

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

It must be understood immediately that we do not hold to the absurd idea that if the New Mass is valid, we are then free to assist at it. The Church has always forbidden the faithful to assist at the Masses of heretics and schismatics, *even when they are valid*. It is clear that no one can assist at sacrilegious Masses or at Masses which endanger our faith.

- Archbishop Lefebvre : The New Mass and the Pope, November, 8, 1979

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com

Cardinal Pie of Poitiers and the Kingship of Christ

by Father Denis Fahey



"The dethronement of God on earth is a crime, to which we must never become resigned. Let us never cease to protest against it."
-Cardinal Pie

Cardinal Pie of Poitiers (1815-1880), one of the great champions of the Kingship of Christ during the 19th Century, again and again urged Catholics never to relinquish the struggle for God's rights, never to become resigned to the dethronement of Christ the King.

Speaking of the Church's mission to the nations of the world, the Cardinal said: "Remark the last words addressed by Our Lord to His Apostles before He ascended into Heaven: 'All power is given to Me in Heaven and on earth. Going therefore, teach ye all nations.' Notice that Our Lord Jesus Christ does not say all men, all individuals, all families, but all Nations. He does not merely say: Baptize children, teach the catechism, bless marriages, administer the sacraments, give religious burial to the dead. Of course, the mission He confers on the Apostles comprises all that, but it comprises more than that, for it has a public and social character. Jesus Christ is King of peoples and Nations." [1]

Again, when commenting on the first three petitions of the Our Father, "Hallowed be Thy name, Thy Kingdom come, Thy Will be done on earth as it is in Heaven," he insisted that all these demand the public social reign of God, through the acknowledgment of Our Lord Jesus Christ, Whom the Father has sent. The Name of God is not

*"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but **THEY ARE BETRAYING US** - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot Compromise. 6th September, 1990
resistance.hypogea@gmail.com*

hallowed as It should be, if It is not hallowed publicly and socially. Our Lord's Kingdom is meant to come, not only in individual souls and in Heaven, but on earth, through the submission of States and Nations to His rule. The will of God is not done on earth as it is in Heaven, if organized societies here below do not acknowledge their duties to God through Our Lord Jesus Christ. "The Catholic," he goes on to say, "is not a being who shuts himself up in an oratory, from which the tumult of the world is carefully excluded and who, occupied exclusively with saving his own soul, takes no interest in the way the world is going ... When Our Lord taught His Apostles the Our Father, He made it clear that none of His followers could accomplish the first act of religion, which is prayer, without putting himself in relation with all that can advance or retard, favor or hinder, the reign of God on earth, and he must do this in proportion to his intellectual attainments and to the extent of the horizon open before him ... As long as this world lasts, let us never consent to limit the reign of God to Heaven or even to Heaven and the interior of souls. 'Thy Will be done on earth as it is in Heaven.' The dethronement of God on earth is a crime, to which we must never become resigned. Let us never cease to protest against it." [2]

This is especially necessary nowadays when proposals are being made in view of remedying economic and financial evils, while leaving God's Rights and Our Lord's Program for their orderly acknowledgment out of account. "There would be today neither Socialism nor Communism," wrote Pope Pius XI, "if the rulers of the Nations had not scorned the teachings and maternal warnings of the Church. On the basis of Liberalism and Laicism, they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our very eyes, as everything must crumble that is not grounded on the one cornerstone which is Christ Jesus." [3]

Notes:

1. The Kingship of Christ according to Cardinal Pie of Poitiers, pp. 24, 25.
2. The Kingship of Christ according to Cardinal Pie of Poitiers, pp. 26, 92.
3. Encyclical Letter, Divini Redemptoris, On Atheistic Communism.

Taken from: *The Kingship of Christ and Organized Naturalism*
Source

Sacred Mass According to Church Law

by Fr Gregorius Hesse

[Audio](#)

Partial transcription. Emphasis is added. [Source](#)
Catacombs' comments in red.

"The Mass, due to the oldest principle of Mass - *Lex Orandi, Lex Credendi* - the Law of what has to be prayed, would determine the Law of what has to be believed. Therefore the Mass is not just a matter of Faith, it is the basis of our Faith. We do not believe what is not celebrated in Mass, and we believe what is celebrated in Mass.

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but **THEY ARE BETRAYING US** - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot Compromise. 6th September, 1990
resistance.hypogea@gmail.com

A decree [*Quo Primum*] therefore ruling over the entire structure of Mass, and not just little details, would certainly bind the successor of the Pope who has issued the decree. In the past, Catholics had a strong sense of Tradition. Pope Pius V did not proclaim or publish anything new. He canonized what he found. There was nothing new in the Missal of St Pius V of 1570. **He canonized the Mass because he did not give his successors the right to change the Mass ever again.** [Thus we see that Bishop Williamson telling us that there is grace in the new mass is erroneous.]

Canon 13 of the 7th Session of the Council of Trent Canons on the Sacraments in General says that whosoever says that the accustomed and rites handed down in the practice of the sacraments may be held in disdain or something may be omitted or added to them or they may be changed into new rites by whomsoever pastor of the Church... let him be accursed.

Archbishop Lefebvre had grave theological reasons for using the 1962 Missal, and the reason why the SSPX decided to use the 1962 Missal - but not unreservedly so with modifications - is because of the Law of Self Defence. ...The Archbishop considered it absolutely wrong not to repeat the *Confiteor*, *Misereatur*, and *Indulgentiam* before the Communion of the Faithful. He said it was wrong to cancel that because it would make Communion a part of Mass. The Communion of the Faithful is not part of Mass. The fact that Communion to the Faithful is distributed during Mass does not make it a part of Mass. The Communion does not belong to the fulfillment of the Sacrifice. **The Sacrifice of Mass is complete, absolutely complete, with the priest's Communion.** [Recall in the new mass, the entire positioning of the priest, the altar, the words, are all oriented towards the people, as if their coming together, makes the mass complete.]

The Mass, yes, it starts with *In Nomine Patris*, **but it is not Mass before the priest has communicated, before the priest has completed the Sacrifice of Christ.** So this is the essential part of Mass. Therefore and for that reason, Pius XII called it a lie when you try to attribute the character of a meal to Mass. He said that's a lie. Paul VI said there is a character of meal to Mass. ... There is no character of meal to Mass. When a priest communicates, this is not character of a meal - **it is the consumption of the Sacrifice, the completion of the Sacrifice only now, the moment the priest communicates, the Sacrifice of Mass is complete and not a second before.** And therefore the Communion of the Faithful has to be distinct from the Communion of the priest.

The Law of Self Defence is very strict. (Fr Hesse does not use the 1962 Missal but he does not judge groups who do because they have bound themselves by the Law of Self Defence.)

They are as a group - not as individuals - under the Law of Self Defence. Archbishop Lefebvre consecrated - not appointed - bishops so that they would be able to ordain priests. This is called the Bishop Who Ordains (Auxiliary Bishop). **To appoint Bishop Williamson as Bishop of North America would be a schismatic act.**

[Yet, Bishop Williamson, in his [announcement](#) of the consecration of Bishop Zendejas, made clear that now there would be a {false resistance} bishop for North America:

"In 1988 the Archbishop consecrated four of them for the same reason, two for Europe, and one each for North and South America. As of now the "Resistance" has two in Europe and one in South America.

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#). 6th September, 1990
resistance.hypogea@gmail.com

There remains a gap in North America. God willing, this coming May 11 Fr. Gerardo Zendejas will be consecrated bishop in the Traditional parish of Fr Ronald Ringrose in Vienna, Virginia, USA.”

Of course, we all know {and thus Bishop Williamson is blatantly lying} that Archbishop Lefebvre never once stated that he was consecrating the four bishops to have authority over a geographical area – that is **only** for a pope to appoint. Bishop Williamson also made it clear in that same announcement that he was consecrating bishops for purposes of *Authority*. Yet we know that “Archbishop Lefebvre made a precise point not to consecrate bishops with authority; he did not give them jurisdictions; he consecrated them **to preserve the Catholic faith**. They were to be united in that faith and pass it on to all generations. The Archbishop knew this well being a theologian and staunch defender of the Eternal Roman Catholic Church; there is no other authority outside of Christ and his Church. The crisis is about the faith not about authority.” - post by Machabees on [Cor Mariae](#). This [link](#) is to the Archbishop's Consecration Sermon of 1988. Nor will you find in any of his words before or after the consecrations, any indication that the consecrations were intended to confer Authority.]

[Fr. Hesse continues...]

The Archbishop consecrated four bishops in order to do Confirmations and Ordinations. That’s all the Archbishop wanted, and even if he had wanted more, he would not have been allowed to do it. He would have never done it. He operated under the Law of Self Defence.

The Law of Self Defence is very strict in Catholic Moral Theology. You are not allowed to go beyond the necessary means to get rid of the actual situation against which you have to defend yourself. If a bum in the street threatens me with words, I am not allowed to shoot him. If he draws a knife, then I’ll shoot him, but not before.

There is another Law of Self Defence where you have to act right now. Archbishop Lefebvre obeyed the Law of Self Defence by saying that the 1962 Missal was the last edition of the Roman Missal - as a matter of fact it was - that was somewhat acceptable.

Why? The 1962 Missal has all the documents such as *Quo Primum* that show the continuity of the Missal, to show that the Popes bound themselves to the documents of their predecessors, that they would not change the Roman Rite of the Mass.

No, Pope until Paul VI dared to leave out the *Quo Primum* or any one of the documents of his predecessors, which is the most unusual thing in Church history. It’s the only example as a matter of fact of all Church history that all of the documents of all the Popes touching the book would be found in the very same book. So the Popes until John XXIII included could not abolish *Quo Primum* and could not go against it. ...While Pius XII and John XXIII felt bound by *Quo Primum*, they might have gone too far with the changes they did (such as the changes to the Holy Week). The final judgment on the Missal of 1962 will be pronounced by a future Pope and not by anybody else.

Another characteristic of the Old Missal: Until 1962, generally speaking, the priest had to say the *Judica me* at the beginning and the Last Gospel at the end of Mass. In 1965 Paul VI issued a new Roman Missal without the *Judica me* and without the Last Gospel. In 1967 he reissued another one and now you have almost everything in

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#). 6th September, 1990
resistance.hypogea@gmail.com

the vernacular, and **then in 1969 he came up with the crime of the century - the new Missal**. So you can see that 1962 is certainly, despite of all the changes that I don't like and don't accept, in continuity with Mass of Pius V. Archbishop Lefebvre had to act according to the Law of Self Defence.

Do not go beyond what is necessary to remedy the situation.

(Here Fr Hesse recognizes that he himself, by rejecting the 1962 Missal, submits himself to a "certain risk" because he pronounces a judgment "on something that will eventually have to be judged by a Pope".)

Without Archbishop Lefebvre we would not have priests anymore who celebrate the Old Mass. They would die out or they would be among the very, very curious characters who celebrate the Old Mass and say the Old Breviary but get themselves ordained secretly by modern bishops.

(Fr Hesse explains that when he was ordained in the New Rite, he did not know better. He attributes his decision to celebrate only the Old Rite to the "graces of the Office".)

I was not ordained in the New Rite in order to swindle myself into the priesthood, and I do not consider Traditional priests who say the Old Mass but get themselves ordained by Novus Ordo bishops serious.

Priests who celebrate the Old Mass should be ordained by bishops who celebrate the Old Mass, who only celebrate the Old Mass, **because if you reject the New Mass, you have to have good reasons. It is not sufficient and is not allowed to reject the New Mass simply because you don't like it. I reject the New Mass because it is against the proven Will of God, it is illicit and it is conducting towards heresy. In some translations it is directly heretical. I reject the New Mass because of reasons of Faith.**

Anybody who says that you can accept Vatican II and to a point you can accept the New Rite - he does not reject the New Mass for reasons of Faith. He rejects the New Mass because he does not like it or because he has what they call 'theological reasons'. They are running a museum, that's all.

Excerpt of the *Doctrinal Declaration*, signed by Bishop Fellay, April 2012 and sent to Rome:

6. That is why it is legitimate to promote through legitimate discussion the study and theological explanations of the expressions and formulations of Vatican II and of the Magisterium which followed it, in the case where they don't appear reconcilable with the previous Magisterium of the Church(9).

7. We declare that we recognise the validity of the sacrifice of the Mass and the Sacraments celebrated with the intention to do what the Church does according to the rites indicated in the typical editions of the Roman Missal and the Sacramentary Rituals legitimately promulgated by Popes Paul VI and John-Paul II.

8. In following the guidelines laid out above (III,5), as well as Canon 21 of the Code of Canon Law, we promise to respect the common discipline of the Church and the ecclesiastical laws, especially those which are contained in the Code of Canon Law promulgated by John-Paul II (1983) and in the Code of Canon Law of the Oriental Churches promulgated by the same pontiff (1990), without prejudice to the discipline of the

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but **THEY ARE BETRAYING US** - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com

Society of Saint Pius X, by a special law.

Response of Fr. Hewko, July 2012, discussing what these words of Bishop Fellay really mean:

... the Second Vatican Council's great success for the Revolution was in the ambiguous documents. The same success was accomplished in the Society by ambiguous phrases found in the CNS Interview on May 11, 2012, DICI Interview on June 7, 2012, the General Chapter Statement & Six Conditions of July 14, 2012, the April 15, 2012 Doctrinal Declaration and the June 27, 2013 Declaration.

The change of doctrine is found directly or indirectly in the texts of the above documents & interviews. The new doctrines are:

1. The errors of the Council are surmountable, open to discussion and not really from the Council, "but from the general interpretation of the Council."
2. Religious Liberty and Ecumenism are surmountable and "limited". The new, erudite wording fails to condemn these heresies as the pre-Vatican II popes had done, and treats them as occasions of error rather than condemned errors that DIRECTLY attack Christ the King and the Faith.
3. The New Mass is now declared to be "legitimately promulgated" which is equivalent to calling it a legitimate Mass. (See talk of Fr. De La Rocque on May 18, 2012, proving this). This compromise has lead many other groups to accept and celebrate the New Mass. At best, the new Declaration charges the New Mass as "diminishing" Christ's Reign, it also "curtails" and "obscures" the Sacrificial nature of the Mass, rather than saying that, in fact, it directly ATTACKS and UNDERMINES by omission, these essential qualities of the Mass, which Cardinals Bacci, Oddi and Ottaviani's Study proves. Furthermore, since "how one prays expresses how one believes" ("lex orandi lex credendi"), for the SSPX to acknowledge as legitimately promulgated a way of prayer that fundamentally attacks what Catholics must believe, is to call that which attacks and undermines the Catholic Doctrine a legitimate prayer, pleasing to God!
4. Consequently, the New Rites and New Sacraments are also considered valid and legitimate. Where does this put our conditional Confirmations and Ordinations?
5. The New Code is accepted, with no distinctions. The New Code is penetrated with the errors and heresies of Vatican II, which must also be implicitly approved by accepting the New Code.
6. The new ecclesiology of recognizing the Conciliar Church as ONE with the Catholic Church of all time is now taught. Abp. Lefebvre always recognized the pope is head of TWO churches, as a result of the crisis; the Conciliar Church by his Modernism, and the Catholic Church by his lawful authority. Faithful Catholics are obliged to acknowledge him and resist him, simultaneously. This state of the Pope's right to our

*"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work."* Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com

disobedience exists until Rome returns to Tradition!

7. The acceptance of Vatican II as “enlightening” and “deepening” Tradition as well as admitting that there are doctrines “not yet conceptually formulated” as part of the “living transmission” of the Faith, constitutes a betrayal and unacceptable compromise of the Faith that every Catholic is bound to resist!

This answers your question: “Change of Doctrine? Where?” Vatican II & its Reforms attack the doctrines on:

- The One True Church
- The Social Reign of O. L. Jesus Christ
- The Eternal Priesthood of O. L. Jesus Christ & the priesthood
- The Union of Church and State
- The true and false notions of Liberty & Human Dignity
- The Monarchical Structure of the Papacy
- Outside of the Catholic Church, No Salvation
- The Sacrifice of the Mass
- The 7 Sacraments and their Institution
- The Faith as a whole! (since Modernism is the “synthesis of all heresies” and permeates the entire texts of the Council).

To say “the affirmations of Vatican II...must be understood in the light of the whole, uninterrupted Tradition” as Bp. Fellay does, is to admit a blatant CONTRADICTION! Why? “...Because I do NOT believe that the Declarations of the Council on Liberty of Conscience, Liberty of Thought, and Liberty of Religion can be compatible with what the Popes taught in the past! Therefore we have to choose. Either we choose what the Popes have taught for centuries and we choose the Church OR we choose what was said by the Council. BUT WE CANNOT CHOOSE BOTH AT THE SAME TIME SINCE THEY ARE CONTRADICTORY” (Abp. Lefebvre, Press Conference, Sept. 15, 1976; in a special issue of “Itinéraires”, April 1977, p.299).

8. The lies continue perpetrating that “nothing has changed” while the doctrinal compromises, listed above, exist in official documents, officially sent to Rome, in an official capacity! Remember, La Barroux, Campos, Good Shepherd Institute, etc., all boasted that “nothing has changed” and they maintained the right to criticize Modernism & Vat. II! All of them have compromised AFTER their agreements with Modernist Rome. The only difference for the SSPX is that the compromise came BEFORE the written agreement!

9. Tactics are the same as all Revolutionaries; two steps forward, one step back. “...But the annoying thing is that the Liberals themselves practiced this system in the text of the schemas: assertion of an error or an ambiguity or a dangerous orientation, then immediately after or before, an assertion in the opposite direction, intended to tranquillize the conservative conciliar fathers” (Abp. Lefebvre, *They Have Uncrowned Him*, ch. 24,p.168).

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#). 6th September, 1990
resistance.hypogea@gmail.com

10. All the above new doctrines are further confirmed by the silencings, punishments, threats, refusals of Holy Communion, punitive transfers, canonical monitions and expulsions for all those who openly oppose the new doctrines and orientation expressed by the Superior General and official documents.

[Fr. Hesse continues...]

If you run a museum, it doesn't matter who ordains you. But if you don't, **if you say the New Mass is part of another Church - which is the only answer to the Indefectibility of the Church and the Infallibility of the Church - you say that Vatican II is not Catholic, you say the New Mass is not Catholic - then you have to celebrate the Old Mass for reasons of Faith.**

It's impossible to believe in the Indefectibility of the Church and the Infallibility of the Church, and at the same time reject the New Mass which the Pope celebrates every day. Impossible! **There is only one solution to this problem - and this is not the solution in the sense of finding a way out - it is a solution in the sense of finding what is true.**

Now, **the New Mass is not part of the Latin Rite. It is not part of the Catholic Church. It does not belong to the Catholic Church.** The Catholic Church is still indefectible. The Catholic Church is still infallible. But the priests who say the New Mass are not part of the Catholic Church - objectively, mind you. The great vast majority of priests who celebrate the New Mass think this is what they have to do - that does not put them subjectively outside the Church.

Many priests today pronounce heresy and they believe that this is in accordance with the Faith. They do not commit the sin of heresy. They are not in the sin of heresy objectively, and they are not subjectively heretics.

Objectively however, if I say something that is against the Doctrine of the Catholic Church, I am immediately in error. If I want to be in error, then I am a heretic. But if I just make a mistake, that does not make me a heretic, but I might have pronounced a heresy. I might by mistake pronounce a heresy, but objectively and independent of the state of the soul of the person.

A Russian Orthodox priest living in Siberia who rejects the Papal Primacy, Papal Infallibility, and thus is both a schismatic and a heretic. But if he doesn't know that he is a schismatic and a heretic, then he does not commit the sin of schism or heresy. However, objectively speaking, he is.

The Infallibility of the Church is still there because priests who celebrate the New Mass, **and especially the priests who foster the New Mass and defend it, they are outside the Church objectively.** How God will judge them, I don't know and it's none of my business. 'Judge not that you may not be judged'. Anybody who says that Fr. Hesse said they are all in heresy and will all go to Hell is committing a grave sin against the 8th

*“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.”* Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com

Commandment. I just said - objectively - they are outside the Church. Subjectively - I don't know. I don't want to know, God only can judge.

Anybody who does not contradict Tradition belongs to the Catholic Church. Anybody who contradicts Tradition does not belong to the Catholic Church.

It's people like the bishops who say the New Mass who put themselves outside of the Church.

Priests who celebrate the Old Mass, not for reasons of Faith but because they just prefer it, they put themselves objectively outside of the Church.

Anybody who signs Vatican II puts himself objectively outside of the Church. You cannot sign heresy. You must not.

You cannot defend Vatican II. I've tried for 10 years to interpret Vatican II in a Catholic way. It's not possible. It's in direct contradiction to Tradition. It's in direct contradiction to the Magisterium. The new Liturgy will be judged and discarded by the Church. [

[[Bishop Williamson:](#)

"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)

"Novus Ordo priests are nourishing and building the faith in their Novus Ordo parish."

"There's still something Catholic in the conciliar church, so it's wrong for us to reject it completely." (Bishop Williamson, Eleison Comments #447)

"I do not say to everybody inside the Novus Ordo, priests and laity, I don't say: 'You've got to get out!'" (Bishop Williamson, [conference](#) in St. Catherine's, Ontario, Canada, 5th November 2014)

"Therefore there are cases when even the Novus Ordo Mass can be attended with an effect of building one's faith instead of losing it." (Bishop Williamson, conference in Mahopac NY (USA), June 2015)

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

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#). 6th September, 1990
resistance.hypogea@gmail.com

“Do whatever you need to nourish your faith.” (Bishop Williamson, conference in Mahopac NY (USA), June 2015)]

I reject the reasons for celebrating the Old Mass by priests who at the same time objectively - and may it be only for diplomatic reasons - agree with Vatican II. There is no way that you can agree with heresy even for diplomatic reasons, for reasons of emergency. To agree with heresy cannot be part of Self Defence.

Therefore Archbishop Lefebvre, for reasons of Self Defence, used the 1962 Mass which is still in continuity with the Mass of Pius V, but the 1965 is half way over to the New Mass, and is therefore unacceptable."

Two Years After the Consecrations: We must not waver, we may not compromise

Archbishop Lefebvre's last address to his priests
6th September 1990

THE PROBLEM

Concerning the future, I would like to say a few words on questions which the laity may ask you, questions which I often get asked by people who do not know too much about what is happening in the Society, such as, *"Are relations with Rome broken off? Is it all over?"*

A LIGHT-WEIGHT SOLUTION

I received a few weeks ago, maybe three weeks ago, yet another telephone call from Cardinal Oddi: *"Well, Excellency, is there no way to arrange things, no way?"* I replied, *"You must change, come back to Tradition. It is not a question of the Liturgy, it is a question of the Faith."* The Cardinal protested, *"No, no, it is not a question of Faith, no, no. The Pope is ready and willing to receive you. Just a little gesture on your part, a little request for forgiveness and everything will be settled."* That is just like Cardinal Oddi.

But he is going nowhere. Nowhere. He understands nothing, or wants to understand nothing. Nothing. Unfortunately, the same holds true for our four more or less traditional Cardinals, Cardinals Palazzini, Stickler, Gagnon and Oddi. They have no weight, no influence in Rome, they have lost all influence, all they are good for any longer is performing ordinations for St. Peter's Fraternity, etc. They are going nowhere. Nowhere.

THE HEAVY-WEIGHT PROBLEM

Meanwhile the problem remains grave, very, very grave. We absolutely must not minimize it. This is how we must reply to the layfolk who ask such questions as, *"When will the crisis come to and end? Are we getting anywhere? Isn't there a way of getting permission for our liturgy, for our sacraments?"*

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com

Certainly the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith. This question is unresolved in Rome. For us it is resolved. We have the Faith of all time, the Faith of the *Catechism of the Council of Trent*, of the *Catechism of St. Pius X*, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear.

Father Tam is sending us from Mexico a number of copies of a piece of work he is doing, most interesting work, because he is compiling cuttings from the *Osservatore Romano*, hence cuttings from Rome's official newspaper with speeches of the Pope, of Cardinal Casaroli and Cardinal Ratzinger, official texts of the Church, and so on. It is interesting, because such documents of public record are irrefutable, being published by the *Osservatore Romano*, so there is no doubting their authenticity.

OURS AN ANCIENT STRUGGLE

Well, these texts are astounding, quite astounding! I shall quote you a few texts shortly. It is incredible. In the last few weeks (since I am now unemployed!) I have been spending a little time re-reading the book by Emmanuel Barbier on *Liberal Catholicism*. And it is striking to see how our fight now is exactly the same fight as was being fought then by the great Catholics of the 19th century, in the wake of the French Revolution, and by the Popes, Pius VI, Pius VII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, and so on, Pius X, down to Pius XII. Their fight is summed up in the encyclical *Quanta Cura* with the *Syllabus* of Pius IX, and *Pascendi Dominici Gregis* of Pius X. There are the two great documents, sensational and shocking in their day, laying out the Church's teaching in face of the modern errors, the errors appearing in the course of the Revolution, especially in the *Declaration of the Rights of Man*. This is the fight we are in the middle of today. Exactly the same fight.

There are those who are for the *Syllabus* and *Pascendi*, and there are those who are against. It is simple. It is clear. Those who are against are adopting the principles of the French Revolution, the modern errors. Those who are for the *Syllabus* and *Pascendi* remain within the true Faith, within Catholic doctrine. Now you know very well that Cardinal Ratzinger has said that as far as he is concerned Vatican II is "*an anti-Syllabus*". Therewith the Cardinal placed himself clearly amongst those who are against the *Syllabus*. If then he is against the *Syllabus*, he is adopting the principles of the Revolution. Besides, he goes on to say quite clearly, "*Indeed we have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers but which come from modern society,*" i.e., as everyone understands, the principles of 1789, the Rights of Man.

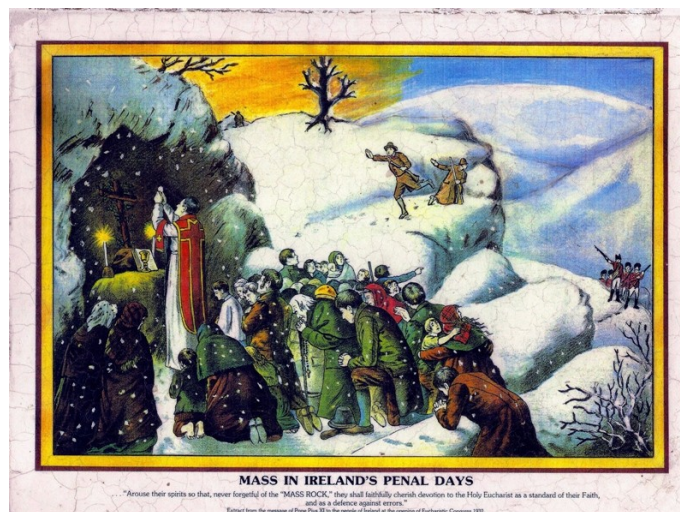
We stand exactly where Cardinal Pie, Bishop Freppel, Louis Veuillot stood, and Deputy Keller in Alsace, Cardinal Mermillod in Switzerland, who fought the good fight together with the great majority of the then bishops. At that time they had the good fortune to have the large majority of the bishops on their side. Bishop Dupanloup and the few bishops in France who followed Bishop Dupanloup were the odd ones out. The few bishops in Germany, the few in Italy, who were openly opposed to the *Syllabus*, and in effect opposed to Pius IX, they were the exception rather than the rule. But obviously there were the forces of the Revolution, the heirs of the Revolution, and there was the hand reached out by Dupanloup, Montalembert, Lamennais and others, who offered their hand to the Revolution and who never wanted to invoke the rights of God against the rights of man — "*We ask only for the rights of every man, the rights shared by everyone, shared by all men, shared by all religions, not the rights of God,*" said these Liberals.

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... '*After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.*' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

WE MUST NOT WAVER

Well, we find ourselves in the same situation. We must not be under any illusions. Consequently we are in the thick of a great fight, a great fight. We are fighting a fight guaranteed by a whole line of Popes. Hence, we should have no hesitation or fear, hesitation such as, *"Why should we be going on our own? After all, why not join Rome, why not join the Pope?"* Yes, if Rome and the Pope were in line with Tradition, if they were carrying on the work of all the Popes of the 19th and the first half of the 20th century, of course. But they themselves admit that they have set out on a new path. They themselves admit that a new era began with Vatican II. They admit that it is a new stage in the Church's life, wholly new, based on new principles. We need not argue the point. They say it themselves. It is clear. I think that we must drive this point home with our people, in such a way that they realize their oneness with the Church's whole history, going back well beyond the Revolution. Of course. It is the fight of the City of Satan against the City of God. Clearly. So we do not have to worry. We must after all trust in the grace of God.



"What is going to happen? How is it all going to end?" That is God's secret. Mystery. But that we must fight the ideas presently fashionable in Rome, coming from the Pope's own mouth, Cardinal Ratzinger's mouth, Cardinal Casaroli's mouth, of Cardinal Willebrands and those like them, is clear, clear, for all they do is repeat the opposite of what the Popes said and solemnly stated for 150 years. We must choose, as I said to Pope Paul VI: *"We have to choose between you and the Council on one side, and your predecessors on the other; either with your predecessors who stated the Church's teaching, or with the novelties of Vatican II."* Reply — *"Ah, this is not the moment to get into theology, we are not getting into theology now."* It is clear. Hence we must not waver for one moment.

A FALSE CHARITY

And we must not waver for one moment either in not being with those who are in the process of betraying us.

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

Some people are always admiring the grass in the neighbor's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, they look to our enemies on the other side. *"After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says"*—but THEY ARE BETRAYING US —betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.

Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, *"So long as they grant us the old Mass, we can shake hands with Rome, no problem."* But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? No way! These are people who call us corpse-like Traditionalists, they are saying that we are as rigid as corpses, ours is not a living Tradition, we are glum-faced, ours is a glum Tradition! Unbelievable! Unimaginable! What kind of relations can you have with people like that?

This is what causes us a problem with certain layfolk, who are very nice, very good people, all for the Society, who accepted the Consecrations, but who have a kind of deep-down regret that they are no longer with the people they used to be with, people who did not accept the Consecrations and who are now against us. "It's a pity we are divided", they say, *"why not meet up with them? Let's go and have a drink together, reach out a hand to them"*—that's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds.

WE CANNOT COMPROMISE

That is what killed Christendom, in all of Europe, not just the Church in France, but the Church in Germany, in Switzerland—that is what enabled the Revolution to get established. It was the Liberals, it was those who reached out a hand to people who did not share their Catholic principles. We must make up our minds if we too want to collaborate in the destruction of the Church and in the ruin of the Social Kingship of Christ the King, or are we resolved to continue working for the Kingship of Our Lord Jesus Christ? All those who wish to join us, and work with us, *Deo Gratias*, we welcome them, wherever they come from, that's not a problem, but let them come with us, let them not say they are going a different way in order to keep company with the liberals that left us and in order to work with them. Not possible.

Catholics right down the 19th century were torn apart, literally torn apart, over the *Syllabus*: for, against, for, against. And you remember in particular what happened to the Count of Chambord. He was criticized for not accepting to be made king of France after the 1870 Revolution in France on the grounds of changing the French flag. But it was not so much a question of the flag. Rather, he refused to submit to the principles of the Revolution. He said, *"I shall never consent to being the lawful King of the Revolution."* He was right! For he would have been voted in by the country, voted in by the French Parliament, but on condition he accept to be a Parliamentary King, and so accept the principles of the Revolution. He said *"No. If I am to be King, I shall be*

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

King like my ancestors were, before the Revolution."He was right. One has to choose. He chose to stay with the Pope, and with pre-Revolutionary principles.

We too have chosen to be Counter-revolutionary, to stay with the *Syllabus*, to be against the modern errors, to stay with Catholic Truth, to defend Catholic truth. We are right!

VATICAN II PROFOUNDLY WRONG

This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple of that. And the consequences are far-reaching.

The more one analyzes the documents of Vatican II, and the more one analyzes their interpretation by the authorities of the Church, the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind, a whole new philosophy based on modern philosophy, on subjectivism. A book just published by a German theologian is most instructive. It shows how the Pope's thinking, especially in a retreat he preached at the Vatican, is subjectivist from start to finish, and when afterwards one reads his speeches, one realizes that indeed that is his thinking. It might appear Catholic, but Catholic it is not. No. The Pope's notion of God, the Pope's notion of Our Lord, come up from the depths of his consciousness, and not from any objective revelation to which he adheres with his mind. No. He constructs the notion of God. He said recently in a document — incredible — that the idea of the Trinity could only have arisen quite late, because man's interior psychology had to be capable of defining the Trinity. Hence the idea of the Trinity did not come from a revelation from outside, it came from man's consciousness inside, it welled up from inside man, it came from the depths of man's consciousness! Incredible! A wholly different version of Revelation, of Faith, of philosophy! Very grave! A total perversion! How we are going to get out of all this, I have no idea, but in any case it is a fact, and as this German theologian shows (who has, I believe, another two parts of his book to write on the Holy Father's thought), it is truly frightening.

So, they are no small errors. We are not dealing in trifles. We are into a line of philosophical thinking that goes back to Kant, Descartes, the whole line of modern philosophers who paved the way for the Revolution.

POPE JOHN PAUL II'S ECUMENISM

Let me give you a few relatively recent quotations, for example, on ecumenism, in the *Osservatore Romano* of June 2, 1989, when the Pope was in Norway: *"My visit to the Scandinavian countries is a confirmation of the Catholic Church's interest in the work of ecumenism, which is to promote unity amongst Christians, amongst all Christians. Twenty-five years ago the Second Vatican Council insisted clearly on the urgency of this challenge to the Church. My predecessors pursued this objective with persevering attention, with the grace of the Holy Ghost which is the divine source and guarantee of the ecumenical movement. Since the beginning of my pontificate, I have made ecumenism the priority of my pastoral concern."*It is clear.

Now when one reads a quantity of documents on ecumenism —he makes speech after speech on ecumenism because he receives delegation after delegation from the Orthodox, from all religions, from all sects, so the

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

subject is always ecumenism, ecumenism, ecumenism. But he achieves nothing —the end result has been nothing, nothing at all, except on the contrary re-assuring the non-Catholics in their errors without seeking to convert them, the confirming of them in their error. The Church has made no progress, not the least progress, by this ecumenism. So all that he says is a veritable mish-mash, "*communion*", "*drawing closer*", "*desire of imminent perfect communion*", "*hope of soon communing in the sacrament*", "*in unity*", and so on —a mish-mash. No real progress. They cannot progress this way. IMPOSSIBLE.

CARDINAL CASAROLI'S HUMANISM

Take next Cardinal Casaroli, from the *Osservatore Romano* in February, 1989, speaking to the United Nations Commission of the Rights of Man —just see what a speech it is! "*In responding with great pleasure to the invitation extended to me to come before you, and bringing to you the encouragement of the Holy See, I desire to spend a few moments, as all of you will understand, on one specific aspect of the basic liberty of thought and action in accordance with one's conscience, religious liberty.*" Such things coming from the mouth of an archbishop! Liberty of thought and action according to one's conscience, hence religious liberty! "*John Paul II did not hesitate to state last year in a message for the World Day of Peace, that religious liberty constitutes a cornerstone in the edifice of the rights of man. The Catholic Church and its Supreme Pastor, who has made the rights of man one of the major themes of his preaching, have not failed to recall that in a world made by man, and for man...*" —Cardinal Casaroli's own words! —"*...the whole organization of society only has meaning insofar as it makes of the human dimension a central preoccupation.*" God? God? No divine dimension in man! It is appalling! Paganism! Appalling! Then he goes on: —"*Every man and all of man, that is the Holy See's preoccupation; such, no doubt, is yours also.*"

What can you do with people like that? What do we have in common with people like that? Nothing! Impossible.

CARDINAL RATZINGER'S WAY OUT

On to our well-known Cardinal Ratzinger who made the remark that the Vatican II document *Gaudium et Spes* was a *Counter-Syllabus*. He finds it nevertheless awkward to have made such a remark, because people are now constantly quoting it back to him, as a criticism: "*You said that Vatican II is a Counter-Syllabus! Hey, wait a moment, that is serious!*" So he has found an explanation. He gave it just a little while ago, on June 27, 1990. You know that Rome recently issued a major document to explain the relationship between the Magisterium and theologians. With all the problems theologians are causing them on all sides, Rome no longer knows what to do, so they have to try to keep the theologians in line without coming down too hard on them, so they go on and on, page after page after page in this document. Now in the presentation of the document Cardinal Ratzinger gives us his thinking on the possibility of saying the opposite of what Popes have previously decided one hundred years ago or whatever.

The Instruction on the Ecclesial Vocation of the Theologian, says the Cardinal, "*states for the first time with such clarity...*" —and indeed I think it is true! —"*...that there are decisions of the Magisterium which cannot be and are not intended to be the last word on the matter as such, but are a substantial anchorage in the problem...*" —ah, the Cardinal is an artful dodger! So there are decisions of the Magisterium (that is not just any decisions!)

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but **THEY ARE BETRAYING US** - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

which cannot be the last word on the matter as such, but are merely a substantial anchorage in the problem! The Cardinal continues —"*...and they are first and foremost an expression of pastoral prudence, a sort of provisional disposition...*" —Listen! —definitive decisions of the Holy See being turned into provisional dispositions!! The Cardinal goes on —"*...Their core remains valid, but the individual details influenced by the circumstances at the time may need further rectification. In this regard one can refer to the statements of the Popes during the last century on religious freedom as well as the anti-modernistic decisions at the beginning of this century, especially the decisions of the Biblical Commission of that time...*"

THE MAGISTERIUM DISSOLVED

Those are the decisions the Cardinal could not digest! Hence three definitive statements of the Magisterium may be put aside because they were only "provisional"! Listen to the Cardinal, who goes on to say that these anti-modernist decisions of the Church rendered a great service in their day by "*warning against hasty and superficial adaptations*", and "*by keeping the Church from sinking into the liberal-bourgeois world...But the details of the determinations of their contents were later suspended once they had carried out their pastoral duty at a particular moment*" (*Osservatore Romano*, English edition, July 2, 1990, p. 5). So we turn over the page and say no more about them!

So you see how the Cardinal has got out of the accusation of going a bit far when he calls Vatican II an *Anti-Syllabus*, when he opposes the Pontifical decisions and the Magisterium of the past? —He's found the way out! —"*...the core remains valid...*" —what core? No idea! —"*...but the individual details influenced by the circumstances at the time may need further rectification...*" —and there he has it, he is out of his difficulty!

SERVANTS OF GLOBALISM

So by way of conclusion, either we are the heirs of the Catholic Church, *i.e.*, of *Quanta Cura*, of *Pascendi*, with all the Popes down to the Council and with the great majority of bishops prior to the Council, for the reign of Our Lord Jesus Christ and for the salvation of souls; or else we are the heirs of those who strive, even at the price of breaking with the Catholic Church and her doctrine, to acknowledge the principles of the Rights of Man, based on a veritable apostasy, in order to obtain a place as servants in the Revolutionary World Government. That is it. They will manage to get quite a good place as servants in the Revolutionary World Government because, by saying they are in favor of the Rights of Man, religious liberty, democracy and human equality, clearly they are worth being given a position as servants in the World Government.

OUR STRENGTH IS IN THE LORD

I think that if I say these things to you, it is to put our own fight in its historical context. It did not begin with Vatican II, obviously. It goes much further back. It is a tough fight, very painful, blood has flowed in this fight, and in quantities! And then the persecutions, separation of Church and State, religious and nuns driven into exile, the sequestering of Church property, and so on, and not only in France but also in Switzerland, in Germany, in

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.'* - but **THEY ARE BETRAYING US** - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

Italy —the occupation of the Pontifical States driving the Pope back into the Vatican —abominations against the Pope, frightening!

Well, are we with all these innovators, and against the doctrine professed by the Popes, against their voice raised in protest to defend the Church's rights, Our Lord's rights, to defend souls? I think we have truly a strength and a base to stand on which do not come from us, and that is what is good —it is not our fight, it is Our Lord's fight, which the Church has carried on. So we cannot waver. Either we are for the Church, or we are against the Church and for the new Conciliar Church which has nothing to do with the Catholic Church, or less and less to do with it. For when the Pope used to speak about the Rights of Man, to begin with he used to allude also to the duties of men, but no longer. No longer. The Rights of Man, and this insistence on everything for man, everything by man. Truly appalling!

THE SOCIETY FIGHTS ON

I wished to lay out a few of these thoughts for you to fortify yourselves and to realize the fight you are carrying on. With the grace of God, because it is obvious we would no longer be in existence if the Good Lord was not with us. That is clear. There have been at least four or five occasions when the Society of St. Pius X should have disappeared. Well, here we are, still, thanks be to God! And goodness gracious, we carry on. We should especially have disappeared at the time of the Consecrations in 1988. So we were told beforehand. All the prophets of doom, and even amongst those close to us said: *"No, no, your Grace, do not do that, that is the end of the Society, you can be sure, we assure you, that is the end, it will all be over, you can close down."* Yet we survived!

No, the Good Lord does not want his fight to come to an end, a fight in which there have been many martyrs, the martyrs of the Revolution and all those who have been moral martyrs by dint of the persecutions they underwent through the nineteenth century. Even in our own century, St. Pius X was a martyr. All these heroes of the Faith, the persecuted bishops, the sequestered convents, the exiled nuns; all these are to be nothing? That whole fight is to have been a fight for nothing, a fight in vain? A fight which condemns those who were its victims? And martyrs? Impossible. So we find ourselves caught up in the same current, in the continuation of the same fight, and we thank God.

THE SOCIETY BEING PERSECUTED

That we are being persecuted is obvious. How could we not be persecuted? We are the only ones to be excommunicated. No one else is. We are the only ones being persecuted, even in material matters. For example, our Swiss colleagues are being obliged again to do their military service. That is persecution by the Swiss government. In France they are persecuting the Society's French District by blocking legacies from being handed over to the District, this in the attempt to stifle us, by cutting off our income. This is persecution, of such a kind as history is full of, it is merely continuing. And God works his way round it. Normally, our French District should have been stifled, and we should have had to shut down our schools, to close down all the institutions which cost us money, but that situation has now gone on for over two years and Providence has allowed for our benefactors to be generous and for the funds to come in, so we have been able to continue despite this iniquitous

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

persecution. Iniquitous, because the law, the state of the law is on our side. But there is a letter to the French Minister from Cardinal Lustiger asking him to block our legacies, and this letter did not come out of nowhere, it was written under the influence of Msgr. Perl. It is he, the damned soul. It is he. He was all smiles when he came on the official Visitation of the Society in 1987, but he was the evil genius of that Visitation. He thought he had us where he wanted us when he cut off our funds!

So we must not worry, for when we look behind us, we see we are still not as unfortunate as those Catholics expropriated at the beginning of this century, who found themselves out on the street with nothing. That may happen to us one day, I do not look forward to it, but the more we expand, the more we will arouse jealousy on the part of all those who do not care for us. But we must count on the Good Lord, on the grace of the Good Lord.

NO EASY SOLUTIONS

What is going to happen? I do not know. Perhaps the coming of Elias! I was just reading this morning in Holy Scripture, Elias will return and put everything back in place! *"Et omnia restituet"* —*"and he will restore all things."* Goodness gracious, let him come straightaway! I do not know. But humanly speaking, there is no chance of any agreement between Rome and ourselves at the moment.

Someone was saying to me yesterday, *"But what if Rome accepted your bishops and then you were completely exempted from the other bishops' jurisdiction?"* But firstly, they are a long way right now from accepting any such thing, and then, let them first make us such an offer! But I do not think they are anywhere near doing so. For what has been up till now the difficulty has been precisely their giving to us a Traditionalist bishop. They did not want to. It had to be a bishop according to the profile laid down by the Holy See. "Profile". You see what that means! Impossible. They knew very well that by giving us a traditional bishop they would be setting up a Traditionalist citadel able to continue. That they did not want. Nor did they give it to St. Peter's Society. When St. Peter's say they signed the same Protocol as we did in May, 1988, it is not true because in our Protocol there was one bishop, and two members of the Roman Commission, of which their Protocol had neither. So they did not sign the same Protocol as we did. Rome took advantage of drawing up a new Protocol to remove those two concessions. At all costs they wanted to avoid that. So we had to do as we did on June 30, 1988...

ON THE BRIGHT SIDE

In any case I am happy to be able to encourage you and congratulate you on the work you are doing —the complaints now are rare, and how many people write to me their gratitude for the work of the priests of the Society of St. Pius X. For them the Society is their life. They have rediscovered the life they wanted, the way of the Faith, the family spirit they need, the desire for Christian education, all these schools, together with all that our Sisters and Fathers are doing, and all our friends who work together to continue Tradition. All that is marvelous, in the age we are living in. The people are truly grateful, deeply grateful. So carry on your work and organize —I hope that little by little our various communities will be able to increase in numbers so as to provide more mutual support for you all, moral and physical, so that you can maintain your present fervor.

I wish to thank all the Superiors for their zeal and devotion. I truly think the Good Lord has chosen the Society, has wanted the Society. In November we reach the Society's 20th anniversary and I am intimately convinced that it is the Society which represents what the Good Lord wants, to continue and maintain the Faith, maintain the

"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work." Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#), 6th September, 1990
resistance.hypogea@gmail.com

truth of the Church, maintain what can still be saved in the Church, thanks to the bishops grouped around the Superior General, playing their indispensable part, of guardians of the Faith, of preachers of the Faith, giving the grace of the priesthood, the grace of Confirmation, things that are irreplaceable and absolutely necessary.

So all that is highly consoling. I think we should thank God, and enable it to carry on, so that one day people are forced to recognize that although the Visitation of 1987 bore little fruit, it showed that we were there and that good was being done by the Society, even if they did not wish to say so explicitly outside of our circles after the Visitation. However, one day they will be obliged to recognize that the Society represents a spiritual force and a strength of the Faith which is irreplaceable and which they will have, I hope, the joy and the satisfaction to make use of, but when they have come back to their Traditional Faith.

Let us pray to the Blessed Virgin and let us ask Our Lady of Fatima for all our intentions on all the pilgrimages we make in various countries, that she come to the aid of the Society, that it may have numerous vocations.

Obviously we would like to have some more vocations. Our seminaries are not filled. We would like them to be filled. However, with the grace of God, it will come. So, once more, thank you, and please pray for me that I die a good and holy death, because I think that is all that I still have to do!

There seems to be once again, a revival of a previously de-bunked 'apologetic' for Bishop Williamson's statements regarding the ability of the faithful to receive grace by attending the new mass of the conciliar church. There are some in the false resistance who cannot accept the fact that Bishop Williamson is in error in preaching this new novelty. They attempt to insist over and over, that Bishop Williamson's thinking in this regard is in line with Archbishop Lefebvre's.

Let us remember a few key points when we discuss the possibility of grace in the new mass.

The First Trait of the Corruption of Manners is the Banishment of Truth

Source: <http://www.dominicainsavrille.fr/de-la-subversion/>

The great secret, the great work, the great art of subversion in all its forms is to speak vehemently in one direction and to act all the more energetically in the opposite direction. The people believe what they hear and they do not understand what they see. At least it seems as if it were decided by indoctrination and terror. So the diet works perfectly when everyone pretends: those who command and those who obey ...

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.*’ - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise, 6th September, 1990

resistance.hypogea@gmail.com

Doctors who preach the yes and the no together. They know very well that the no will be the only follow-up in the event that their speech prepares, instead the yes will remain a dead letter. Their yes and their no are the right wing and the left wing of an army that a strategist deploys on the ground to hide his designs by a false symmetry: the right wing has the mission to be killed on the spot, For the sole purpose of covering and favoring the maneuver which the left wing reserves to execute without striking a blow.

It is well to remember that one is almost always betrayed, and that one is always betrayed only by his chiefs.

The great art of subversion, and the first condition of its victory, is to take as agents of execution the legitimate representatives of the authority it seeks to destroy. That is why it begins by maintaining or bringing to power two kinds of men: either weak men whom it knows incapable of resisting it, or strong men whom it knows to be devoted to it, and only capable of organizing. The disorder which in their turn will annihilate them.

The only thing that astonishes me is that the tumble has been so rapid, and yet drags on.

Is it not very useful, if there is still time, to undeceive the undecided, the ignorant and the gullible over the real purposes and means of the Revolution which is going to engulf them? No, for there are two things: either they have not yet seen what is already dying, or they prefer not to see it; And in both cases they will not let themselves be enlightened, let alone convert. The most striking proofs will not awaken them. Blind or blind, this flock will always be settled on the strongest party.

A thoUSAnd times denounced, and by its own acts, the Revolution as for it, will never admit for what it is. It matters little to her that she is believed when she protests her good intentions. It only matters to her that one pretends to believe her, by an obedience which she obtains without difficulty, pretending to be herself the strongest party.

Blaise Pascal (June 19, 1623 - August 19, 1662) Doctor Goebbels was right: **the biggest lies and the most worn-out tricks are always the best.** They prevail today with a renewal of success ...

Truth maddened the partisans of error and falsehood, while error and falsehood generally leave those who know the truth very calm.

The truth is unlucky. She lets herself be attacked by unscrupulous people, and is willing to be defended by people without courage. She had scarcely left the well she had received from her enemies, and ordered her to go down again, and her friends to go and get dressed.

Pascal: **"To speak the truth is useful to those to whom it is said, but disadvantageous to those who**

*"And we must not waver for one moment either in not being with those who are in the process of betraying us. ... 'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**' - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work."* Archbishop Lefebvre [Two Years After the Consecrations: We Must Not Waver, We Cannot](#)

[Compromise](#). 6th September, 1990
resistance.hypogea@gmail.com

say it, because they make themselves hated. Whence it follows, that to say falsehood is disadvantageous to those to whom it is said, but useful to those who say it, because they make themselves loved.

The first trait of the corruption of manners is the banishment of truth.

“And we must not waver for one moment either in not being with those who are in the process of betraying us. ... *'After all, we must be charitable, we must be kind, we must not be divisive, **after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says.**'* - but THEY ARE BETRAYING US - betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.” Archbishop Lefebvre Two Years After the Consecrations: We Must Not Waver, We Cannot

Compromise. 6th September, 1990
resistance.hypogea@gmail.com