

## CHAPTER III

# Conclusion to Book II

**T**he adherents of the nominally Catholic but materially heretical *Conciliar Church* do not wish to see any crisis, any state of necessity in the Church, because that would impose on their deadened consciences the unpleasant task of renouncing their *sinful* adherence to the *Novus Ordo* and their *heretical* attachment to the doctrinal novelties of Vatican II.<sup>60</sup> With the blinders studiously kept in place, Fr. Achacoso expresses his agreement with the position that “the so-called *case of necessity* has been intentionally fabricated by Mons. Lefebvre in order to maintain an attitude of division within the Catholic Church”. Fr. Achacoso maliciously imagines that Archbishop Lefebvre’s statement, “We have deemed it our duty to oppose the spirit of Vatican II and the reforms inspired by it ...,” is an *explicitly stated rejection of papal authority*, thus displaying the *hardness of heart* so typical of the hard-core Conciliar heretic.

It is the position of the Traditionalists to wholeheartedly adhere to the traditional teaching and liturgy of the Catholic Church as the Catholic Faith demands — to uphold the unity of the Church by preserving the bonds of the unity of faith, the unity of sacraments and the unity of ecclesiastical governance that have been undermined by the Council and its reforms. This can only be accomplished by disobedience to the unlawful Conciliar and post-conciliar doctrinal and liturgical reforms. Such disobedience cannot be considered sinful since, as Cardinal Newman explains, “If a man is sincerely convinced that what his superior commands is displeasing to God, he is not bound to obey.”<sup>61</sup> “The history of the Church,” explains Father Fernando Areas Rifan, “gives several examples of saints who, in order to remain faithful, have resisted Church authorities who were wrong. Thus St. Godefroy of Amiens, St. Hughes of Grenoble and Guy of Vienne

(who later became Pope Calixtus II), wrote to Pope Pascal II who was wavering concerning the ‘investitures’: ‘If what we absolutely do not believe, you would choose another way and would — God forbid — refuse to confirm the decisions of our paternity, you would force us away from obeying you’ (Bouix, *Tract. de Papa*, t. II, p. 650).”<sup>62</sup>

The whited sepulchres that constitute the majority of the Conciliar hierarchy simply do not wish to abandon their new religion, or even admit that it is a new religion.<sup>63</sup> This is why they do not see any state of necessity in the Church. Like the Lutherans and Anglicans, the hierarchs of the *Conciliar Church* see no need to return to *Catholic Tradition*. They *believe* in religious liberty, they *believe* in Ecumenism, they *believe* that one can be saved by another religion — *they do not believe in the Old Religion into which most of them were baptised before the Council*. They have lost the Faith.

Let them consider the sober warning of St. John Chrysostom:

**I do not speak rashly, but as I feel and think. I do not think that many bishops are saved, but that those who perish are far more numerous. The reason is that the office requires a great soul. For there are many things to make a priest swerve from rectitude, and he requires great vigilance on every side.**