

Sons Of Taphett

S.S.P.X.

Catholicism
vs.
Communism

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St. Olav of Norway (995-1035 AD)

St. Olav of Norway was the most influential man through whom God Providentially brought about the conversion of Norway to the Catholic Faith. His story is recounted in a 200+ chapter in the 'Heimskringla', or 'The Lives of the Norse Kings' by Snorri Sturlason, a 12th-13th century Icelandic chiefton. The fact that God, in His infinite Power and Wisdom, cooperated with and through St. Olav in his work has been irrefutably confirmed by the numerous miracles, cures, prophecies and supernatural events surrounding Olav Haroldson, both while he was alive and after his death. Numerous eyewitnesses, from both friend and foe alike, from nobility and commoner, from Ecclesiastic and layman, confirm the authenticity of the supernatural phenomena. Indeed, even after death, and for years to come, (possibly even today), the body of St. Olav lay incorrupt and as lively looking as when he still walked the earth and fought the battles of Our Lord.

St. Olav was no Vatican II saint. He was neither the appeasing, weak man of Faith that so many of the faithful and scoffers alike hold up to be the prototypical Christian of today. The God he served was a God of power, and like so many warrior-rulers before him, perhaps beginning with Constantine the Great, he looked upon the Cross with the clear knowledge that "in hoc signo vincit". The heretics cannot understand, and many even go so far as to apologize for the actions of so bold a Saint as St. Olav, but for the True Believers, his story and life has the potential of teaching us a little more about the infinite mysteries of God's ways.

St. Olav was not the first Christian King of Norway. There were believers before him. In fact, Christianity had been making inroads into the kingdom for some time. A predecessor, King Olav Trygvason, whose father was also a King, had been brought up as a Christian by the Catholic King of England as an insult by the King of Norway who left his child in the rival monarchs hands with the order to raise his son. The implication was that only a lesser man raised another man's heir. Another consequence had the King of England been derelict in his duty and allowed the child to fall into harms way, was an unwanted war with Norway.. In God's plan, however, his humble servant, the legitimate sovereign of England, used the opportunity to confirm and shape the young Olav Trygvason's Faith. Later on, when Olav became King of Norway, upon the death of his father, he tried to convert his kingdom and kinsmen to the right worship of God. Hopelessly enslaved by the diabolical practices of Odinism, however, King Olav was ultimately murdered for his efforts.

Yet the Faith continued to spread among the people of Norway. When the future King of Norway, St. Olav, entered the scene, he was a political refugee who had obtained asylum in the Royal Court of King Janislev of Gardarik (Russia), and the people of Norway were under the dominion of foreign rulers. Not unlike Gideon of Old Testament times, God heard the cries of a suffering people and used St. Olav to effect their liberation. Traveling from the Royal Court of Gardarik (Russia), the future Saint travelled through Poland, Denmark and on into England. Already an accomplished warrior, he gained the experience necessary for his future vocation through the many battles he fought on account of other sovereigns. Prevented from assuming the throne of his birthright by the occupying Swedes, Olav Haroldson offered his talents to the Kings and nobility of the scattered domains of England. Upon one such raid, he came upon a Christian prophet who foretold that he would do great things in his life and that God would work through him for the liberation of his people and that he would be their king forever.

Olav Haroldson was baptised not long after and began making preparations for the return to his native land. Initially his arrival and propositions of war were met with mixed results by the bonders. The nobility, who owed fealty to the King of Sweden, were in direct opposition to his plans

and informed their foreign chief of the designs and intents of Olav's plans. Despite all of this, however, and against all odds, Olav embarked on a series of battles in which each successive victory only served to increase and strengthen his power. Eventually, he subjected the Jarls (nobility) to his authority or else put them to flight.

A devout Christian who attended daily Mass and spent long nights in prayer, especially the Divine Office of Matins, he had an impact on his people. In contrast to the arbitrary justice of the Swedish Odinists before him, Olav Haroldson's concept of justice was firmly rooted in biblical principals and applied to nobleman and commoner alike. He had no space for political cronyism. Gradually more of his subjects came to embrace the tenets of the Christian religion.

The Norway of his time was a land steeped in paganism and sorcery. Eventually, like so many Old Testament prophets and kings before him who cast down and destroyed the altars of Baal and Ashtoreth, St. Olav decided to abolish the diabolical delusion of Odinism and banish the "troll-wise" witches from his realm. He foreseen that a multicultural environment whereby the people of God lived alongside the people of darkness could only be detrimental to one or the other. The Odinists felt the same and believed that their god would prevail. In the end, they were proven wrong. Norway progressively came into the catholic fold.

St. Olavs life was marked by prayer and warfare. After liberating his country from the Swedes, he defended his kingdom from the Danes and then the beleived-to-be invincible Viking hordes of Canute, the occupying King of England. Through them all God was with him. What he could not perform by force of arms, his prayers before the throne of God brought about. "For the weapons of our warfare are not merely human, but they have divine power to destroy strongholds..." (2 Cor 10:4(b)). Implacable foes deaf to his conciliating offers of peace were placated, fearless enemies against him began to waver and doubt and united forces of opposition soon faced divisions in their coalitions against him. The enemies he could not oppose in the physical realm, the Lord vanquished in the spiritual one.

His life was marked by supernatural insights, prophecies and healings and throughout it all he did not doubt nor compromise his faith. When offered the desperately needed aid of unbelievers when preparing to engage numerically superior foes, he sent them away if they refused to be baptised. When preparing for campaigns against an enemy, he had all his troops shields painted with gold or white crosses over them so that the enemy had no doubt who they were facing. He could definitely be said to be one who did not "trust in chariots, [nor]...in horses, but in the name of the Lord Our God." (Ps 20:7).

After putting the foreign enemies of his people to flight, St. Olav next dispatched the domestic ones. Nothing was more harmful to the peace and welfare of his subjects than the misguided Odinic beliefs that some of them still clung to. Among the Norse religious rites that the Odinists were required to fulfill were the 'blood offerings' offered to Odin and other gods on specific feast days and seasons of the year. Horses, bulls, and occasionally even human beings were sacrificed and their blood poured into bowls that the adherents would then drink, a bowl first for Odin, then an additional one for each of their patrons, friends or themselves. The Odinists forced a previous Christian King, Olav Trygvason, under pain of death, into drinking the offering. Perhaps his capitulation to their demands was the reason God did not work through him for the conversion of Norway as he later did through St. Olav Haroldson.

When they tried to force St. Olav to make a blood offering, he counter-proposed that they discard such foolishness and be converted to Christ the King. Both sides agreed that the kingdom was too small for two gods. Upon their rejection of his proposal, Olav claimed that if they must worship Odin, they may as well be thorough about it and worship

him wholeheartedly. They agreed. He proposed that they forgoe the customary blood offerings of horses and beasts in favor of the human offerings more pleasing to Odin. They eagerly accepted his suggestions. Then he proclaimed that only the best offerings would do for Odin, not commoners and thralls for sacrifices, but the nobles best children and loved ones and even the nobles themselves should be offered. Faced with a choice, the nobles capitulated and converted to Christ whom they could serve as fervently as He wanted without His desiring the lives of their loved ones and the destruction of their communities. The superiority and benevolence of the Holy trinity was thus made evident to all.

By many other stratagems and practical examples did St. Olav prove the soundness of Christian doctrine over the diabolical darkness of Odinism. Of course, not all willingly converted. The sorcerers and cannibals who resisted all grace and continued harming or attempting to harm his people through witchcraft or other means, he was forced to either drive into exile or destroy.

From his life we can draw certain principles about how, why, and when God intervenes so miraculously in human events. As for Charlemagne before him, and even Constantine the Great before that, God did not raise up Godly Christian rulers to cast down the wicked from their thrones until a sufficient amount of Grace had reached the land through the prayers of masses of obedient believers.. God rarely intervenes when and where He is not sought or wanted. Without Christians individually opening their hearts up to the indwelling presence of the Holy Spirit, the Odinic reign of darkness may have lasted indefinitely. But as believers upon believers entered the community of the Kingdom of God, more and more grace began to dawn into their hearts and radiate out into the hearts of their friends, neighbors, and even enemies around them. Even individuals who resisted the cumulative effect of God's penetrating Grace in their souls and hardened their hearts against it may have, in time, yielded and been converted. At some critical stage, when the unseen, mighty forces of God accumulated enough strength, the Spiritual war spilled over into the physical, and the rulers possessed of the demonic spirits of Odinism were cast down from their thrones while Christ's servant, St. Olav was enthroned in their stead.

The situation is not unlike the world powers of Communism, Socialism and Liberalism today. As numbers of faithful, praying servants of God diminish, we see the demonic forces of darkness gather in strength and boldness. Conversely, in Russia today, as the members of the faithful repent of their wickedness and cry out to God for deliverance, we have witnessed, and are in the process of witnessing, the Pure Light of Christ dissipating the dark powers of Communism and the Schismatic, Orthodox, yet Christian ruler Vladimir Putin begin to amass power and strength against the enemies of God. Our lady of fatima foretold that in the end Her Immaculate Heart would triumph, Russia would be converted, and a period of peace would be granted to the world.

Meanwhile, however, the so-called 'errors of Russia' have invaded our land. If we ever hope to be delivered from the hands of all who hate us, we too, must turn from our sins and back to God, asking for the Grace of conversion for our scattered, disunited and besieged brethren. Only then, as in the days of St. Olav, can we expect God to begin to effect the deliverance of our people from the powers of darkness pitted against them. "St. Olav, pray for us now at the hour of our need!"

SSPX

The priestly Society of St. Pius X (SSPX) is the bulwark of the Traditional Catholic Faith against the increasing encroachments of the Modernists, The Masons, the Liberals and the Socialists. The Holy Catholic Church has always faced diabolical enemies from within and without who desired to strip Her of the Spirit and thereby to destroy Her. After the revolutionary 'Pastoral' Council of Vatican II in 1962-1965, the Church, overwhelmed by the concentrated attacks of Her enemies, succumbed under the assault and abandoned the Traditional, Dogmatic, unalterable teachings entrusted to Her by Our Lord, Jesus Christ, and began preaching "a different gospel" (Gal 1:6). The faithful, intuitively sensing the loss of the Spirit of Truth, even if not explicitly able to define the problem, began deserting the Church in droves. Priests and religious abandoned their vocations, monasteries were shuttered, seminaries were left empty and desolate.

The contradictions proclaimed in the Council caused many to question the teaching authority of the Church. If what was taught before the Council and after the Council could not logically both be right, who could discern what or where the Truth lie? In the quest for Truth, Catholics the world over sought answers in Buddhism, Hinduism, Islam or the Protestant sects. The Holy Roman Apostolic Church, which had existed for almost 2,000 years, appeared mortally wounded and on a downward path to destruction.

Unable to express a belief in the open falsehoods proclaimed by Vatican II, several sects emerged attempting to retain a grasp on the Truth. One group, or (more accurately) one collection of groups, were the 'Sedevacantists', who, confronted with the open heresies proclaimed by the Council, reasoned that it could not be legal as no Pope could openly be a heretic, hence the throne of Peter must be 'vacant' and only what appeared to be a pope occupied it. Completely lacking in leadership, the Sedevacantists beliefs varied with each sect so that within the movement there existed such a wide divergent range of differing beliefs and contradictory 'truths' that they were not too unlike the legions of conflicting Protestant sects. Completely severed from the Catholic fold, many sects even went so far as to elect their own 'popes' to lead them.

The other group desirous of maintaining the Truth inherent in Tradition became known as the Priestly Society of St. Pius X. This group, initially founded and headed by an Archbishop, Marcel Lefebvre, remained, and remains, in communion with Rome, yet made certain reservations in the validity of the Vatican II documents regarding the pronouncements which contradicted unalterable Catholic Dogma. Around the leadership of the Archbishop emerged an entire movement within the Church now known as the 'Traditionalist Movement', comprised of Bishops, Priests, nuns, religious and laity of all walks of life who adhere to the eternal teachings of Holy Mother Church without the Modernist deviations of the post-Conciliar Church.

The Archbishop, who was formerly the highest ranking prelate of the African nation of Senegal as well as the Superior General of the missionary Holy Ghost Fathers, soon came under attack of the Modernist enemies of the Church residing in the Vatican. Under his leadership, the SSPX refused to offer the heretical "Novus Ordo" Mass invented by the post-conciliar innovators, and instead, continued to offer up the Traditional Latin Tridentine Mass of the Council of Trent that St. Pius V in 'Quo Primum' (7/19/1570) proclaimed would never be abrogated. The Traditionalist faithful, as well, refused compliance with Vatican directives they knew to be false and illegal and sought out and attended the Traditional Latin Mass wherever it could be found.

In 1984, the SSPX was thrust into the spotlight when a controversial decision by the Holy See not to consecrate 4 priests to the Bishopric due to their stiff adherence to Holy Tradition, led the Archbishop Lefebvre to consecrate them over the Holy Fathers' heads. ^{Lefebvre} ~~the Archbishop~~ ^{similar bold decisions}

in defense of the Truth have led many to accuse the Society of being in open schism with Rome. This is false and even the Vatican has formally admitted that the SSPX's dispute with Rome is a doctrinal dispute. A pontifical Commission, "Ecclesia Dei", has been formally entrusted with resolving the breach between the Society and the Vatican for decades, but after several negotiations in which concessions were offered and granted by both sides, any hope of reconciliation remains elusive.

For decades, the Bishops and Cardinals who were proponents of the Second Vatican Council sought to prevent the Priests under them from offering the ancient Holy Sacrifice of the Mass, but on 7/7/07, The Holy Father Benedict XVI in the encyclical 'Summorum Pontificum' admitted that "The Traditional Latin Mass has never been abrogated..." This opened the door a little further for the return of Tradition into the ranks of the prelates of Holy Mother Church. In fact, this victory, and others like it, by the Defenders of Tradition, led to yet another Traditional sect within the Church- The Fraternal Society of St. Peter- being formed. A sort of hybrid between the SSPX and the post-conciliar Church, the FSSP accepts the Second Vatican Council as valid, BUT interprets it in light of the eternal Traditional teachings of the Church. Recognizing some Truth of the Traditionalist position of the SSPX, members of the faithful were being influenced in various ways.

Meanwhile, the Vatican continues along with its agenda, and the SSPX continues along with its own. Both sides maintain an avid desire to defend and guard the truth. Both sides work and pray for a resolution and both parties remain confident that a solution will finally emerge. In the meantime, however, the Traditionalists of all stripes maintain the path the Church has always walked, neither departing to the right or the left.

'Sons of Japheth' looks to the SSPX as its legitimate Spiritual leadership body. It inculcates a religious obedience in its members to abide by the precepts and commands of the Order and encourages its members to ratify this obedience with special vows of obedience to the Superior-General of the Society, whoever that may be. The SSPX, like any other Traditional Branch of the Church is comprised of three Orders. The first, of course, are the Priests and religious who are formally associated and ordained into the order under direct, mandatory vows of obedience to the Superior General, currently Bishop Fellay. The second order is comprised of the Nuns and Sisters also under mandatory vows of obedience. The Third Order are those of the laity or even Priests that have an indirect connection, although joint mission with, the SSPX. They participate in SSPX objectives and activities within the specific vocations that each individual third order member occupies in life. The Third Order is comprised of men and women, religious and layman, of all walks of life imaginable. As of Spring 2013, the Third Order membership for the United States District numbered around 1,179 members alive, and 19 members that have passed along into eternity.

It is beyond the scope of this article to even scratch the surface of the purpose, mission statement, and global activities in which the Priestly Society of St. Pius X is currently engaged in. For anyone desirous of learning more about them or looking into the membership requirements of becoming a member of the SSPX Third Order is encouraged to contact them directly or subscribe to their quarterly 3rd order newsletter -- 'Sursum Corda' at "Our Lady of the Assumption Priory; 12120 McCoys Fork Road; Walton, KY 41094.