

# 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

“The professional soldier gains more and more power as the general courage of a community declines.”

– G. K. Chesterton, *Heretics*, 1905

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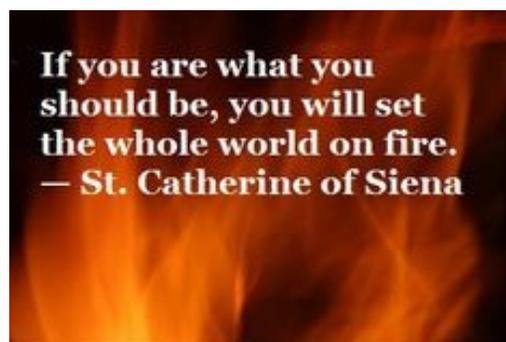
## The Mark of a True Priest: Welcomed or Unwelcomed

This excerpt from a sermon by St. Augustine of Hippo on Pastors (Sermo 46, 14-15: CCL 41, 541-542)

In one way or another, we go on living between the hands of robbers and the teeth of raging wolves, and in light of these present dangers we ask your prayers. The sheep moreover are insolent. The shepherd seeks out the straying sheep, but because they have wandered away and are lost they say that they are not ours. "Why do you want us? Why do you seek us?" they ask, as if their straying and being lost were not the very reason for our wanting them and seeking them out. "If I am straying", he says, "if I am lost, why do you want me?" You are straying, that is why I wish to recall you. You have been lost, I wish to find you. "But I wish to stray", he says: "I wish to be lost".

So you wish to stray and be lost? How much better that I do not also wish this. Certainly, I dare say, I am unwelcome. But I listen to the Apostle who says: Preach the word; insist upon it, welcome and unwelcome. Welcome to whom? Unwelcome to whom? By all means welcome to those who desire it; unwelcome to those who do not. However unwelcome, I dare to say: "You wish to stray, you wish to be lost; but I do not want this". For the one whom I fear does not wish this. And should I wish it, consider his words of reproach: The straying sheep you have not recalled; the lost sheep you have not sought. Shall I fear you rather than him? Remember, we must all present ourselves before the judgment seat of Christ.

I shall recall the straying; I shall seek the lost. Whether they wish it or not, I shall do it. And should the brambles of the forests tear at me when I seek them, I shall force myself through all straits; I shall put down all hedges. So far as the God whom I fear grants me the strength, I shall search everywhere. I shall recall the straying; I shall seek after those on the verge of being lost. If you do not want me to suffer, do not stray, do not become lost. It is enough that I lament your straying and loss. No, I fear that in neglecting you, I shall also kill what is strong. Consider the passage that follows: And what was strong you have destroyed. Should I neglect the straying and lost, the strong one will also take delight in straying and in being lost.



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## “Give Us Barabbas”

“Crowned with thorns and clothed in the purple mantle, and amidst overwhelming insults and mockeries, I was brought back by the soldiers to Pilate. . . . Finding in Me no crime worthy of death, he questioned Me again and asked Me why I did not reply, seeing he had the power to crucify Me or release Me.

“Then breaking silence I said: 'Thou wouldst have no power over Me unless it were given thee from above, but the Scriptures must needs be fulfilled.' After which I resumed My silence, surrendering Myself wholly to God.

“Pilate, meanwhile troubled by a message from his wife, and worried by the remorse of his conscience and fearing that the people might turn against him if he refused to sentence Me to death, sought a pretext to release Me. So, presenting Me to the people in the pitiable plight to which I had been reduced, he offered to free Me and condemn instead Barabbas the thief. But the multitude cried out angrily with one voice: 'Let Him die! . . . He must must die and let Barabbas be set free.'

“O all ye who love Me, consider who I was compared to a thief . . . or rather valued lower than a degraded criminal, one of the wickedest of men. Hear their cries of rage against Me and their vociferous clamours for My death.

“Far from seeking to escape this affront, I lovingly accepted it for the love of souls, for love of you . . . desirous of showing you that My love was leading Me not only to death, but to contempt, ignominy and hatred of those very men whom I shed My blood in such profusion.

“I was treated as a disturber of the peace, as insane, a madman, and I accepted it all with the utmost meekness and humility.”

**“I, the Son of God, who hold the universe in the palm of My hand, willed that in men's eyes I should appear as the last and most contemptible of all.** Far from flying such humiliations, I willingly endured them to expiate man's pride and draw souls to follow in My footsteps. . . .

“No path is contemptible or humbling when it is once marked out by the will of God. You who feel interiorly drawn to this way . . . do not resist, do not try by the arguments of pride to do God's will while you follow your own. You will not find peace and joy in a position more or less brilliant in the eyes of men, but only in the accomplishment of God's will and in entire submission to all that He may require of you.” Menendez, Sr. Josepha. (1981) *The Way of Divine Love*. Rockford, Illinois: Tan Books.

The SSPX has demonstrated that since at least the early 2000's, it has desired to align itself with Conciliar Rome. This point can not be denied. Much has been stated by the SSPX themselves in this regard, especially since 2012. Indeed, the 2012 Doctrinal Declaration was the official overture by the SSPX to Conciliar Rome which capitulated the most salient points the Society has ever stood for.

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In reading the above words of Our Lord and Savior, of what does He remind us of:

*“O all ye who love Me, consider who I was compared to, a thief . . . or rather valued lower than a degraded criminal, one of the wickedest of men...I was treated as a disturber of the peace, as insane, a madman, and I accepted it all with the utmost meekness and humility.”*

How many times over the centuries have Catholics turned from Our Lord, rejected him and chosen the proverbial thief by choosing heresy. How many times have Catholics chosen the the son of the handmaid over the legitimate Son. How many times have Catholics, also the chosen people, mimicked the yelling of the crowds before Pilate: 'Give us Barabbas. ... Do not give us the Truth. Give us the base and criminal Barabbas.'

The True Church, ever emulating her Founder, stands before the crowds of the chosen people - the Catholic people - beaten, mocked, humiliated, mangled from the scourging, crowned with thorns, looking to Her People to make the right choice. To choose Life. But like the Jews before Pilate – the SSPX shouts for Barabbas, it shouts for the Conciliar Church rather than for the True Catholic Church, founded by Christ Himself. ***And the SSPX shall have their fill of this Conciliar Church!***

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## Our Profession of the Catholic Faith

A Summary of the Catholic Faith,  
Sworn by Old Roman Catholic Priests before Ordination.

I, (Name), believe and profess with firm faith each and every truth which is contained in the symbol of the Faith of which the Holy Roman Church makes use, namely: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Begotten, not made, being of one substance with the Father: by whom all things were made. Who for us men and our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us: suffered under Pontius Pilate, died, and was buried. And the third day He rose again according to the scriptures. And He ascended into heaven; He sitteth at the right hand of the Father. He shall come again in glory to judge both the living and the dead: of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and giver of life: who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: who spoke by the prophets. And in One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

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I resolutely accept and embrace the traditions of the Apostles and all other traditions of the Church and all its observances and regulations. Likewise I accept the Sacred Scriptures in that very sense in which Holy Mother Church, whose right it is to declare their true sense and meaning, has held them and holds them now; nor will I ever accept or interpret them in a way contrary to the unanimous agreement of the Fathers of the Church. Further I profess that there are seven true and proper Sacraments of the New Law, each instituted by Jesus Christ our Lord for the salvation of the human race (although not all of them are necessary for everyone), namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; that these confer grace, and that of these, Baptism, Confirmation and Holy Orders cannot be received a second time without sacrilege. Also, I accept and adhere to the rites of the solemn administration of the aforementioned Sacraments according as they have been accepted and approved by the Catholic Church. I embrace and accept each and every tenet concerning Original Sin and Justification which was defined and declared by the Council of Trent. I likewise affirm that in the Mass there is offered to God a true, worthy, and expiatory sacrifice for the living and the dead; and that the Body and Blood of our Lord Jesus Christ, together with His Soul and Divinity, are really and substantially present in the Most Holy Sacrament of the Eucharist, and that there occurs a change in the total substance of the bread into His Body and of the total substance of the wine into His Blood, which change the Catholic Church calls Transubstantiation. I confess also that Christ, whole and entire, and the true Sacrament are received under either species. I firmly hold that there is a Purgatory, and that the souls detained there are helped through the prayers of the faithful; similarly, that the saints who reign with Christ are to be venerated and invoked, and that they offer prayers to God for us, and that their relics should be venerated. I firmly assert that images of Christ, and of the Mother of God ever Virgin, as well as the images of the other saints, should be possessed and retained, and that they should be shown due honor and veneration.

Also I affirm that Christ left the power to grant indulgences to the Church, and that these are most useful for the salvation of the Christian people. I acknowledge the Holy Catholic and Apostolic Roman Church to be the Mother and Teacher of all Churches, and I vow and swear true obedience to the Roman Pontiff, the Vicar of Jesus Christ, and the Successor of Blessed Peter, the Prince of the Apostles. Moreover, I maintain and profess, without doubting, all the other teachings handed down, defined, and declared in the sacred canons by the Ecumenical Councils, especially by the Most Holy Council of Trent, and by the First Vatican Council, particularly that of the Primacy and the Infallible Magisterium of the Roman Pontiff; and at the same time I condemn, reject and anathematize all opinions to the contrary, and all heresies whatever which the Church condemns, rejects and anathematizes.

I, (Name), promise, vow, and swear that, with God's help, I shall most constantly hold and profess this true Catholic Faith, outside of which no one can be saved, and which I now freely profess and truly hold. **With the help of God I shall possess it whole and unblemished until my dying breath; and to the best of my ability, I shall see to it that my subjects and those entrusted to me by virtue of my office hold it, teach it, and preach it. So help me God, and His holy Gospels.**

**“The way to love anything is to realize that it might be lost.” – G.K Chesterton**

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## Archbishop Lefebvre's Public Statement against False Ecumenism

Written in October 1983, it was not actually made public until June 1988 in conjunction with the Episcopal Consecrations:

Albano  
October 19, 1983

We read in the twentieth chapter of Exodus that God, after having forbidden His people to adore strange gods, added these words: "*It is I who am the Lord thy God, a mighty and jealous God, visiting the iniquity of fathers on their sons to the third and fourth generation of those who hate Me.*" In chapter thirty-four of Exodus we read: "*Thou shalt not adore any strange god. A jealous God, that is the name of the Lord.*"

It is just and salutary that God should be jealous of what belongs to Him alone and from all eternity: jealous of His infinite eternal almighty being, jealous of His glory, of His truth, of His charity, jealous of being the only Creator and Redeemer, and so of being the end of all things, the sole way of salvation and happiness for all angels and men, jealous of being the Alpha and the Omega.

The Catholic Church founded by Him and to which He entrusted all the treasures of salvation is for her part also jealous of the privileges of her sole Master and Lord, and teaches all men that they must turn towards her and be baptized by her if they wish to be saved and partake of the glory of God in a happy eternity. Thus the Church is essentially missionary. She is essentially one, holy, Catholic, Apostolic and Roman.

She cannot admit of there being any other true religion outside of her; she cannot admit that one may find any way to salvation outside of her since she identifies herself with her Lord and God who said: "*I am the Way, the Truth and the Life.*"

Hence she has a horror of any communion or union with false religions, with heresies, and with errors which put a distance between souls and her God who is the one and only God. She knows only unity within her fold, as does her God. For that she gives the blood of her martyrs, the life of her missionaries, of her priests, the sacrifice of her religious and nuns, she offers the daily Sacrifice of Propitiation.

**But with Vatican II a spirit of adultery has been blowing through the Church,** a spirit which in the Declaration on Religious Liberty allows of the principle of religious liberty of conscience for internal and external acts, with exemption from any authority. This is the principle of the Declaration of the Rights of Man against the rights of God. The authorities of the Church, the State and the Family partake of the authority of God and hence they have the duty to contribute to the spread of the Truth and to the application of the Decalogue, and to protect their subjects against error and immorality.

This Declaration provoked the laicizing of Catholic States which is an insult to God and to His Church,

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reducing the Church to the status of equality with false religions. This is exactly the spirit of adultery for which the people of Israel were so often rebuked (see Note 1, the declaration of Pope Paul VI, *L'Osservatore Romano*, April 24, 1969). This spirit of adultery is also made clear in the ecumenism instituted by The Secretariat for the Unity of Christians. This aberrant ecumenism has brought in its train all the reforms of the liturgy, of the Bible, of canon law, with the collegiality that destroys the personal authority of the Supreme Pontiff, of the episcopacy and of the parish priest (see Note 2).

This spirit is not Catholic; it is the fruit of the Modernism condemned by St. Pius X. It wrecks all the institutions of the Church and especially the seminaries and the clergy, in such a way that one may ask who is still integrally Catholic among the clerics who submit to this adulterous spirit of the Council! Hence nothing is so urgent in the Church as to form a clergy repudiating this adulterous and Modernist spirit and saving the glory of the Church and her Divine Founder by keeping the integral Faith and the means established by Our Lord and by the Tradition of the Church to keep this Faith, and to transmit the life of grace and the fruits of the Redemption.

It will soon be twenty years now that we have been striving with patience and firmness to get the Roman authorities to understand this need for a return to sane doctrine and Tradition, for a renewal of the Church, for the salvation of souls and for the glory of God.

To safeguard the Catholic priesthood which perpetuates the Catholic Church, we need Catholic bishops. We find ourselves constrained, because of the spirit of Modernism invading today's clergy, an invasion reaching even to the highest summits within the Church, to undertake the consecrating of bishops, this principle having been accepted by the pope...

But a deaf ear is continually turned to our entreaties - nay, more, we are being asked to recognize the wisdom of the whole Council and of the reforms ruining the Church. No one wishes to pay any heed to our present experience of, with the grace of God, maintaining the Tradition which produces true fruits of holiness and draws numerous vocations.

To safeguard the Catholic priesthood which perpetuates the Catholic Church and not an adulterous Church, we need Catholic bishops. So we find ourselves constrained, because of the spirit of Modernism invading today's clergy, an invasion reaching even to the highest summits within the Church, to undertake the consecrating of bishops, the principle of this consecration having been accepted by the pope, according to Cardinal Ratzinger's letter of May 30. These episcopal consecrations will not only be valid, but given the historical circumstances, most probably also licit. However, be they licit or not, it is sometimes necessary to abandon the letter of the law in order to observe the spirit of the law.

The Pope can only desire the Catholic priesthood to continue. Hence it is in no way in a spirit of rupture or schism that we are carrying out these episcopal consecrations, but in order to come to the help of the Church which finds herself no doubt in the most sorrowful situation of her whole history. Had we found ourselves in the times of St. Francis of Assisi, the pope would have been in agreement with us. There was not an occupation by Freemasonry of the Vatican in its happier days.

Hence we declare our attachment and our submission to the Holy See and to the pope. In accomplishing this act of consecration we are aware of continuing our service to the Church and to the papacy exactly as we have

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striven to do ever since the first day of our priesthood.

The day when the Vatican will be delivered from this occupation by Modernists and will come back to the path followed by the Church down to Vatican II, our new bishops will put themselves entirely in the hands of our Sovereign Pontiff, to the point of desisting if he so wishes from the exercise of their episcopal functions.

Finally we turn towards the Virgin Mary who is also jealous of the privileges of her Divine Son, jealous of His glory, of His Kingdom on earth as in heaven. How often has she intervened for the defense, even the armed defense, of Christendom against the enemies of the Kingdom of Our Lord! We entreat her to intervene today to chase the enemies out from inside the Church who are trying to destroy her more radically than her enemies from outside. May she deign to keep in the integrity of the Faith, in the love of the Church, in devotion to the successor of Peter, all the members of the Society of St. Pius X and all the priests and faithful who labor alongside the Society, in order that she may both keep us from schism and preserve us from heresy.

May St. Michael the Archangel inspire us with his zeal for the glory of God and with his strength to fight demons.

May St. Pius X share with us a part of his wisdom, of his learning, of his sanctity, to discern the true from the false and the good from the evil in these times of confusion and lies.

† *Marcel Lefebvre*

P.S. [this post script is from the June 1988 issue of *The Angelus* magazine when this text was made public—*webmaster*] This statement, drawn up in 1983, is still valid today. It needed only one correction concerning the agreement with Rome for the consecration of a bishop in the letter of May 30, 1988. If the conversations of the months of April and May did not reach a conclusion, that is because they showed the will of Modernist Rome to make us accept the spirit and reforms of Vatican II.

Note 1: Declaration of Paul VI, *L'Osservatore Romano*, August 24, 1969: "*The new position adopted by the Church with regard to the realities of this earth is henceforth well known by everyone... and here is the most important new principle to be put into practice... the Church agrees to recognize the world as 'self-sufficient,' she does not seek to make the world an instrument for her religious ends...*" This is a declaration contrary to the Catholic Faith, against which I protested in a letter to what used to be the Holy Office. The reply was, coming from the Secretary of State, that is to say Cardinal Villot, that I should quit Rome immediately; to which I answered that he would have to send a squad of Swiss guards to force me to quit Rome. The reply was silence. That is what has happened to the Vatican and what it still is today with regard to the defenders of the Catholic Faith. All the popes in their encyclicals stated the opposite. Not only the Faith, but also sane philosophy rises up in protest against this declaration which laicized all the Catholic States.

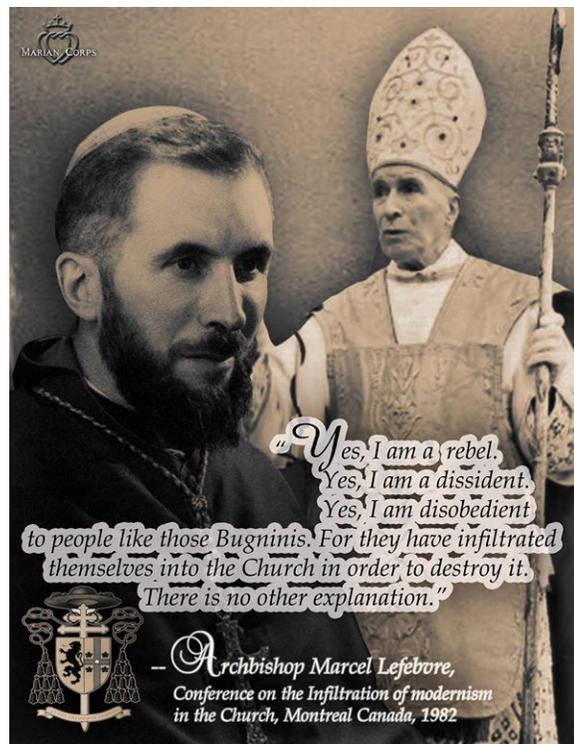
Note 2: Secretariat for the Unity of Christians at the Council. It is suitable to recall the important role played by the members of the Secretariat for the Unity of Christians in the Council. Cardinal Bea entered into official relations with the Masonic Jewish Lodge of B'nai B'rith of New York in the United States. It was Cardinal Bea who drew up the projects for the schemas on Religious Liberty, on the Jews, on non-Christian Religions, on ecumenism, in collaboration with Cardinal Willebrands, Secretary of the Secretariat, and Bishop De Smedt,

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Vice-President of the Secretariat and reporter at the Council on the Declaration on Religious Liberty.

Cardinal Willebrands formed part of the Vatican Commission for Judeo-Christian relations and of the Commission which maintains relations with the ecumenical Council of Churches, and of the Commission which concerns itself with relations with Moscow through the intermediary of the Orthodox Church of Moscow. To them are to be joined Cardinal Etchegaray, Msgr. Maller, the Dominican Fathers de Contenson, Bernard Dupuy, and a number of others. The influence of the Protestants of Taize is not to be neglected either, who were able to come and go as they liked in the Vatican. Nor should we forget the presence of six Protestant pastors in the Liturgical Commission. The harmfulness of all these Commissions is considerable. The Commissions are paralyzing all the normal activity of the Roman Curia. The Rome of the Commissions is the present active-day Rome, Modernist and Masonic. Popes Paul VI and John Paul II have wanted these commissions and have become their slaves just as they are prisoners of the Roman Synods, fruits of the collegiality recognized by the new Canon Law. To read the long article in the *Dictionary of Catholic Theology*, listed in the index under the title "Ecumenism," and written by Father Charles Boyer, S.J., who was the Secretary for the Secretariat for Unity after Cardinal Willebrands, is very instructive in uncovering the ecumenical spirit presiding over all the reforms.

[http://archives.sspx.org/archbishop\\_lefebvre/public\\_statement\\_ab\\_lefebvre\\_june\\_1988.htm](http://archives.sspx.org/archbishop_lefebvre/public_statement_ab_lefebvre_june_1988.htm)



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## Dope St. Pius X exposes the tactics used by Modernists to spread their Errors.

This article by Fr. Francois Knittel was originally published in the April 2004 issue of [The Angelus magazine](#).

### **Modernist tactics according *Pascendi Gregis***

We wish to honor Pope St. Pius X, the first canonized pontiff that the good Lord gave us since St. Pius V, by remembering his teachings. The task is not easy, since the teachings of his 11-year pontificate are abundant: his Catechism;[1] frequent Communion[2] and at an early age;[3] Catholic Action;[4] devotion to Our Lady;[5] the responsibility of those who govern the Church;[6] the Priesthood;[7] the doctrine of St. Thomas of Aquinas[8] and that of many others.

Some of the most interesting of St. Pius X's teachings to recall are those on Modernism. The three documents vital to the subject are [Lamentabili Sane](#) (July 3, 1907), [Pascendi Dominici Gregis](#) (Sept. 8, 1907), and [Sacrorum Antistitum](#) (Sept. 1, 1910). Without any doubt, the most well-known aspect of this teaching on Modernism is the description that St. Pius X gives of the successive faces of the Modernist: the philosopher, believer, theologian, critic, apologist, and reformer. It is a long and arduous text that measures up to the challenge which confronted the Church and its magisterium.

As for us, we will emphasize what St. Pius X wrote on the *tactics* of the Modernists. The holy Pope was worried not only about the doctrinal aspects of this question, but also about the progress of this error in minds and hearts. How could a doctrine so complex, overwhelming, and contrary to the natural structure of human intelligence have such dissemination? How can we justify all the new measures taken by the Pope—[Anti-Modernist Oath](#), vigilance counsels, exclusion of Modernists from the priesthood and teaching positions, prohibition to publish, control over priestly conventions—knowing that the Church always had to fight against one heresy or other in the course of its history? Why such particular treatment? From the very beginning of his encyclical on Modernism, St. Pius X said:

**“Still it must be confessed that the number of the enemies of the Cross of Christ has in this days increased exceedingly, who are striving, by arts, entirely new and full of subtlety, to destroy the vital energy of the Church, and, if they can, to overthrow utterly Christ's kingdom itself.”**[9]

What are these new arts full of subtlety used by the Modernists unmasked by the Pontiff?

#### **Enemies within**

Above all, they are the enemy inside the Church itself. For if we consult our catechism, we will see that those who are outside the Church are the infidels, the heretics, the schismatics, and the apostates. Some were never part of the Church (infidels), some abandoned the Church because of their sins against the Faith (heretics and

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apostates), or against charity (schismatics), but all, some sooner than others, separated themselves from the Church. That very same separation had the advantage of clarifying the situation and alerting the Catholic faithful against the teachings and actions of these “*devouring wolves*.”

Nothing of the sort happened with the Modernists whose primary characteristic is to try to stay within the Church at all cost:

That we make no delay in this matter is rendered necessary especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous, the less conspicuous they appear.[10]

[W]e allude... to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself,... and lost to all sense of modesty, vaunt themselves as reformers of the Church.

...And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience —thus unconsciously avowing that the common conscience is not with them, and that they have no right to claim to be its interpreters.”[11]

Thus it is obvious that there is a firm desire not to get out of the visible structure of the Church, so that they can, at their whim, modify it from the inside. These are the wolves mentioned by Our Lord, “*in the clothing of sheep*” (Mt. 7:15). Their dissimulation is not accidental, but essential to their works; without it they could not do anything.

### **Destroying the Catholic Faith itself**

By remaining within the Church under false pretenses, the Modernists try to modify, and thus destroy, the Catholic Faith. Their attacks are not going to be against an institution or a dogma in particular, but will aim at the very virtue of faith:

Moreover they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fires. And having struck at this root of immortality, they proceed to disseminate poison through the whole tree, so that there is no part of Catholic Truth from which they hold their hand, none that they do not strive to corrupt.[12]

Certainly this suffices to show superabundantly by how many roads Modernism leads to the annihilation of all religion. The first step in this direction was taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism.[13]

And now, can anybody who takes a survey of the whole system be surprised that We should define it as the synthesis of all heresies? Were one to attempt the task of collecting together all the errors

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that have been broached against the faith and to concentrate the sap and substance of them all into one, he could no better succeed than the Modernists have done." [14]

It is true that any heresy destroys the Catholic Faith by implicitly doubting the authority of God the Revealer. For if we believe in the revealed truths (Trinity, Incarnation, Redemption, Holy Eucharist, etc.) it is not by personal taste, whim, or opinion, nor because said truths are evident. The only true motive that makes us believe without the shadow of a doubt is precisely the authority of God, who cannot lie, who cannot be in error, who cannot be ignorant. But to deny a dogma is the equivalent of denying God, who unveiled His mysteries for us, His inerrancy and infallibility. It is in that sense that willful heresy will result in the loss of the virtue of faith.

**Modernism, as St. Pius X teaches, not only will result in the loss of the virtue of faith like any other heresy, but will even make the existence of said virtue impossible. In Modernism, everything is reduced to a natural dimension, everything is enclosed in the subject, everything is borne out of the desires coming from the depth of consciousness.** There is no longer any room for supernatural, mysterious, external, and objective realities. The problem is no longer on this or that particular point of doctrine or morals, but it is the very possibility of the act of faith as defined by our catechism which is destroyed.

Hence "*there is no part of Catholic truth which they do not strive to destroy.*" Hence also the definition of Modernism as "*the synthesis of all heresies.*" Hence finally, the ultimate consequence of this revolutionary movement is "*atheism.*"

### Smokescreen of confusion in Modernist doctrine

At the service of his will to effect the radical subversion of Catholic doctrine within the Church, the Modernist will use several subterfuges. First, he will mix in his speeches and writings, in a strange and dangerous fashion, Catholicism and Rationalism. What is Rationalism? Pope Pius IX defined it in the [\*Syllabus of Errors\*](#) (1864) as:

Human reason, without any reference whatsoever to God, is the sole arbiter of truth and falsehood, and of good and evil; it is law to itself, and suffices, by its natural forces, to secure the welfare of men and nations." (Condemned Proposition No. 3)

Upon reading this definition of Rationalism, we cannot but notice the radical opposition between Rationalism and the Catholic Faith. One of the infallible signs betraying the Modernist character of an author or some writing, is precisely that adulterous union between Catholicism and Rationalism:

For they double the part of the rationalist and Catholic, and this so craftily that they easily lead the unwary into error.[15]

Hence, in their books you find some things that might well be expressed by a Catholic, but in the next page you will find other things which might have been dictated by a rationalist." [16]

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This adulterous union between Catholic thought and rationalist thought is the direct result of the Modernist's will to stay within the Church in order to change the Faith from inside. To speak clearly against the Faith would immediately render them visible and mark them in everyone's eyes with the infamous seal of heresy and apostasy! That is why they never speak clearly.

Every Modernist sustains and comprises within himself many personalities which appear and disappear according to the necessities of the cause and the opportunities of the moment. It is this evidence which gave the encyclical *Pascendi* its particular structure. To reveal the Modernist in hiding, St. Pius X had to explain in detail all the disguises, tricks and feints used by the Modernist to avoid the judgment of the Magisterium:

It must be first noted that every Modernist sustains and comprises within himself many personalities: he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These roles must be clearly distinguished from one another by all who would accurately know their system and thoroughly comprehend the principles and consequences of their doctrines."[17]

Lastly, the final trait of the Modernist: he gives the impression that his doctrines lack global vision. Thus, in the eyes of an unwary Catholic, the doctrines of the Modernists will appear fluctuating, insecure, indecisive, and even contradictory. Pope Pius X did not share that view as he explained in several instances:

But since the Modernists... employ a very clever artifice, namely, to present their doctrines without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear to be in doubt and uncertainty, while in reality they are firm and steadfast, it will be of advantage... to bring their teachings together here into one group, and to point out the connection between them, and thus to pass an examination of the sources of the errors, and to prescribe remedies for averting the evil.[18]

In the writing and addresses they seem not infrequently to advocate now one doctrine now another so that one would be disposed to regard them as vague and doubtful. But there is a reason for this, and it is to be found in their ideas as to the mutual separation of science and faith.[19]

It may be... that some may think We have dwelt too long on this exposition of the doctrines of the Modernists. But it was necessary, both in order to refute their customary charge that We do not understand their ideas, and to show that their system does not consist in scattered and unconnected theories but in a perfectly organized body, all the parts of which are solidly joined so that it is not possible to admit one without admitting all."[20]

Undoubtedly, one of the benefits of *Pascendi Gregis* was to show the Modernist doctrine in all its scope and as a coherent system. To stick one's finger into the Modernist machinery is to lose your whole body. To be Modernist in history will lead, little by little, to become so in exegesis and philosophy as well. The adulterous union between Catholic principles and rationalist principles is a fundamental perversion very frequently condemned by the Popes.

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### Practice of Modernism

After showing us how the Modernists are the enemy within, who endanger the very Faith without ever giving a global overview of their system, Pope Pius X unmasked three practical points that make the Modernists actions particularly dangerous. When in spite of their deceptions, some Modernists are unmasked by the authority, called to public retraction, or even publicly condemned, they usually give the appearance of submission to the measures that affect them:

But you know how fruitless has been Our action. They bowed their head for a moment but it was soon uplifted more arrogantly than ever.[21]

And thus, here again a way must be found to save the full rights of authority on the one hand and of liberty on the other. In the meanwhile the proper course for the Catholic will be to proclaim publicly his profound respect for authority-and continue to follow his own bent.[22]

And so they go their own way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a show of bowing their heads, their hands and minds are more intent than ever on carrying out their purposes."[23]

That apparent submission is perfectly coherent with the deliberate decision of the Modernists to stay in the Church. If they rebelled against authority or openly despised the truths of our Faith, they would thus unmask themselves. That apparent submission to the decisions of the authorities, even hard penalties, is a key element of Modernist tactics.

The other side of the coin in that the return of a Modernist to the totality of the Faith is always doubtful. How can one be certain of the sincerity of such a conversion when dissimulation and hypocrisy are at the root of the system? Didn't all these fashionable Modernist theologians of the last 50 years repeatedly swear the Anti-Modernist Oath: Chenu, Rahner, Congar, Küng, Drewerman and Boff, to mention a few? With that apparent submission to the authorities, Modernists frequently lead as well an externally exemplary life:

To this must be added the fact, which indeed is well calculated to deceive souls, that they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that they possess, as a rule, a reputation for the strictest morality."[24]

Here, too, they could not remain in the Church without apparently keeping the discipline of the Church and its way of life. The apostate or the one who seeks laicization will bring himself to the attention of the Catholic faithful.

In virtue of the necessary connection between what one thinks and what one does, it is legitimate to think that this exemplary life is nothing but external. Let us recall for instance, the weird relations maintained by Teilhard de Chardin, Karl Rahner,[25] or Hans Urs von Balthasar,[26] and of the prince of liberation theologians, the Franciscan Leonardo Boff who recently abandoned the priesthood.[27]

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### Attracting public opinion

The last Modernist tactic indicated by Pope Pius X is the manipulation of public opinion. This manipulation is done in two phases:

1. It is necessary to silence any serious opponent of Modernism. Any serious debate with said opponent will be avoided, his works opposed to Modernism will not be mentioned, and their publication will even be prevented if possible, and
2. at the same time, every Modernist speech or book will be praised to the sky. The use and multiplication of pen names used by some Modernist authors will give the impression of a wave of opinion, when frequently, in fact, we are dealing with a few authors singing one another's praises.

...[t]he boundless effrontery of these men. Let one but open his mouth and the others applaud him in chorus, proclaiming that science has made another step forward; let an outsider but hint at a desire to inspect the new discovery with his own eyes, and they are on him in a body; deny it, and you are an ignoramus; embrace and defend it, and there is no praise too warm for you. In this way they win over any who, did they but realize what they are doing, would shrink back with horror.[28]

But of all the insults they heap on them, those of ignorance and obstinacy are the favorites. When an adversary rises up against them with an erudition and force that render him redoubtable, they try to make a conspiracy of silence around him to nullify the effects of his attacks, while in flagrant contrast with this policy towards Catholics, they load with constant praise the writers who range themselves on their side.[29]

When one of their numbers falls under the condemnation of the Church the rest of them, to the horror of good Catholics, gather round him, heap public praise upon him, venerate him almost as a martyr to truth.[30]

Under their own names and under pseudonyms they publish numbers of books, newspapers, reviews, and sometimes one and the same writer adopts a variety of pseudonyms to trap the incautious reader into believing in a whole multitude of Modernist writers."[31]

When truth is no longer the measure of the validity of an argument, then there is no other way than to look for palliatives to cover its intrinsic weakness. In an era of democracy, truth does not count for much, only the majority; neither does honesty, only power and fame. On the contrary, woe to those who do not blow with the prevalent winds of history. Woe to those who do not board the great ship of progress. They will be buried alive in a lead coffin. They will not find publishers for their books, nor a single magazine for their articles, no chair for them to teach, and the faithful will never hear their voice even though it is the voice of the Good Shepherd.

### A secret society?

To conclude his analysis of Modernist tactics with practical advice, Pope Pius X called for the unmasking of Modernism. Faced with such hypocritical and deceitful error, only one thing needs to be done: bring it out to the light of day so that all can see its evil.

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We must now break silence, in order to expose before the whole Church in their true colors those men who have assumed this evil disguise." [32]

It is very interesting to compare this order of the Holy Pontiff with that of his predecessor Pope Leo XIII in the encyclical *Humanum Genus* in condemnation of Freemasonry:

We wish it to be your rule first of all to tear away the mask from Freemasonry, and to let it be seen as it really is. [33]

The comparison of these two texts—one on Modernism and the other on Freemasonry—does suggest a similarity between these two revolutionary events. The two Pontiffs seems to suggest a kinship between the Masonic sect and the Modernist sect. Perhaps some will think excessive the use of the expression “Modernist sect.” However, here too, we are only echoing the teachings of Pope St. Pius X:

We think it is obvious to every bishop that the type of men called Modernists, whose personality was described in the encyclical *Pascendi Dominici Gregis*, have not stopped agitating in order to disturb the peace of the Church. Nor have they ceased to recruit followers to the extent of forming an underground group. In this way they are injecting the virus of their doctrine into the veins of Christian society, publishing books and articles either unsigned or under false names. A fresh and careful reading of Our said encyclical reveals clearly that this deliberate shrewdness is to be expected from those men We described in it. They are enemies all the more formidable as they are so close. They take advantage of their ministry by offering their poisoned food and catching the unguarded by surprise. They supply a false doctrine which is the compendium of all errors." [34]

Thus, St. Pius X did speak of the Modernists as an “*underground group*.” Few authors have noticed and examined this detail. In an article of April 1964, Jean Madiran did made the following observations:

In the encyclical *Pascendi*, Pope Pius X mentioned several times and in various manners the “occult” action of Modernists. Is it a secret society in the strict sense? The encyclical *Pascendi* implies it though does not affirm it clearly.

Three years later, however, this formal accusation was made by Pope Pius X (*Sacrorum Antistitum* of Sept. 1, 1910):

[the] Modernists, whose personality was described in the encyclical *Pascendi Dominici Gregis*, have not stopped agitating in order to disturb the peace of the Church. Neither have they ceased to recruit followers to the extent of forming an underground group.

...We have consulted books and magazines that gave the “history” or the “results” of Modernism since World War II: we did not find any mention of this specific aspect of the question. Not only is the secret society is omitted, but the presentation of Modernism made by many authors implicitly denied it ever existed. It is denied by the fact that their presentation of Modernism is incompatible with the existence of the secret society of Modernists. They do mention writers, investigators, editors, and clergymen undoubtedly in error, but guileless souls: certainly true for many, but insufficient to explain the historical phenomenon of Modernism. It does not explain its organized

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preponderance, nor the concerted campaigns, nor the medley of insults and praises, nor the premeditated tactics, nor the occult activities described in the encyclical *Pascendi*. Neither does it explain the accusation of “underground group” of the *Motu Proprio* of Sept. 1, 1910 [*Sacrorum Antistitum*].

All the stories of the Modernist crisis, these “analyses” of Modernism, and the judgments expressed have been radically corrupted because of the systematic ignorance and dissimulation of such an important element of judgment... By hiding the existence of the secret society, the historians obviously did not shed any light on its disappearance.

Nonetheless, this is an unresolved historical question, indeed, an open question, that is, when did the secret society of Modernists cease to exist? We cannot even ask if they were “reconstituted” at a later date, for to be reconstituted it is necessary to have ceased to exist; but we do not know if and when it was dissolved. Not only is no answer given, but the question itself is not even raised.

Historians of the crisis think that the encyclical *Pascendi* in 1907 mortally wounded Modernism and that that was the end of it, and even too brutal and complete of an end. That was not the position of Pope Pius X who, three years later, on Sept. 1, 1910, clearly affirmed: “*Nor have they ceased to recruit followers to the extent of forming an underground group.*” They had not ceased. But then, when did they cease? Or did they ever cease?”[35]

### **The Modernist is an apostate and a traitor**

In conclusion, we will let Fr. Calmel, O.P., give us a panoramic view of the question of Modernism in its theological, moral, spiritual, and tactical aspects:

The classic heretic—Arius, Nestorius, Luther—even if he had some wistful desire to remain in the Catholic Church, did everything necessary to be ousted. He fought openly against Divine Revelation, the sacred deposit of which is guarded by the Church. The heretic, or more accurately the Modernist apostate like a Loisy or Teilhard de Chardin, deliberately rejects the whole doctrine of the Church, but desires to remain in the Church and takes the necessary measures to stay in. He dissembles and feigns with the hope of changing the Church in the long run—or, as the Jesuit Teilhard de Chardin wrote, to rectify the Faith — from the inside. The Modernist has in common with other heretics the rejection of Catholic Revelation. But he differentiates himself from other heretics, because he hides this rejection. We must insist on this: the Modernist is an apostate and a traitor.

You may ask, “*Since the position of the Modernists is fundamentally disloyal, how can he keep it all his life without destroying his internal mental balance?*” Is psychological balance compatible with a perpetually maintained duplicity in the most supreme questions? We must answer that yes it is, as far as the ringleaders are concerned.

With respect to the followers, the question of the psychological imbalance within a never-failing hypocrisy is less acute. When these followers are priests—alas, only too frequently—they usually end up marrying, thus putting an end to the necessity of dissimulation. For once they are married,

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they will continue to be apostate, but will stop being Modernists. Things become clearer with respect to them. They no longer have to fake the virtues of a Catholic priest.

Concerning the ringleaders, prelates with important charges, if they can practice their Modernism without serious damage, it is with a doubt because they are distracted by accomplices who never get tired of singing their praises. Distracted from looking at themselves, they manage to escape the burning questions of a slowly dying moral conscience.

In any case, the blindness of the mind and the hardening of the heart will always be the end of the road, but without necessarily leading to dementia. We are certain that closing oneself in spiritual darkness does not happen at once, but it is prepared slowly by numerous acts of resistance to grace. This divine chastisement is merited by numerous sins. What is more, if any other sinner can recognize himself as such and beg divine mercy, we must admit that a sinner of that type cannot convert if not for a great miracle of grace: a very rare one."

#### Footnotes

- 1 *Acerbo Nimis* (April 15, 1905).
- 2 *Sacra Tridentina Synodus* (Dec. 20, 1905).
- 3 *Quam Singulari* (Aug. 8, 1910).
- 4 *Il Fermo Proposito* (June 11, 1905).
- 5 *Ad Diem Ilium Laetissimum* (Feb. 2, 1904).
- 6 *Jucunda Sane* (Mar. 12, 1904).
- 7 *Haerent Animo* (Aug. 4, 1908).
- 8 *Doctoris Angelicis* (June 29, 1914).
- 9 *Pascendi Dominici Gregis*, ed. Claudia Carlin (Pierian Press), p. 71.
- 10 *Ibid.*, col. 2.
- 11 *Ibid.*, p. 83, col. 2.
- 12 *Ibid.*, p. 72, col. 1.
- 13 *Ibid.*, p. 90, col. 1.
- 14 *Ibid.*, p. 89, col. 1.
- 15 *Ibid.*, p. 72, col. 1.
- 16 *Ibid.*, p. 78, cols. 1,2.
- 17 *Ibid.*, p. 72, col. 2.
- 18 *Ibid.*, p. 72, col. 2.
- 19 *Ibid.*, p. 78, col. 1.
- 20 *Ibid.*, p. 88, col. 1.
- 21 *AW.*, p. 72, col. 1.
- 22 *AW.*, p. 82, col. 1.
- 23 *AW.*, p. 83, col. 2.
- 24 *Ibid.*, p. 72, col. 1.
- 25 *Courrier de Rome*, (March 1995), p. 8.
- 26 *Si Si No No*, Italian ed., (Dec. 1992), p. 7.
- 27 Translator's note: He died shortly thereafter.
- 28 *Pascendi*, p. 86, col. 2.
- 29 *Ibid.*, p. 91, col. 2; p. 92, col. 1.
- 30 *Ibid.*, p. 92, col. 1.
- 31 *Ibid.*, p. 92, col. 1.

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)

32 AW., p. 72, cols. 1, 2.

33 *The Papal Encyclicals*, vol. 2 (Pierian Press), p. 99, col. 2.

34 *Sacrorum Antistitum* (Sept. 1, 1910), *The Doctrinal Writings of St. Pius X* (Manilla, Philippine Islands: Sinag-tala Publishers, 1974).

35 Author's translation of a Spanish translation (for which he could not find a reference) of an article originally in French.

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<http://ssp.org/en/pascendi-exposes-modernist-tactics>



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## Cage Fighting

The mantra of cage fighting is "two go into the cage and only one walks out". We see this today no different than the past.

A heretic walks into the cage with our Mother the Church and only one walks out. And She is the only one to walk out for the last two thousand years.

Our Mother the Church has never and will never lose the battle. For the puny idolatry of reason possessed by the proud and ignorant heretic is no match for the Word of God daily taught us by the Holy Ghost.

It never fails they gather up some sound theological statements and think that they can assemble them with the mush between their ears, coming to some here unknown secret conclusion and go forth rashly preaching it. For example look specifically at the Feeneyists and the Neapolitan sedevacantists or the Heliocentrists and the evolutionists, even now gathered like locusts into a world wide system of modernists. The father of lies has so darkened their minds that no one can even reason with them. They long for the fiery pit where their vanity will be their only light amid their smokey demise, never to be heard from again.

They are like the baker who thinks he can make a cake with flour alone. They apply all their effort to willfully wrangling the meaning of those words: "Then JESUS said to his Disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it. and he that shall lose his life for me, shall find it." (Matt 16:24-25). It drives them insane for how can they deny themselves whom they love so ardently. Or those words "But he that shall deny me before men, I also will deny him before my father which is in heaven." (Matt 10:33), why this absolutely crushes their desire of human respect and worldly esteem into the ground.

And so praying to their mentor the devil so filled with pride they walk into the cage, only to become another skull to pave the pit of hell.

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