

“Will you one day wake up being in Rome?”

“And Jesus said to his disciples: When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that reads let him understand...” (Mt. 24, 15)

In matters of Faith and to oppose error, we must follow Tradition and Holy Scripture in order to keep the Deposit of Faith. However, when heresy is not limited to a small group but tries to seduce the entire Church, then we must recur the rule of Saint Vincent of Lerin in regards to universality, antiquity, and general consent. In particularity towards the cunning of novelty, which had persuaded to remove away not only the sacred doctrine taught by Our Lord Jesus Christ but also the sacredness concerning liturgical rites of ceremonies in the House of God, within the terms of “the” sacred place for prayers.

Was, then, Our Lord Jesus Christ speaking about apostasy concerning the believing of the sacred ministers at serving in the sanctuary? Indeed, the way of prayer is the way of believing.

To neglect the essential priestly sacredness in teaching and practicing Catholic Faith, it had evolved to abandon the sanctuary itself. Moreover, what is offered in it? It basically is the Holy Sacrifice of Calvary. So, the rejection of sacredness by the consecrated ministers points out a real crisis within the context of religious belief for those whose duty is to teach the Truth, as well for all of us who must be taught in order to get eternal salvation.

In fact, doctrinal blurring has constantly been a sign in times of crisis throughout Church history. For instance, St. Vincent of Lerins wrote referring to the Arian heresy: *“Such a situation happened when the poison of Arianism had infected not only a small portion of the world but nearly the entire world. At the same time as the majority of the Latin bishops allowed themselves to be seduced, either by violence or by deception, **a cloud darkened minds to such a great degree of confusion as to take away the path they had to follow.** But it was by preferring the ancient Faith to these perfidious innovations that all the true friends and servants of Christ preserved themselves from being infected by this plague.”*

In addition, it was at the Council of Rimini that Saint Jerome had written: *“**The entire world groaned and was astonished to wake up being Arian...**”*

What should we do when a new way of praying installs a new way of believing, where sacredness is not an integral part of religion? What could we do when the abomination is within the sacred place infested with the smoke of Satan? What should we think when traditional faithful one day will wake up in the New religion of Man preached by the Modernist Rome?

Certainly, many Catholics are confused, due to Vatican II religious revolution. Several post-Conciliar Popes had often stated the deplorable changes, as the (former Cardinal Ratzinger) retired Pope Benedict XVI said *“The results of the Council seem cruelly to contradict the expectations everybody had, beginning with John XXIII and Paul VI: it was expected to produce a new unity among Catholics, but instead dissension has increased to a point where it has moved from self-criticism to self-destruction..”* (Osservatore Romano on Nov. 9/84).

Needless to say, there exists a state of necessity for souls who have the right to receive from the Teaching Church (Ecclesia docens) the necessary aids for salvation, especially doctrine and sacraments. Hence, in the Catholic Church, as in civil society, it's conceivable that there arrive a state of necessity or URGENCY, which cannot be surmounted by the observance of positive law. Man-made laws may prevent crimes and vices but do not extirpate the roots of evilness in the world, as religion can do.

With this scenario, is the New Evangelization Agenda a solution for today's conflicts in the world? It is not, because the new evangelizer Pope Francis, during his visit to the United State, begged for global immigration and for tolerance on behalf of dis-functioning families, but in reality he opened a gate to introduce moral deviations in cultural customs and helped to out break a sort of invasion as threat against beliefs and nations of Western civilization. Perhaps one day the world might wake up Muslim....

In truth, the Church is fostering a worse crisis by the lack of endurance, order or activity, in domains of teachings of doctrine and morals, harming in a considerable manner our religious tenets. Modernist Popes have contributed

to the demolition of the Catholic Church. Nowadays Pope Francis is seriously taking into action the destructive attitudes of Paul VI, thereby worsening the thickness and darkness of the “smoke of Satan” within the Holy Place, as Montinian Pope refer to. That’s why, it is not surprising to hear about the Novus Ordo Canonization of Paul VI, scheduled on occasion to celebrate the 45th Anniversary of Vatican II Council.

On the another hand, Canon Law considers the state of necessity as one of the causes, which -in certain conditions- abolishes the “imputability” of the offence thereby is reduced to a purely material violation of the Law, because **it is a state therein the necessary goods for natural or supernatural life are so threatened that one is morally compelled to break the law to save them.**

In this regard the 1917 Canon Law Code spoke of necessity. Yet it leaves to jurisprudence and doctors pertaining in duty, the task of giving it a precise meaning and understanding. It is clear from the context that necessity is a state wherein goods necessary for life are put in danger in such an extent that to come out of such state, the violation of certain laws is inevitable, like was the case of Archbishop Marcel Lefebvre on June 30th, 1988, when consecrated four bishops for keeping Tradition in the Catholic Church.

Do we therefore agree that there still is a crisis of the Faith within the Church? Perhaps there might be people, who would object that there is an exaggeration of “super dogmas.” That’s why we have to remind ourselves that in matters of Faith, he who doubts or denies even one single truth revealed or connected with Revelation, doubts or denies the whole of Revelation. He, who doubts the source of Revelation, consequently mistrusts what he has to believe. (St Thomas, IIa, IIae, 5, 3)

Let’s again and again reconsider the Archbishop’s warnings. As intention shows the final cause of human actions, when the Modern Romans seemed to make true gestures of benevolence towards Tradition, Archbishop Lefebvre was always wary. He feared that they were only *“maneuvers 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 maneuvers, 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.”*

According to Archbishop Marcel Lefebvre the characteristic of the SSPX should be more than to just denounce the errors by their name, but rather to effectively and publicly oppose to the Roman authorities, which have spread them. How will someone be able to make an agreement and then make a public resistance to the authorities, including the Pope? After having fought about forty-five years, will the Society now have to be put into the hands of the Modernists with their pertinacity? Catholics today must resist this pretension. Nonetheless, there are clerics that strive to impose upon us an unacceptable way, which does concern a different doctrine contrary to the traditional Catholic Magisterium. Let’s continue to profess our Catholic Faith. Indeed, the crisis is not over; but it is afflicting more than ever our essential element – the priest.

Here is the Archbishop speaking: *“Through obedience monks and nuns are made to disobey the rules and constitutions laid down by their founders, laws which they swore at their profession to obey. **Hence comes the profound disorder**, which reigns in the bosoms of these societies and in the bosom of the Church. Obedience in this case should be a categorical refusal. Authority, even a legitimate authority, cannot command a bad and reprehensible act. No one can force us to become Protestant or Modernists...*

“[The priest] is at the very heart of this crisis and it is he who is its chief victim. For all that touches the Church, touches first the priest.” (A Bishop Speaks, by Archbishop Lefebvre).

Let’s wake up now! Or do you want to Day Dream a Night Mare?

Viva Cristo Rey!

Father Zendejas