

Our Lady of Victory Press, LLC



“The laity must not be deprived of the possibility of acting on their own accord.”
-*Apostolicam Actuositatem*, 24

What is Our Lady of Victory Press?

OLV Press is a Catholic lay apostolate faithful to Tradition in accordance with the Vatican II Decrees and documents *Apostolicam Actuositatem*, *Inter Mirifica*, *Gravissimum Educationis*, and *Perfectae Caritatis*.

This apostolate is made up of *laymen and women* and does not include any clergy involvement, operating only within their rights as parents and lay Catholics, and not beyond those.

This apostolate functions publicly online in various forms, and is supported by an online guild community to fulfill its mission with the help of God.

It operates under the patronage of these lay saints:

- Our Lady of Victory and Mary, Queen of the Home
- St. Joseph, Terror of Demons
- St. Anthony of the Desert

The members of the Apostolate operate the online guild and public apostolate. Its membership is both Greek and Latin rite (besides the great Syriac rite and other eastern rites). All members of this apostolate subscribe to our [confession of faith](#).

All members seek to fulfill our [Internet Promise](#).

What do you mean by “Lay Apostolate?”

This apostolate is a *lay apostolate* seeking to act as laity in accordance with *Apostolicam Actuositatem* (AA, 2-8). We operate as laity in three traditional lay spheres within the Church: parents, lay rulers and lay religious.

Parents are “*the authors of education. Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators.*”

-*Gravissimum Educationis*, 3

1. Parents – to fulfill the duty to catechise our children and form them in the lay apostolate (AA, 30) after the example of laywoman *Mary, Queen of the Home*.

2. Lay Rulers, Noblemen – to defend the Church from spiritual and temporal attack after the example of layman *St. Joseph, Terror of Demons* by:

a.) [*uniting Catholic against the enemies of Holy Church*](#) by practicing traditional Catholic masculinity (see Hall’s *Terror of Demons*) and

b.) [*restoring the rival schools of Christendom*](#) (see the [*manifesto of the apostolate: City of God vs. City of Man*](#))

In particular, the rival schools are the two orthodox parties within current controversies in the Latin rite (“Traditionalist,” and “Resourcement / Communio”), but there are also other important rival schools in the East and west, notably the Greek, Syriac, Coptic, Slavic traditions with their schools.

This battle is fought under the banner of *Our Lady of Victory*.

3. Lay Religious – to encourage the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, and pray for the living and the dead after the example of layman *St. Anthony of the Desert*.¹



What is “The Meaning of Catholic?”

This is merely the business name, “Doing Business As” *the Meaning of Catholic* - this does *not* intend to take the name “Catholic” as an official Catholic body promoted by the hierarchy (AA, 24).

It merely identifies

¹ It should be noted that the documents of Vatican II do not address the lay spheres of #2 and #3, but they are traditionally lay spheres of influence within the Church. The term “Church” should be understood as the community of all the baptised and the City of God, not merely the clerical state. See [this video](#) for more on this.

- 1.) the religion of the members and
- 2.) the question of the meaning of Catholic, which is the question discussed in the content. In short, the name is for marketing purposes, and is not making ecclesiastical claims and this is made clear in the content.

What is the Purpose of this Apostolate?

- 1.) **To Encourage Doubtful Catholics** – the spiritual work of mercy – [equip Catholics with the very basics of the faith](#) so that they can remain in a state of grace and die in communion with the Holy See and their local bishop.
- 2.) **To Equip Catholic parents** with the very basics of the faith in order to pass down the faith to our children - [Domestic Church resources](#). This part of the apostolate is run by the mothers of our group Mary, the Queen of the Home.
- 3.) **To build an online guild community** for families to economically support one another against the modern politics/economics which are hostile to the faith and the needs of families. This online guild is meant to be a support for the local guild each member can build in their local family, parish and community.
- 4.) **To fast and do penance** on behalf of seminarians and clergy – that God would turn away his wrath and raise up holy clergy for the Mystical Body of Christ, after the example of St. Anthony - this is the [Fellowship of St. Anthony](#).

The Mean of Virtue for the lay apostolate

“Amid such reckless and widespread folly of opinion, it is, as We have said, the office of the Church to undertake the defense of truth and uproot errors from the mind, and this charge has to be at all times sacredly observed by her, seeing that the honor of God and the salvation of men are confided to her keeping. But, when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but, as St. Thomas maintains: ‘Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to repel the attacks of unbelievers’... In respect to the duties that bind us to God and the Church, it should be borne earnestly in mind that in propagating Christian truth and warding off errors the zeal of the laity should, as far as possible, be brought actively into play.”

-Leo XIII, *Sapientiae Christianae*, 14, 16

Guided by the teaching of the sacred Tradition of our faith (especially the doctrine of the Two Swords), this lay apostolate identifies the defect and excess regarding the lay apostolate in theological matters:

1. **Defect** – some lay people, even if the duties of their state allow them, think they must merely “pray, pay, and obey.” They do not involve themselves in theology in any way and completely forsake their duties to the lay apostolate. Instead, Vatican II clearly shows that all Christians are called to first catechise their children and then take up the lay apostolate because of their baptismal priesthood, according to their state in life.

2. **Excess** – other lay people relegate to themselves a theological authority which is only proper to official theologians of the Church. They dispute vehemently on doubtful questions and pronounce their own judgment on difficult questions, as if the bishops and the ecclesiastical authority has already resolved these things, and delegated to an untrained, unofficial lay person to make a definitive judgment. The most conspicuous example of this is the question of a heretical pope, which the best saints and doctors have never resolved nor has the ecclesiastical authority pronounced any definitive judgment on this dubium.

3. **Mean** – the laity are obliged, according to the duties of their state in life, to take up the lay apostolate in whatever sphere of influence God’s Providence allows them, and hence the decree *Apostolicam Actuositatem*. They should not attempt to resolve dubia outside of their authority, but they also should not refrain from confessing the very basic doctrines of the faith contained in numerous official catechisms and Magisterial decrees (even if this orthodox confession brings them into conflict with heretical clerics). Further, Catholics have an inalienable right to catechise their children. They are, in a sense, the “ordinary Magisterium” of their own children, and they therefore hold the right to know their faith and hold the power to catechise their family by their own baptism. Moreover, the doctrine of the Two Swords shows us that there is a proper “priestly” role which is reserved for Christian emperors, kings and noblemen and noblewomen namely, to support the spiritual sword of the clerical class, including approving of episcopal appointments (even the pope) and regulating doctrine among rival schools of thought. In an age when such lay rulers are absent, we view our acts at OLV as reclaiming this right of Christian noblemen which has always been approved of and valued by the hierarchy since St. Constantine, albeit not without certain historical tensions. Finally, the long tradition of lay religious preachers shows the importance of lay preaching of the faith outside the liturgy and in the public square.

How do We Live the Mean of the Lay Apostolate?

Therefore, understanding the proper role of the laity regarding theological matters, the members of OLV Press:

1.) **Emphasise the [Theological Notes](#)** as the “norms of theological interpretation” (*Lumen Gentium*, Appendix) – only those matters which are *Sententia Certa* or more can be safely “taught” by the laity, whereas *Sententia Communis* and below are matters properly to be resolved by official theologians sanctioned by ecclesiastical authority.

2.) **Strongly distinguish**, using these norms, between what the Church officially teaches and “my personal opinion” which carries very little authoritative weight.

The Recovery of Christian Lay Nobility

We hope through these efforts to reclaim the critical doctrine of Two Swords to properly build Christendom in souls and societies.²

Among other things, against the errors of Liberalism, this represents a restoration of *Christian nobility*. Historically, one way that nobility was properly established was when Christian communities were faced with threats. For example, when the Vikings invaded, the men of God rose up to defend their wives and children, and people gathered around these men who could protect the community. If these men could fight, they had a duty to fight and lead the people according to their state in life. *We view our acts at OLV Press as reclaiming this right of Christian noblemen which has always been approved of and valued by the hierarchy since St. Constantine.*

As Catholic laymen and women, we seek to do our duty to fight against the threats to our Catholic families, whether temporal or spiritual, whether inside or outside the Church. We fight as men of God and as women of God, seeking to save our souls, the souls of spouses, and our children and die as all our fathers did – as Catholics.

MEMBERSHIP

Guild Members – these financially support the apostolate and invoke our patrons daily for the intentions and needs of Guild members and the apostolate. They help each other according to their abilities via the online Guild groups.

Apostolate Members – these help the apostolate by contract or volunteering with writing books, social media, online communities, tech, etc.

Hosts – all members who appear on the podcast, working to achieve the mission of the apostolate.

² This doctrine was enunciated by [Pope Gelasius](#), [Gregory VII](#), [Boniface VIII](#), among [many others](#). The doctrine was on the schedule to be defined at Trent but never was articulated outside these sources in the ordinary Magisterium.