

# GLADIUM



“Nolite arbitrari quia  
pacem mittere in  
terram!

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

(MT. X:XXXIV)

ISSUE VIII.

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

WINTER 2017

## INSTAURARE OMNIA IN CHRISTO!

[To restore all things in Christ!]

[Excerpt from Third Synodal Instruction, 1863, of Cardinal Pie to the  
clergy & his last Sermon given in 1880]

“Man has replaced God with Man! Step by step the daily lives of men have been deprived of God. God has been pushed away from men’s minds and hearts, from academic life and political life; so that little by little, the Revolution has taken over!

“The Revolution is satanic and therefore our present crisis is satanic! **The Modern spirit consists in living purely in the Natural Order**, rejecting any higher reason for submission, rejecting any higher order than itself; it is the wholesale **rejection of the Supernatural Order! This is the Modern spirit! This is the same spirit that animated Satan!**

“The Fathers of the Church point out that the religion of Satan was due to the fact that he refused submission to the Incarnate Word, that he refused to bow down his angelic nature and his angelic dignity before a Man! Even if that Man was the Son of God Incarnate! [Namely, Our Lord Jesus Christ.]

“So what did he [Lucifer] demand from God? ‘I demand my natural dignity, my natural rights, my natural exigencies, and I

will not relinquish these for anything! I refuse an increase of glory, an increase of merit, and I refuse the Light that is going to come to me through the Incarnate Word!’



*Cardinal Pie of Poitiers  
(1815-1880)*

*[St. Pius X called him: “My Master”]*

“So, **opposed to the order of the Incarnation**, Satan held up the order of **his own creation**. Against the order of the free gift of God, he held up the order of his own personal, natural right. To the order of Grace he opposed the order of Nature. It is in this manner that the Modern spirit repeats the rebellion of Satan; the refusal of Grace and the Supernatural Order and the demand for the preservation of one’s own natural, personal rights.

“Therefore, confronted with this world where the Revolution has triumphed, what must we do? There is only one thing we must do; **fight!** When the Revolution is triumphant **the Church has to be militant! The Church is militant! We are the Church Militant!** The Church Triumphant is in Heaven. The Church Suffering is in Purgatory. The Church Militant means we must fight against the enemy while we live on this earth! **For this reason our fight is constantly to oppose the Revolution, the ideals of the Revolution, the whole mindset of the Modern world!**

*(continued on page 2)*

“To the Church has been promised the words given to Christ: *‘Dominare in medio inimicorum tuorum - Rule Thou in the midst of Thy enemies!’* (Psalm 109:2). It means the Church will always be Queen, but she will always be in battle, she will always have to fight! She will always be attacked, she will always be at war!

“The Church will preserve the spirit of God only on the condition of being at war against the contrary spirit; the spirit of Man. The Church must attack, She must defend herself, it is her right and duty! What was said to her Divine Spouse is also her history: *‘Rule Thou in the midst of Thy enemies!’* Always Queen, always under attack, while on earth the Church always has to be



militant!

“More than once she seemed to be defeated. In the last times her external reign will appear to decline. The prophet had said: *‘Et bellabunt adversum te, et non praevalerunt - And they shall fight against thee, and shall not prevail’* (Jeremias I:19).

“But the prophet of the Last Age (i.e. St. John) has another language. In the Apocalypse we read: *‘It was given unto him [the Beast] to make war with the saints, and to overcome them.’* (Apocalypse XIII:7). But in this last moment, victory will be the prelude to the Beast’s coming defeat and definitive ruin. **All of you, my brethren, if you are condemned to see the triumph of Evil, never approve it, never praise it! Never say to Evil: ‘You are Good’, never say to Decadence: ‘You are Progress’; never say to Darkness: ‘You are Light’; Never say to Death: ‘You are Life!’.** Sanctify yourselves in the times that God has placed you. Groan under the evils and disorders that God tolerates. Oppose to them the energy of your works and efforts, of your whole life, while, keeping pure, free from errors, and free from following evil inclinations!”

*“And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.” (Apocalypse 13:1)*

## What is the Fake Resistance?

*“Never say to Evil ‘You are Good’... to the Darkness, ‘You are Light!’” - Cardinal Pie of Poitiers*

**T**he Battle of the Catholic Resistance is a Battle for the Holy Faith. Now, 52 years after Vatican Council II it is still successfully swallowing its victims, like the Asian serpents who “slime” their unsuspecting prey from mouth to stomach.

Vatican II is full of heresies, errors against the Faith and ***“a wholesale perversion of the mind, A whole new philosophy based on modern philosophy, on subjectivism ... a wholly different version of Revelation, of Faith, of philosophy! Very grave! A total perversion!”*** [Abp. Lefebvre, September 6, 1990]. Archbishop Lefebvre did not minimize his words when he stated: *“The Reform, deriving as it does from Liberalism and Modernism, is poisoned through and through. It derives from heresy and results in heresy, even if not all its acts are formally heretical. It is therefore impossible for any informed and loyal Catholic to embrace this Reform or submit to it in any way whatsoever!”*

[Abp. Lefebvre, *Declaration* of November 1, 1974]

By 1988, the Battle line had been clearly drawn and the role of The Priestly Society of St. Pius X had its determined mission; persevere in the Holy Faith, take care of the starving sheep, be missionary in the zeal for souls and openly resist Modernist Rome. The Society was to continue in this Battle “until we have a perfectly Catholic Pope” and Rome returns to Catholic Tradition, proclaiming once again, the Social Kingship of Our Lord Jesus Christ (*Letter to the Four Bishops*, Abp. Lefebvre, June 12, 1988). In the 2012 *Doctrinal Declaration*, Bp. Fellay compromised with the errors of Vatican II and accepted the New Mass and new Sacraments as “legitimately promulgated”. In recent times, Bp. Fellay has been accepting from Modernist Rome the “recognition” of the sacraments of Confession, Holy Orders and Matrimony. All this, at a big price; namely, stop being “polemical” and stop openly resisting Modernist Rome!



(continued from page 2)

The Fake Resistance was a movement, beginning in 2013, engineered to neutralize the real Resistance, and lead souls in the very same direction of compromise, while at the same time appearing to be “conservative”.

What is wrong with the Fake Resistance? Why are their teachings so unclear? The answer is in the DOCTRINAL errors of the Fake Resistance. Led by Bp. Williamson, it is meant to channel Traditional Catholics to the novel idea that the New Mass and Vatican II are indeed bad and harmful, but that they are merely a secondary problem. So they will insist that the New Religion can help you live your faith, but not that it is really deadly to souls. They insist that the problem of Vatican II is that it is “ambiguous” but not that it is erroneous and heretical. Bp. Zendejas confirmed this in his *Blue Papers, No. 300* saying precisely that “the problem of Vatican II is that it is ambiguous”.

**The shift of placing what is essentially a DOCTRINAL problem of Vatican II and the New Mass and turning it into a secondary problem, is extremely deceitful and deadly!** The Faith of many souls is put in grave danger by the slippery compromise made, be it ever so slight! So, for the Fake Resistance, the New Mass is not very good nor preferable, BUT it gives grace and is helping souls to keep the Faith. Vatican II is ambiguous BUT there is good still to be found in it. They support the miracles of the New Mass which, as a result, encourage attendance at the New Mass, and the new sacraments and lead souls to believe that the Conciliar Church is not so bad. Indeed, the most dangerous of the poisonous reptiles are the ones most camouflaged! Perhaps some of the Fake Resistance bishops personally do not agree but they unmistakably consent and approve these errors by their deafening silence. “Qui tacet consentit” (Silence is consent).

As the French Catholic writer, who died in 1885, Ernest Hello, said: *“Anyone who loves the Truth hates Error. This hatred of Error is the touchstone by which one recognizes love for the Truth. If you do not love the Truth, you can up to a certain point, say that you love it and even believe it: but be sure that, in this case, you will lack a horror of that which is false, and by this sign you will recognize that you do not love the Truth. When a man who loves Truth ceases to love it, he does not begin by declaring his defection; he begins by detesting Error less. That is how he betrays himself.”* [Men, by Ernest Hello]

Here follows a few examples from Bp. Williamson, that ex-

press some of the errors of the Fake Resistance:

### On The Conciliar Church:

- The New Religion can be used to build your Faith.
- The problem with Vatican II is that it is **ambiguous**.
- It is dangerous to distance yourself from the conciliar church. By distancing yourself from it you risk becoming a Pharisee disconnected from reality.
- There is still Faith in the conciliar church.
- The conciliar church is the Mainstream Church.
- There is still good in the conciliar church so we mustn't reject it completely.

### On the New Mass:

- There are Eucharistic miracles happening in the New Mass. These miracles are genuine and they have lessons for Traditional Catholics.
- **The New Mass can nourish your Faith.**
- Though it is the principal destroyer of the Church, the New Mass can give grace and spiritual nourishment.
- Attending the New Mass may do more good than harm spiritually.
- The problem with the New Mass is that it is **ambiguous**.
- Though not as good as the Traditional Mass, the New Mass is better than nothing.
- Though dangerous, **the New Mass is helping souls to keep the Faith.**
- **Novus Ordo Catholics** who don't understand about the problems with the New Mass

can go to the New Mass and receive grace from it.

- **Traditional Catholics** who don't understand about the problems with the New Mass can go to the New Mass **and receive grace from it.**

### On Sedevacantism:

- If someone wants to be a sedevacantist, we needn't bother trying to show them that they are mistaken.
- Not all sedevacantist Masses should be avoided.
- Sedevacantism is dangerous and it can lead to losing the Faith, but you can be a sedevacantist if you want.

### On Where to Attend Mass:

(continued on page 4) 3



- You can attend Mass at the SSPX.
- You can attend Mass at a sedevacantist chapel.
- You can attend Mass at a Feeneyite chapel.
- You can attend the Indult/Motu Proprio Mass—just go to the least contaminated one.
- **You can attend some Novus Ordo Masses**, though there are many which you can't attend.
- **You can attend “Resistance” priests and bishops, who compromise on Faith and Morals.**
- ...but beware of Fr. Pfeiffer, Fr. Hewko, Fr. Cardozo, Fr. Ruiz, Fr. Ribas, Fr. Rafael, Fr. Fuchs, Fr. King, etc., etc...!

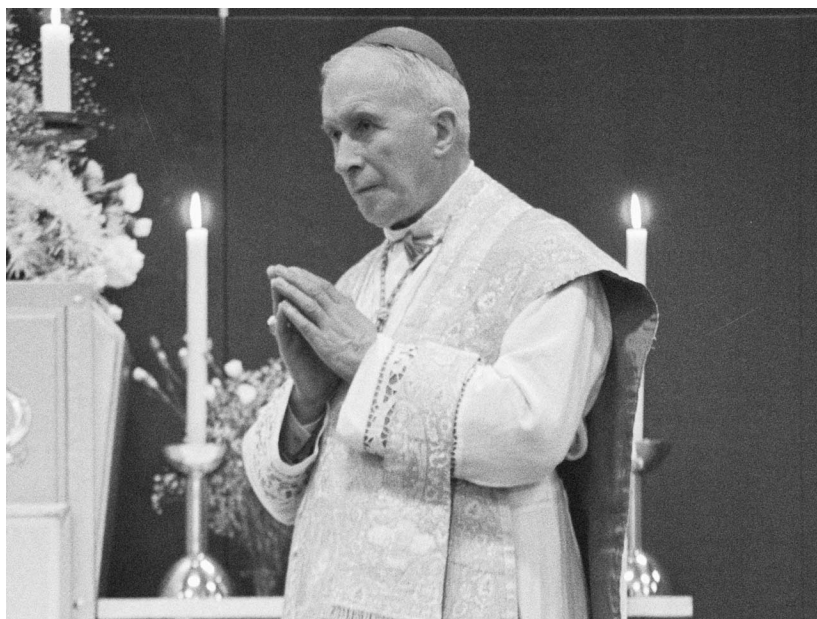
### On the Resistance, Authority and Structure:

- There cannot be any structure or organization in the Resistance, it just isn't possible. It's too late. The time for structures is over, is yesterday.
- **I'm not sure what the Resistance is, what it should be, but I support “Resistants” not the “Resistance”.**

- I can use the apparent lack of structure/authority as an excuse to refuse to ordain or tonsure seminarians, because, after all, there is no structure for them to be ordained into.
- Yet in spite of everything I have said about not having

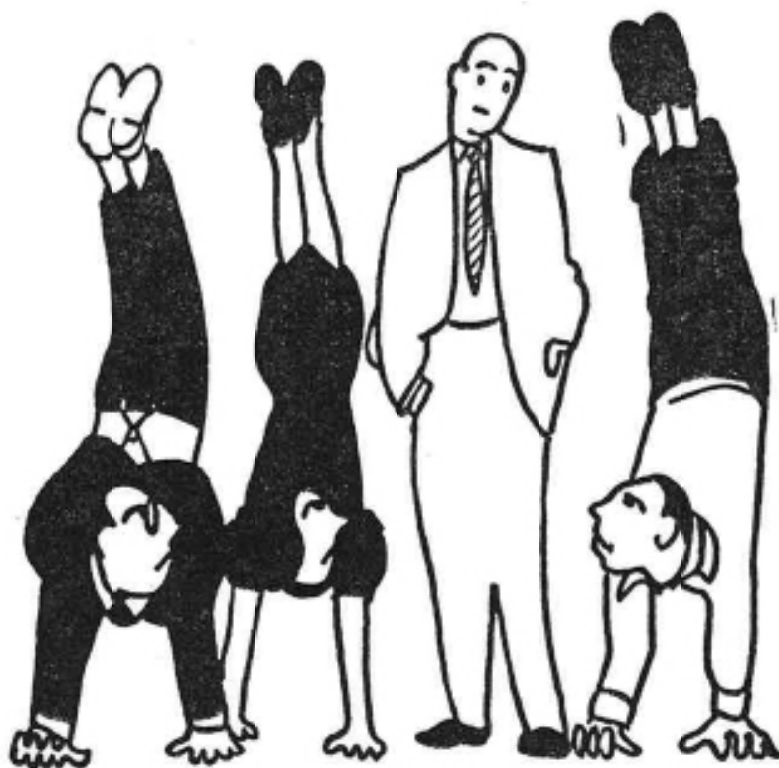
structure or authority, I can instantly go back on that if I perceive that having a structure and authority might help to defeat my “rivals”.

[For an extensive list of similar quotes and accurate references, see *The Recusant* Issue No. 40: “What is Bishop Williamson's Current Teaching?” See also issues No. 30 and 36 on the Fake Resistance. Also see *The Catholic Candle*].

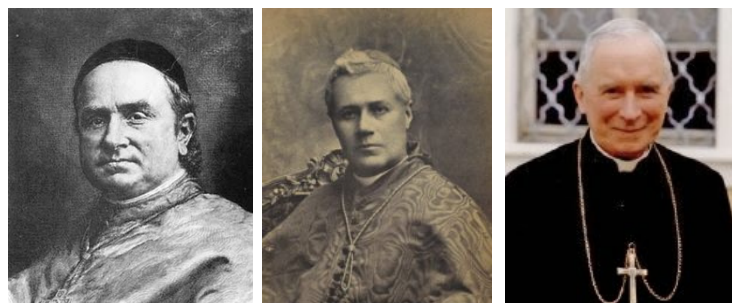


***“We must not waver, we must not compromise!”***

The solution stays always the same, “Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, [i.e. Catholic Tradition] or by our epistle [i.e. Sacred Scripture]” (II Thess. 2:14).



**THE RADICAL**



*In his day, **Cardinal Pie of Poitiers** was labelled an “extremist”, a “fundamentalist” and a “radical”. When accused of being too anti-Liberal he was known to reply: “Had the Apostles taken the advice you are giving me, the world would still be pagan!”.*

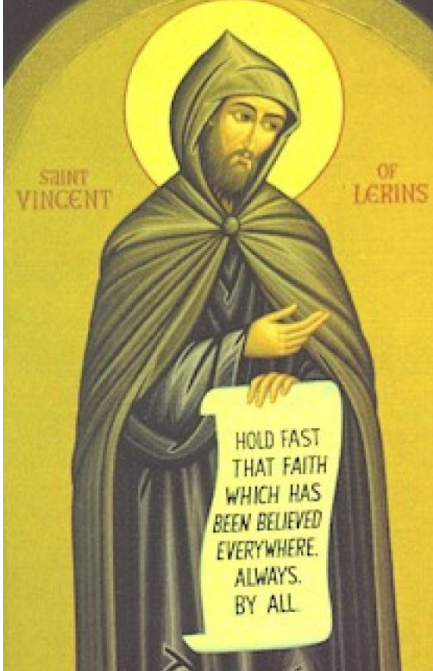
***St. Pius X** was also labelled a “vigilante” and “too radical”. He vehemently hammered the Modernist Errors.*

***Archbishop Marcel Lefebvre** shared the same insults. How true the words of Our Lord: “He that followeth Me, walketh not in darkness.” (St. Jn. 8:12). Let us stand with Our Lady at the foot of the Cross. “Let us go forth, therefore, to Him without the camp, bearing His reproach.” (Heb. 13:13).*



# Saint Vincent of Lérins and the Meaning of Tradition

St. Vincent of Lerins, a monk of Gaul who lived in the fifth century, wrote a work called the *Commonitorium*. In this work he explains the rule of



Tradition, which aids us to discern whether a teaching is true or novel. The Church herself has approved this work by making use of it in two oecumenical Councils, Trent and Vatican I, as well as in the Anti-Modernist Oath promulgated by St. Pius X.

The Council of Trent alludes to this work when it speaks of the interpretation of Sacred Scripture.

One rule for determining the meaning of Scripture is that Catholics are to **hold to the interpretation given by the Church**; but the other is the **unanimous interpretation of the Fathers, which is held to be infallible**. Both of these aspects are treated in the work of St. Vincent, wherein he points out that, as the Scripture is capable of being interpreted in many ways, it becomes clear that there is a need for the Church.

St. Vincent says: “How are they [Catholics] to distinguish truth from falsehood in the Sacred Scriptures? They must be very careful to pursue that course which, in the beginning of this ‘Commonitory’, we said

that holy and learned men had commended to us, that is to say, they must interpret the sacred Canon according to the traditions of the Universal Church, moreover, they must follow **universality, antiquity, consent**. And if at any time a part opposes itself to the whole, novelty to antiquity, the dissent of one or a few who are in error to the consent of all, or at all events of the great majority of Catholics, then they must prefer the soundness of the whole to the corruption of the part; in which some whole they must prefer the Religion of antiquity to the profaneness of novelty; and in antiquity itself in like manner, to the temerity of one or of a very few they must prefer first of all, the general decrees, if such there be, of the Universal Council, or if there be no such, then what is next best, **they must follow the consentient belief of many and great masters. Which rule having been faithfully, soberly, and scrupulously observed, we shall with little difficulty detect the noxious errors of heretics as they arise.**”

St. Vincent raises the question as to how we must discern false doctrine and novelty, from the true teaching of the Church. His answer is always the same. One must refer back to the ancients for that doctrine is true which is held universally in the Church and from of old. If a doctrine is not implicitly contained in what has al-

ways been taught, it must therefore be false. The rules St. Vincent gives are well known:

**“It is not our own choosing that we have had difficulties with Rome. We were not fighting for the fun of it. We have done so in defense of principles, so as to guard the Catholic Faith. And they [Dom Gerard and the other quislings] collaborated with us. Then suddenly they abandoned the true fight so as to ally themselves with the destroyers under the pretext that they would be accorded several privileges. This is inadmissible. They have practically abandoned the fight for the Faith. They can no longer criticize Rome.”** (Archbishop Lefebvre, *Fideliter*, no. 79, January 6, 1991.)

“Moreover, in the Catholic Church itself, all possible care must be taken, that we hold **that Faith which has been believed everywhere, always, by all**. For that is truly and in the strictest sense ‘Catholic’, which, as the name itself and the reason of the

thing declares, comprehends all universally. This rule we shall observe if we follow **universality, antiquity, consent**. We shall follow **universality** if we confess that one Faith to be true, which the whole Church throughout the world confesses; **antiquity**, if we in no wise depart from those interpretations which it is manifest were notably held by our holy ancestors

(continued from page 5)

and Fathers; **consent**, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors.”

What would St. Vincent say about Vatican II, the New Mass and all traditional communities compromising with these Errors today? He says:

“What if some novel contagion seeks to infect not merely an insignificant portion of the Church, but the whole? Then it will be his care to cleave to antiquity, which at this day cannot possibly be seduced by any fraud or novelty.”

St. Pius X fought against the Modernists who did exactly that, changing the meaning of terms so as to convey a new meaning, one in which the original meaning is suppressed and replaced by a false one. The pope, in the Anti-Modernist Oath requires from those who are to say it, to affirm:

“Fourthly, I sincerely hold that the doctrine of Faith was handed down to us from the Apostles through the orthodox Fathers in exactly the same meaning and always in the same sense. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another, different from the one which the Church held previously.”

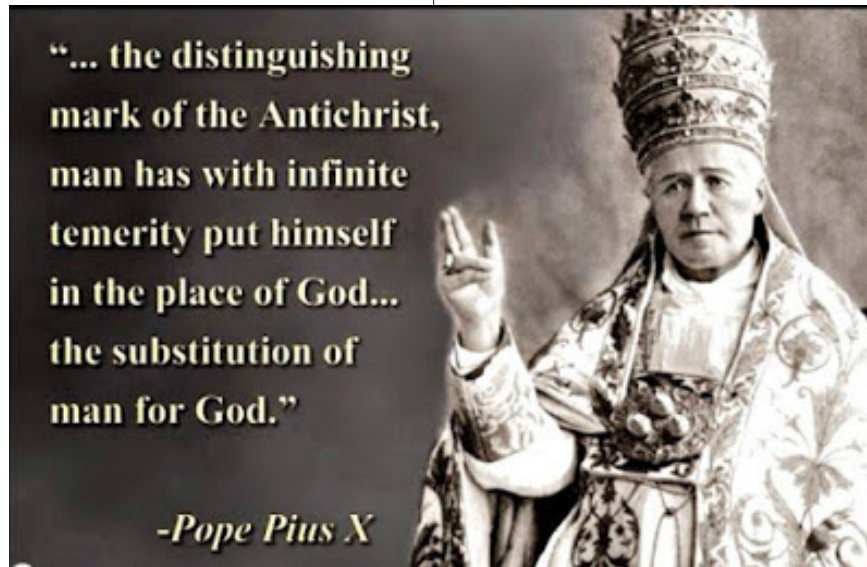
St. Vincent of Lerins had given just this rule in his explanation as to how doctrines develop. They do not change from one meaning to another, but **merely**

make explicit what was already implicit. He says:

“The intelligence, then, the knowledge, the wisdom, as well of individuals as of all, as well of one man as of the whole Church, ought, in the course of ages and centuries, to increase and make much and vigorous progress; but yet only in its own kind; that is to say, **in the same doctrine, in the same sense, and in the same meaning.**”

The Latin text says, “*in eodem scilicet dogmate, eodem sensu, eademque sententia*”. We presently see in many instances that theologians have changed the meaning of what had been previously taught. For example,

since the Second Vatican Council, we are told that Christ is no longer King of the civil order. They claim he is still king, but of the universe, and will only reign on earth at the end of time. Thus the Feast of the Kingship of Christ has been completely perverted. The former meaning has been changed!



St. Augustine and St. Thomas Aquinas

were both quoted by Pius XI to prove that when Christ

says “My Kingdom is not of this world” He is speaking of the origin of his power, not denying that He does indeed reign over us now. That very same passage is now used to say that “His Kingdom is **not** of this world”. The Kingship of Christ had been emptied and its meaning transformed. This is not continuity but rejection! Other teachings of the Church might be brought forward such as the many condemnations of Liberalism and the so called right to openly practise any religion, whether it is true or not. The teaching of St. Vincent of Lerins has been ignored and

knowingly so by Modernist Rome!

(continued on page 8)



# Seminary Life

Seminarians continue their formation learning how to conform their everyday life to the sacred Rule written by Abp. Lefebvre. Following the letter of the Rule elevates one's soul and strengthens the will. The spirit of it should always animate the seminarian. This is our path to sanctity. Every day is centred on the Holy Mass and the opportunity of spending much time in front of the Most Blessed Sacrament in our chapel. These are our greatest helps and joys!



*St. Joseph's Basilica, Bardstown, KY.*

The practice of virtues, testing our vocation and establishing friendships are a part of seminary life. Twice a semester seminarians go on hikes in the Kentucky mountains. Last month's trip, was a whole day adventure and very challenging. The hot dog roast over the bonfire and reaching the peak of "Gorilla Face Cliffs" were two of the highlights. All the seminarians successfully made it back and happily returned home even after dark.



*Our Lord always present with us.*



*Seminary turkey survives another Thanksgiving!*

Another big event was Thanksgiving. For the foreigners it was a first time, and for some of the Americans a first Thanksgiving away from home. Besides the turkey, pumpkin pie and happy atmosphere, there was the "Turkey Bowl" football game! All had a very pleasant time, despite some injuries...

We wish our readers a holy Advent and blessed Christmas and all graces necessary for salvation. May we all attain Heaven to see Our Lord Jesus Christ and His Blessed Mother!

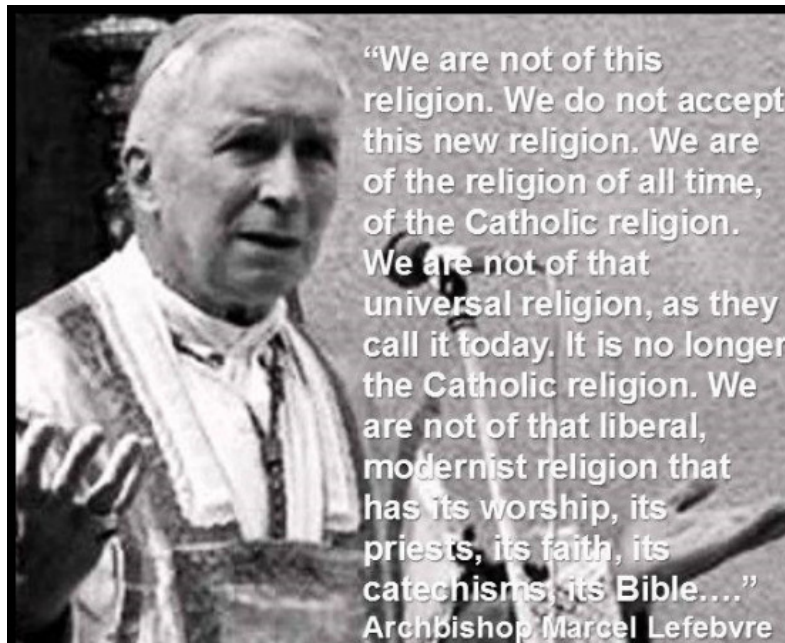


*Seminarians and friends on a trip into the mountains.*





Vatican Council I (in 1870) had taken the very words of St. Vincent of Lerins when it spoke of the handing down an interpretation of the



“We are not of this religion. We do not accept this new religion. We are of the religion of all time, of the Catholic religion. We are not of that universal religion, as they call it today. It is no longer the Catholic religion. We are not of that liberal, modernist religion that has its worship, its priests, its faith, its catechisms, its Bible....” Archbishop Marcel Lefebvre

unchanging Deposit of Faith:

“For the doctrine of the Faith which God had revealed is put forward, not as some philosophical discovery capable of being perfected by human intelligence, but as a divine deposit committed to the Spouse of Christ to be faithfully protected and infallibly promulgated. Hence, too, that meaning of the sacred dogmas is ever to be maintained which has once been declared by Holy Mother Church, and there must never be any abandonment of this sense under the pretext or in the name of a more profound understanding. [And here the Council quotes St. Vincent of Lerins] ‘May understanding, knowledge and wisdom increase as ages and centuries roll along, and greatly and vigorously flourish, in each and all, in the individual and the whole Church: but this only in its own proper kind, that is to say, **in the same doctrine, the same sense, and the same understanding**.’” (De Fide Catholica)

But the Modernists found this concept of Tradition too “static”, because it didn’t allow enough interplay between received Truth and the believer!

The Constitution *Dei Verbum* of Vatican II audaciously introduces a more “dynamic” model for Tradition that gives the meditations

and experience of the believer more of a part to play. Before he was Pope, Joseph Ratzinger expressed this change thus:

“Vatican II’s **refusal** of the proposal to adopt the text of Lerins, familiar to, and, as it were, sanctified by two Church Councils, shows once more how Trent and Vatican I were left behind, how their texts were continually reinterpreted... **Vatican II had a new idea of how historical identity and continuity are to be brought about. The static ‘semper’ of Vincent of Lerins no longer seems to Vatican II adequate to express the problem.**” (Joseph Ratzinger’s *Commentary on Dei Verbum* in the *Lexikon für Theologie und Kirche*, Vol. 13, p. 521)

No, Vatican II had a different answer, quite different from St. Vincent of Lerins and Vatican Council I. **This new answer allowed the Council to introduce novelties never before taught, such as the right of the human person to publicly worship one God or many gods, in whatever religion he believes with his conscience to be true.** If this was not bad enough, the Church is now expected to respect religions heretofore abominated, (since now it was claimed that the Truth was scattered in all of these religions, and that they represented man’s authentic quest for God). No, St. Vincent of Lerins would not be appreciated in this new, “dynamic”, Modernist concept of Tradition! And so we, the Catholics who hold fast to the Tradition that was handed down from of old, sit by the waters of Babylon and weep, as the Deposit of Faith is emptied of both meaning and Truth. **To Christ the King the victory!**



*The Island of Lerins where lies a monastery where St. Patrick, St. Honoratus, St. Caesarius of Arles and many other saints were formed in holiness and zeal for souls.*

#### Websites to help keep the Faith:

- ourladyofmountcarmelusa.com
- inthissignyoushallconquer.com
- stmaryskssspmc.com
- catholiccandle.neocities.org
- TheRecusant.com
- cor-mariae.com
- **www.YouTube.com/469fitter** (NB: Holy Mass may be followed with spiritual Communion on this site)



“Nothing has changed?”  
Think again!

Read: *Primary Sources for Studying The Crisis in the SSPX* - available on: **The Recusant!**

