

*I promise Thee * O glorious Mother of God * and loving Mother of men * to devote myself whole-heartedly to the service of thy blessed cult * in order to hasten and assure * through the sovereignty of Thine Immaculate Heart * the coming of the kingdom of the Sacred Heart * of Thine adorable Son in my own heart and in those of all men * in my country and in all the world. Amen*



Cor Mariae Newsletter : August

On 8th July 2016, [DICI reported on the ordination](#) of one Rev. Daniel Sabur to the priesthood by Bishop de Galarreta in the church of St. Nicolas du Chardonnet, Paris, which took place six days earlier.



In a post on the French district website "[La Porte Latine](#)", one can read the text of the sermon on that occasion. Towards the end of [his sermon](#), Bishop de Galarreta says the following:

So the Babylonian Patriarchy, which is Chaldean, says that we are schismatics. And the Ordinary in France for the Oriental Churches says that we are illegal. And yet the Pope himself says that the Society, that we, are Catholics. So are we Catholics or are we schismatics? I have with me the letter given by His Excellency Bishop Fellay where the Congregation for the Doctrine of the Faith tells us, the Bishop says, that we can proceed with the ordinations without asking the permission of the local bishops; it is sufficient to give them the names of the ordinands, something which we will do of course, at the right opportunity. So we're neither schismatic nor illegal."

With the possible exception of Pope Francis himself, nobody better represents the conciliar church than the "Congregation for the Doctrine of the Faith", unworthy successor of what used to be the Holy Office. They are at the heart of the modernist, conciliar project. These are the very people who have been destroying the Church these past fifty years and who have been causing countless millions to lose the Faith. They also represent the people who illegally suppressed the SSPX a mere four-and-a-half years after it was founded and "suspended" Archbishop Lefebvre the following year - essentially for the crime of ordaining "renegade" priests in the Traditional Rite at Econe. Now these same people are (apparently) quite happy for SSPX ordinations to go ahead, and will even go as far as committing their approval to paper.

But don't worry - as we've been told so often, nothing has changed, the SSPX is the same as it always was, it still continues exactly the same fight as Archbishop Lefebvre, Bishop Fellay & co haven't changed their position one bit since the days of Archbishop Lefebvre, don't listen to the rumours and scaremongering from those who say they that a sell-out to modernist Rome has been gradually accomplished, there's no truth in that at all, where's your evidence, etc...

Editorial Commentary

Fr. Schmidberger said:

"It seems to have time to normalize the situation of the Fraternity."
([Preparing the Imminent SSPX Internal Agreement, February 19, 2016](#))\

Bishop Tissier said:

"We say Go!" ([Interview, March 21, 2016](#)) And here: ([Bp. Tissier defends agreement with modernist Rome, falsifies Archbishop Lefebvre's position](#))

Bishop Fellay said:

"Little by Little Rome Is Giving Us All We Need for Reconciliation."
([Interview with the Register, May 13 2016](#))

Archbishop Pozzo, Secretary of the Ecclesia Dei, said:

"Mgr. Fellay has accepted this proposal [Personal Prelature], even though we still have to work out some details in the coming months. Only Opus Dei has this [personal prelature] arrangement; this is a great mark of confidence for the SSPX. It is clear that a canonical solution presupposes a resolution of the doctrinal questions." (July 29, 2016) <http://www.novusordowatch.org/wire/sspx-personal-prelature.htm>

Bishop de Galarreta said:

"I have with me the letter given by His Excellency Bishop Fellay where the Congregation for the Doctrine of the Faith tells us, the Bishop says, that we can proceed with the ordinations without asking the permission of the local bishops; it is sufficient to give them the names of the ordinands, something which we will do of course, at the right opportunity. So we're neither schismatic nor illegal." (July 2, 2016, above)

Validated by sspcx.org on June 3, 2016 in giving the list of names to the local bishops:

["Winona Ordination List incorporates local Dioceses"](#).

How much more can be said in these 5 years of neo-sspcx deception?

The Official organs of the conciliar church said - "*The DEAL with the [neo]sspcx HAS BEEN DONE!*"

Many Catholics who refused to attend the New Mass have since returned to it because Bishop Williamson has sanctioned it. This has created a great deal of confusion amongst the faithful where previously there was none. The following article gives all the reasons for refusing attendance. Compare it yourselves with the statements listed in the second article, notwithstanding the fact that Archbishop Lefebvre required his priests to sign an oath never to recommend attendance.

62 reasons why in conscience we cannot attend the New Mass

[compiled by the priests of the diocese of Campos, Brazil.]

Note: all quotes followed by an asterix "" are from the Letter of Cardinals A. Ottaviani and A. Bacci to Pope Paul VI, dated September 25, 1969 enclosing "A Critical Study of the Novus Ordo Missae."*

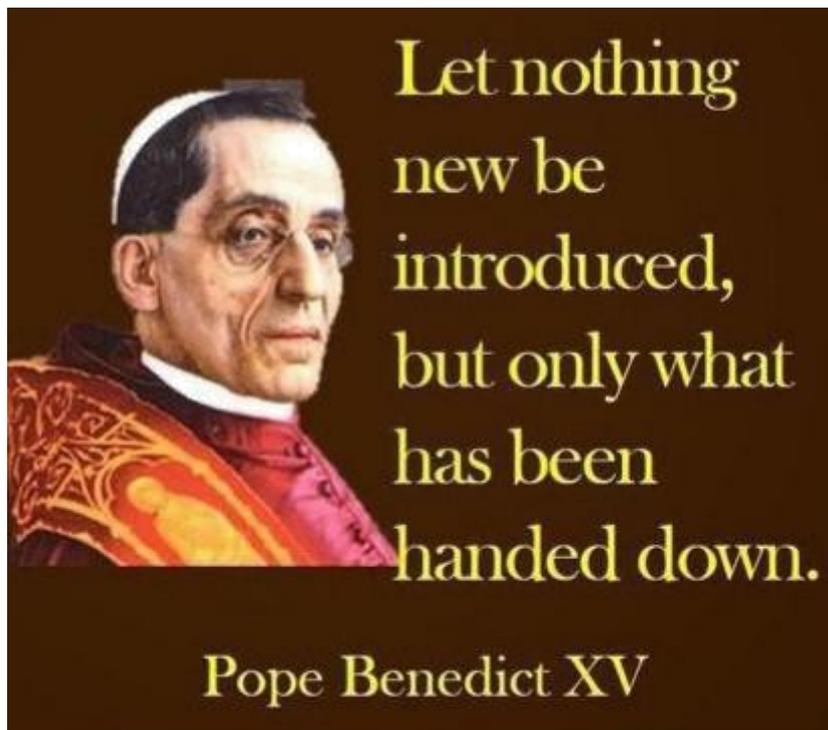
- Because the New Mass is not an unequivocal Profession of the Catholic Faith (which the traditional Mass is), it is ambiguous and Protestant. Therefore since we pray as we believe, it follows that we cannot pray with the New Mass in Protestant fashion and still believe as Catholics
- Because the changes were not just slight ones but actually "deal with a fundamental renovation ... a total change ... a new creation." (Msgr. A. Bugnini, co-author of the New Mass)
- Because the New Mass leads us to think "that truths ... can be changed or ignored without infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever." *
- Because the New Mass represents "a striking departure from the Catholic theology of the Mass as formulated in Session XXII of the Council of Trent" which, in fixing the "canons," provided an "insurmountable barrier to any heresy against the integrity of the Mystery." *
- Because the difference between the two is not simply one of mere detail or just modification of ceremony, but "all that is of perennial value finds only a minor place (in the New Mass), if it subsists at all." *
- Because "Recent reforms have amply demonstrated that fresh changes in the liturgy could lead to nothing but complete bewilderment in the faithful who already show signs of uneasiness and lessening of Faith." *

- Because in times of confusion such as now, we are guided by the words of our Lord: “By their fruits you shall know them.” Fruits of the New Mass are: 30% decrease in Sunday Mass attendance in U.S. (NY Times 5/24/75), 43% decrease in France (Cardinal Marty), 50% decrease in Holland (NY Times 1/5/76).
- Because “amongst the best of the clergy the practical result (of the New Mass) is an agonizing crisis of conscience...” *
- Because in less than seven years after the introduction of the New Mass, priests in the world decreased from 413,438 to 243,307 — almost 50%! (Holy See Statistics)
- Because “The pastoral reasons adduced to support such a grave break with tradition ... do not seem to us sufficient.” *
- Because the New Mass does not manifest Faith in the Real Presence of our Lord — the Traditional Mass manifests it unmistakably.
- Because the New Mass confuses the REAL Presence of Christ in the Eucharist with His MYSTICAL Presence among us (proximating Protestant doctrine).
- Because the New Mass blurs what ought to be a sharp difference between the HIERARCHIC Priesthood and the common priesthood of the people (as does Protestantism).
- Because the New Mass favors the heretical theory that it is THE FAITH of the people and not THE WORDS OF THE PRIEST which makes Christ present in the Eucharist.



- Because the insertion of the Lutheran “Prayer of the Faithful” in the New Mass follows and puts forth the Protestant error that all the people are priests.
- Because the New Mass does away with the Confiteor of the priest, makes it collective with the people, thus promoting Luther’s refusal to accept the Catholic teaching that the priest is judge, witness and intercessor with God.
- Because the New Mass gives us to understand that the people concelebrate with the priest — which is against Catholic theology!
- Because six Protestant ministers collaborated in making up the New Mass: George, Jasper, Shepherd, Kunne, Smith and Thurian.
- Because just as Luther did away with the Offertory — since it very clearly expressed the sacrificial, propitiatory character of the Mass — so also the inventors of the New Mass did away with it, reducing it to a simple Preparation of the Gifts.

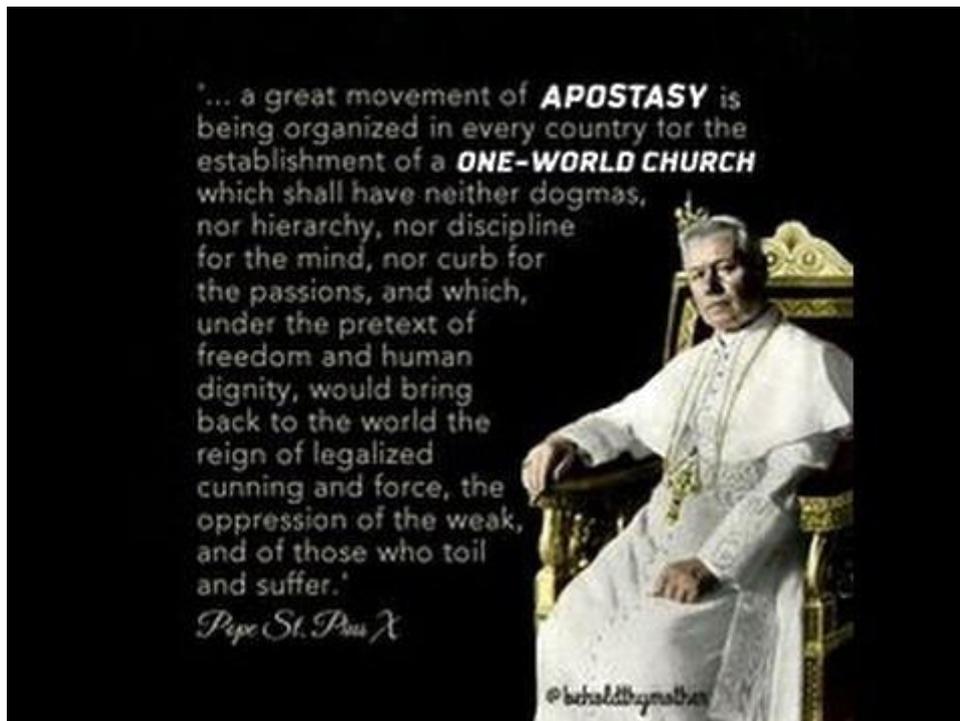
- Because enough Catholic theology has been removed that Protestants can, while keeping their antipathy for the True Roman Catholic Church, use the text of the New Mass without difficulty.
- Protestant Minister Thurian (co-consulter for the 'New Mass' project) said that a fruit of the New mass "will perhaps be that the non-Catholic communities will be able to celebrate the Lord's Supper using the same prayers as the Catholic Church." (La Croix 4/30/69)
- Because the narrative manner of the Consecration in the New Mass infers that it is only a memorial and not a true sacrifice (Protestant Thesis)
- Because by grave omissions, the New Mass leads us to believe that it is only a meal (Protestant doctrine) and not a sacrifice for the remission of sins (Catholic Doctrine).
- Because the changes such as: table instead of altar; facing people instead of tabernacle; Communion in the hand, etc., emphasize Protestant doctrines (e.g., Mass is only a meal; priest only a president of the assembly; Eucharist is NOT the Body, Blood, Soul and Divinity of Jesus Christ, but merely a piece of bread, etc.)
- Because Protestants themselves have said "the new Catholic Eucharistic prayers have abandoned the false (sic) perspective of sacrifice offered to God." (La Croix 12/10/69)
- Because we are faced with the dilemma: either we become Protestantized by worshipping with the New Mass, or else we preserve our Catholic Faith by adhering faithfully to the traditional Mass, the "Mass of All Time."
- Because the New Mass was made in accordance with the Protestant definition of the Mass: "The Lord's Supper or Mass is a sacred synaxis or assembly of the people of God which gathers together under the presidency of the priest to celebrate the memorial of the Lord." (Par. 7 Intro. to the New Missal, defining the New Mass, 4/6/69)
- Because by means of ambiguity, the New Mass pretends to please Catholics while pleasing Protestants; thus it is "double-tongued" and offensive to God who abhors any kind of hypocrisy: "Cursed be ... the double-tongued for they destroy the peace of many." (Sirach 28:13)
- Because beautiful, familiar Catholic hymns which have inspired people for centuries, have been thrown out and replaced with new hymns strongly Protestant in sentiment, further deepening the already distinct impression that one is no longer attending a Catholic function.
- Because the New Mass contains ambiguities subtly favoring heresy, which is more dangerous than if it were clearly heretical since a half-heresy half resembles the Truth!
- Because Christ has only one Spouse, the Catholic Church, and her worship service cannot also serve religions that are at enmity with her.



- Because the New Mass follows the format of Cranmer's heretical Anglican Mass, and the methods used to promote it follow precisely the methods of the English heretics.
- Because Holy Mother Church canonized numerous English Martyrs who were killed because they refused to participate in a Mass such as the New Mass!
- Because Protestants who once converted to Catholicism are scandalized to see that the New Mass is the same as the one they attended as Protestants. One of them, Julien Green, asks: "Why did we convert?"
- Because statistics show a great decrease in conversions to Catholicism following the use of the New Mass. Conversions, which were up to 100,000 a year in the U.S., have decreased to less than 10,000! And the number of people leaving the Church far exceeds those coming in.
- Because the Traditional Mass has forged many saints. "Innumerable saints have been fed abundantly with the proper piety towards God by it ..." (Pope Paul VI, Const. Apost. Missale Romanum)
- Because the nature of the New Mass is such as to facilitate profanations of the Holy Eucharist, which occur with a frequency unheard of with the Traditional Mass.
- Because the New Mass, despite appearances, conveys a New Faith, not the Catholic Faith. It conveys Modernism and follows exactly the tactics of Modernism, using vague terminology in order to insinuate and advance error.
- Because by introducing optional variations, the New Mass undermines the unity of the liturgy, with each priest liable to deviate as he fancies under the guise of creativity. Disorder inevitably results, accompanied by lack of respect and irreverence.
- Because many good Catholic theologians, canonists and priests do not accept the New Mass, and affirm that they are unable to celebrate it in good conscience.
- Because the New Mass has eliminated such things as: genuflections (only three remain), purification of the priests fingers in the chalice, preservation from all profane contact of priest's fingers after Consecration, sacred altar stone and relics, three altar clothes (reduced to one), all of which "only serve to emphasize how outrageously faith in the dogma of the Real

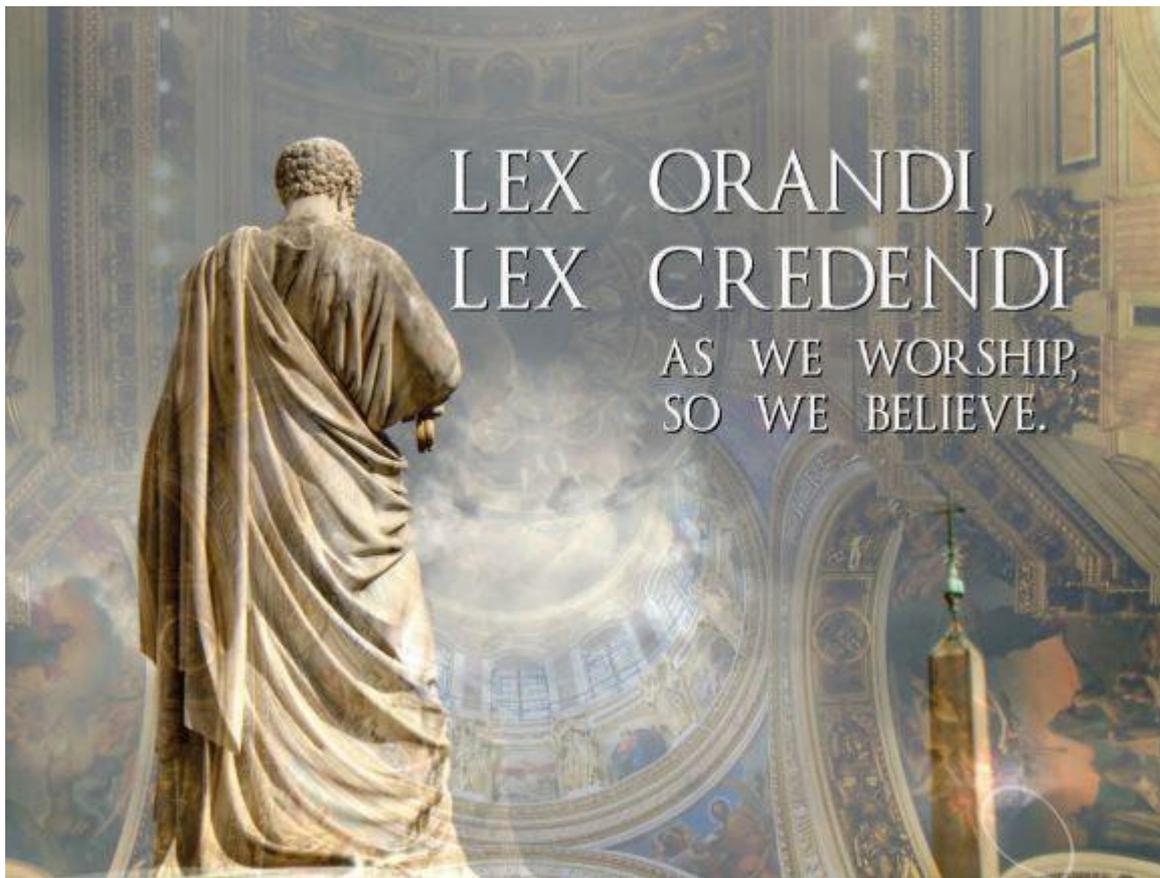
Presence is implicitly repudiated.” *

- Because the traditional Mass, enriched and matured by centuries of Sacred Tradition, was codified (not invented) by a Pope who was a saint, Pius V; whereas the New Mass was artificially fabricated by six Protestant ministers and a 33rd degree Freemason, i.e., Msgr. A Bugnini who was later exiled from the Vatican because of his ties with Freemasonry.
- Because the errors of the New Mass which are accentuated in the vernacular version are even present in the Latin text of the New Mass.
- Because the New Mass, with its ambiguity and permissiveness, exposes us to the wrath of God by facilitating the risk of invalid consecrations: “Will priests of the near future who have not received the traditional formation, and who rely on the Novus Ordo Missae with the intention of “doing what the Church does,” consecrate validly? One may be allowed to doubt it!” *
- Because the abolition of the Traditional Mass recalls the prophecy of Daniel 8:12: “And he was given power against the perpetual sacrifice because of the sins of the people” and the observation of St. Alphonsus de Liguori that because the Mass is the best and most beautiful thing which exists in the Church here below, the devil has always tried by means of heretics to deprive us of it.
- Because in places where the Traditional Mass is preserved, the Faith and fervor of the people are greater. Whereas the opposite is true where the New Mass reigns (Report on the Mass, Diocese of Campos, ROMA, Buenos Aires #69, 8/81)
- Because along with the New Mass goes also a new catechism, a new morality, new prayers, new Code of Canon law, new calendar, — in a word, a NEW CHURCH, a complete revolution from the old. “The liturgical reform ... do not be deceived, this is where the revolution begins.” (Msgr. Dwyer, Archbishop of Birmingham, spokesman of Episcopal Synod)
- Because the intrinsic beauty of the Traditional Mass attracts souls by itself; whereas the New Mass, lacking any attractiveness of its own, has to invent novelties and entertainments in order to appeal to the people.
- Because the New mass embodies numerous errors condemned by Pope St. Pius V at the Council of Trent (Mass totally in vernacular, words of Consecration spoken aloud, etc. See Condemnation of Jansenist Synod of Pistia), and errors condemned by Pope Pius XII (e.g., altar in form of table. See Mediator Dei).
- Because the New Mass attempts to transform the Catholic Church into a new, ecumenical church embracing all ideologies and all religions — right and wrong, truth and error — a goal long dreamt of by the enemies of the Catholic Church.
- Because the New Mass, in removing the salutations and final blessing when the priest celebrates alone, shows a denial of, and disbelief in the dogma of the Communion of Saints.



- Because the altar and tabernacle are now separated, thus marking a division between Christ in His priest-and-Sacrifice-on-the-altar, from Christ in His Real Presence in the tabernacle, “two things which of their very nature, must remain together.” (Pius XII)
- Because the New Mass no longer constitutes a vertical worship between God and man, but rather a horizontal worship between man and man.
- Because the New Mass, although appearing to conform to the dispositions of Vatican Council II, in reality opposes its instructions, since the Council itself declared its desire to conserve and promote the Traditional Rite.
- Because the Traditional Latin Mass of Pope St. Pius V has never been legally abrogated and therefore remains a true rite of the Roman Catholic Church by which the faithful may fulfill their Sunday obligation.
- Because Pope St. Pius V granted a perpetual indulgent, valid “for always,” to celebrate the Traditional Mass freely, licitly, without scruple of conscience, punishment, sentence or censure (Papal Bull “Quo Primum”)
- Because Pope Paul VI, when promulgating the New Mass, himself declared. “The rite ... by itself is NOT a dogmatic definition ...” (11/19/69)
- Because Pope Paul VI, when asked by Cardinal Heenan of England, if he was abrogating or prohibiting the Tridentine Mass, answered: “It is not our intention to prohibit absolutely the Tridentine Mass.”
- Because “In the Libera Nos of the New Mass, the Blessed Virgin, the Apostles and all the Saints are no longer mentioned; her and their intercession thus no longer asked, even in time of peril.”
- Because in none of the three new Eucharistic Prayers (of the New Mass) is there any reference ... to the state of suffering of those who have died, in none the possibility of a particular Memento, thus undermining faith in the redemptive nature of the Sacrifice.*

- Because we recognize the Holy Father's supreme authority in his universal government of Holy Mother Church, but we know that even this authority cannot impose upon us a practice which is so CLEARLY against the Faith: a Mass that is equivocal and favoring heresy and therefore disagreeable to God.
- Because, as stated in Vatican Council I, the "Holy Spirit was not promised to the successors of Peter, that by His revelation they might make new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of Faith delivered through the Apostles." (Dnz 3070)
- Because heresy, or whatever clearly favors heresy, cannot be a matter for obedience. Obedience is at the service of Faith and not Faith at the service of obedience! In this foregoing case then, "One must obey God before men." (Acts 5:29)



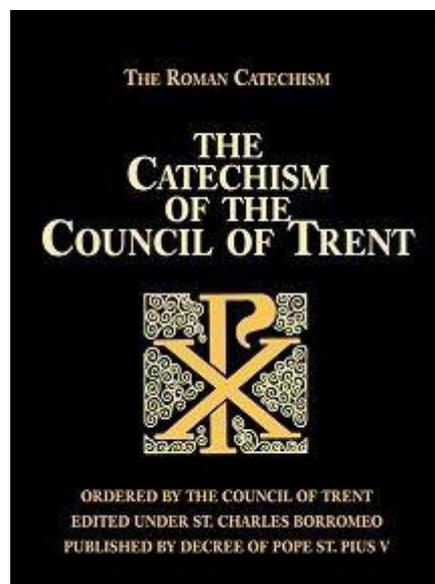
Notice that all of the above resources are from the old SSPX archive. : Lex orandi, lex credendi. (the Law of Prayer is the Law of Belief).

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Not that the neo-sspx still believes in the above due to their striking departure in accepting and agreeing with the modernist revolution for a canonical reconciliation WITHOUT doctrine; neither does Bishop Williamson believe in the old-sspx position any more.

To where Bishop Williamson now states with pertinacity he accepts the heresy of the new mass AGAINST the Council of Trent!

- The new religion can build your Faith. (1)
- Attending the New Mass can build your Faith. (2)
- Do whatever you think you need to do to keep the Faith, which can include attending the Novus Ordo Mass. (3)
- If you attend the Novus Ordo Mass you have to be careful, but you can find the grace of God there and sanctify your soul. (4)
- Not everyone needs to avoid the Novus Ordo Mass. (5)
- Attending the Novus Ordo may do more good than harm spiritually. (6)
- Not every priest needs to leave the conciliar church or stop saying the Novus Ordo Mass. (7)



- The Novus Ordo Mass does not always undermine the Faith, though frequently it does. (8)
- The problem with the Novus Ordo Mass is that it is ambiguous. It can be made to favour the new religion, but does not have to, it can also be done in line with the old religion. (9)
- The problem with Vatican II is that it is ambiguous. (10)
- By distancing yourself from the conciliar church, you are putting yourself in danger and risk becoming a Pharisee who is disconnected from reality. (11)
- We must accept the supposed 'Eucharistic miracles' of the Novus Ordo Mass as genuine. (12)
- The Eucharistic miracles of the Novus Ordo Mass have lessons for Traditional Catholics, one of which is that the Novus Ordo Mass doesn't always have to be avoided. (13)
- The Novus Ordo Mass is not as good as the Traditional Mass, but it is still better than nothing. (14)
- There's still something Catholic in the conciliar church, so it's wrong for us to reject it completely. (19)
- Congregations and seminaries are not needed today. They are outdated. God does

- not want there to be a structure or congregation for the Resistance. (20)
- Seminarians who are ready for ordination should not be ordained, because there is no structure or congregation for them to be ordained into. (21)
- We shouldn't try to get priests to work together. It's bound to fail, so it's better not to attempt it at all. (22)



Ten aids to mental prayer

By Dom Jean-Baptiste Chautard

(1858-1935)

Abbot of the French Cistercian Monastery of Sept-Fons

This text is an appendix of the book "The soul of the Apostolate", which was a favorite book of Pope Saint Pius X. The good Pope said he left this spiritual masterpiece by his night stand, so he could read it in his bed. That excellent volume, "[The ways of Mental Prayer](#)" by Dom Vital Lehodey (Lecoffre, Paris), gives an exact account of what is required for the ascension of the soul by the different degrees of mental prayer, and gives rules for discerning, whether higher mental prayer is truly a gift of God or the result of illusion. Before discussing affective mental prayer, first degree of the higher classes to which God as a rule calls only the souls that have reached the state of vigilance by meditation. Fr. Rigoleuc, S.J., gives in his fine book (*Œuvres Spirituelles*, Avignon, 1843, page 1 ff.), ten ways of discoursing with God, when after a serious effort, one finds it a moral impossibility to meditate on a subject prepared the night before.



A Summary:

1st Way. – Take a spiritual book (New Testament or “*Imitation of Christ*”) – read a few lines at intervals – meditate a little on what has been read, try to fix the sense and impress it on your mind. Draw from it some holy thought, love, penance etc., resolve to practice this virtue when opportunity offers. Avoid reading or meditating too much. Stop at each pause as long as the mind find agreeable and useful converse.

2nd Way. – Take some text of Scripture or some vocal prayer – *Pater, Ave, Credo*, for instance – repeat it, stopping after each word, drawing from it various sentiments of piety on which you dwell as long as it pleases you. At the end, ask God for some grace or virtue, according to the subject meditated upon. You are not to stop on any word if it wearies or tires you, but if you find nothing more to think on, pass on quietly to another. When you are touched by some good thought, dwell on it as long as it lasts without troubling to go any further. Nor is it necessary to make fresh acts always, it is sometimes enough to keep in God’s presence, reflecting in silence on the words already meditated or in enjoying the feelings they have already produced in your heart.

3rd Way. – When the prepared subject matter does not give you enough scope, or room for free action, make acts of faith, adoration, thanksgiving, hope, love, and so on, letting them range as wide and free as you please, pausing at each one to let it sink in.

4th Way. – When meditation is impossible, and you are too helpless and dried-up to produce a single affection, tell Our Lord that it is your intention to make an act, for example, of contrition, every time you draw breath, or pass a bead of the rosary between your fingers, or say, vocally, some short prayer.

Renew this assurance of your intention from time to time, and then if God suggests some other good thought, receive it with humility, and dwell upon it.

5th Way. – In time of trial or dryness, if you are completely barren and powerless to make any acts or

to have any thoughts, abandon yourself generously to suffering, without anxiety, and without making any effort to avoid it, making no other acts except this self-abandonment into the hands of God to suffer this trial and all it may please Him to send. Or else you may unite your prayer with Our Lord's Agony in the garden of desolation upon the cross. See yourself attached to the Cross with the Saviour and stir yourself up to follow His example, and remain there suffering without flinching, until death.

6th Way. – A survey of your own conscience. – Admit your defects, passions, weaknesses, infirmities, helplessness, misery, nothingness. – Adore God's judgments with regard to the state in which you find yourself. – Submit to His holy will. – Bless Him both for His punishments and for the favors of His mercy. – Humble yourself before His sovereign Majesty. – Sincerely confess your sins and infidelities to Him and ask Him to forgive you. – Take back all your false judgments and errors. – Detest all the wrong you have done, and resolve to correct yourself in the future. This kind of prayer is very free and unhampered, and admits of all kinds of affections. It can be practiced at all times, especially in some unexpected trial, to submit to the punishments of God's justice, or as a means of regaining recollection after a lot of activity and distracting affairs.

7th Way. – Conjure up a vivid picture of the Last Things. Visualize yourself in agony, between time and eternity – between your past life and the judgment of God. – What would you wish to have done? How would you want to have lived? – Think of the pain you will feel then. – Call to mind your sins, your negligence, your abuse of grace. – How would you like to have acted in this or that situation? – Make up your mind to adopt a real, practical means of remedying those defects which give you reason for anxiety. Visualize yourself dead, buried, rotting, forgotten by all. See yourself before the Judgment-seat of Christ: in purgatory—in hell. The more vivid the picture, the better will be your meditation.

We all need this mystical death, to get the flesh off of our soul, and to rise again, that is, to get free from corruption and sin. We need to get through this purgatory, in order to arrive at the enjoyment of God in this life.

8th Way. — Apply your mind to Jesus in the Most Blessed Sacrament. Address yourself to Our Lord in the Blessed Sacrament. With all the respect that His Real Presence demands, unite yourself to Him and to all His operations in the Eucharist, where He is ceaselessly adoring, praising, and loving His Father, in the name of all men, and in the condition of a victim. Realize His recollection, His hidden life, His utter privation of everything, obedience, humility, and so on. – Stir yourself up to imitate this, and resolve to do so according as the occasions arise. Offer up Jesus to the Father, as the only Victim worthy of Him, and by whom we offer homage to Him. Thank Him for His gifts, satisfy His justice, and oblige His mercy to help us. Offer yourself to sacrifice your being, your life, your work. Offer up to Him some act of virtue you propose to perform, some mortification upon which you have resolved, with a view to self-conquest, and offer this for the same ends for which Our Lord immolates Himself in the Holy Sacraments. – Make this offering with an ardent desire to add as much as possible to the glory He gives to His Father in this august mystery. End with a spiritual Communion. This is an excellent form of prayer, especially for your visit to the Blessed Sacrament. Get to know it well, because our happiness in this life depends on our union with Jesus in the Blessed Sacrament.

9th Way. — This prayer is to be made in the name of Jesus Christ. It will arouse our confidence in God, and help us to enter into the spirit and the sentiments of Our Lord. Its foundation is the fact that we are united to the Son of God, and are His brothers, members of His Mystical Body; that He has made over to us all His merits, and left us the legacy of all the rewards owed Him by His Father for His labors and death. And this is what makes us capable of honoring God with a worship worthy of Him, and gives us the right to treat with God, and, as it were, to exact His graces of Him as though by justice.

– As creatures, we have not this right, still less as sinners, for there is an infinite disproportion between God and creatures, and infinite opposition between God and sinners. But because we are united to the Incarnate Word, and are His brothers, and His members, we are enabled to appear before God with

confidence, and speak familiarly with Him and oblige Him to give us a favorable hearing, to grant our requests, and to grant us His graces, because of the alliance and union between us and His Son. Hence, we are to appear before God either to adore, to praise, or to love Him, by Jesus Christ working in us as the Head in His members, lifting us up, by His spirit, to an entirely divine state, or else to ask some favor in virtue of the merits of His Son. And for that purpose we should remind Him of all that His well beloved Son has done for Him, His life and death, and His sufferings, the reward for which belongs to us because of the deed of gift by which He has made it over to us. And this is the spirit in which we should recite the Divine Office.

10th Way. – Simple attention to the presence of God, and meditation. Before starting out to meditate on the prepared topic, put yourself in the presence of God without making any other distinct thought, or stirring up in yourself any other sentiment except the respect and love for God which His presence inspires. – Be content to remain thus before God, in silence, in simple repose of the spirit as long as it satisfies you. After that, go on with your meditation in the usual way. It is a good thing to begin all your prayer in this way, and worth while to return to it after every point. – Relax in this simple awareness of God's presence. – It is a way to gain real interior recollection. – You will develop the habit of centering your mind upon God and thus gradually pave the way for contemplation. – But do not remain this way out of pure laziness or just to avoid the trouble of making a meditation.

When there are no priests

During the French Revolution very many Bishops and priests were martyred for their faith as were many outstanding laymen also martyred. Church property was seized by the Masonic government. That left the people without their priests and without a place to go to Mass and receive the sacraments. It was during that period that a Father Demaris wrote the following letter to the concerned Catholics of his day. At the present time (the year 2004), the Church is in a situation which is EXACTLY parallel to the time of Fr. Demaris. If he were writing this letter today, he would in all probability write exactly the same words. Hence, Fr. Demaris' letter is given below in its entirety. Read it with an eye to history and an eye to the present. May it bring you courage and consolation.

[\(a MUST read of full article\)](#)

[Twenty spiritual Masses : HERE](#)

[What to do on Sundays When No Priest](#)

[Download the Tridentine Ordinary of the Mass Missale Romanum - Roman Missal in Latin and English in Latin and English 1962 Edition](#)

[Catholic Treasure Chest](#)

[Pray The Rosary](#)

[Traditional Liturgical Novenas](#)

[Extract From Book of Confidence \(Chapter 2\)](#)

[Keeping Your Faith Alive and Well](#)

[Special Prayers](#)

CATHOLIC GLOBAL NETWORK

"Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged but in the zeal for their intellectual and moral improvement as well as for their material well-being."

Saint Pope Pius X



ARCHBISHOP LEFEBVRE DIED FIGHTING. WILL HIS SONS?

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

"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 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!"

[Archbishop Marcel Lefebvre, Address to his priests seven months before his death, 1990]

How well Abp. Lefebvre understood the Combat for the Faith! The Holy Faith towers over all canonical questions, it is the main purpose for the authority given by Christ to the Popes, Bishops, and clergy. It is this Sacred Deposit that He commanded to be preached to the whole world, to be guarded unchanged, defended with martyrs' blood, and stands victorious over all false religions. Christ is God, Christ is King, He is the Eternal High Priest. This is the foundation of the Catholic Faith!

Abp. Lefebvre so often said that the Masonic ideas triumphing with the French Revolution (and its sister, the American Revolution), were the overthrow of Christ's Kingship in society, which was ignited by the Lodges and spread throughout the world. Our Combat now, is defined by the Popes who led the war against these ideas that conspire against God, and practically summarized in the Declaration of the Rights of Man. Hence, in the name of "My rights, My rights, My rights!" abortion, divorce, contraception, euthanasia, sodomy, pornography, etc., are legalized by civil authorities who have rejected Christ's Kingship and loudly proclaim "We will not have THIS MAN reign over us!" As St. Pius X said, this is legalized apostasy.

Catholics, faithful to Tradition stand with Abp. Lefebvre, on the shoulders of the Popes of the last two centuries who made war against the ideas of Liberalism, Modernism, Modern Democracy, the false "rights" & "freedoms" that corrupt the young and dissolve society and all morals. Dissolve Doctrine, you dissolve morals. Dissolve morals, and society crashes to the ground!

Vatican II was the Masonic triumph of their heresies within the Church. They have managed to swindle in their man-made Conciliar Church, with new sacraments, new theology, new priests, new Mass, new catechisms, new Bible, new "canonizations", new "miracles", new everything! Our Combat is against this hijacking of our Holy Roman Catholic Church! The great Declaration of 1974, written by Abp. Lefebvre, still stands as the greatest proclamation of the Faith since Vatican II. This Declaration defines precisely what the Catholic Resistance is all about. Vatican II, its New Mass and reforms must be categorically rejected. Vatican II, now within the Society of St. Pius X, must be categorically rejected. There is no possible way to mix the Revolution of Freemasonry with the Revolution of the Gospel. No mixture of Light and Darkness; Truth and Error; oil and water; Christ and Satan! Not possible! It is not possible!

Yet, this has always been the dream of Liberal Catholicism, as Pope Pius IX lamented, and proves to be a greater threat to the Church than any Roman Emperor, atheist, or satanist! "The enemy is in the very bosom of the Church!" said St. Pius X. This same enemy is in the very bosom of the seminaries, district houses and priories of the Conciliar-SSPX!

When young priests and seminarians come out from the classrooms of Winona cheerleading the Agreement with Modernist Rome and insisting on obedience to Modernist Popes, because "we are in an abnormal situation" and so we must "approve and determine a canonical normalization" (*cf. General Chapter Statement, July 14, 2012*) with Modernists, of whom Abp. Lefebvre said to stay far away! Then we indeed have a new War on our hands! Is this not the ongoing "diabolical disorientation" Our Lady of Fatima foretold? "It is, therefore, a strict duty for every priest (and all faithful) wanting to remain Catholic, to separate themselves from this Conciliar Church, for as long as it does not return to the Tradition of the Magisterium of the Church and the Catholic Faith!" said the wise Archbishop (*Spiritual Journey, p. 13*).

What would one be obliged to think of a Pro-Life Group, who's leaders thought that it was time to stop fighting and adopt a "new approach", a "new attitude" towards Planned Parenthood, no longer the offensive "bulldozer approach"? What if this Pro-Life Group proclaimed in official documents that it seeks an Agreement with Planned Parenthood, even going so far as to literally bind itself under six conditions to such an Agreement, and counted it an honor to receive "jurisdictional privileges" and expressed profound gratitude to Planned Parenthood for giving crumbs of recognition to it? Furthermore, what would one think if this Group, claiming to be Pro-Life, had adopted certain principles saying words like "We declare,...We acknowledge,...We accept", all signed in a new Declaration, agreeing with some cases of abortion, but, of course, only those seen in the "light of Tradition" and "in exceptional cases"?

What if members of this Pro-Life Group spoke up saying that this was wrong, it goes against the very nature of any pro-life position, it is betrayal and compromise? Then, what if those members were marginalized or even expelled for disobedience, rebellion, disrespect to the president of the Group and for not trusting his "grace of state"? What about those who stayed in, choosing to remain silent and "obedient"?

It goes without saying, such a president betrayed the cause, compromised with its sworn enemy, has surrendered, and should be removed along with his co-traitors! There can never be peace, cooperation, or any Agreement whatsoever, between the blood-dripping murderers in Planned Parenthood and Pro-Life Groups, impossible! Now, every comparison limps, except in the point being made in the given comparison. But this comparison doesn't limp too much, because admittedly, Planned Parenthood is a murderous institution, but a murderer of bodies. Let it be said, loud and clear, that an institution given to the murder of eternal souls far outweighs in gravity any institution restricted to killing temporary bodies!

The Conciliar Church attacks Our Lord as King, in its very founding documents! It dissolves the Faith and "is poisoned through and through!" It is entirely based on a "total perversion of the spirit, a whole new philosophy founded upon subjectivism" and represents a "schismatic Church". "...It is very serious! A total perversion!...It is truly frightening." (--Abp. Lefebvre). The Second Vatican Council, besides not being infallible, non dogmatic, and, in fact, the "worst disaster in the history of the Church" (--Abp. Lefebvre), kills immortal souls! It leads to eternal damnation! It dissolves the True Faith and replaces it with another; humanist, man-centered, and apostate. This makes the Conciliar Church far more wicked than Planned Parenthood, and in this light, what the leaders of the Society of St. Pius X are doing, has become the blind leading the blind, right into the jaws of the Conciliar Church!

With Doctrine compromised, morals are soon compromised. "When Doctrine is compromised, all is lost! The situation cannot be any more remedied," as Bp. Freppel foresaw in the 19th Century. This is the sad reality. This is the nightmare turned non-fiction. This is where the new Doctrine and orientation of the Conciliar-SSPX is going! The only recovery will be a 180° turn and a public rejection, condemnation and denouncing of the documents that compromised the Faith! These documents, available for all to see for those who foolishly insist, saying: "Nothing's changed",...

"Everything is the same" are official, they were issued and signed by the authorities of the Society of St. Pius X, and they betray the Fight that Abp. Lefebvre was all about. But far worse, they betray Christ the King, His Church's Magisterium and His Sacraments! Anyone, 500 years from now, reading the General Chapter Statement of July 14, 2012, the attached 6 Conditions, the Doctrinal Declaration of April 15, 2012, and all the weasel language justifying compromise in the name of "prudence", will cringe in horror at their willingness to betray Christ the King for badges of recognition from smiling Modernists, set to destroy souls.

"Just as Israel of the Old Testament had a troubled history because of continuous infidelities towards God, which were often the works of its leaders and its Levites, so does the Church Militant in this world know without end, periods of trial on account of the infidelity of its clerics and their compromises with the world.

" The higher they come from, the more scandals provoke disasters. Certainly, the Church herself guards its sanctity and its sources of sanctification, but the control of its institutions by unfaithful popes and apostate bishops ruins the faith of the faithful and the clergy, sterilizes the instruments of grace, and favors the assault of all the powers of Hell, which seem to triumph!

"This apostasy makes its members adulterers, schismatics, opposed to all Tradition, separated from the past of the Church, and thus separated from the Church of today, in the measure that it remains faithful to the Church of Our Lord. Everyone who remains faithful to the True Church is the object of savage and continuous persecution." (*Spiritual Journey*, by Abp. Lefebvre, p. 54-55).

Granted, as Roman Catholics, we long for the day when we can see the Church in her pre-Vatican II splendor, with a good, doctrinally sound Pope, bishops who defend the flock from the wolves, the Tridentine Mass as the only "Ordinary Form" and happily obedient faithful. But, since "Satan's masterstroke was to sow disobedience to all Tradition through obedience," such happy obedience would be sinful when given to leaders destroying the Faith by adherence to Vatican II and the New Mass. This goes for all clergy who, in any way, accept the Council or minimize the poison of the New Mass. This goes for all the dozen traditional groups who have sought Agreements with Modernist Rome and signed the appropriate documents, even if they were promised the Latin Mass, the right to preach against Modernism and have their seminaries,...or even a bishop!

This was what Abp. Lefebvre was offered. He rightly refused. He saw the problem is not lace surplices, incense and even the Mass itself! But the real Fight of the Catholic Resistance is the Faith! Again and again, it is the Faith! The Faith! The Faith!

"When someone asks us if we know when there will be an accord with Rome, my answer is simple: when Rome re-crowns Our Lord Jesus Christ. We cannot be in accord with those who uncrown Our Lord! The day when they recognize once again Our Lord as King of all people and nations, it will not be us with whom they have rejoined, but the Catholic Church, in which we live!" (Abp. Lefebvre at Flavigny, France, Dec. 1988; *Fideliter* no. 68, p.16.).

It's time for the clergy, faithful and the youth to rise to the Fight already advancing upon us, to stop burying their heads in denials, vanities and empty wishes. This is a time of war, of combat, of great self-sacrifice! and for those who find comfort in their missions, schools and priories, don't forget, the Church Triumphant belongs only in Heaven! As long as we're on this earth, we must fight and defend the Church Militant! That Battle now, is the Catholic Resistance. What's the Resistance? It is all Catholics fighting to maintain the Faith of Tradition, of the Popes before Vatican II and the clear line of Abp. Lefebvre! Any cleric claiming to be with the Resistance and muddles the lines of opposition between Vatican II and the New Mass is a wolf. Stay away. A sham "Resistance" fits in the enemy's plans, as did the "Conservatives" after Vatican II. Abp. Lefebvre was a gift for the Church

(foretold 300 yrs. before, by Our Lady in Ecuador), and we simply have to hold his line until the crisis is passed. This means his structure and organization (insofar as possible), seminaries, priests responding to the needs of the faithful, encouraging priestly and religious vocations, the crusade for the large family and his publicly "resisting Peter to his face", for his Modernism. "Neither Modernist nor schismatic [viz. sedevacantist]!" This Combat can never change! And the Holy Roman Catholic Church is in battle as long as She is on this earth. She's not called the Church Militant for nothing! ...Neither are you Confirmed with Chrism and slapped as a warning, to watch our Holy Mother die!

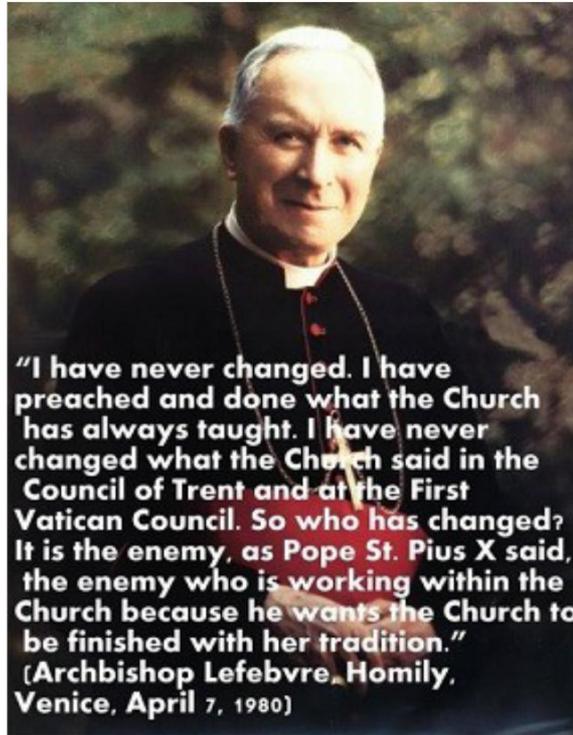
"Walk whilst you have the light, lest the darkness overtake you!" (*St. Jn. 12:35*).

"I hold that WE ARE IN THE CHURCH and that WE ARE THE TRUE SONS OF THE CHURCH, and the others are not. They are not, because Liberalism is not a son of the Church. Liberalism is against the Church, Liberalism operates to destroy the Church, in that sense they cannot claim to be sons of the Church... some are prepared to sacrifice the Fight for the Faith by saying: 'Let us first re-enter the Church! Let us first do everything to integrate into the official, public structure of the Church! Let's be silent about dogmatic issues. Let us be silent about the malice of the New Mass. Let's keep quiet over the issues of Religious Liberty, Human Rights, Ecumenism. And, once we are inside the Church, then we will be able to do this! We will be able to achieve that!'

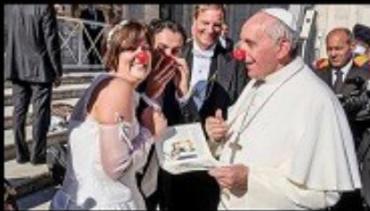
"That's ABSOLUTELY FALSE! You don't enter a structure, under superiors, by claiming that you will overthrow everything, once inside, whereas they have all the means to suppress us! They have all the authority.

" What matters first and foremost is TO MAINTAIN THE CATHOLIC FAITH! THAT'S WHAT WE ARE FIGHTING FOR! So the canonical issue, this purely public and exterior issue in the Church, is secondary! What matters is to stay within the Church,...inside the Church, in other words, IN THE CATHOLIC FAITH OF ALL TIME, in the true priesthood, in the true Mass, in the true sacraments, and the same catechism, with the same Bible. THAT'S WHAT MATTERS TO US! THAT'S WHAT THE CHURCH IS! Public recognition is a secondary issue. Thus, WE MUST NOT SEEK WHAT IS SECONDARY BY LOSING WHAT IS PRIMARY, BY LOSING WHAT IS THE PRIMARY GOAL OF OUR FIGHT!

"...We cannot place ourselves under an authority who has liberal ideas and who, little by little, would condemn us, by force of circumstances, to accept these Liberal ideas and all the consequences of these Liberal ideas which are the New Mass, the changes in the Liturgy, the changes in the Bible, the changes in the catechism, and all these changes...'But,' you may say, 'some have fought against the New Catechism!' It is simply to put the brakes on, because the changes were going so fast, that even they had to slow down a bit. The consequences of their own principles scare them. Thus, they put the brakes on, at times, but they nevertheless continue to want to keep their Liberal ideas. Changing their Liberal ideas is out of the question!" (*Abp. Lefebvre, Spiritual Conference at Econe, Dec. 21, 1984*). [Emphasis added]



Fr. Malachi Martin on Archbishop Lefebvre, John Paul II and the destruction of the Papacy



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Francis speaks of a "New Humanity"

A common theme among Freemasons, occultists, and others who belong to the expanding confederacy of evil which raises its hydra-like head against the supernatural faith of Roman Catholicism, is that a ["New Humanity" is being prepared](#), a humanity with a new heightened consciousness. Belief in the Son of God is seen as incompatible with this "new consciousness." Christianity must be rejected for a new humanitarian religion. See [here](#).

Cardinal John Henry Newman was a prophet. He saw the foundations being laid for apostasy in his own time. He was able to see the signs of sickness within the Body of Christ as surely as a physician today is able to detect a cancer in the human body. In a sermon dealing with the times of Antichrist delivered more than a century ago, his Eminence asked, "And is there no reason to fear that some such Apostasy is **gradually preparing**, gathering, hastening on in this very day? *For is there not at this very time a special effort made almost all over the world, that is, every here and there, more or less, in sight or out of sight, in this or that place, but most visibly or formidably in its most civilized and powerful parts, an effort to do without religion? Is there not an opinion avowed and growing, that a nation has nothing to do with religion; that it is merely a matter for each man's own conscience,-which is all one with saying that we may let the truth fail from the earth without trying to continue it? Is there not a vigorous and united movement in all countries to cast down the Church of Christ from power and place? Is there not a feverish and ever busy endeavour to get rid of the necessity of religion in public transactions? for example, an attempt to get rid of oaths, under a pretence that they are too sacred for affairs of common life, instead of providing that they be taken more reverently and more suitably? an attempt to educate without religion,-that is, by putting all forms of religion together, which comes to the same thing? an attempt to enforce temperance, and the virtues which flow from it, without religion, by means of societies which are built on mere principles of utility? an attempt to make expedience, and not truth the end and the rule of measures of state and the enactments of law an attempt to make numbers, and not truth, the ground of maintaining, or not maintaining this or that creed, as if we had any reason whatever in Scripture for thinking that the many will be in the right, and the few in the wrong?*

An attempt to deprive the Bible of its one meaning to the exclusion of others, to make people think that it may have a hundred meanings all equally good, or in other words, that it has no meaning at all, is a dead letter, and may be put aside? an attempt to supersede religion altogether, as far as it is external or objective, as far as it is displayed in ordinances, or can be expressed by written words,-to confine it to our inward feelings, and thus, considering how transient, how variable, how evanescent our feelings are, an attempt in fact, to destroy religion?

Surely, there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organizing itself, taking its measures, enclosing the Church of Christ as in a net, and preparing the way for a general apostasy from it. Whether this very apostasy is to give birth to Antichrist, or whether he is still to be delayed, we cannot know; but at any rate this apostasy, and all its tokens, and instruments, are of the Evil One and saviour of death. Far be it from any of us to be of those simple ones, who are taken in that snare which is circling around us! Far be it from us to be seduced with the fair promises in which Satan is sure to hide his poison! Do you think he is so unskillful in his craft, as to ask you openly and plainly to join him in his warfare against the Truth? No; he offers you baits to tempt you. He promises you civil liberty; he promises you equality; he promises you trade and wealth; he promises you a remission of taxes; he promises you reform. This is the way in which he conceals from you the kind of work to which he is putting you; he tempts you to rail against your rulers and superiors; he does so himself, and induces you to imitate him; or he promises you illumination,-he offers you knowledge, science, philosophy, enlargement of mind. He scoffs at times gone by; he scoffs at every institution which reveres them. He prompts you what to say, and then listens to you, and praises you, and encourages you. He bids you mount aloft. He shows you how to become as gods. Then he laughs and jokes with you, and gets intimate with you; he takes your hand, and gets his fingers between yours, and grasps them, and then you are his."

Man is being conditioned to worship himself. The crisis of faith is a crisis of the supernatural. Once this crisis of faith has reached its zenith, once men have deified themselves, the one whom St. Paul calls "the man of iniquity" will reveal himself to the world. For he can only reveal himself within the context of apostasy, loss of faith - open rebellion against God. Until then he is restrained.

Dostoyevsky makes this point in *The Brothers Karamazov*:

"Once humanity to a man renounces God (and I believe that period, analogous with the geological periods, will come to pass) **the old outlook on life will collapse by itself without cannibalism and, above all, the old morality too, and a new era will dawn.** Men will unite to get everything life can give, but only for joy and happiness in this world alone. **Man will be exalted with a spirit of divine, titanic pride, and the man-god will make his appearance.** Extending his conquest over nature infinitely every hour by his will and science, man will every hour by that very fact feel so lofty a joy that it will make up for his old hopes of the joys of heaven..."

So concerned was Pope Pius XII, that he said:

"I am worried by the Blessed Virgin's messages to Lucy of Fatima. **This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in her liturgy, her theology and her soul....**

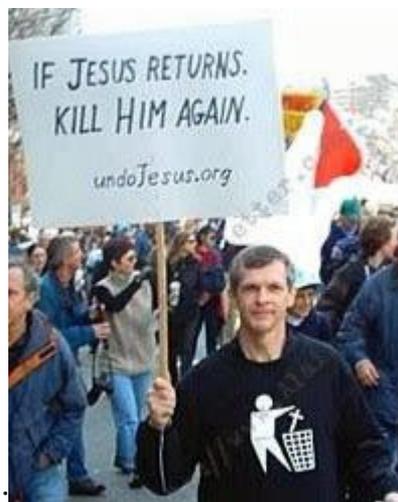
"I hear all around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject her ornaments and make her feel remorse for her historical past.

"A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe [that man has become God](#)



"In our churches, Christians will search in vain for the red lamp where God awaits them, like Mary Magdalene weeping before the empty tomb, they will ask, 'Where have they taken Him?' (Pope Pius XII, quoted in the book *Pius XII Devant L'Histoire*, pp. 52-53, by Msgr. Georges Roche).

How will this be accomplished? Pope St. Pius X, the Pope of the Eucharist, warned back in 1907, in his Encyclical Letter *Pascendi Dominici Gregis*, that the enemies of the Church, knowing that external persecution of Her actually brings about Her greater growth ("The blood of the martyrs is the seed of Christianity" - Tertullian), would focus in the future on destroying Her through infiltration. That future has arrived. A masonic false prophet seeks to alter the Faith in her [liturgy](#), theology and soul. The Man of Sin readies his appearance onto the world stage





I accept with sincere belief the doctrine of faith as handed down to us from the Apostles by the orthodox Fathers, always in the same sense and with the same interpretation.

Pope St. Pius X

“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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