

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

“With all the deviations which, alas! have been introduced everywhere, the faithful no longer receive the graces which they have a right to and which they need.” - Archbishop Marcel Lefebvre, regarding the New Mass, *The Mystery of Jesus*, p.48

“...The heretics have many different faces, but they are all joined together by the same tail, vanity.” - Fourth Lateran Council

“I hope to be able to prove to you by my conduct that I am worthy to lead you. If I advance, follow me; if I retreat, kill me; if I am killed, avenge me.” - Henri Marquis de La Rochejaquelein, Vendean commander

“Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.” - St. Athanasius creed

Archbishop Lefebvre on the *MASS OF LUTHER*

These times are assuredly troubled. The writings of our dear Archbishop Lefebvre must be frequently reviewed and refreshed in our memory. They are our inheritance, our consolation, our beacon of light – illuminating and guiding us through these tempestuous times.

With much gratitude, we notice in reading the good Archbishop's words how they are always clear and strong, with no ambiguities. He provides a lucid sense of direction to his priests and faithful. Importantly, the Archbishop does not allow his words to have multiple interpretations. We know that God has called this saintly prelate to his reward but in His mercy, we have the legacy of his writings to help light the way in these dark days. Even without the blessing of the Archbishop's presence now, his words ring just as true in his time as in our own. This is a clear sign of their goodness and holiness. We know this to be true of the writings of the saints. We can draw on the edifying lessons of the writings of St. Athanasius, for example, in the 4th century as we can with those of more recent times. So too with our dear Archbishop.

Sadly, the SSPX has, in the last several years, relegated Archbishop Lefebvre to almost nothing more than a 'symbol' of the Society, without espousing what he stood for and what he stood against. We have witnessed his clear and articulate words being twisted and bent to allow for the new direction of the Society of St. Pius X. We hear things such as, 'The Archbishop would have sought an agreement with Rome if he were alive today'. We know this to be blatant falsehood judging by the prudence and caution we see over and over in the Archbishop's writings

As we read his texts, we are able to distinguish which priests are truly following those words. With God's grace, we are able to see the spiritual lineage of the Archbishop down to the priests we have today in the True Resistance: Frs. Pfeiffer, Hewko, Jacqmin, Ribas, Altamira, Cardozo, King etc. These good priests are all preaching the same doctrine and Faith, handed down to us through the centuries by Holy Mother Church – unadulterated. These priests have not deviated, they do not chase novelties in doctrine or practice.

We lament the SSPX leadership funneling their followers right into the *front door* of an Apostate Rome, without first its conversion to tradition. The Archbishop always insisted that until Rome converted and subsequently condemned the Second Vatican Council, those in power in the Roman Curia could not be trusted with the souls of the faithful. Without this conversion, he maintained that the clergy and faithful are in imminent danger of losing their souls to a modernist and apostate Conciliar Church. Interestingly, Bishop Williamson appears to be leading his faithful through the *back door* of Conciliar Rome, by passively stating that there is grace from the New Mass and the 'nourishment' of the Faith can be obtained by one's presence therein. As traditional Catholics, we know that this is not true. There is no grace from the New Mass. The Archbishop always referred to it as a 'bastard Mass'. It is illegitimate. (An excellent article may be found here on this subject, one of many on this site: <http://cor-mariae.com/index.php?threads/archbishop-lefebvre-on-the-question-of-the-new-mass-contrary-from-bp-williamson.3829/>) We cannot accept these false maneuvers on the parts of Bps. Fellay and Williamson. We must remember the words of Pope St. Pius X, "*War against error but charity for those who are in error*". The dangers and errors of the New Mass this kind cannot go unchecked. That is not the way of Holy Mother Church. She has always spoken the truth. The Catholic Church has always embraced the words of St.

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Paul, "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

Read these words of the Archbishop – a holy and prudent prelate - who did not hide the light of the Truth under a bushel, but placed it within easy reach of those whose humble hearts seek God before all else:

An Examination of the Shocking Similarities Between the "New Mass" and Luther's "Mass"
From A Lecture Given by His Grace, ARCHBISHOP MARCEL LEFEBVRE
<http://www.sspxasia.com/Documents/Archbishop-Lefebvre/Luthers-Mass.htm>

Ladies and Gentlemen,

I wish to speak to you this evening about the evangelical Mass of Martin Luther, and of the striking resemblance between his Liturgical innovations of more than four centuries ago, and the recently promulgated new order of the Mass, the Novus Ordo Missae.

Why are such considerations of significance? Because of the prominent role, according to the President of the Liturgical Commission himself, accorded to the concept of ecumenism in bringing about these reforms. Because, further, if we are able to ascertain that a close relationship does indeed exist between Luther's innovations and the Novus Ordo, then the theological question, that is the question of the faith, must be asked in terms of the well known adage, "lex orandi, lex credendi"; the law of prayer cannot be profoundly changed without changing the law of belief.

It is well, in order to assist our understanding of the present liturgical reforms, to examine carefully actual historical documents on Luther's reforms.

To grasp Luther's goal in bringing forward his reforms we must briefly recall the Church's doctrine with respect to the Priesthood and the Holy Sacrifice of the Mass.

The 22nd session of the Council of Trent (1652) teaches that Our Lord Jesus Christ, wishing His Priesthood to continue after His death on the Cross, instituted at the Last Supper a visible Sacrifice destined to apply the salutary effect of His Redemption to the sins of mankind. Christ therefore, instituted Holy Orders, and choosing His Apostles and their successors to be the priests of the New Testament, marked them as such with a sacred and indelible character.

This Sacrifice instituted by Christ is performed on our altars by the sacrificial action of the Redeemer Himself, truly present under the species of bread and wine, offering Himself as a victim to His Father. And by partaking at Communion of this Victim, we unite ourselves to the Body and Blood of Our Lord, and offer ourselves also in union with Him.

Thus, the Church teaches, first, that the Priesthood of the priest is essentially different from that of the faithful, who do not have the Priesthood but who belong to a Church which essentially requires a

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Priesthood. It is deeply fitting that this Priesthood be celibate, and that its members be differentiated from the faithful by clerical dress.

Secondly, the essential liturgical act performed by this Priesthood is the Holy Sacrifice of the Mass, different from the Sacrifice of the Cross only in that the latter was a bloody sacrifice, and the former is an unbloody sacrifice. The Sacrifice of the Mass is accomplished by the sacrificial action of reciting the words of the Consecration, and not simply by reciting a narrative, or by a remembrance of the Passion or of the Last Supper.

Thirdly, it is by virtue of this sublime and mysterious act that the effects of the Redemption are applied to the souls of both the faithful on Earth and the souls in Purgatory. This doctrine is most admirably expressed at the Offertory of the Mass.

Fourthly, the Real Presence of the Victim is thus required, and comes to pass through the change of the substance of bread and wine into the substance of the Body and Blood of Our Lord. Accordingly, we are required to adore the Eucharist and reserve for it the very highest respect, whence comes the tradition that priests alone distribute the Holy Eucharist and see to its custody.

It follows, finally, that although a priest celebrates the Mass and takes Communion alone, yet he performs a public act, a sacrifice equal in value to any other Mass, and of infinite value to both the celebrant and the entire Church. Privately celebrated Masses, accordingly, are highly encouraged by the Church.

The above principles are the basis of the prayers, the music and the ceremonies which have made the Latin Mass of the Council of Trent a veritable liturgical jewel. The Council of Trent's deeply moving doctrine on the Canon, the most precious element of the Mass, states:

"As it is becoming that holy things be administered in a holy manner and of all things this Sacrifice is the most holy, the Catholic Church, to the end that it might be worthily and reverently offered and received, instituted many centuries ago the Holy Canon, which is so free from error that it contains nothing that does not in the highest degree savor of a certain holiness and piety and raise up to God the minds of those who offer. For it consists partly of the very words of the Lord, partly of the traditions of the Apostles, and also of pious regulations of holy Pontiffs." (Acts of the Council of Trent, session 22, chapter IV).

Let us examine the manner in which Luther achieved his reform of the liturgy, that is implemented the "evangelical Mass", as he himself called it. Of particular interest in this effort are the actual words of Luther himself, or of his disciples, with respect to the reforms. It is enlightening to note the liberal tendencies which inspire Luther:

"In first place", he writes "I would kindly and for God's sake request all those who see this order of service or desire to follow it: do not make it a rigid law to bind or entangle anyone's conscience, but use it in Christian liberty as long, when, where, and how you find it to be practical and useful." (T.C. Tappert, ed., Selected Writings of Martin Luther, vol. 3, p. 397). "The cult", he continues, "was formerly meant to render homage to God; henceforth it shall be directed to man in order to console him and enlighten him,

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Whereas the sacrifice formerly held pride of place, henceforth the most important will be the sermon". (from Léon Christiani, Du luthéranisme au protestantisme (1910), p. 312)

Luther's Thoughts on the Priesthood

In his work on privately celebrated Masses, Luther seeks to demonstrate that the Catholic Priesthood is a creation of Satan. He bases this assertion on the principle, henceforth fundamental to his thinking, that what is not in Holy Scripture is an addition of Satan. Accordingly, for Luther, since Scripture makes no mention of the visible Priesthood, there can be but one priest and one Pontiff, Christ. With Christ we are all called to the Priesthood, thus making the Priesthood at once unique and universal. What folly to seek to limit it to the few. Similarly, all hierarchical distinctions between Christians are worthy of the Antichrist; "Woe therefore, to those who call themselves priests". (Christiani, Ibid., p. 269)

In 1520, Luther wrote "To the Christian Nobility of the German Nation Concerning the Reform of the Christian State", in which he attacks the Romanists and urges the convocation of a free council:

"The first wall built by the Romanists is the distinction between the clergy and the laity. It is pure invention that pope, bishop, priests, and monks are called the spiritual estate while prince, lords, artisans and peasants are called the temporal estate. This is indeed a piece of deceit and hypocrisy. All Christians are truly of the spiritual estate, and there is no difference among them except that of office... The pope or bishop anoints, confers the tonsure, ordains, consecrates, and prescribes garb different from that of the laity. He might well make a man into a hypocrite in so doing, but never a Christian or a spiritual man... Whoever comes out of the water of baptism can boast that he is already a consecrated priest, bishop, and pope, although of course it is not seemly that just anybody should exercise such office". (Tappert, Ibid., vol. 1, 2i3-65)

It was from this doctrine that Luther concluded against both clerical garb and celibacy. He and his disciples, in fact, showed the way by marrying.

How many of the reforms of Vatican II reflect Luther's own conclusions? The abandonment of clerical and religious dress, widespread marriages of the religious sanctioned even by the Holy See, the suppression of distinctions between priest and layman. This egalitarianism is further manifested in the sharing of liturgical functions formerly reserved to the Priesthood.

The abolition of the minor orders and the sub-diaconate, and the creation of a married diaconate, have also contributed to the purely administrative conception of the priest, to the detriment of his essentially priestly character. Thus one is ordained primarily to serve the community and no longer for the purpose of offering Christ's Sacrifice which alone is the justification for the Catholic concept of the Priesthood.

Worker priests, priests in labor unions, or in positions remunerated by the State similarly contribute to the blurring of distinctions between Priesthood and laity. In fact, the innovations go much further than those of Luther.

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Luther's second grave doctrinal error flows from the first and is founded upon its guiding principle: salvation comes from faith and confidence in God alone, and not from good works, thus negating the value of the sacrificial act which is the Catholic Mass.

For Luther, the Mass is a sacrifice of praise, that is an act of praise, of thanksgiving, but most certainly not an expiatory sacrifice which recreates the Sacrifice of Calvary and applies its merits.

Describing the liturgical "perversions" he observed in some monasteries, he wrote: "The Principal expression of their cult, the Mass, surpasses all impiety and abomination in that they make of it a sacrifice and a good work. Were this the only reason to leave habit and convent and abandon the vows, it would be amply sufficient". (Christiani, p. 258)

For Luther, the Mass, which is meant simply to be a communion, has been subjected to a triple bondage: the laity has been deprived of the use of the chalice, they have been bound as to a dogma to the Thomistic opinion on transubstantiation, and the Mass has been made into a sacrifice.

This is central to Luther's theology:

"It is, therefore, clearly erroneous and impious", he declared, "to offer or apply the merits of the Mass for sins, or the reparation thereof, or for the deceased. Mass is offered by God to man, and not by man to God". (Christiani)

"With respect in the Eucharist, since it ought first and foremost to move one to the Faith, it is fitting that it be celebrated in the vernacular in order that all may comprehend the grandeur of God's promise to man". (Christiani, p. 176)

The logical consequence of this heresy was for Luther to abolish the Offertory of the Mass, which expresses unequivocally the propitiatory and expiatory aims of the Sacrifice. Similarly, he abolished a major part of the Canon, retaining only the essential passages as a narrative of Christ's Last Supper. In order better to emphasize the latter event, he added to the formula of the Consecration of the bread the words "quod pro vobis tradetur" ("which will be given up for you"), and deleted both "mysterium fidei" ("the mystery of faith") and "pro multis" ("for many"). He considered that the passages which both immediately precede and follow the actual Consecration of the bread and Wine were essential.

For Luther, the Mass is firstly the Liturgy of the Word, and secondly a Communion. For us that fact that the current liturgical Reforms have adopted precisely these same modifications is nothing short of astounding. Indeed, as we well know, the texts in use by the faithful today no longer make reference to the Sacrifice, but rather to the Liturgy of the Word, to the Lord's Supper and to the breaking of bread, or to the Eucharist. Article vii of the instruction which introduced the new Liturgy reflected a clearly Protestant orientation. A corrected version which followed in the wake of the outraged protests of the faithful remains sadly deficient.

It goes without saying that, added to these substantial alterations, the large number of lesser liturgical modifications have contributed further to the inculcation of Protestant attitudes which seriously threaten Catholic doctrine: the suppression of the altar stone, the use of a single altar cloth, the priest facing the

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people, the Host remaining on the paten rather than on the corporal, the introduction of ordinary bread, sacred vessels of less noble substances, and numerous other details.

There is nothing more essential to the survival of the Catholic Church than the Holy Sacrifice of the Mass', to play it down is to threaten the very foundation of Christ's Church. The whole of Christian life, and the Priesthood, is founded upon the Cross, and upon the re-enactment of the Sacrifice of the Cross, upon the altar.

LUTHER DENIES TRANSUBSTANTIATION AND THE REAL PRESENCE AS TAUGHT BY THE CATHOLIC CHURCH.

For Luther the substance of bread remains. Consequently, in the words of his disciple Melancthon, who strongly opposed the adoration of the Blessed Sacrament, "Christ instituted the Eucharist as a memorial of His Passion. To adore It is therefore idolatry".

It follows that Communion is to be taken in the hand and under both species, which reinforces the denial of the presence of Our Lord's Body and Blood; it is thus normal to consider the Eucharist as incomplete under a single species.

Once again we note the strange resemblance between the present renewal and Luther's Reform. Every recent promulgation on the Eucharist tends towards a lessening of respect, a retreat from adoration: Communion in the hand and its distribution by lay men and lay women; the reduced number of genuflections, which many priests have discontinued altogether; the use of ordinary vessels and ordinary bread, all of these innovations have diminished belief in the Real Presence as taught by the Catholic Church.

One cannot but conclude that, principles being inseparable from practice ("lex orandi, lex credendi"), the fact that the Liturgy of the present day imitates Luther's reforms leads inevitably towards the adoption of the very principles propounded by Luther. The experience of the six years which have followed the promulgation of the Novus Ordo is sufficient proof. The consequences, of this so-called ecumenical effort, have been nothing short of catastrophic, primarily in the area of faith, and especially in terms of the perversion of the Priesthood and the serious decline in vocations, in the scandalous divisions created among Catholics the world over, and indeed in the Church's relations with Protestants and Orthodox Christians.

Protestant concepts on the essential questions of the Church, the Priesthood, the Sacrifice and the Eucharist are irrevocably opposed to those of the Catholic Church. It was for no idle purpose that the Council of Trent was convened, and that the Church's Magisterium has spoken so frequently on these very questions for more than four centuries since Trent.

It is impossible in psychological, pastoral and theological terms for Catholics to abandon a Liturgy which has always been the true expression and sustenance of their Faith, and to adopt in its place new rites conceived by heretics without exposing this Faith to the most serious peril. One cannot imitate Protestantism indefinitely without becoming Protestant.

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How many of the faithful, how many young priests, how many bishops even have lost their Faith since the adoption of the new liturgical Reforms? One cannot expect to offend both Faith and nature and not expect that these in turn should reap their own vengeance.

In order to grasp the striking analogy between the two Reforms, it is well worth reading contemporary accounts of the early Evangelical Masses. Leon Christiani's descriptions remain vivid:

"During the night of December 24/25 1521, large crowds began arriving at the parish church... The evangelical Mass was about to begin; Karlstadt goes to the pulpit; he is to preach on the Eucharist. He claims that Communion under both species is obligatory and that prior Confession is not required. Faith alone matters. Karlstadt approaches the altar in secular dress, recites the Confiteor, and begins the Mass proper in the usual manner, up to the Gospel. The Offertory and the Elevation, that is those parts which express the idea of the Sacrifice, are omitted. After the Consecration comes the Communion. Many of the congregation have not been to Confession and many have not fasted, not even from alcohol. They approach the Communion table with the others. Karlstadt distributed the hosts and offers the chalice. The communicants receive the consecrated bread in the hand and casually drink from the chalice. A host falls to the ground and Karlstadt beckons to a lay person to pick it up. The layman demurs, and Karlstadt allows it to remain where it is for the time being, cautioning the congregation, however, not to step on it." (Christiani, p. 281-83)

That same Christmas day another priest in the same district gave communion under both species to about fifty persons, of whom only five had gone to Confession. The rest had received a general absolution, their penance being the recommendation to resist sin.

The very next day - December 26 - Karlstadt announced his engagement to Anna de Mochau. Numerous priests followed suit.

In the meantime, Zwilling, having left his monastery, was preaching at Eilenberg. He had discarded the habit and was now bearded. Dressed in lay clothes, he fulminated against privately celebrated Masses. On New Year's Day, he distributed Communion under both species. The hosts were passed from hand to hand. Several were pocketed by the communicants. One lady, while receiving, allowed fragments to drop to the ground. No one appeared to notice. The faithful helped themselves generously to the chalice.

On 29 February 1522, Zwilling married Catherine Falki. By this time there had occurred a rash of marriages of priests and monks. The monasteries were beginning to empty. Those monks who remained removed all altars save one, destroyed statues and images and even the Holy Oils.

Among the clergy, Anarchy reigned. Each priest celebrated Mass in his own fashion. It was resolved finally to prescribe a new Liturgy with a view of restoring order and consolidating the Reforms.

The order of Mass was set to include the Introit, the Gloria, the Epistle, the Gospel and the Sanctus, followed by a sermon. The Offertory and the Canon were both abolished. Henceforth the priest was to simply narrate the institution of the Lord's Supper, reciting aloud in German the words of the Consecration, and distributing Communion under both species. The Agnus Dei, the Communion prayer and the Benedicamus Domino were sung to end the Mass. (Christiani, p 281-85).

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One of the preoccupations of Luther at this time was the institution of a repertory of appropriate hymns. With considerable difficulty he was able to enlist the efforts of lyricists. The Saints feast days were abolished. Generally, however, Luther attempted to minimize out-and-out abolitions. He directed his efforts to retaining as many of the ancient ceremonies as possible, seeking rather to orient their significance toward the spirit of his Reforms.

Thus for a time the Mass retained in large measure its external appearances. The churches retained the same decor and the same rites, with modifications but directed towards the faithful, for henceforth much more attention was to be paid to the faithful than formerly, in order that they, might be conscious of a more active role in the Liturgy: thus, they were to participate in the singing and in the prayers of the Mass. And, gradually, Latin gave way definitively to the German vernacular.

Even the Consecration was sung in German, in these words: "Our Lord on the night He was betrayed took bread, rendered thanks, broke it and gave it to His disciples, saying: Take you and eat of this for this is My Body given up for you. Do this, as often as you shall do it, in memory of Me. In like manner, when the supper was done, taking also the chalice saying; Take you and drink of this for this is the chalice of the new covenant, of My Blood which is shed for you for the forgiveness of sins. Do this, as often as you shall drink of this chalice, in memory of Me."

Thus were added to the Consecration of the bread the words "which is given up for you", and deleted from the Consecration of the wine, the words "the mystery of faith" and "for many".

Do these considerations on the Evangelical Mass not reflect our very feelings towards the reformed liturgy since the Council?

All of these changes which comprise the new Liturgy of the Mass are truly of perilous consequence, especially for younger priests. Not having been nourished with the doctrines of the Sacrifice, of the Real Presence, of Transubstantiation, these no longer have any significance for young priests who, as a result, soon lose the intention to perform what the Church performs. Consequently, they no longer celebrate valid Masses.

Older priests, on the other hand, even when they celebrate according to the Novus Ordo, may still have the Faith of all time. For years they have celebrated Mass according to the Tridentine rite, and in accordance with the intentions of that rite, we can assume that their Masses are valid. To the degree, however, that these intentions disappear, even their Masses may become invalid.

It was intended that Catholics and Protestants draw closer together, but it is evident that Catholics have become Protestants, rather than the reverse.

When five cardinals and fifteen bishops participated recently in a "Council of Youth" at Taizé in France, how were young people to distinguish between Catholicism and Protestantism? Some received Communion from Catholics, others from Protestants.

Recently Cardinal Willebrands, in his capacity as the Holy See's Envoy to the World Council of Churches at Geneva, declared solemnly that we shall have to rehabilitate Martin Luther!

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And what has become of the Sacrament of Penance with the introduction of general absolution? Is it truly a pastoral improvement to teach the faithful that, having been granted general absolution, they may receive Communion provided, should they be in the state of mortal sin, that they take the opportunity to go to Confession within the following six months, or year? Who will suggest that this is indeed a pastoral improvement? What concept of mortal sin are the faithful to retain from this argument?

The Sacrament of Confirmation is in a similar situation. A common rite today is to pronounce simply "I sign you with the Sign of the Cross. Receive the Holy Spirit." In administering Confirmation, the bishop must indicate precisely the special sacramental grace whereby he confers the Holy Ghost. There is no Confirmation if he does not say, "I confirm you in the name of the Father..."

Bishops frequently reproach me, and remind me, that I confer the Sacrament where I am not authorized. To them I answer that I confirm because the faithful fear that their children have not received the grace of Confirmation, because they have a serious doubt as to the validity of the Sacrament conferred in their Churches. Therefore, in order that they might at least be secure in their knowledge of the validity of the sacramental grace, they ask that I confirm their children. And I respond to their plea because it appears to me that I may not refuse those who request that their confirmation be valid, even if it may not be licit. We are clearly at a time when divine natural and supernatural law takes precedence over positive Church law when the latter is opposed to the former, when in reality it should be the channel leading to it.

We are living in an age of extraordinary crisis, and we cannot accept its Reforms. Where are the good fruits of these Reforms, of the Liturgical Reform, the Reform of the seminaries, the Reform of the religious congregations? What have all of these General Chapters yielded; what has become of their congregations? The religious life has all but disappeared: there are no more novices, no more vocations!

Archbishop Bernardin of Cincinnati recognized the problem clearly when he declared to the Synod of Bishops in Rome, "In our countries" - he was speaking for English-speaking countries of the world - "there are no more vocations because the priest has lost his sense of identity," It is essential, therefore, that we remain loyal to Tradition, for without Tradition there is no grace, no continuity in the Church. If we abandon Tradition, we contribute to the destruction of the Church.

I have had occasion to say to the Cardinals, "Do you not see that the Council's Declaration on Religious Freedom is a contradiction? Whereas the Introduction states that the council leaves untouched traditional Catholic doctrine, the body of the document is entirely opposed to Tradition: it is opposed to what has been taught by Popes Gregory XVI, Pius IX, and Leo XIII."

We are now faced with a grave choice: either we agree with the Council's Declaration on Religious Freedom, and thus oppose the teachings of the Popes, or we agree with the teachings of the popes, and thus disagree with Vatican II's Declaration on Religious Freedom.

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It is impossible to subscribe to both. I have made my choice. I choose Tradition. I cling to Tradition over novelty which is merely an expression of Liberalism, the very Liberalism condemned by the Holy See for a century and a half. Now this Liberalism has penetrated the Church through the Council, and its catchwords remain the same; liberty, equality and fraternity.

The spirit of Liberalism permeates the Church today, though its catchwords are thinly veiled: liberty is religious freedom; fraternity is ecumenism; equality is collegiality. These are the three principles of Liberalism, the legacy of the 18th century philosophers and of the French Revolution.

The Church today is approaching its own destruction because these principles are absolutely contrary to nature and to faith. There is no true equality possible, and Pope Leo XIII in his encyclical on freedom clearly explained why.

And fraternity! If there is no Father where shall we find fraternity? If there is no Father, there is no God, how then shall we be brothers? Are we to embrace the enemies of the Church, the Communists, the Buddhists, the Masons?

And now we have word that there is no excommunication for Catholics who become Freemasons. Freemasonry nearly destroyed Portugal; Freemasonry was with Allende in Chile, and is now in South Vietnam. Freemasons see it as important to destroy Catholic States. Thus it was during the First World War in Austria, thus it was in Hungary and in Poland. Freemasonry seeks to destroy the Catholic nations. What is in store for Spain and Italy and other countries in the near future? Why does the Church feel compelled to open her arms to the enemies of the Church?

Now we are bound to pray, to redouble our prayers! We are witnessing an assault by Satan against the Church, as has never been seen. We must pray to Our Lady, the Blessed Virgin Mary, to come to our assistance, for we can have no idea what horrors tomorrow may bring. It is not possible for God to tolerate indefinitely these blasphemies, these sacrileges which are committed against His Glory and Majesty! One need only reflect on the horror of abortion, on rampant divorce, on the ruin of moral law and of truth itself. It is inconceivable that all of this can continue without God punishing the world by some terrible chastisement.

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This is why we must beg God's mercy for ourselves and for all mankind, and we must struggle, we must fight. We must fight fearlessly to maintain Tradition, to maintain, above all, the Liturgy of the Holy Mass, because it is the very foundation of the Church, indeed of Christian civilization. Were the true Mass no longer to be celebrated in the Church, the Church would disappear.

We must, therefore, preserve this Liturgy, this Sacrifice. Our churches were built for this Mass and for no other: for the Sacrifice of the Mass, and not for a supper, a meal, a memorial or a Communion. Our ancestors built magnificent cathedrals and churches, not for a meal or a simple memorial, but for the Sacrifice of Our Lord Jesus Christ which continues upon our altars.

I count on you for your prayers for my seminarians, that they may become true priests, priests who have the faith, in order that they may administer the true Sacraments and celebrate the true Holy Sacrifice of the Mass.

Thank you.

Loose Associations

We wish to begin this article by repeating again here what His Grace, Archbishop Lefebvre said in the above conference: **“I choose Tradition. I cling to Tradition over novelty which is merely an expression of Liberalism, the very Liberalism condemned by the Holy See for a century and a half.”**

His Excellency, Bishop Williamson has made several erroneous comments in the last four years, from his recommendation for a 'loose association' of priests, to his hitherto unheard of statements saying that the Novus Ordo Missae can 'nourish one's faith, and most recently stating that Eucharistic 'miracles' can be found in the Conciliar Church.

As in our last newsletter, we ask, 'what is His Excellency, Bishop Williamson resisting'? The SSPX, firstly in its un-revoked Doctrinal Declaration, and secondly by coming under the Novus Ordo diocese in Argentina, has implicitly and explicitly accepted Vatican II. They, like Bishop Williamson, accept Novus Ordo miracles. Bp. Williamson imitates the SSPX's modus operandi of punishing those priests who point out these errors - by refusing to visit them, refusing them Holy Oils, refusing to ordain those seminarians worthy of Holy Orders, etc. They are two sides of the same coin. Both are leading their followers into a Conciliar Rome.

This article will focus primarily on Bp. Williamson's error of Loose Association. In 2012, right at the start of the 'Resistance' of clergy and faithful to the new direction of the SSPX, His Excellency opined the following words in his blog 'Eleison Comments', Number CCLXXVII (227) November 3, 2012:

In brief, I think that the situation of today's Catholic Resistance calls for no hurried action, but for a thoughtful measuring of men and events until the will of God becomes more clear. I think — I may be wrong — that he wants a loose network of independent pockets of Resistance, gathered around the Mass, freely contacting one another, but with no structure of false obedience such as served to sink the mainstream Church in the 1960's, and is now sinking the Society of St Pius X. If you agree,

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by all means make contributions to the St Marcel Initiative because they will certainly come in useful, maybe sooner than I think. For myself, as soon as my situation stabilizes in England, I am ready to put my bishop's powers at the disposal of whoever can make wise use of them.

Now even without a degree in Catholic history, almost all Catholics know that there is absolutely no precedent in the more than two thousand years since Christ, for such a statement. Our Lord Jesus Christ Himself established the Church's priesthood with a hierarchy in naming St. Peter the first head of that hierarchy. The Most Holy Roman Catholic Church, even in her bloodiest persecutions, has **never** advocated a 'hunker down and hope for the best' mentality. She has always mobilized her priests and bishops to continue the fight for the Reign of Christ the King. She has always encouraged worthy men to be ordained to the priesthood, to continue the fight for the establishment of the Mystical Bride of Christ to be known everywhere. Indeed, what would the history of the last two thousand years look like if Holy Mother Church actually allowed a 'loose association' of its priest and bishops.

Firstly, it would be utter anarchy. Even in secular circles, such a mentality has been doomed to failure. Can any of us imagine a standing army with a 'loose association' of captains and generals? History has shown us over and over that such independence of thoughts and ideas, without a cogent leadership leads to abject failure. What about a 'loose association' of police officers or fire fighters? Chaos. These are but a few examples but the list is inexhaustible.

We know that the Church has ever insisted on a cohesiveness in the priestly hierarchical structure. What kind of order comes from a 'loose association'? It is a novelty. We stress again, there is no precedence in the Church for such a recommendation and attitude. What results from such a 'loose association' is a fostering of Trad-Ecumenism. We would be left with a varied group of independent priests, each with individualized tendencies, individualized interpretations of current events and documents, etc. An utter disaster for the laity attempting to navigate these troubled times. The faithful would disintegrate into 'factions', following priests based on personalities rather than on the soundness of their doctrine. Sadly, this is exactly what we see before our eyes in the Resistance. Because of the Bishops of the Resistance espousing this 'loose' mentality, there is no unified front to resist the changes of the SSPX, of Vatican II. We are left with various factions and personality cults revolving around the strength of the individuals instead of on the soundness of their doctrine. Many people, having 'known' of Bishop Williamson for years as a 'lion of tradition within the SSPX' follow him based on past laurels rather than on current words and actions that are so incompatible with our traditional Faith. It allows the faithful, like the Protestants, to choose their priest based on whether or not they like what the priest is preaching. An ecumenical version of Catholicism. How it must make Heaven shudder to behold this attitude!

Contrast this with how our dear Holy Mother Church has provided for her faithful in the past. Always a unified, hierarchical structure, a unity in thought. Because of our fallen human nature, this would never happen in a loose association. Read how Holy Scripture demands this oneness of mind:

[Romans 12:16](#)

Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

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Romans 15:5

Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ:

Romans 15:6

That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

2 Corinthians 13:11

For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

Philippians 1:27

Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel.

Philippians 2:2

Fulfill ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment.

So, we must realize what a trap this idea of a loose association of bishops, priests, and faithful is. We stress again and again, it is without precedence in the Church. This alone makes it unworthy of acceptance. We are *traditional* Catholics. We cannot accept novelties. Period. We repeat here again, the wisdom of Archbishop Lefebvre, **“I choose Tradition. I cling to Tradition over novelty which is merely an expression of Liberalism, the very Liberalism condemned by the Holy See for a century and a half.”** We must never forget these words. Let them be our guide. They will never fail us. They will help us to attain our heaven in this atheistic and modernist culture.

Friends, we are simple laypeople. But just a little thought into this issue, following it a few steps down the line, exposes what would be the absolute destruction of those involved. To be asked to behave in such a manner displays an utter lack of concern for the spiritual welfare of those affected. Bishop Williamson aptly titled his recent conferences on Macbeth, using a line from the famous play, “Confusion hath now made its Masterpiece”. A 'loose association' breeds confusion. But at what cost? The price is the loss of souls. The fact that the Bishop, four years later, still actively preaches this, participates in this mentality himself, and encourages his recently ordained bishops to behave in like manner, makes it an inexcusable offense until corrected, publicly. We must pray for him, that he rectifies this most serious error.

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

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

~ Archbishop Marcel Lefebvre

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Primeval Battle

The Kingship of Our Lord Jesus Christ is a term we have heard many times throughout our Catholic lives. We have celebrated the Feast of Christ the King every October. We have heard of the encyclicals of the Popes addressing this title of Our Lord. We have heard Archbishop Lefebvre write and speak often of this. Yet for many of us, especially in western nations, it seems a distant and remote concept. We are almost tempted to think of this idea the way we think of the current 'monarchs' of our time, as a more nominal title, carrying symbolic rather than actual authority. Our modern minds, encrusted with the liberalism we see in every aspect of our societies, find this concept difficult to accept and comprehend. Yet Holy Scripture is replete with many references, both in the Old and New Testament, in calling Our Lord the King of all creation.

From our earliest memories learning about the battle between God and Lucifer, we were taught that this most beautiful and brilliant angel rebelled against his Creator, 'Non serviam est – I will not serve thee'. We learned at our mother's knee how St. Michael and his fellow Archangels did battle for God and conquered Lucifer and the rebelling angels and thrust them into the deepest recesses of the newly created Hell, to remain there for eternity.

If we meditate on this seemingly simple story, we recognize the fact that Lucifer **rebelled against the Authority and Kingship of the Christ**. The devil, in his pride and vanity, revolted against the idea that God would become incarnate in human form as Jesus Christ and that he, Lucifer, who was so above human creation should have to bow down before this *human* incarnation of Christ. This created in him envy, a sin unique to the devil and spawned an eternal hatred of God and especially of mankind. And in realizing that not only that Jesus Christ would be infinitely higher than him (Lucifer) but also that a purely human being, a Virgin, would be raised higher than himself, well, to such depths of humility he would not submit himself. And he has labored with all his might to make his fight against God mankind's fight as well. And he has done well.

In fact, this has been one long, contiguous battle since the creation of the world: the struggle of the rebellion of the evil angels against their Creator and their instigation of mankind to do the same. How often do we see those who if they can not have top honors and be the shining star will not participate and revolt in criticism of those chosen above themselves. This was the sin of Cain.

Throughout human history men have, without fail, endeavored to refuse the Kingship of Christ. In the writings of the Old Testament, we see this repeatedly. We know of the wickedness of the men at the time of the Deluge, the perversity resulting in the annihilation of Sodom and Gomorrah, the making of the Golden Calf, after God rescued His people from the slavery of Egypt, etc. God had to repeatedly send wars, famine, disease, etc. before His 'stiff-necked' people would return to Him and acknowledge their dependence on Him. *“And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.” Baruch 2:33*

At the time of Our Lord, we read of Herod, who refused the Reign of Christ the King; of the Pharisees and Sadducees who refused to acknowledge the Kingship of Jesus Christ, despite being experts in the prophecies and writings of the Old Testament that showed Him to be that Messiah and King; we read of Pilate, who out of fear of both the Jews and his Caesar, he refused to acknowledge the Truth before him.

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Throughout the annals of the last two thousand years, we see this same pattern. The various heresies over the past centuries have been attempts by evil men, instigated by the Evil One, to deny the Kingship of Our Lord Jesus Christ over all of the earth. We have seen this in recent times with the rise of Protestantism in the sixteenth century. Most abominably, we have watched this pattern in the machinations of Freemasonry, beginning in the early eighteenth century and continuing to our own times.

This is the ancient battle that St. Augustine wrote about at length in his *'City of God'*. The Saint observes that history is the struggle between good and evil: the City of God in conflict with the City of the Devil or the City of Man. And it all may be reduced to a struggle over the acknowledgment of the Kingship of Our Lord Jesus Christ. The Devil and his followers continue to utter the curse "Non serviam est!". They do all in their power to deny the Supremacy of God over His creation.

It was this Kingship of Our Lord Jesus Christ that the popes of especially the last two centuries fought so hard to elevate and restore. Pope St. Pius X's Pontifical Motto was '*Omnia instaurare in Christ – to restore all things in Christ'*. The encyclical of Pope Pius XI, *Quas Primas*, focused on this issue in a very specific manner. In it he announced the institution of the Feast of Christ the King. He did this in a worthy effort to combat the evils of our modern world:

If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of anti-clericalism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. **Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went even further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. The rebellion of individuals and states against the authority of Christ has produced deplorable consequences.** We lamented these in the Encyclical *Ubi arcano*; we lament them today: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, **making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten or neglect their duty; the unity and stability of the family undermined; society in a word, shaken to its foundations and on the way to ruin.** We firmly hope, however, that the feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Savior. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance; thus the enemies of the Church

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become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from him, and would valiantly defend his rights.

Moreover, the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which anticlericalism has brought upon society in drawing men away from Christ, and will also do much to remedy them. **While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm His rights.** http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas.html

The Kingship of Our Lord Jesus Christ has been beautifully expressed by many great saints. In our own times, the good Archbishop Marcel Lefebvre writes:

Jesus Christ, the Center of History

Then, what is the *true* direction of history? Is there even a direction to history? History is all ordered to a person, who is the *center* of history, and who is Our Lord Jesus Christ, because, as Saint Paul reveals it:

In Him all things have been established in heaven and on earth, things visible and invisible, the thrones, the dominions, the principalities, the powers, all has been created by Him, and He Himself is before all, and all things have in Him their consistency. He is the head of the body which is the Church, He who is the principle... in order that in all things He hold the first place. For God has willed that all the fullness abide in Him; for He has willed to reconcile through Him all things with Himself, those which are on the earth and those which are in the heavens, by making peace by the blood of His cross. Col. 1:17-21

Jesus Christ is therefore the pole of History. History has only one sole law: “*He must reign;*” (I Cor. 15:25) if He reigns, true progress and prosperity also reign, which are goods more spiritual than material! If He does not reign, it is decadence, decay, slavery in all its forms, the reign of the Evil One. This is what Holy Scripture promises besides: “*The nation and the kingdom that will not serve Thee shall perish, those nations will be entirely destroyed.*” Isaias 60:12... Now it is the principle of the philosophy of History; and what is more, it is a truth of faith, a veritable dogma revealed and a hundred times verified by the facts! ... There is no direction to history, there is a *goal* of history, a transcendent *goal*: it is the “recapitulation of all things in Christ,” it is the submission of the whole temporal order to His redemptive work, it is the mastery of the Church Militant over the temporal city, which prepares the eternal reign of the Church triumphant in heaven. Therefore, faith affirms to us, and the facts show it, History has one first pole: the Incarnation, the Cross, Pentecost ... And it will have its appointed time, it will attain its final pole, when the number of the elect is complete, after the time of the great *apostasy* (II Thess. 2:3); are we not living this now?

Archbishop Marcel Lefebvre. (1988). *They Have Uncrowned Him*. Kansas City, MO: Angelus Press, pp. 139-140

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The Archbishop continues in *They Have Uncrowned Him* by emphasizing how those good Popes of the past one hundred and fifty years have gone to great lengths to 'unmask' the machinations of the City of Man by employing the evils of Liberalism in an attempt to demolish the Church and the Papacy – much through the wiles and deceptions of Freemasonry. The Archbishop includes many references to those encyclicals that have addressed these errors. We include here the portion of *Pacendi* of 1907 the Archbishop quotes:

That We should act without delay in this matter is made imperative especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; but, what is to be most dreaded and deplored, *in her very bosom, and are the more mischievous the less they keep in the open.* We allude, Venerable Brethren, *to many who belong to the Catholic laity, and, what is much more sad, to the ranks of the priesthood itself,* who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, put themselves forward as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer, whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man.

Although they express their astonishment that We should number them amongst the enemies of the Church, no one will be reasonably surprised that We should do so, if, leaving out of account the internal disposition of the soul, of which God alone is the Judge, he considers their tenets, their manner of speech, and their action. **Nor indeed would he be wrong in regarding them as the most pernicious of all the adversaries of the Church. For, as We have said, they put into operation their designs for her undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, they lay the ax not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibers. And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree, so that there is no part of Catholic truth which they leave untouched, none that they do not strive to corrupt. Further, none is more skillful, none more astute than they, in the employment of a thousand noxious devices; for they play the double part of rationalist and Catholic, and this so craftily that they easily lead the unwary into error; and as audacity is their chief characteristic, there is no conclusion of any kind from which they shrink or which they do not thrust forward with pertinacity and assurance To this must be added the fact, which indeed is well calculated to deceive souls, that they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that they possess, as a rule, a reputation for irreproachable morality.** Finally, there is the fact which is all but fatal to the hope of cure that their very doctrines have given such a bent to their minds, that they disdain all authority and brook no restraint; and relying upon a false conscience, they attempt to ascribe to a love of truth that which is in reality the result of pride and obstinacy.

<http://www.papalencyclicals.net/Pius10/p10pasce.htm>

We can easily see that by rejecting Our Lord Jesus Christ from every facet of society and culture results in a miserable dissolution of society. This great social experiment of the modern world is proving a dismal failure. The rampant immorality and decadence of our society is abysmal. However, the attempts to eradicate God's

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Name and Existence persist nonetheless. It will not stop until the end of time. Holy Scripture tells us that only at the end of the world will all the peoples and nations acknowledge the Kingship of the Christ:

Apocalypse 15:3

And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

Apocalypse 17:14

These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

Apocalypse 19:16

And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.



We see that for it is with great solicitude for the souls of the faithful that the saints and Popes have sounded the clarion, preaching with much earnestness regarding these primeval dangers. It is a real battle. A battle for souls. But these same saints and Popes have also made it clear that unless the Our Lord Jesus Christ is acknowledged as the *King of Kings and Lord of Lords*, mankind will continue to degenerate on every level, leading to the rise of *the Antichrist*, as foretold by St. John in the Apocalypse.

For several years after the death of the Archbishop, we were still able to look to the SSPX for true and worthy guidance. It has since become apparent that as early as the year 2000, the leadership of the SSPX began to allow itself to be allured by the City of Man. It began to thirst after the worldly acknowledgment of a befouled Rome. The accolades of those in Roman power began to appear something to be much desired. And thus our beloved SSPX began the slow capitulation of its mission to preserve the One, Holy, Roman, Catholic Faith. It began slowly to relax its preaching against the errors of the perversity of a Conciliar Rome. With much sadness, we witnessed the final surrender of the SSPX to a modernist Rome in 2012 with the Doctrinal Declaration. *The Recusant* wrote an excellent analysis of that Declaration, for brevity's sake, we include here only the conclusion:

The document was signed and presented in an official capacity, not as a private letter of Bishop Fellay, but (as its title suggests) as something which officially represents the SSPX. Aside some verbal equivocation on the part of Bishop Fellay on a personal level, there has been no official document signed and handed over to Rome in the name of the SSPX with the intent of correcting and repealing its offending passages. Therefore the document itself, and more importantly the doctrine that it represents, still stands, and remains the official doctrinal position of the SSPX to this day. ...

Bishop Fellay, in the name of the SSPX, formally and officially, first in secret and then in public, accepts the documents of Vatican II, Collegiality, Ecumenism, Religious Liberty, the legitimacy of the New Mass and the New Code of Canon Law. He accepts that those things can be reconciled to

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Tradition, and that where they do not appear to be reconcilable, the solution is “discussions and study” to show that they are after all reconcilable. ...

The title of this document tells us a lot. “Doctrinal Declaration”. Its purpose is to declare doctrine. This is the doctrine which it declares. ...

God blessed the SSPX only due to its fidelity to Tradition and its refusal to compromise with Vatican II. If we see now a loss of unity, of purpose, of holiness and of fruitfulness in the apostolates of the SSPX, this must surely be because that fidelity to Tradition is gone, and therefore God’s blessing is gone too. If God is Truth, then a denial of Catholic truth means separating ourselves from Almighty God. This is why the Holy Ghost is no longer making use of the Society which denied Him by denying His truth. Bishop Freppel’s words have come home to roost in the SSPX – it survived incompetence, immorality, bad priests, bad examples and bad decisions. It cannot and will not recover from its abandonment and diminution of the truth.

<http://www.therecusant.com/sspx-new-doctrine>

At the time of the release of this Doctrinal Declaration, a few good priests stood up and refused to surrender their Faith to a Conciliar Rome. It is through their brave sacrifices and labors that we can still hear the Faith preached whole and unadulterated. We cannot hear this from the SSPX, we cannot hear this from Bp. Williamson and his priestly retinue. For example, Fr. Zendejas has written that there are errors of Vatican II come from the erroneous implementation of the tenets of the Council rather than from the Council itself. A bold lie. Fr. Hesse, a prominent canon lawyer, has stated that there are over two hundred heresies in the very documents of the Council itself. Heresies! Not mistakes, not 'could have said it better' statements...heresies!

For ourselves, we must not waiver. We must imitate all those brave Catholics who have walked this road before us. Those Catholics of the Roman persecutions, the Catholics of the Arian persecutions, the Catholics of the Protestant persecutions, the Catholic of the Masonic persecutions (notably the Vendean and the Cristeros), and now with the Catholics of the Conciliar persecutions. For our times, the persecutions are not yet bloody. Therefore, there is no excuse for our cowardice. We cannot join with those who in agreeing to join the Conciliar Church, who uncrown Our Lord Jesus Christ over and over. We must hold the line. This is our battle line. The fight for the declaration of Jesus Christ as our King.

Archbishop Lefebvre tried to explain (this) to Cardinal Joseph Ratzinger, the future Benedict XVI, in a meeting they had in Rome on July 14, 1987:

Eminence... you are working to dechristianize society and the Church, and we are working to Christianize them. For us, our Lord Jesus Christ is everything, He is our life. The Church is our Lord Jesus Christ; the priest is another Christ; the Mass is the triumph of Jesus Christ on the cross; in our seminaries everything tends towards the reign of our Lord Jesus Christ. But You! You are doing the opposite: you have just wanted to prove to me that our Lord Jesus Christ cannot, and must not, reign over society. For us, our Lord Jesus Christ is everything!" <http://sspx.org/en/life-christ-king-archbishop-lefebvre>

Holy Scripture and Our dear Blessed Mother have promised that Our Lord will indeed be victorious. And while we humbly wait for that day, we must not be found wanting. We must not be lukewarm. Our Lord

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has told us in the Apocalypse tells us, “But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth.” Apocalypse 3:16. Rather, let us strive to merit to hear these words instead, “Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord” Matthew 25:23.

A Satire on the World

Hell is a place where you will have all the time you need plus, to experience your potential and get in touch with the reality of your environment. It will expand your mind so that it will be on fire and you will appreciate your evolution a million years at a time. The diversity of those super-hot people around you will add value to your experience and you will scream and fling yourself about wondering if such a unique opportunity could ever end. You will be delighted by the great masters that will be there to help enliven your stay and instruct you in the finer details your perverted friends failed to mention . You have to know that it will be mind blowing and the burning sensations will uniquely course through your body like you never knew possible. Just save up your money and look forward to a tremendously enriching adventure. From the thrill of Hollywood to the sunny beaches of California. Don't be shy, but invest in your self and be all that you can be. Remember it is a once in a life time opportunity and you are nearing the culmination of all your dreams. The really nice thing is while here on earth you do not have to do anything special, whatever selfish pursuit you are currently engaged in makes you eminently qualified.



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The Cross Roads

In the Fourth Lateran Council, they speak of a particular heretic and say: “*His mind has been so darkened by the father of lies, that his teaching can not so much be called heretical as insane*”.

Today, this is the rule rather than the exception and we are approaching that point of no return. That point where the Cross Roads of sanity and insanity diverge and where the lukewarm will no longer exist. Those who for the last five centuries have played the middle ground will be vomited out into the abyss, that eternal pit reserved for the criminally insane. Those who have infiltrated the Church and hidden behind Her visible structure will no longer be able to play their sinister plot. They no longer have the creditability of the sheep’s clothing to cover their blasphemy against the Holy Catholic Faith.

The last of these liberal Catholics have taken the bait and have *swallowed the contradiction*. Their desire for the sacraments of the faith without the faith, have made them like unto animals backed into a corner. They realize in a stupor like state that they have eaten the poison, and they can only reason that if they eat some more, maybe it will be like an antidote. But it can only drive them further into insanity. For those who are still sane, they stand and watch them foam at the mouth. It is a sad thing to see someone sinking, when there is nothing that you can do.

“It is an error to believe that Christ did not teach a determined body of doctrine applicable to all times and to all men, but rather that He inaugurated a religious movement adapted, or to be adapted, to different times and different places.”

- Pope St. Pius X

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“*Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.*” - St. Athanasius creed