag Christian souls into hell in their train. Instead of being the salt of the earth and the light of the world, they are its innocuous poison and its murky darkness.”

“St. Gregory the Great says that priests and pastors will stand condemned before God as the murderers of any souls lost through neglect or silence.”

“Elsewhere St. Gregory asserts that nothing more angers God than to see those whom He set aside for the correction of others, give bad example by a wicked and depraved life. Instead of preventing offenses against His Majesty, such priests become themselves the first to persecute Him, they lose their zeal for the salvation of souls and think only of following their own inclinations. Their affections go no farther than earthly things, they eagerly bask in the empty praises of men, using their sacred ministry to serve their ambitions, they abandon the things of God to devote themselves to the things of the world, **and in their saintly calling of holiness, they spend their time in profane and worldly pursuits.**”

“When God permits such things, it is a very positive proof that He is thoroughly angry with His people, and is visiting His most dreadful anger upon them. That is why He cries unceasingly to Christians, *“Return, O ye revolting children . . . and I will give you pastors according to my own heart” (Jr. 3, 14-15)*. Thus, irregularities in the lives of priests constitute a scourge visited upon the people in consequence of sin.”

“On the other hand, **the greatest effect of God’s mercy, the most precious grace He bestows upon mankind, is to send worthy priests, men after His own heart, seeking only His glory and the salvation of souls. The greatest blessing that God bestows upon a church, the most signal manifestation of divine grace, is to have a saintly shepherd, be he bishop or priest.** This is indeed the grace of graces and the most priceless of all gifts for it includes within itself every other blessing and grace. What is a priest after God’s heart? He is an inestimable treasure containing an immensity of good things.”

“He is the real father of the children of God, with a heart filled with love which is truly paternal. That love urges him to work unceasingly to nourish his flock with the bread of the sacred word and of the sacraments, to clothe the faithful with Christ and the Holy Ghost, to enrich them with celestial blessings and to secure for them every possible assistance in the salvation of their souls.”

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“Above all else, the priest is the father, the advocate, the protector and defender of the poor, widows, orphans and strangers. He is the refuge of the afflicted, of the desolate and the discouraged. He is happy to visit and console the sorrowful, to bring them what assistance he can, taking upon himself their burdens and defending them against their oppressors.”

“He is a captain in the mighty army of God, always ready to battle for the glory of God and the defense of Holy Mother Church. He is ever prepared to lay siege to the world, the flesh and the devil. For him the conquest of kingdoms means only the salvation of souls for each soul is a kingdom more precious than all the empires of the world.”

“The priest is an evangelist and an apostle whose chief work is to preach publicly and privately, by word and example, the Gospel of Jesus Christ; to continue and perpetuate the functions that the apostles were commissioned to perform, and to practice the virtues that they practiced.”

“The saintly priest employs his mind and heart, thoughts, affections, words and actions, his time, his life, all that he has, to destroy the tyranny of Satan and sin, and to establish the reign of Christ in the hearts.”

“He is the light of those who sit in darkness and in the shadow of death. **He is the destroyer of error, schisms and heresies**, the converter of sinners, the sanctifier of the just, the strength of the weak, the consolation of the afflicted, the treasure of the poor. He is the confusion of hell, the glory of heaven, the terror of demons, the joy of angels, the ruin of Satan's kingdom, the establishment of Christ's empire, the ornament of the Church, the crown of the Supreme Shepherd.”

“In a word, the holy priest embodies a world of grace and benediction for the entire Church, but especially for that portion which God has called him to govern and guide.”

St. John Eudes, The Priest: His Dignity and Obligations

Thus, as we have long known, the incredible role of the priesthood as intended by Christ, in guiding the faithful. We know too, through the fatherly warnings and exertions of the Popes, especially Pope St. Pius X, of the danger in which we are in: the danger of losing our immortal souls and the souls of our children. *“And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell” Matthew 10:28.*

“Pope St. Pius X recognized that **“the enemies of the Church had become historically astute, and cognizant of the fact that external persecution of the Church actually brings about Her**

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greater growth, as the saying goes: 'The blood of the martyrs is the seed of the Faith.' That is why for centuries they have been focusing their efforts on destroying Catholicism by infiltration. Pope St. Pius X warned the Church of this in 1907: "[T]hey put into operation their designs for Her [the Church's] undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of Her is more intimate. Moreover, they lay the ax not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibers.' – Pascendi Dominici Gregis
<http://marienfried.com/catholic%20teachings/prophecy%20of%20apostasy.html>

Enemy Tactics – Take Note!

The summer, as usual, saw a period where there appeared to be not much by way of headline news regarding SSPX-Rome situation, following by a brief spell of lots of very interesting news. As in all revolutions, the main work goes on in secret. The noisy part which happens at the end is only the final fruit of the months and years of silent, patient toiling by the enemies of the Church. Therefore, whatever may appear to be going on (or not), let us not be lulled into a false sense of security. Whilst what Bishop Schneider says or what Cardinal Muller says is of interest, as far as the fight is concerned, as far as the danger needing to be resisted, that is not "where it's at", as they say. 'Where it's at' can be difficult to see at times, but ultimately it will always be on a level of doctrine.

Although I am able to offer no proof and no other reason than my own general impression, it does seem to me that the revolution is advancing and is now already much further advanced than it was a mere two years ago. The enemy is incredibly clever, and his plan is to neutralise Tradition - take note! - which means more than just making the SSPX assimilate into the conciliar Church, although that is surely a large part of it. To try to get an idea of what may be going on behind the scenes, what we might reasonably expect, it is useful to put ourselves in the shoes of the enemy. Try very, very hard to imagine that you are him. You want to see the destruction of all Tradition, of all resistance to the Council and to modernism, starting with the SSPX. You are very, very clever, you have a wealth of experience of using fair means and foul to get your way, not excluding subversion and outright lies and deception. And you are patient: you are prepared to wait all the time in the world to get your way, as long as you win in the end. Got that? Good. Let's proceed with a little snippet of interview, somewhat in the style of the Lewis's Screwtape Letters, where I will play the part of the enemy, sitting in campaign headquarters at anti-Christ HQ and answering questions candidly on how the campaign is to proceed.

Firstly: why has the open, unabashed, unashamed deal between conciliar Rome and

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conciliar Menzingen not yet been proclaimed? “Because I want to see the destruction of all Tradition, not just the SSPX. The SSPX was the largest bulwark of Tradition, it is important to neutralize it. But suppose I were to succeed in reducing the SSPX whilst allowing a small chunk of it to break off and continue resisting. What then? These fanatical extremist groups are like weeds, you stamp them out and in no time at all they’re back. However small their beginnings, they’ll be back. Just recall 1969, not long after our last major success: six ‘exiled’ seminarians living with one retired and marginalized Archbishop. It didn’t look much of a threat then, but in hindsight we would have been better to strangle the SSPX in its infancy! We waited patiently to reduce Fortress Vatican. We then had to wait patiently for another forty years to reduce Fortress SSPX. Do we really want to find that another fortress has been built despite our patient siege? No. This time we are going to do the job properly. We are going to be thorough. There will be no survivors!”

What, does that mean, practically speaking? How can you possibly prevent a breakaway from carrying on a war against you? What steps can you take to ensure the destruction not only of Archbishop Lefebvre’s SSPX, but also of anyone else wishing to break away and continue Archbishop Lefebvre’s SSPX?

“In theory it is remarkably simple. Experience shows that direct attacks have only a limited value. The more flexible and easily-adaptable the revolution can become, the more quickly and effectively it will advance. Remember the 1970s when we replaced the Mass of the Saints with a bastardized rite specially designed to make them lose the Faith? We thought that we had carried all before us and won the day, but before long we found that we still had some mopping up to do. Here and there the true Mass persisted, and with it Tradition. What was worse, we found that because refusing the New Mass in those days took guts and determination and a clear sense of Tradition, the result was that people could rally around the Traditional Mass and almost take for granted that the priest offering it was clear about what he was doing and why. The people went in search of a Traditional Mass for all sorts of mixed motives (sometimes no more than that this Mass was ‘more to their liking’) and ended up stumbling upon Tradition almost as a happy coincidence.

Once we realized what was happening, we soon began to refine our tactics and eventually found a very effective way to overcome this problem. Where direct attacks on Traditional chapels failed, we found that controlled opposition to them, although not entirely successful, worked remarkably well. Look at what a success *Ecclesia Dei*, the Indult Mass, the *Motu Proprio* have been for our cause!

With this Resistance then, we are finding the same thing. Our agents began by trying the usual old tactics: denunciations for disobedience, lamenting the disunity, crying wolf about “lies”, “calumny” and “slander”, emotional blackmail (“Think how much you appreciate your local chapel! Can you really live without the sacraments?” etc.) - the whole lot. To begin with

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these unimaginative, rusty old weapons did have some limited success. But a large part of the Resistance remained immune and as time went on we observed, paradoxically, that in many ways made the Resistance grew stronger with each attack. Going silent about the Resistance proved a short-term option and slowed down their growth, but it leaves the real trouble-makers unmolested so that is no long-term solution either.

For the long term, then, what will probably work best is something more subtle, something akin to the way in which we enticed so many souls away from Tradition over the last twenty years, even before our subversion of the SSPX bore visible fruit. The indulgent, or "approved" Traditional Mass was something which only our fiendish intelligence could have conceived. Who controls an Indulgent Mass? Why the local bishop, of course. And he answers to Rome. Which is controlled by us. An Indulgent Mass, then, is controlled ultimately by us. We can afford to allow them the trappings and illusion of Tradition: they pose no threat to us once they are safely within our holding pen. Then we slowly, slowly squeeze out all their Faith until all that is left is pietistic sentimentality and a preference for "old" liturgy.

And all the while allow them to flatter themselves that they are still being "Traditional" and resisting the Council. After all, what they think they are doing does not matter half so much as what they actually are doing! We can afford to allow them the delusions as long as in reality they are achieving nothing. In fact, the delusion is key: above all they must have no shock which might wake them from their illusion. That most people nowadays tend not to think in terms of abstract principles, preferring instead to attach themselves to personalities and things, is a great help."

How will you accomplish such a thing with the Resistance? It's all very well talking about the idea, but how will you actually bring it about? "I am not at liberty to reveal the full details because our Fiendish Planning Department has not yet declassified them for general circulation. They will appear in due course when it is too late for the poor unsuspecting souls to do anything. But you do see the principle, the idea? We will create a harmless playpen, label it "Resistance" or some such, allow them to think that they are accomplishing something useful. And all the while we will be in ultimate control.

Most of our victims, once inside the holding pen, will keep themselves there. All we have to do is sow a little doubt and sap a little courage from their convictions. That's all. Isn't it wonderful? Just think. Even if the mask temporarily slips and they are tempted to doubt whether they really are resisting, the majority of them will feel too self-conscious to explore further, much less to act, and ultimately their doubt will end in inertia. They will say to themselves: "No, no, that can't possibly be true!" and by the next morning they will have forgotten what they saw. We might even - and this is just pure evil genius! - encourage these poor fools to squabble with the SSPX. Only over trivial things, of course: personalities, personal

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injustices, and so on. Not doctrine! This will encourage them all the more to think that they are in the right place and doing the right thing. What is important is that our own fake "Resistance" will eventually supplant the real Resistance.

The SSPX has no chance of winning any argument with the Resistance and its only hope for avoiding losing more souls to the Resistance lies in silence. So we cannot use the SSPX to attack the Resistance. That is worse than senseless. But we can use a "Resistance" to attack the Resistance. If anyone sees our manoeuvre and raises the alarm we can get our agents to denounce him as a crackpot, a hater, etc.

Remember the disaster of 2012? We should have taken greater care! Hardly any priests spoke out or started resisting openly, but the ones who did were more effective than we could ever have guessed or dreamed possible. What's more, like the 1970s, people who followed them for the most simple reasons ended up by chance receiving far more than they had asked for and in the care of priests who really had vision and clarity and were prepared to sacrifice themselves for the flock. The poor fools who followed them for silly mundane reasons had struck gold without even realizing it! Part of our plan must involve changing this unfortunate state of affairs. Our priests will look as close to the real thing as possible without actually being it. Their mission will be to supplant these enemy priests, to slowly but surely take as many souls away from them and leave them marginalized. When 80% of the souls in the Resistance are with them, we will know that 80% of the souls in the Resistance are in fact no longer in the Resistance, but in the play-pen controlled by us. These fake-Resistance priests can then set about weakening their flock by encouraging selfish tendencies. 'You need your Mass. I can give you regular Mass. Come with me. Don't be extreme like those others. Be balanced, be comfortable, think of the air of respectability and feeling of security which I can offer you.' An occasional squabbly-sounding chat to the more 'hard-line' of the flock, you know, I hate Bishop Fellay, he's a really bad guy, that sort of thing - nothing of any real consequence! - and the trap is sprung. As long as the poor sheep do not ask too many questions nor probe too deeply about our fake priests and their motives, as long as they don't stop to consider what they are really doing or why, or whose good they really have at heart, then they are in the bag for good! Our agents can then deal with these "pockets" of fake "Resistance" when the time comes. You'll see. It will make the previous masterstroke look like child's play!"

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