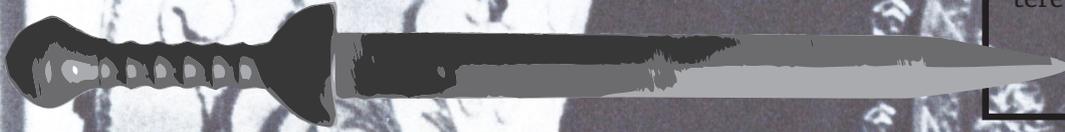


GLADIUM



“Nolite arbitrari quia pacem mittere in terram!

Non veni pacem mittere, sed **gladium.**”

(MT. X:XXXIV)



ISSUE VI.

**Our Lady of Mount Carmel Seminary
1730 N. Stillwell Rd., Boston, KY 40107**

WINTER 2016

“Either we choose what the Popes have taught for centuries and we therefore choose the Church; or we choose what was said by the Council. **But we cannot choose both simultaneously, since they are contradictory!**”

—*Archbishop Marcel Lefebvre*

“In order not to shock the ears of Catholics, the innovators sought to hide the subtleties of their tortuous maneuvers by the use of seemingly innocuous words such as would allow them to insinuate Error into souls in the most gentle manner. Once the Truth had been compromised, they could, by means of slight changes or additions in phraseology, **distort the confession of the Faith that is necessary for our salvation and lead the faithful by subtle errors to their eternal damnation.**”

—*Auctorem Fidei, August 28, 1794 Pope Pius VI*

SONS OF ARCHBISHOP LEFEBVRE, COME BACK TO YOUR FATHER!

[This article simply shows how the position of Abp. Lefebvre has been abandoned and compromised by those who were commanded to maintain it (see right column). Let the reader judge by what is said, and let him join our sincere appeal to all those ordained and consecrated by him: “Come back to Catholic Tradition! Come back! Come back to your Father!”]

“Pass not beyond the ancient bounds which thy fathers have set.” (Proverbs 22:28)

1.) ON THE PRIMACY OF DOCTRINE

Archbishop Marcel Lefebvre:

• “We must absolutely convince our faithful that it is no more than a maneuver, 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.” (*Fideliter*, July- August, 1989)

• “What matters to us 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 should not seek what is secondary by losing what is primary, by losing what is the primary goal of our fight!**” (–Spiritual Conference, Econe, Dec. 21, 1984)

• “I said to him [Cardinal Ratzinger] ‘Even if you grant us a bishop, even if you grant us the 1962 Liturgy, even if you allow us to continue running our seminaries in the manner we are doing it right now – we cannot work together! It is impossible! Impossible! Because **we are working in diametrically opposing directions.** You are working to de-Christianize society, the human person and the Church, and we are working to Christianize them. We cannot get along together.” (*Marcel Lefebvre*, Bishop Tissier de Malerais p. 548)

Bp. Bernard Fellay:

• “In itself, you cannot imagine anything better than what is offered there [i.e. Personal Prelature and Recognition from Modernist Rome]. That such a thing, **you cannot think that’s a trap. It’s NOT a trap! That is not what it is!** Offering something like that can **ONLY** produce much good for us...it will cause Tradition to spread in the Church!” (Conference, August 24, 2016)

• “We now have friendly contacts in the most important dicasteries, and also in the Pope’s entourage!... **This requires that we take up a new position with respect to the official Church... Our new friends in Rome declare that the impact of such a recognition would be extremely powerful on the whole Church, as a confirmation of the importance of Tradition for the Church.**” (Superior General’s Message *Cor Unum*, March 18, 2012)

• “We have determined and **approved** the necessary conditions for an eventual **canonical normalization.**” (–General Chapter Statement of SSPX of July 14, 2012)



“HE
MUST
REIGN!”
(I Cor.
15:25)

2) ON THE NEW MASS

Archbishop Lefebvre:

• “And we have the precise conviction that **this new Rite of Mass expresses a new faith, a faith which is not ours, a faith which is not the Catholic Faith.** This New Mass is a symbol, is an expression, is an image of **a new faith, of a Modernist faith...** Now it is evident that the new Rite, if I may say so, supposes **another conception of the Catholic Religion – another religion!**” (Sermon, June 29, 1976)

• “I will never celebrate the Mass according to the new Rite, even under threat of ecclesiastical penalties and **I will never**

Bp. Fellay:

• “We declare that we acknowledge the validity of the Sacrifice of the Mass and the Sacraments... **legitimately promulgated** by Popes Paul VI and John Paul II.” (Doctrinal Declaration, April 15, 2012)

Bp. Richard Williamson:

• “Therefore, there are cases when even the Novus Ordo Mass **can be attended** with an effect of building one’s Faith, instead of losing it.” (Conference in Mahopac, NY, June 2015)

Archbishop Marcel Lefebvre:

advise anyone positively to participate actively in such a Mass.” (Conference, April 11, 1990)

• “The current Pope and bishops no longer hand down Our Lord Jesus Christ, but rather a sentimental, superficial, charismatic religiosity through which, as a general rule, the true grace of the Holy Ghost no longer passes. This new religion is not the Catholic Religion, it is sterile, incapable of sanctifying society and the family.” (*Spiritual Journey*, p. ix)

• “It is obvious that this new Rite is a rite that has been made only to draw us closer to the Protestants. That is clear!” (April 11, 1990)

• “This Mass is poisoned, it is bad and it leads to the loss of Faith little by little. We are clearly obliged to reject it.” (*The Mass of All Times*, p. 353)

Bp. Richard Williamson:

• “Therefore, I will not say every single person must stay away from every single *Novus Ordo Mass*.” (Conference in Mahopac, NY, June 2015)

• “Therefore, there are cases when even the *Novus Ordo Mass* can be attended with an effect of building one’s faith instead of losing it.” (Conference in Mahopac, NY, June 2015)

• “...The *Novus Ordo Mass* does **not** absolutely exclude the old Religion.” (*Eleison Comments*, #437, Nov. 30 2015)

3) THE CONCILIAR CHURCH & NEW RELIGION

Archbishop Marcel Lefebvre:

• “This Council represents, in our view and in the view of the Roman authorities, a **new Church which they call the Conciliar Church.**” (*Le Figaro*, August 4, 1976)

• “To be publicly associated with this sanction [of excommunication] which is inflicted upon the six Catholic Bishops, Defenders of the Faith in its integrity and wholeness, would be for us a mark of honor and a sign of orthodoxy before the faithful. They have indeed a strict right to know that the priests who serve them are not in communion with a counterfeit Church, promoting Evolution, Pentecostalism and syncretism.” (Open Letter to Cardinal Gantin, July 6, 1988)

• “We have never wished to belong to this system which calls itself the Conciliar Church, and defines itself with the *Novus Ordo Missae*, an ecumenism which leads to indifferentism and the laicization of all society. Yes, we have no part, *nullam partem habemus*, with the Pantheon of the Religions of Assisi; our own excommunication by a decree of Your Eminence or of another Roman Congregation would only be the irrefutable proof of this. We ask for nothing better than to be declared out of communion with this adulterous spirit which has been blowing in the Church for the last 25 years; we ask for nothing better than to be declared outside of this impious communion of the ungodly.” (Open Letter to Cardinal Gantin, July 6, 1988)

• “It is not we who are in schism but the Conciliar Church.” (Homily preached at Lille, August 29, 1976)

• “It is impossible for Rome to remain indefinitely outside Tradition. It’s impossible... For the moment, they are in rupture with their predecessors. This is impossible. They are no longer in the Catholic Church.” (Retreat Conference, September 4, 1987, Ecône)

• “Such things are easy to say. To stay inside the Church, or

Bp. Fellay:

• “As for the Council, when they asked me the question, “Does Vatican II belong to Tradition?” I answered, “I would like to hope that that is the case.” (*DICI Interview*, June 8 2012)

• “Many people have an understanding of the Council which is a **wrong understanding**. And now we have authorities in Rome who say it... many things which we would have condemned as being from the Council are, in fact, not from the Council, but the common understanding of it.” (*CNS Interview*, May 11, 2012)

• “We must not make of the Council a super-heresy.” (*Menzingen Letter*, April 14, 2012)

• “The entire tradition of the Catholic Faith must be the criterion and guide in understanding the teaching of the **Second Vatican Council, which, in turn, enlightens – in other words deepens and subsequently makes explicit – certain aspects of the life and doctrine of the Church implicitly present within itself or not yet conceptually formulated.**” (*Doctrinal Declaration*, April 15, 2012)

Bp. Williamson:

• “There’s still something Catholic in the Conciliar Church, so it’s wrong for us to reject it completely.” (*Eleison Comments* #447)

to put oneself inside the Church – what does that mean? Firstly, what Church are we talking about? If you mean **the Conciliar Church**, then we who have struggled against the Council for twenty years because we want the Catholic Church, **we would have to re-enter this Conciliar Church in order, supposedly, to make it Catholic. That is a complete illusion!** It is not the subjects that make the superiors, but the superiors who make the subjects. Amongst the whole Roman Curia, amongst all the world's bishops who are progressives, **I would have been completely swamped. I would have been able to do nothing...**" (One Year After the Consecrations, July-August, 1989)

"The New Religion is false, its dangerous and it strangles grace, and it's helping many people lose the Faith. At the same time, there are still cases where its been, it can be used and is used still, to build the Faith."(Mahopec Conference, June 2015)

4.) SEDEVACANTIST MASSES

Archbishop Marcel Lefebvre:

- "So what is our attitude? It is clear that all those who are leaving us or who have **left us for sedevacantism** or because they want to be submitted to the present hierarchy of the Church, all the while hoping to keep Tradition, **we cannot have relations with them anymore. It is not possible!**

"Us, we say that we cannot be submitted to the ecclesiastical authority and keep Tradition. **They say the opposite. They are deceiving the faithful.** Despite the esteem we may have for them, there is of course no question of insulting them, but we do not want to engage in polemics and we prefer not to deal with them anymore. It is a sacrifice we have to make. But it did not start today, it has been going on for twenty years. "All those who separate from us, we are very affected by it, but we really cannot make another choice if we want to keep Tradition. **We must be free from compromise as much with regard to sedevacantists as with regard to those who absolutely want to be submitted to the ecclesiastical authority.**" (Excerpt from Archbishop Lefebvre's Conference in Flavigny, December, 1988 – *Fideliter*, March/April 1989)

- **"I have always warned the faithful vis-à-vis the sedevacantists,** for example. Also, people say: 'The Mass is fine, so we go to it.'

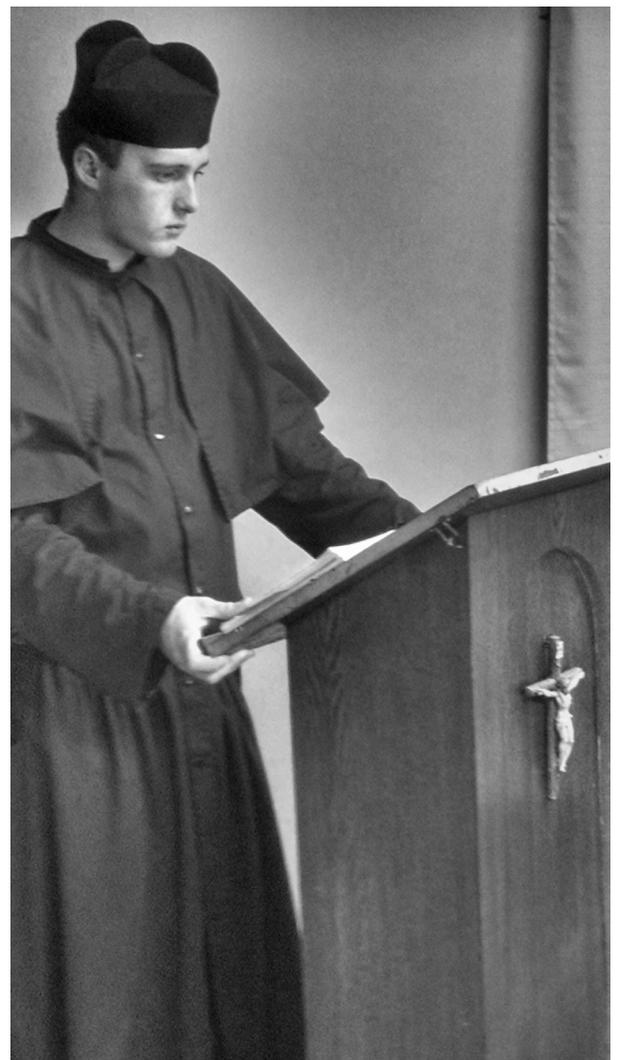
"Yes, there is the Mass. That's fine, **but there is also the sermon; there is the atmosphere, the conversations, contacts before and after, which make you little by little, change your ideas. It is therefore a danger and that's why in general, I think it constitutes part of a whole. One does not merely go to Mass, one frequents a milieu.**" (Interview Abp. Lefebvre, *Fideliter*, No. 79 Jan. - Feb. 1991)

- [Sedevacantists who refuse to pray for the Pope at Mass (*non una cum* position) will say:] "You say the *una cum* in the Canon of the Mass! Then we cannot pray with you; then you're not Catholic; you're not this, you're not that; you're not...!' Ridiculous! Ridiculous! because they claim that when we say *una cum Pontifice*, the Pope, isn't it, with the Pope, so therefore, you embrace everything the Pope says. **It's ridiculous! It's ridiculous! In fact, this is not the meaning of the prayer...**" (Conference, Saint-Michel en Brenne, France, April 1, 1989)

Bp. Williamson:

- "Sedevacantism is dangerous, but if there's no other Mass available, **I wouldn't exclude attending it.**

"You might think twice before attending the Mass of a fanatical sedevacantist, but a reasonable sedevacantist, if necessary, I'd say **one could attend.**" (Conference in Texas, September 25, 2016)



Seminary Reading at Meals

5.) THE NEW PROFESSION OF FAITH

[N.B: Archbishop Marcel Lefebvre expressly condemned this New Profession of Faith, which author is none other than Cardinal Ratzinger:]

- “**The new Profession of Faith** which was written by Cardinal Ratzinger, **explicitly contains the acceptance of the Council and its consequences... How can we accept it?**” (*Le Bourget*, 19 Nov. 1989)

- “**The errors of the Council and its reforms** remain the official norm consecrated by Cardinal Ratzinger’s March 1989 **Profession of Faith.**” (*Spiritual Journey*, p.10-11)

- “That is what creates a conflict for us because, for example, at the same time that Rome gives the authorization to say the Mass of All Time to the Fraternity of St. Peter or to the Abbey of Barroux and the other groups, they ask the young priests to sign a **Profession of Faith through which they must accept the spirit of the Council. It is a contradiction!**” (Friedrichshafen, 29 April 1990)

- “It is a very grave act. Because it asks all those who have rejoined, or who could do so, to make a **Profession of Faith in the Council Documents and in the post-Conciliar Reforms. For us, it is impossible!**” (*Fideliter*, no. 79. January 1991, p.4)

- “This formula [of the Profession of Faith], such as it is, is **dangerous**. This well demonstrates the spirit of this people **with whom it is impossible to agree!**” (*Fideliter*, no. 70, July 1989, p.16; no. 73, p. 12 and no. 76, p.11)

[Thus, to accept this new Profession of Faith and to want to remain faithful to Tradition, as Archbishop Lefebvre said, is a **contradiction** because the Profession supposes the acceptance of the Council and its Reforms!]

Bp. Fellay:

[N.B: Paragraph II of the Doctrinal Declaration speaks of submission to the teachings of the Magisterium according to the Conciliar doctrine of no. 25 of Lumen Gentium:]

- “**We declare that we accept the teachings of the Magisterium of the Church in matters of faith and morals, giving to each doctrinal statement the requisite degree of adherence, according to the teaching contained in no. 25 of the Dogmatic Constitution Lumen Gentium of Vatican Council II. [Cf. also the new formula of the Profession of Faith and of the Oath of Fidelity on Assuming an Office to be exercised in the Name of the Church, 1989: cf. CIC canon 749; 750 §1 and §2; 752: CCEO canons 597: 598. §1 and §2; 599.]**”

(Doctrinal Declaration April 15, 2012 signed by Bishop Fellay and submitted to Rome)



Summer Retreats 2016

6.) LEGITIMACY OF THE NEW MASS

Archbishop Marcel Lefebvre:

- “We are not saying that the New Mass is heretical, nor that it is invalid, but **we refuse to say that it is legitimate**, that it is perfectly orthodox.” (*Communicantes*, August 1985)

- “Thus, following the destruction of the Mass, there is a gradual progress towards the destruction of the sacraments. It is perfectly logical. The Devil is busily scoring points and leading millions of souls to perdition!” (Conference in Barcelona, Spain, March 31, 1972)

Bp. Fellay:

- “**We declare that we acknowledge the validity of the Sacrifice of the Mass and of the Sacraments when celebrated with the intention of doing what the Church does according to the rites indicated in the typical editions of the Roman Missal and of the Rituals of the Sacraments legitimately promulgated by Popes Paul VI and John Paul II.**”

(Doctrinal Declaration April 15, 2012)

[This declares the acceptance of the New Mass and Sacraments as “legitimately promulgated”, which means lawful and good for souls! Our Lord said, “Judge by the fruits.” The fruits are sterility and loss of faith!]

7.) NEW CODE OF CANON LAW

[Here is what Archbishop Lefebvre said numerous times about the perversity of the New Code:]

• “So, what are we supposed to think about this? Well, it’s that this New Canon Law is **unacceptable.**” (Spiritual Conference, Econe, 99B 14 March, 1983)

• “The New Code no longer asks a married Protestant/Catholic couple to sign a commitment to baptize the children Catholic. It is a serious violation of the Faith, a serious violation of the Faith!... In the New Code of Canon Law, there are **two supreme powers** of the Church: there is the power of the Pope who has the supreme power and then the **Pope with the bishops... That has never been seen in the Church...** It is thus to limit the power of the Pope, So, the explanatory note of the Council, practically, has no effect under the New Canon Law.” (Spiritual Conference given at Econe, 100A, 20 May 1983)

• “The Apostolic Constitution introducing the New Canon Law explicitly says on page xi of the Vatican edition: **‘The work, namely the Code, is in perfect accord with the nature of the Church, especially as has been proposed by the Second Vatican Council.** Moreover, this new Code can be conceived as an effort to expose this doctrine, i.e., conciliar Ecclesiology, in canonical language?... It is the authority of the Pope and of the Bishops which is going to suffer; the distinction between the clergy and the laity will also diminish; the **absolute and necessary character of the Catholic faith will also be extenuated to the profit of heresy and schism;** and the fundamental realities of sin and grace will be worn down.” (Letter to Friends and Benefactors, no. 24, March 1983)

• “However, when one reads this New Code of Canon Law one discovers an **entirely new concept of the Church...** This is the definition of the Church (Canon 204): ‘The faithful are those who, inasmuch as they are incorporated in Christ by baptism are constituted as the **people of God,** and who for this reason, having been made partakers in their manner in the priestly, prophetic and royal functions of Christ, are called to exercise the mission that God entrusted to the Church to accomplish in the world’... There is no longer any clergy. What, then, happens to the clergy? ... It is consequently easy to understand that **this is the ruin of the priesthood, and the laicization of the Church...** This is precisely what Luther and the protestants did, laicizing the priesthood. It is consequently very grave... **You know that the New Code of Canon Law [Canon 844] permits a priest to give Communion to a Protestant. It is what they call ‘Eucharistic hospitality’.** **These are Protestants who remain Protestant and do not convert. This is directly opposed to the Faith.**” (Conference at Turin, 24 March 1984)

• “We find this doctrine already suggested in the Council document *Lumen Gentium*, according to which the **College of**

Bp. Fellay:

• “Following the criteria spelled out above (III,5), as well as canon 21 of the Code, we promise to respect the common discipline of the Church and the ecclesiastical laws, **especially those contained in the Code of Canon Law promulgated by Pope John Paul II (1983) and in the Code of Canons of the Eastern Churches promulgated by the same Pontiff (1990), without prejudice to the discipline to be granted to the Priestly Society of Saint Pius X by a particular law.**” (Doctrinal Declaration, April 15, 2012)

[By accepting the New Code of Canon Law, Bishop Fellay **implicitly accepts all its errors and deviations** concerning:

1. a Protestant concept of the Church defined as “the People of God”;
2. two supreme universal powers in the Church;
3. collegiality at all levels;
4. a laicization of the Church;
5. ecumenical practices, in particular “Eucharistic hospitality”;
6. new causes for nullity of marriages;
7. new regulations in contracting marriages;
8. easy granting of annulments in Marriage Tribunals;
9. suppression of the Major Order of Sub-Deaconate, the minor orders and tonsure;
10. new “canonizations”;
11. relaxing of disciplinary laws;
12. etc., etc.]

Websites to help keep the Faith

- inthissignyoushallconquer.com
- Resistere.org
- TradCatKnight.blogspot.com
- www.catholiccandle.neocities.org
- The Recusant
- Cor-Mariae.proboards.com

- www.Youtube.com/469fitter
(NB: Holy Mass may be followed with spiritual communion on this site)

Bishops, together with the Pope, exercises supreme power in the Church in habitual and constant manner". (*Open Letter to Confused Catholics*, Angelus Press, 1985, ch. 12)

"Our cry of alarm was rendered even more urgent by the errors in the New Code of Canon Law, not to say its **heresies...**" (*Open Letter to Confused Catholics*, Angelus Press, 1985, ch. 21)

8) WHEN IS IT TIME FOR "AGREEMENT / RECOGNITION"?

Archbishop Marcel Lefebvre:

• "We do not have the same outlook on reconciliation. Cardinal Ratzinger sees it as reducing us, bringing us back to Vatican II. **We see it as a return of Rome to Tradition.** We don't agree; it is a dialogue of death. I can't speak much of the future, mine is behind me, but if I live a little while, supposing that Rome calls for a renewed dialogue, then, **I will put conditions.** I shall not accept being in the position where I was put during the dialogue. No more.

"**I will place the discussion at the doctrinal level:** 'Do you agree with the great encyclicals of all the Popes who preceded you? Do you agree with *Quanta Cura* of Pius IX, *Immortale Dei* and *Libertas* of Leo XIII, *Pascendi Gregis* of Pius X, *Quas Primas* of Pius XI, *Humani Generis* of Pius XII? Are you in full communion with these Popes and their teachings? Do you still accept the entire Anti-Modernist Oath? Are you in favor of the Social Reign of Our Lord Jesus Christ? **If you do not accept the doctrine of your predecessors, it is useless to talk!** As long as you do not accept the correction of the Council, in consideration of the doctrine of these Popes, your predecessors, no dialogue is possible. It is useless.'

"Thus, the positions will be clear.

"The stakes are not small. We are not content when they say to us, 'You may say the Traditional Mass, but you must accept the Council.' **What opposes us is doctrine; it is clear.**" (Interview, *Fideliter* Nov-Dec, 1998)

Bp. Fellay:

• "**I committed myself**, despite rather strong opposition within the ranks of the Society, and at the expense of significant troubles. **And I do intend to continue to make every effort to pursue this path**, in order to arrive at the necessary clarifications, clarifications for the Personal Prelature to be carried out, **May Your Holiness deign to believe my filial devotion and dearest desire to serve Holy Church.**" (Letter of June 17, 2012 from Bp. Fellay to Pope Benedict XVI)

• "For the common good of the Society, we would prefer by far, the current solution of an intermediary 'status quo', but clearly, **Rome is not going to tolerate it any longer.**" (Bp. Fellay, Letter to 3 Bishops April 14, 2012)

"To offer no resistance is to allow oneself to be poisoned slowly, but surely, and all unconsciously to become Protestants."

(Abp. Lefebvre, *A Bishop Speaks*, p.86)

9.) THE HEART OF THE FIGHT

Archbishop Marcel Lefebvre:

• "It is not surprising that we were unable to agree with Rome. **This will not be possible so long as Rome has not returned to Faith in the Reign of Our Lord Jesus Christ!**

"Also, 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 will have rejoined, but **with the Catholic Church, in which we are!**" (Flavigny, France December 1988 *Fideliter*, no. 68, p.16)

Bp. Fellay:

• "**We have observed a change of attitude in the Church**, helped by the gestures and acts of Benedict XVI toward Tradition... This concrete situation, with the **canonical solution that has been proposed, is quite different from that of 1988...** To require that we wait until everything is regulated before reaching what you call a practical agreement, is **not realistic.**" (Letter to 3 Bishops April 14, 2012)

• "[...]It will be quite a work (ie. to bring the Faithful to the new direction—Ed.) and I think **it will take time to bring the faithful to realize this new Faith in the history of the Church that is, this "new reality."** (Interview with National Catholic Register, May 2016)

- “The point of opposition and the reason why there is no possibility of an Agreement [with Modernist Rome] is this; **the question is not so much about the Mass**, because the Mass is just one consequence of them wanting to get closer to Protestantism, and so they changed the Liturgy, Sacraments, catechism, etc. **The fundamental opposition is against the Reign of Our Lord Jesus Christ!...** ‘Oportet Illum Regnare!’ St. Paul tells us, Our Lord came to reign. **They say: No! We say: Yes! together with all the Popes!**” (L’Eglise infiltrée par le modernisme, *Fideliter* 1993, p.70).

Bp. Williamson:

- “There’s still something Catholic in the Conciliar Church, so its wrong for us to reject it completely.” (*Eleison Comments #447*)
- “The Resistance isn’t going anywhere, put away your toys! I am not going to lead!” (Conference Q & A, Nov. 5, 2014, St. Catharines, Ontario)

“At the hour of my death, when Our Lord will ask me, ‘What have you done with the graces of your priesthood?’ I do not want to hear from the mouth of the Lord, ‘You have contributed to destroying the Church with the others!’” (Abp. Lefebvre, Sermon at Lille, 1976)



“The Angels attend my Mass in legions.”

“Endure tribulations, illness, and pain for the love of God and for the conversion of poor sinners!”

“May the Child Jesus be the star that guides you through the desert of your present life!”

--Padre Pio