

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

"Keep your eye on Heaven as the end and goal of life. There is even a place in Purgatory for those who have not desired heaven enough. And if you want Heaven you must love Christ with the most perfect Heart. But only Mary can love Christ with such a heart. But no one can love Mary with a right heart except her Divine Son. Therefore, ask Mary to give you her Heart with which to love her Son and ask her Divine Son to give you His Heart with which to love His Mother and between these two hearts you will find Heaven." -Fr. Urban Snyder

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)

Bishop Williamson vs. Pascendi

The following post was taken from the true Resistance forum, [Cor Mariae](#). In it, it once again becomes painfully apparent that Bishop Williamson's comments over the last three to four years resemble less and less the words of a traditional bishop and more the words of the modernists that Pope St. Pius X warned us about, especially in his great encyclical, *Pascendi*.

While we continue to 'mourn' the loss of the once highly respected Bishop he once was, Bishop Williamson seems to now be embracing and promoting more and more the main tenets of modernism and liberalism. And in the face of this, what he once was now no longer is relevant. What is relevant for us here and now is that he is promoting terribly erroneous teachings. And if he remains entrenched in them, then we must warn souls not to fall unwittingly for these errors.

It is very tempting to believe in persons. The problem is that we become tempted to believe *them* over what we know to be true. This is the fallacy at the heart of the priests and faithful remaining with the SSPX. In talking with them, so many who choose to remain in the SSPX despite its new direction and compromises with the Faith, do so because they believe the "SSPX would never steer them wrong". But we all know people err. The popes can and do err. Even the once strong SSPX is now erring. The great Catholic apologists of the early centuries, [Origen](#) and [Tertullian](#), both started out strong in the faith but both ended up deviating and preaching erroneously. It is for this reason the Church did not elevate these once great apologists to sainthood – despite their once strong public defense of the Catholic Faith.

So we too must now reject the false teachings of Bishop Williamson and those bishops and priests (and to a lesser extent the faithful promoting them all). It is for this reason we refer to them as the false Resistance. They no longer preach the Faith whole and unadulterated. St. Paul even warns to be wary of those preaching 'new doctrines', no matter how they appear, no matter if they are angels in everything else...
But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. Galatians 1:8

The following is an excerpt from a book called the **Catechism on Modernism According to the the Encyclical Pascendi Dominici Gregis of His Holiness, Pius X**, Benzinger Brothers, 1908, pp. 25-30
Notice the 'answers' to the questions are direct quotes from *Pascendi* (all italics are as they are printed in original):

CHAPTER II

I. RELIGIOUS EXPERIENCE

Q. Thus far We have considered the Modernist as a philosopher. Now, if We proceed to consider him as a believer, and seek to know how the believer, according to Modernism, is marked off from the philosopher, what must be done ?

A. 'It must be observed that, although the philosopher recognizes the reality of the divine as the object of faith, still, this reality is not to be found by him but in the heart of the believer, as an object of feeling and affirmation, and therefore confined within the sphere of phenomena ; but the question

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as to whether in itself it exists outside that feeling and affirmation is one which the philosopher passes over and neglects. For the Modernist believer, on the contrary, it is an established and certain fact that the reality of the divine does really exist in itself and quite independently of the person who believes in it.'

Q. And now we ask on what foundation this assertion of the believer rests.

A. 'He answers : In the personal experience of the individual.'

- **“The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)

Q. Is it in that, then, that the Modernists differ from the Rationalists?

A. 'On this head the Modernists differ from the Rationalists, only to fall into the views of the Protestants and pseudo-Mystics.'

- **“Our Lord said seek and you shall find; knock and it will be open to you. If you look for the truth, and you look for the **true worship of God**, you may **find some of it in an Anglican Church**. But you start talking to the minister, probably his principles are most likely are not completely true.”** (Bishop Richard Williamson: 'The Existence of God: The Pre-requisite for all Politics', July 2016, @1:19:09, www.youtube.com/watch?v=aQalQor5itQ)

Q. How do they explain that, through individual experience, they arrive at the certitude of the existence of God in Himself?

A. 'The following is their manner of stating the question : In the *religious sense* one must recognize a kind of intuition of the heart which puts man in immediate contact with the *reality* of God.'

- **“The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)

Q. They attain to God without any intermediary. But what kind of certitude do they pretend to have through this intuition of the heart?

A. 'Such a persuasion of God's existence and His action both within and without man as far to exceed any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience.'

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- **“If they can trust their own judgment, that attending the New Mass will do them more good than harm spiritually.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)

Q. If that is the case, whence comes it that there are men who deny the existence of God?

A. 'If this experience is denied by some, like the Rationalists, they say that this arises from the fact that such persons are unwilling to put themselves in the moral state necessary to produce it.'

Q. Is it, then, this individual experience which makes the believer?

A. 'It is this experience which makes the person who acquires it to be properly and truly a believer.'

- **“Do whatever you need to nourish your faith.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **“Ask a priest you trust and heed his advice — maybe.”; “Decide for yourself.”; “If you can trust your own judgment, use your own judgment.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **“The essential PRINCIPLE is do whatever you need to keep the faith.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **“You make your own judgments.”** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **“Our Lord said seek and you shall find; knock and it will be open to you. If you look for the truth, and you look for the true worship of God, you may find some of it in an Anglican Church. But you start talking to the minister, probably his principles are most likely are not completely true.”** (Bishop Richard Williamson: 'The Existence of God: The Pre-requisite for all Politics', July 2016, @1:19:09, www.youtube.com/watch?v=aQalQor5itQ)

Q. But is not all that contrary to the Catholic faith?

A. 'How far this position is removed from that of Catholic teaching! We have already seen how its fallacies have been condemned by the Vatican Council. Later on we shall see how these errors, combined with those which we have already mentioned, open wide the way to Atheism.'

Q. According to such principles, does it not seem that the Modernists must conclude that all religions are true?

A. Evidently; 'given this doctrine of experience united with that of symbolism, every religion, even that of paganism, must be held to be true. What is to prevent such experiences from being found in

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any religion? In fact, that they are so is maintained by not a few. On what grounds can Modernists deny the truth of an experience affirmed by a follower of Islam?

- *"Our Lord said seek and you shall find; knock and it will be open to you. If you look for the truth, and you look for the **true worship of God**, you may **find some of it in an Anglican Church**. But you start talking to the minister, probably his principles are most likely are not completely true."* (Bishop Richard Williamson: 'The Existence of God: The Pre-requisite for all Politics', July 2016, @1:19:09, www.youtube.com/watch?v=aQalQor5itQ)

Q. 'Do they claim a monopoly of true experiences for Catholics alone?'

A. 'Indeed, Modernists do not deny, but actually maintain, some confusedly, others frankly, that all religions are true.'

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- *"While the new religion is false, is dangerous, and it strangles grace, and it's helping many people to lose the faith, **at the same time there are cases where it can be used and is used to build the faith.**"* (Bishop Williamson, [conference](#) in Mahopac NY (usa), June 2015)
- *"Stay away from the Novus Ordo. **But exceptionally, if you're watching and praying, even there you may find the grace of God. If you do, make use of it in order to sanctify your soul.**"* (Bishop Williamson, conference in Mahopac NY (usa), June 2015)

Q. In fact, is not that an absolutely rigorous conclusion in their system?

A. 'That they cannot feel otherwise is obvious. For on what ground, according to their theories, could falsity be predicated of any religion whatsoever? Certainly it would either be on account of the falsity of the religious sense, or on account of the falsity of the formula pronounced by the mind. Now, the religious sense, although it may be more perfect or less perfect, is always one and the same; and the intellectual formula, in order to be true, has but to respond to the religious sense and to the believer, what ever be the intellectual capacity of the latter.

- *"**Do whatever you need to nourish your faith.**"* (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- *"Ask a priest you trust and heed his advice — maybe."; "**Decide for yourself.**"; "**If you can trust your own judgment, use your own judgment.**"* (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- *"**The essential PRINCIPLE is do whatever you need to keep the faith.**"* (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
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Q. But do the Modernists not maintain the superiority of the Catholic religion?

A. 'In the conflict between different religions the most that Modernists can maintain is that the Catholic has more truth because it is more vivid, and that it deserves with more reason the name of Christian because it corresponds more fully with the origins of Christianity. No one will find it unreasonable that these consequences flow from the premisses.'

Q. Do not Catholics, and even priests, act as though they admitted such enormities?

A. 'What is most amazing is that there are Catholics and priests who, We would fain believe, abhor such enormities, and yet act as if they fully approved of them. For they lavish such praise and bestow such public honour on the teachers of these errors, as to convey the belief that their admiration is not meant merely for the persons, who are perhaps not devoid of a certain merit, but rather for the sake of the errors which these persons openly profess, and which they do all in their power to propagate.'

II. TRADITION.

Q. Do not the Modernists extend the principle of religious experience also to tradition?

A. 'There is yet another element in this part of their teaching which is absolutely contrary to Catholic truth. For what is laid down as to experience is also applied with destructive effect to tradition, which has always been maintained by the Catholic Church.'

- “While the new religion is false, is dangerous, and it strangles grace, and it’s helping many people to lose the faith, **at the same time there are cases where it can be used and is used to build the faith.**” (Bishop Williamson, conference in Mahopac NY (USA))

Q. What, then, do the Modernists understand by tradition?

A. 'Tradition, as understood by the Modernists, is a communication with others of an *original experience*, through preaching, by means of the intellectual formula.'

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Q. What virtue do they attribute to this intellectual formula in relation to preaching?

A. 'To this formula, in addition to its representative value, they attribute a species of suggestive efficacy.'

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Q. And on whom does this suggestive virtue act?

A. 'Firstly, in the believer by stimulating the religious sense, should it happen to have grown sluggish, and by renewing the experience once acquired ; and, secondly, in those who do not yet believe, by awakening in them for the first time the religious sense and producing the experience.'

- **"Do whatever you need to nourish your faith."** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **"Ask a priest you trust and heed his advice — maybe.;" "Decide for yourself.;" "If you can trust your own judgment, use your own judgment."** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
- **"The essential PRINCIPLE is do whatever you need to keep the faith."** (Bishop Williamson, conference in Mahopac NY (USA), June 2015)
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Q. Is it thus, then, that religious experience engenders tradition?

A. 'In this way is religious experience spread abroad among the nations ; and not merely among contemporaries by preaching, but among future generations both by books and by oral transmission from one to another.'

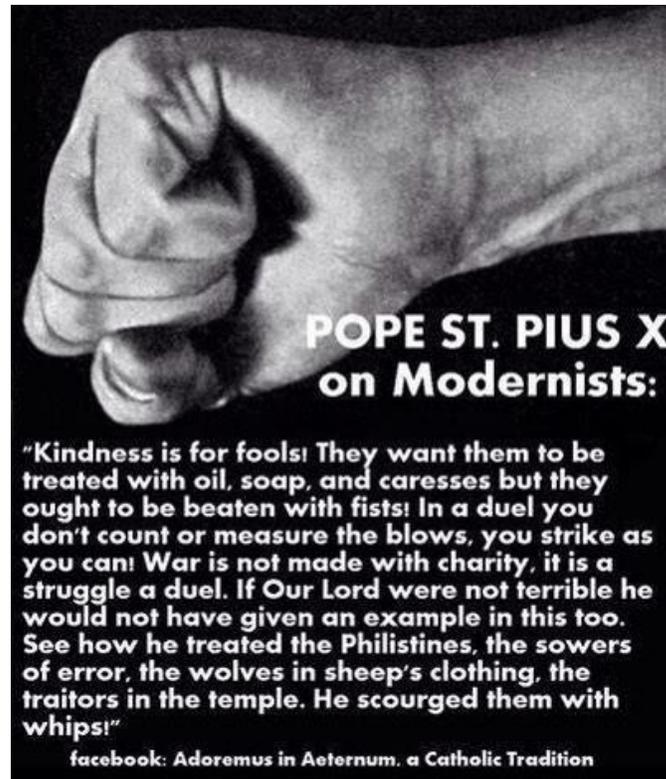
Q. By what test do the Modernists judge of the truth of a tradition?

A. 'Sometimes this communication of religious experience takes root and thrives, at other times it withers at once and dies. For the Modernists, to live is a proof of truth, since for them life and truth are one and the same thing.'

Q. If every religion that is living is true, what further conclusion must we come to?

A. 'That all existing religions are equally true, for otherwise they would not survive.'

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Victories of the Martyrs by St. Alphonsus de Liguori

Tertullian said that "The blood of the martyrs are the seeds of Christianity." And history has shown the truth of these words. The firm faith of the martyrs did not compromise with those that attempted to 'persuade' them to violate the first commandment and offer sacrifice to the false gods of those days, gods of wood and stone.

But what are the false gods of our days to which we are asked to offer incense? Rather than statues of wood and stone, we have instead the gods of Liberty, Fraternity, and Equality as the modern false gods. These are harder to 'see' because they are gods of ideology rather than of earthen materials – gods that were not carved by human hands but instead 'created' in the lodges of the Freemasons.

Under these new false gods, every *liberty* and sin is allowed. And because these are false gods of thought and mind and not of stone and wood, many have allowed these false gods into their very hearts, perhaps without even realizing it. Through the machinations of the Lodge, religious liberty and ecumenism are embraced and promulgated, astonishingly enough, now even in traditional circles. While Archbishop Lefebvre was alive, the SSPX held fast to the fight against these false ideas that have been condemned over and over by the Popes. But with how much sadness we have watched firstly the SSPX and now even the (false) resistance start promulgating these ideas, epitomizing religious liberty and false ecumenism:

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- **“The golden rule is this. The absolute rule of rules seems to me be this. Do whatever you need to nourish your faith.”** (Bishop Williamson, conference in Mahopac NY (usa), June 2015)
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Does it not actually cause one pain to read these words from a traditional bishop? One who was hand-picked by Archbishop Marcel Lefebvre to protect, defend and preserve the Truth? Its as if the Bishop has returned to the faith of his youth, the Anglican faith. These quotes are in fact a good description of a liberal Protestant. Each person has a self serving individualistic faith of his own. A faith which allows him to worship God but at the same time place his will above the Will of God.

Are these the seeds of true Catholicism are we leaving behind us in our days? Where are *all* our traditional bishops and priests? At the time of this writing, there are no bishops and only a handful of priests (Frs. Hewko, Pfeiffer, Ribas, Cardozo, Altamira, Fuchs, King, Raphael, etc) who have held the Faith, whole and entire. These few faithful priests remind one of that character in Greek mythology – the *Atlas*, who carried the whole world on his back. Regardless of their fewness, these priests have shown that they are carrying the true Catholic Church on their backs, that they are the shields that are holding back the tides of an evil and God-hating world from destroying the true Catholic Faith...a world so saturated with modernism – which Pope St. Pius X called the synthesis of all heresies - God alone knows how much more He will tolerate.

To remind ourselves of how true Catholics hold fast despite all external pressures, it is our joy to include below two short 'chapters' from St. Alphonsus di Liguori's *“Victories of the Martyrs”*. As we read of the trials and sufferings of these martyrs, we must remember that rather than compromise the Faith they held fast; they did not compromise. They sought the Truth and ran to their deaths seeking It rather than live a few more short years here below but damn their souls for eternity. They accepted no falsehood. We must remember that Catholics do not compromise for the sake of expedience. Catholics did not compromise when they faced the arena; they did not compromise in the face of death at the hands of the heretical Arians; they did not compromise when Martin Luther and Henry VIII told the Catholics they knew a better way; etc.

Catholics do not compromise when they are attacked head on. But look and see how successful the attacks against Catholics are when the daggers are disguised. When the weapons are not crucifixions, drownings, burnings, etc but they are simply told to be obedient to erring superiors. How many millions have fallen! How many, even within tradition, continue to fall for erring bishops and priests who preach new things – that the New Mass can give grace and that we get to decide what will nourish our faith. Let us remember those who did not compromise, who did not cave-in to those trying to lead them astray:

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**CHAPTER XL
SS. LUCIUS, MONTANUS, FLAVIAN, AND THEIR COMPANIONS, DISCIPLES of ST.
CYPRIAN**

February 24

THE account of the martyrdom of these saints is extracted partly from a letter which they wrote, and partly from the testimony of an eye-witness; they suffered in Africa, in the year 158, in the persecution of the Emperor Valerian.

After the death of Galerius Maximus, Proconsul of Africa, the governor, who held the command until the appointment of his successor, gave an order for the arrest of Lucius, Montanus, Flavian, Julian, Victorius, Primolus, Rhenus, and Donatian: they were all Christians and disciples of St. Cyprian, but Primolus and Donatian were as yet catechumens. The letter written by these martyrs is long; the following is an extract: As soon as we were arrested, we were given in custody to the officers of the quarter, and thence led to prison, by the horror and stench of which we were not dismayed, but rather rejoiced, as though we had entered heaven; we were here visited by many of our Christian brethren, who by their discourse made us forget the privation we had suffered. We were then brought before the governor, who, without examining us, remanded us to prison, where we suffered much from hunger and thirst, since a cup of cold water was denied even to the sick but the Lord failed not to console us with heavenly nourishment in this tribulation."

The martyrs were detained in prison many months during which two of them died—one shortly after baptism, the other before he had received it, but after he had confessed Jesus Christ. In this persecution lay persons were not condemned to death; and when the martyrs were again brought before the governor, the relatives and friends of Flavian, in order to save his life, protested that he was not a deacon, as he had declare himself to be; he was therefore sent back to prison, but the others were condemned to die, and walked cheerfully to the place of execution. Lucius, being unwell, and fearing that he might be oppressed by the crowd, and so lose the honor of shedding his blood for Jesus Christ in company with the rest, requested to be led forward before the others. Some of the crowd said to him: Lucius, remember us;" but he humbly replied: "Do you rather remember me." Montanus, just before his martyrdom, frequently repeated with a loud voice: *"He that sacrificeth to any but the true God, shall be destroyed by the Lord."* He also exhorted the heretics to return to the Church, telling them that the many martyrs who had laid down their lives in testimony of Her was a sufficient proof of the truth of her doctrines. He besought sinners to return to God by repentance, and exhorted all to constancy in the faith, and a strict observance of the divine commandments." Before receiving the stroke of death, he raised his hands to heaven, and prayed that Flavian might follow him after three days; and, as if certain of being heard, he tore the kerchief with which his eyes were to be bound in two parts, and desiring them to keep one half for Flavian, he terminated his martyrdom.

Meanwhile Flavian, in prison, lamented that he had been separated from those who had the happiness to lay down their lives for Jesus Christ; but he endeavored to console himself and his mother, who also grieved at this disappointment, by adverting to the necessity of conformity to the will of God. He felt great confidence in the prayer of Montanus, whose presentiment was fulfilled; for, on the third day, he was again summoned to the presence of the governor. Those who were conducting him said it was a folly to prefer death to life, and exhorted him to sacrifice to the gods; but he replied that, even if there

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were no obligation of worshipping the God who created us, nor rewards promised to our fidelity, it nevertheless would be unworthy human reason to adore gods of wood and stone. The governor asked him why he had said he was a deacon, when such was not the case. The saint answered, that he had confessed the truth ; and the people, who wished to save him by this means, demanded that he should be tortured till he would confess the fact; the governor, however, condemned him to death.

While he was being led to the place of execution, there fell a great deal of rain, and the martyr was led into a house, where he had an opportunity to speak with the Christians who followed him. Having arrived at the scene of his martyrdom, he spoke to the faithful on the necessity of brotherly love, and having finished his discourse, he bound his eyes with that half of the kerchief which had been left him by Montanus, and kneeling down in prayer, received the stroke which consummated his martyrdom. *Victories of the Martyrs*, by St Alphonsus de Liguori, pp. 197-199



CHAPTER LX. ST. TIMOTHY, LECTOR; AND ST. MAURA, HIS WIFE

UPON the death of the Emperor Diocletian, his successors Galerius and Maximilian continued the persecution against the Christians, and our saints were of the number of those who then obtained the crown of martyrdom.

Timothy was a native of the town of Perapus in The Thebais, and was so exemplary a Christian that his bishop ordained him lector. He was married to a Christian lady named Maura, only seventeen years of age; and the marriage had been solemnized but three weeks, when Arianus, the governor of the province, issued an order for the arrest of Timothy, who had been represented to him as one of the greatest enemies of the gods. When the latter was presented, Arianus said to him: "Art thou not aware of the edicts of the emperors against those who refuse to sacrifice to the idols?" Timothy answered: "*I am aware of them, but will rather lay down my life than commit such an act of impiety.*" "Then," said the governor, we shall put thee to the torture, and hear how thou wilt speak during the infliction." The saint resolutely refused to comply, and the barbarous tyrant caused burning irons to be put into his ears, until the violence of the pain caused his eyes to start from their sockets.

After this horrible torture Timothy commenced to return thanks to the Lord; whereupon the tyrant, more infuriated than before, ordered him to be suspended by the feet, with a large stone tied to his neck, and a

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kind of bridle on his mouth to prevent him from speaking. Seeing, however, that torments had no effect upon Timothy, he sent for Maura, and told her that she alone could save her husband from death, as by her tears might induce him to sacrifice to the gods. She went accordingly to the place, and seeing him in so piteous condition, endeavored to induce him to abandon faith. Timothy, whose mouth had been unbridled that, he might answer his wife, replied: "How is it possibly, O Maura, that, being thyself a Christian, instead of animating me to die for the faith, thou dost tempt me to abandon it; and thus, to obtain a short and miserable existence here, expose myself to the never-ending pain of hell? Is this, then, thy love?"

Maura was instantly converted by this rebuke ; and casting herself on her knees, besought Jesus Christ, with many penitent tears, to forgive her. She then asked pardon of her husband, and exhorted him to remain firm in his profession of faith, expressing at the same time a desire to sacrifice her life in atonement for her fault, and be the happy companion of his martyrdom. Timothy, much consoled by the repentance of his wife, told her that her last words had caused him to forget his past sufferings, and that she should forthwith return to the governor to retract her first step, and to express her desire of dying for Jesus Christ. Maura at first was afraid to trust her own weakness; but Timothy prayed for her so effectually, that the Lord granted her grace and strength to execute the orders of her pious husband.

The governor, surprised at her sudden change, endeavored to dissuade her from her holy purpose, by promising to obtain for her an advantageous match upon her husband's death, but Maura replied that after his death she would have no other spouse than Jesus Christ. Hereupon Arianus caused her hair to be violently pulled out and her fingers cut off ; after which she was immersed in a caldron of boiling water, from which, however, she came out uninjured. Arianus was much affected by this miracle, and it contributed much in his conversion, which happened a few days after.

Before the martyrdom of the saints, however, he had not that happiness; and, lest he should be remiss in executing the orders of the emperor, he caused the saint to be tortured with burning sulphur and pitch, after which she was sentenced to be crucified, together with her husband. While she was proceeding to the place of execution, her mother, shedding many tears, embraced her; but the saint, freeing herself from her parent's embrace, hastened to the cross. The husband and wife were crucified one opposite to the other; and in order that their agonies might be prolonged, they were not strangled. They continued to live in this state for some days, during which time they ceased not to bless the Lord, and to encourage each other with the hope that they would soon be united to Jesus Christ in heaven. These two saints obtained the crown of their glorious martyrdom on the 19th December, in the beginning of the fourth century.

Victories of the Martyrs by St. Alphonsus de Liguori, pp.263-265

"If you are what you should be, you will set the whole world on fire." - St. Catherine of Siena

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GENERAL LAWS OF GOD, FORBIDDING ALL COMMUNICATION IN RELIGION WITH THOSE OF A FALSE RELIGION

By Bishop George Hay (1729-1811)

*[Recall that several times, Archbishop Lefebvre warned us that the Conciliar Church is NOT the Catholic Church. It is a false religion. Thus the False Resistance bishops and priests applauding the fake Eucharistic miracles in the New Mass and that the New Mass can give grace and that Vatican II isn't bad, its just its interpretation – we know this is false as well – this leads right into the Conciliar Church itself. The same way we, as Catholics, avoid all false religions, we too must avoid anything that is not Catholic – even if it **pretends** to be.]*

Q. What are those laws which prohibit this in general?

A. They are principally these following:

(1) The first is grounded upon the light in which all false religions are considered in the Holy Scripture; for there **we are assured that they arise from false teachers, who are called seducers of the people, ravenous wolves, false prophets, who speak perverse things: that they are anti-Christ, and enemies of the cross of Christ; that, departing from the true faith of Christ, they give heed to the spirits of error; that their doctrines are the doctrines of devils, speaking lies; that their ways are pernicious, their heresies damnable, and the like.** In consequence of which, this general command of avoiding all communication with them in religion is given by the apostle: "Bear not the yoke together with unbelievers; for what participation hath justice with injustice? or what fellowship hath light with darkness? and what concord hath Christ with Belial? Or what part hath the faithful with the unbelievers? or what agreement hath the temple of God with idols? For ye are the temple of the living God." (2 Cor. 6:14)

Now it is the true religion of Jesus Christ, the true doctrine of His gospel, which is justice and light; **all false doctrines are injustice and darkness; it is by our holy faith that we belong to Christ, and are temples of the living God; all false religions flow from the father of lies, and make those who embrace them unbelievers;** therefore all participation, all fellowship, all communication with false religions, is here expressly forbidden by the Word of God. We have seen above 2 that we are obliged to love the persons of those who are engaged in false religions, to wish them well, and to do them good; but here we are expressly forbidden all communication in their religion — that is, in their false tenets, and worship. Hence the learned and pious English divines who published at Rheims their translation of the New Testament, in their note upon this passage, say: "Generally, here is forbidden conversation and dealing with unbelievers in prayers, or meetings at their schismatical service, or other divine office whatsoever; which the apostle here uttereth in more particular terms, that Christian people may take the better heed of it."

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(2) The next general command to avoid all religious communication with those who are heretics, or have a false religion, is this, — "A man that is a heretic, after the first and second admonition, AVOID; knowing that he that is such a one is subverted, and sinneth, being condemned by his own judgment." (Tit. 3:10)

Here we see another general command to avoid all such — that is, to flee from them, to have no communication with them. But in what are we commanded to flee from them? Not as to their persons, or the necessary communications of society; for then, as the same holy apostle says upon a similar occasion, "You must needs go out of the world." [1] Cor. 5:10) Not as to the offices of Christian charity; for these we are commanded by Christ himself, in the person of the good Samaritan, to give to all mankind, whatever their religion be: therefore, in the most restricted and limited sense which the words can bear, the thing in which we are commanded to avoid them is in all matters of religion; in that in which they themselves are subverted and sin; in things relating to God and His service. In these they err, in these they are subverted, in these they are condemned; therefore in these we must avoid them.

Hence the pious translators of the Rheims New Testament, in their note on this text, say, "Heretics, therefore, must not wonder if we warn all Catholics, by the words of the apostle in this place, to take heed of them, and to shun their preachings, books, and conventicles."

(3) A third general command on this subject is manifestly included in this zealous injunction of the apostle: "**We charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received from us.**" (2 Thes. 3:6)

In this passage, all the different sects of false religions are particularly pointed out; for, however they may differ in other respects they generally agree in this, of rejecting apostolical traditions handed down to us by the Church of Christ; all such the apostle here charges us, in the name of our Lord Jesus Christ, to avoid — to withdraw ourselves from them. Now it is evident that the most limited sense in which this command, so warmly laid on us by the apostle, can be taken, is to withdraw ourselves from them in everything relating to religion, — from their sacraments, prayers, preachings, religious meetings, and the like. It is in these things that they "do not walk according to the tradition received from the apostles". In these things, then, we are here commanded, in the name of Christ Himself, "to withdraw ourselves from them".

Seeing, therefore, that the Holy Ghost, by the mouth of this holy apostle, has so often, and in such strong terms, forbidden all manner of fellowship in religion with those who are out of His holy Church, let us not be deceived by the specious but vain sophistry of cunning men, who lie in wait to deceive; let us not offend our God, by transgressing these His express commands, by joining in the prayers or going to the meetings of such as are separated from His holy Church, lest He should withdraw His holy grace from US, and as we expose ourselves to the danger, leave us to perish in it.

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Let us hear and follow the advice and command of the same holy apostle: "As therefore ye have received Jesus Christ the Lord, walk ye in Him; rooted and built up in Him, and confirmed in the faith; as also ye have learned, abounding in Him in thanksgiving. Beware lest any man impose upon you by philosophy and vain deceit according to the tradition of men, according to the rudiments of the world, and not according to Christ." (Col. 2:6) Wherefore, to all those arguments which may be brought from human, worldly, or interested motives, to induce us to join in or to partake of any religious duty with those of a false religion, though in appearance only, we ought to oppose this one, — "God has expressly forbidden it, therefore no human power can make it lawful."

PARTICULAR LAWS OF GOD FORBIDDING ALL COMMUNICATION
WITH FALSE RELIGIONS, AND ASSIGNING REASONS FOR IT

Q. What are the particular laws on this subject?

A. In the three general commands above mentioned, God Almighty speaks, by the mouth of His holy apostle, as Lord and Master, and lays His orders upon us absolutely. In what follows, He unites the merciful Savior to the Sovereign; and whilst He no less strictly commands us to avoid all religious communication with those who are separated from His holy Faith and Church, He at the same time condescends to engage our obedience, by showing us the strongest reasons for it.

(1) "**Beware of false prophets**", says our blessed Master, "**who come to you in the clothing of sheep, but inwardly they are ravening wolves**". (Mat. 7:5) Here Jesus Christ commands His followers to "beware of false prophets" — that is, to flee from them, to be on their guard against them; and He adds this powerful motive, "Lest ye be seduced and ruined by them"; for, whatever appearance of godliness they may put on, though they come to you in the clothing of sheep, yet within they are ravenous wolves, and seek only to slay and to destroy.

To the same purpose He says in another place, "Take heed that no man seduce you; for many will come in My name, saying, I am Christ, and they will seduce many." (Mat. 24:4) "**And many false prophets shall arise and seduce many.**" (ver. 2) Here He foretells the cunning of false teachers, and the danger of being seduced by them, and commands us to take care of ourselves, that such be not our fate.

But how shall we escape from them? He afterwards tells us how: do not believe them, have nothing to do with them, have no communication, with them. "Then", He says, "if any man shall say, to you, Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive even the elect. Behold. I have told it you beforehand. If therefore, they shall say to you, Behold he is in the desert, go ye not out; behold he is in the closet, believe it not." (Mat. 24:23)

Can there be a more powerful reason to enforce the observance of His command, or a stronger motive to induce His followers to have no religious communication with such false teachers? Many will be certainly seduced by them; and so will you, if you expose yourself to the danger.

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(2) St. Peter, considering the great mercy bestowed upon us by the grace of our vocation to the true faith of Christ, says, that it is our duty to "declare the praises and virtues of Him who hath called us out of darkness into His admirable light". (1 Pet. 2:9) St. Paul also exhorts us to "give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His beloved Son." (Col. 1:12) Where it is manifest that as the true Faith of Jesus Christ is the only light that conducts to salvation, and that it is only in His Kingdom — that is, in His Church — where that heavenly light is to be found, so all false religions are darkness; and that to be separated from the Kingdom of Christ is to be in darkness as to the great affair of eternity. And indeed what greater or more miserable darkness can a soul be in than to be led away by seducing spirits, and "departing from the faith of Christ, give heed to the doctrine of devils". (1 Tim. 4:1) St. Paul, deploring the state of such souls, says that they "have their understandings darkened, being alienated from the life of God, through the ignorance: that is in them, because of the blindness of their hearts". (Eph. 4:18)

On this account the same holy apostle exhorts us in the most pressing manner to take care not to be seduced from the light of our holy Faith by the vain words and seducing speeches of false teachers, by which we would certainly incur the anger of God; and, to prevent so great a misery, He not only exhorts us to walk as children of the light in the practice of all holy virtues, but expressly commands us to avoid all communication in religion with those who walk in the darkness of error. "Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief; be ye not, therefore, partakers with them. For ye were theretofore darkness; but now light in the Lord; walk ye as the children of the light,

. . . and have no fellowship with the unfruitful works of darkness". (Eph. 5:6)

Here, then, we have an express command, not only not to partake with the unfruitful works of darkness — that is, not to join in any false religion, or partake of its rites or sacraments — but also, not to have any fellowship with its professors, not to be present at their meetings or sermons, or any other of their religious offices, lest we be deceived by them, and incur the anger of the Almighty, provoke Him to withdraw His assistance from us, and leave us to ourselves, in punishment of our disobedience.

(3) St. Paul, full of zeal for the good of souls, and solicitous to preserve us from all danger of losing our holy Faith, the groundwork of our salvation, renews the same command in his Epistle to the Romans, by way of entreaty, beseeching us to avoid all such communication with those of a false religion. He also shows us by what sign we should discover them, and points out the source of our danger from them: "Now I beseech you, brethren, to mark them who cause dissensions and offenses contrary to the doctrine which you have learned, and to avoid them; for they that are such serve not Our Lord Christ, but their own belly, and by pleasing speeches and good words seduce the hearts of the innocent". (Rom. 16:17)

See here whom we are to avoid — "those that cause dissensions contrary to the ancient doctrine"; all those who, hating, left the true Faith and doctrine which they had learned, and which has been handed down to us from the beginning by the Church of Christ, follow strange doctrines, and make divisions and dissensions in the Christian

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world. And why are we to avoid them? Because they are not servants of Christ, but slaves to their own belly, whose hearts are placed upon the enjoyments of this world, and who, by "pleasing speeches and good words, seduce the hearts of the innocent" — that is, do not bring good reasons or solid arguments to seduce people to their evil ways, so as to convince the understanding, for that is impossible; but practice upon their hearts and passions, relaxing the laws of the gospel, granting liberties to the inclinations of flesh and blood, laying aside the sacred rules of mortification of the passions and of self-denial, promising worldly wealth, and ease, and honors, and, by pleasing speeches of this kind, seducing the heart, and engaging people to their ways.

(4) The same argument and command the apostle repeats in his epistle to his beloved disciple Timothy, where he gives a sad picture, indeed, of all false teachers, telling us that they put on an outward show of piety the better to deceive, "having an appearance, indeed, of godliness, but denying the power thereof;" then he immediately gives this command: "Now these avoid: for of this sort are they that creep into houses, and lead captive silly women laden with sins, who are led away with divers desires"; and adds this sign by which they may be known, that, not having the true Faith of Christ, and being out of His holy Church — the only sure rule for knowing the truth — they are never settled, but are always altering and changing their opinions, "ever learning, and never attaining to the knowledge of the truth"; because, as he adds, "they resist the truth, being corrupted in their mind, and reprobate concerning the Faith". (2 Tim. 3:5)

Here it is to be observed that, though the apostle says that silly weak people, and especially women, are most apt to be deceived by such false teachers, yet he gives the command of avoiding all communication with them in their evil ways, to all without exception, even to Timothy himself; for the epistle is directed particularly to him, and to him he says, as well as to all others, "Now these avoid", though he was a pastor of the church, and fully instructed by the apostle himself in all the truths of religion; because, besides the danger of seduction, which none can escape who voluntarily expose themselves to it, all such communication is evil in itself, and therefore to be avoided by all, and especially by pastors, whose example would be more prejudicial to others.

(5) Lastly, the beloved disciple St. John renews the same command in the strongest terms, and adds another reason, which regards all without exception, and especially those who are best instructed in their duty: "Look to yourselves", says he, "that ye lose not the things that ye have wrought, but that you may receive a full reward. Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into your house, nor say to him, God speed you: for he that saith to him, God speed you, communicateth with his wicked works". (2 John, ver. 8)

Here, then, it is manifest, that all fellowship with those who have not the doctrine of Jesus Christ, which is "a communication in their evil works" — that is, in their false tenets, or worship, or in any act of religion — is strictly forbidden, under pain of losing the "things we have wrought, the reward of our labors, the salvation of our souls". And if this holy apostle declares that the very saying God speed to such people is a communication with their wicked works, what would he have said of going to their places of worship, of hearing their sermons, joining in their prayers, or the like?

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From this passage the learned translators of the Rheims New Testament, in their note, justly observe, "That, in matters of religion, in praying, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a great and damnable sin to deal with them." And if this be the case with all in general, how much more with those who are well instructed and better versed in their religion than others? For their doing any of these things must be a much greater crime than in ignorant people, because they know their duty better.

Q. These laws are very clear and strong; but has the Christian church always observed and enforced the observance of them?

A. The spirit of Christ, which dictated the Holy Scriptures, and the spirit which animates and guides the Church of Christ, and teaches her all truth, is the same; and therefore in all ages her conduct on this point has been uniformly the same as what the Holy Scripture teaches. She has constantly forbidden her children to hold any communication, in religious matters, with those who are separated from her communion; and this she has sometimes done under the most severe penalties. In the apostolical canons, which are of very ancient standing, and for the most part handed down from the apostolical age, it is thus decreed: "If any bishop, or priest, or deacon, shall join in prayers with heretics, let him be suspended from Communion". (Can. 44)

Also, "If any clergyman or laic shall go into the synagogue of the Jews, or the meetings of heretics, to join in prayer with them, let him be deposed, and deprived of communion". (Can. 63)

So also, in one of her most respected councils, held in the year 398, at which the great St. Augustine was present, she speaks thus: "None must either pray or sing psalms with heretics; and whosoever shall communicate with those who are cut off from the Communion of the Church, whether clergyman or laic, let him be excommunicated". (Coun. Carth. iv. 72 and 73)

The same is her language in all ages; and in this she shows herself to be the true mother, who will not suffer her children to be divided. She knows her heavenly spouse has declared that "no man can serve two masters; we cannot serve God and Mammon;" and therefore she must either have them to be hers entirely, or she cannot acknowledge them as such. She knows His holy apostle has protested that there can be no "participation, no fellowship, no concord, no pact, no agreement between the faithful and the unbeliever;" and therefore she never can allow any of her faithful children to have any religious communication with those of a false religion and corrupted Faith.

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The Present Burden of a Catholic

Using the Pope is the key to the whole diabolical plan to destroy the Church.

On one hand you have those (sedes) who keep the Faith but toss the Pope. The error here is you can not dethrone the Pope and keep the Faith.

On the other hand you have those who keep the Pope and toss the Faith. The error here is that that you can not follow error and keep the faith.

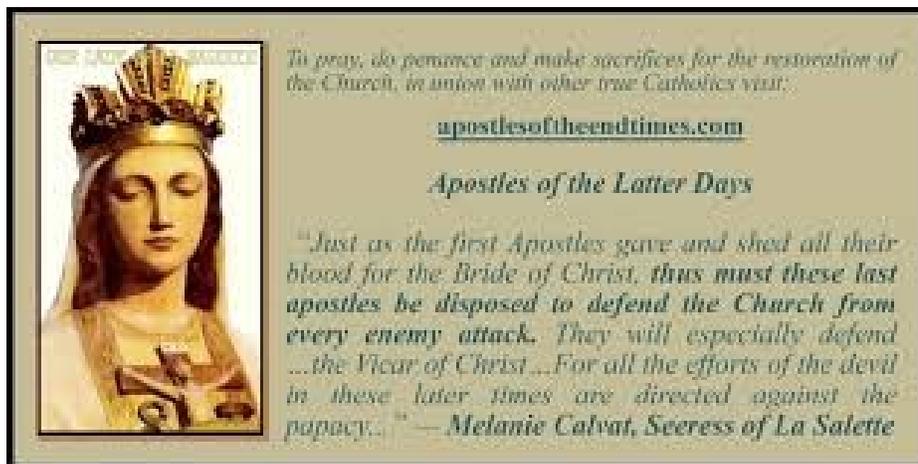
But there are a few who keep the straight and narrow path, they keep the Pope (not his errors) and the Faith by obeying God and not man.

As this whole diabolical plan evolves we see more and more go off the path either to the right or to the left. The greater number (and now the SSPX) have chosen to keep the Pope (at least in their own mind, because of authority) and toss the Faith (you can not presently stand with the official Church, because they stand against the deposit of the Faith and against the infallible magisterium).

The heretics have always to some degree denied that Jesus Christ is both true man and true God. Here the problem is that they deny that the Pope is true man (though not perfect as Jesus) and that he is true Pope.

So to stay on the straight and narrow you must accept the visible Pope as true Pope and the man who visibly says things that contradict the deposit of faith and pronouncements of the infallible magisterium as true man (without following those erroneous pronouncements against the faith).

And this must be done with Charity, correcting those who are in error and praying for those who can not be reached.



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