



“NO” To Compromise! “NO” To The New Mass!

[Conference of Abp. Lefebvre Ecône, Switzerland April 11, 1990]

“And that’s why I will never celebrate the Mass according to the new Rite, even under threat of ecclesiastical penalties and I will never advise anyone positively to participate actively in such a Mass.”

“Because people are still asking us those questions: ‘I do not have the Mass of St. Pius V on Sundays, and there is a Mass said by a priest that I know well, a holy man, so, wouldn’t it be better to go to the Mass of this priest, even if it is the New Mass, but said with piety, instead of not going at all?’

“No! That’s not true! This is not true! **Because this Rite is bad! It is bad! It is bad! This is the reason why this Rite is bad, it is poisoned! It is a poisoned Rite!** Mr. Salleron says it very well here: ‘It is not a choice between two Rites that are good! This is a choice between a Catholic Rite and a Rite practically favoring Protestantism!’ It harms our Faith, it harms the Catholic Faith!

“So, it is out of the question to encourage people to go to Mass in the new Rite, because slowly, even without realizing it, they end up Ecumenical! It’s strange, but that’s how it is. It’s a fact. Then, ask them questions on Ecumenism, or what they think of the relations with other religions, and you will see! They are all Ecumenical. For the priest himself, the act of saying this Mass and celebrating it often, even without thinking about it, about its origins, or even why it was made, turns him, and the people who assist at it, into Ecumenists! And if we ask them about Ecumenism, their answer will be: ‘But of course! We can be saved in all religions, it’s obvious!’ This is the New Mass, the NOVUS ORDO MASS!



“I am a little surprised, you know. Sometimes I get a lot of requests for advice from our priests who are in the priories and some ask me: ‘What should one reply to a person who says he cannot go to the Mass of St. Pius V and believes that he is under the obligation to go to a Mass of the new Rite, said by a good, serious priest, who is holy? etc.’ But I cannot understand how they cannot answer this for themselves! They don’t see the conclusion for themselves, and they feel obliged to ask me such a thing. It’s incredible! So you see, there are still some who hesitate. This is unbelievable!

“And you will see, it will be mandatory for those who have left us. For the FSSP (Fraternal Society of St. Peter’s), for Dom Gerard, even if they never say the new Rite themselves, even if they share our convictions, they will be obliged to consider the new Rite with the **same value** as the Traditional Rite! In practice, when they will receive priests who visit them, they will be obliged to let them say their Mass and tell them: ‘No problem. But of course, say your New Mass.’ This is fatal! They cannot do otherwise. Look at the cohabitation of the two Rites with Father Lafargue! In Paris also, with Father Veuillet! And Beware! Father Lafargue and Father Veuillet must not tell others that their Mass is bad, or say: ‘You must come with me, you must come with us [to the Traditional Rite].’ It is well marked in the contracts. The two Rites are valid, do not criticize!... So, this is not possible. It is impossible otherwise. They are trapped!

[In conclusion, for reasons of the Faith, one must stay away from *all* Novus Ordo Masses *as well as* Latin Masses with congregations or priests who accept, *in any way*, Vatican II and the New Mass.]

GLADIUM



“Nolite arbitrari quia pacem mittere in terram!

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

(MT. X:XXXIV)

ISSUE V.

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

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The Priest’s Cassock

The taking of the cassock is a big change in your life. It is not just an outward change but an inward one as well. You are going to have to be worthy of the habit you wear. Even the pagan world, which refuses God and fights against God, is expecting you to bear this witness; all the more so the Christians who have kept the faith and who today are feeling very lost. “*Thy kingdom come, Thy will be done, on earth as it is in Heaven*” (Mt. 6:10) - that is what our Lord taught to us and what you are going to be teaching the faithful. They need to know that our Lord Jesus Christ must reign, not only in Heaven but here below, in our hearts, in our souls, in families and in society. Everything belongs to our Lord; everything is His. We do not have the right to take from Him the slightest part of His kingdom.

You will also be a sign of hope. The world is dying of lost hope, despair, because people are trying to enclose men in the here and now. They want to wall up their spiritual horizons and enclose them in this prison of mankind turning around upon itself; in this mass of humanity which no longer knows where it is going, what it is doing or even what it is thinking. They want to make men thirst for the goods of this world so that they will no longer think of God or of spiritual goods or of eternal life. But you are going to be the sign of that hope because your cassock is a sign of the abandonment of the things of this world in order to cling to the things of Heaven and to the things of the spirit.

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Where is the Schism?

[Conference of Abp. Lefebvre Ecône, Switzerland August 2, 1976]

“Your Excellency, aren't you heading towards schism?”

That is the question that very many Catholics are asking on reading about the latest sanctions adopted by Rome against us! Catholics, for the most part, define or imagine a schism to mean a break with the pope. They don't push their investigation any further. You are going to break with the pope or the pope is going to break with you, so you are heading towards schism.

Why does breaking with the pope cause a schism?

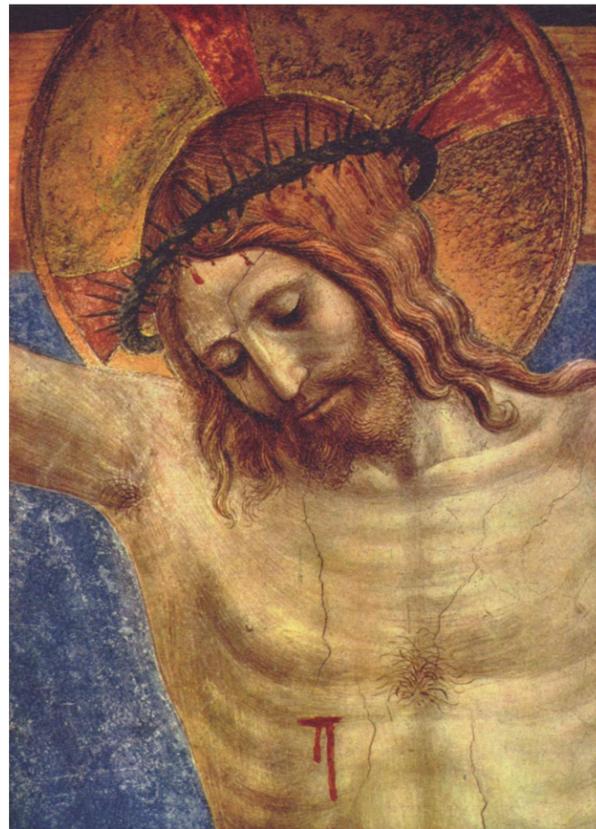
Because where the pope is, there is the Catholic Church. In reality, it means separating oneself from the Catholic Church. But the Catholic Church is a mystical reality that exists not only in space, on the face of the earth, but also in time and eternity. For the pope to represent the Church and be its image, he must not only be united to it in space, but also in time, the Church being essentially a living tradition.

In the measure that the pope would distance himself from this tradition, he would become schismatic. Theologians like St. Robert Bellarmine, Cajetan, Cardinal Journet, and many others have studied this possibility. Thus, it is not something inconceivable.

But what is of concern to us is the Vatican Council II and its reforms and official orientations, much more than the personal attitude of the pope which is more difficult to discover. The Council represents, as much to the eyes of Roman authorities to our own, a new Church, which in fact they themselves call the ‘Conciliar’ Church. **[Notice Archbishop Lefebvre repeats this so often, especially in his Declaration of 1974. The distinction between the Catholic Church and the fabricated novelty, “built with the help of devils” {Bl. Anne Catherine Emmerick}; namely the Conciliar Church, is now a forgotten by-word in the Conciliar-SSPX.]**

We believe that we can affirm, by limiting ourselves to a critique of Vatican II, that is to say, by analyzing the documents and by studying the conduct of the Council, that, by turning its back on Tradition and breaking with the Church's past, it is a schismatic Council. A tree is judged by its fruits. At present, the mainstream in Europe and America and even worldwide, recognizes that the Council is in the process of ruining the Catholic Church to such an extent that even unbelievers and secular States are worried. **[How well the Archbishop understood that once the principles are compromised, everything else eventually crumbles; morals, politics, politeness, modesty, natural virtues, etc., everything!]**

A non-aggression pact was concluded between the Church and the Freemasons. That is the reality



Seminary Life

Last February 2, 2016, feast of the Purification and Candlemas, three Seminarians and one brother dawned the black robes - an exciting and big step for these young men.

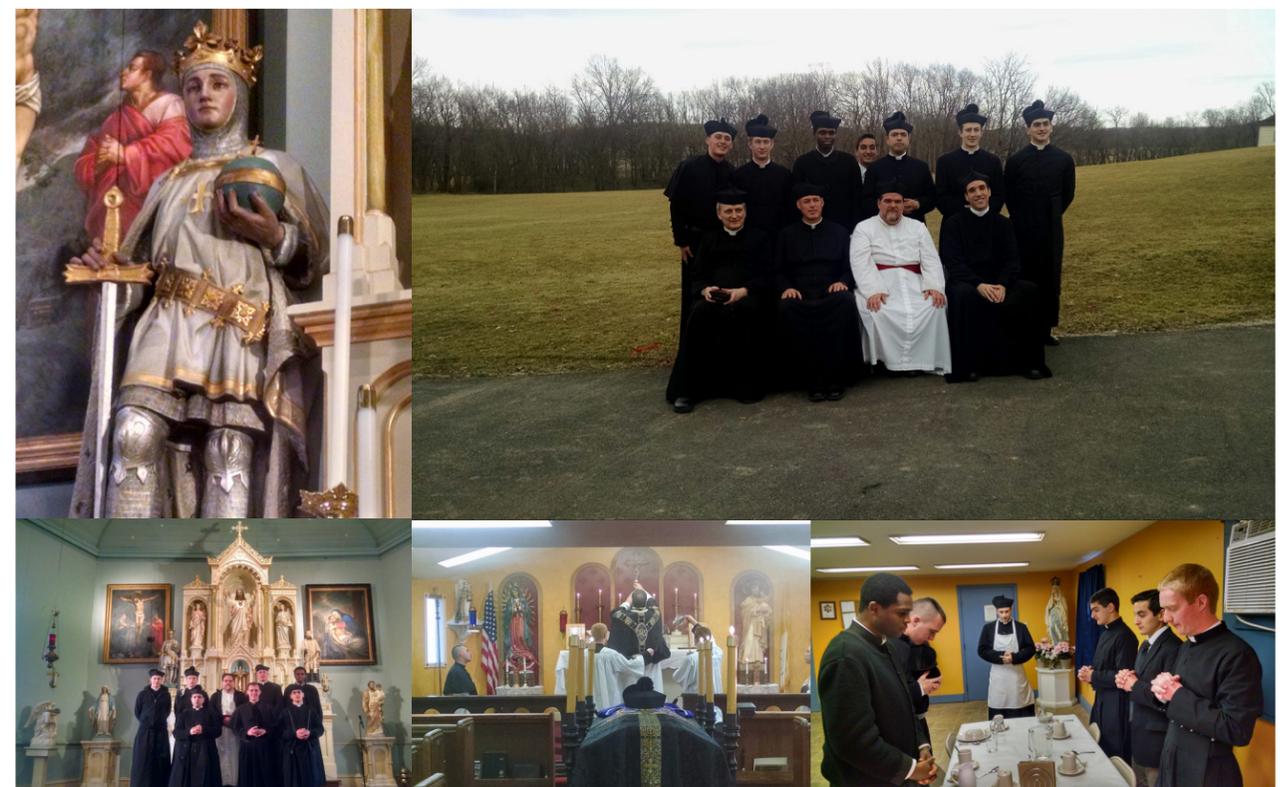
On Monday the first of February they were prepared with a day of recollection and conferences. On the 2nd there was a Solemn High Mass with the blessing of the candles and the taking of the habit. After this great ceremony, the seminary celebrated with a feast along with the visiting priests and families, which continued on through the week with the “cassock day trip.” The priests and seminarians travelled first to Cincinnati, Ohio and then to Saint Mary's, Kansas. They then went back to the seminary where they are now back to their studies on towards the priesthood.

This taking of the habit might be a beginner's step but that does not make it insignificant. The three most important days of a seminarian's life are: taking of the cassock, becoming a subdeacon, and his ordination finally to the priesthood. Taking of the habit is the first big change in a seminarian's life. He now represents the Church, not himself or his family. Just as Christ took on human flesh to die, so does the seminarian take on the cassock to die to himself and the world, and offers himself as a sacrifice to God as an “Alter Christus” when he is ordained. A great step for these young men! The need for priests is great, and this was the first step for these young men. Pray for them.



“The Lord is The Portion of my inheritance and of my chalice!” (Ps. 15:5)

The New Black Robes



(Continued from cover)

And what does hope mean but to fasten our gaze on goods that are eternal? You are walking with your eyes fixed on eternal life and people know it, people understand it. By doing so, you are doing them good, you are consoling them, you are showing them that genuine freedom does not mean living locked up in this world - on the contrary! That is the sign of slavery. Freedom means freeing oneself from the things of this world in order to cling to what is eternal. Every night at compline, you sing, "Thou has settled me in hope" (Ps. 4:10). Yes, truly, God has given us a soul in need of things eternal. So we need to keep our eyes turned toward Heaven during our pilgrimage here below. You are going to be a sign of that hope. The clerical habit shows forth the holiness of the Church in the face of the world, that is to say, your detachment from the things of this world and your consecration to our Lord Jesus Christ. What an example you are going to be giving of the presence of our Lord Jesus Christ in the world, of the presence of His priesthood! The world needs so badly to see that!

It is so sad to think that this ceremony, which we are performing no longer exists today! Is there no longer a need to express our Lord Jesus Christ in the world? Is not that the principal role of the Church? A world without Jesus Christ is a world without God, a world that is lost, a world destined for hell. Jesus Christ alone is our salvation, our joy, our *raison d'être*!

Priestly Holiness, *Abp. Marcel Lefebvre* page 78

Websites to help keep the Faith:

- inthissignyoushallconquer.com
- Resistere.org
- TradCatKnight.blogspot.com
- www.Youtube.com/469fitter
- www.CatholicActionResourceCenter.com
- The Recusant
- LKCLeagueofChristtheKing.com
- Cor-Mariae.proboards.com
- ourladyofmountcarmelusa.com



behind the words 'aggiornamento' – opening to the world, and 'ecumenism'. **[The "aggiornamento" in the SSPX reared its head at the July, 2012 General Chapter meeting that set the path to compromise and self-destruction. The Lodge, no doubt, had hand in it!]**

Henceforth, the Church no longer accepts the one true Church, the only way of eternal salvation. It recognizes the other religions as "sister religions". It recognizes as a right derived from the nature of the human person that "man is free to choose his religion," and consequently the Catholic State is no longer admissible.

Once this new principle is admitted, then all the doctrine of the Church must change: its worship, its priesthood, its institutions. For until now, everything in the Church manifested that she alone possesses the Truth, the Way, the Life of our Lord Jesus Christ, whom she possesses in person in the Holy Eucharist, present, thanks to the continuation of His Sacrifice. The complete overthrow of the entire tradition and teaching of the Church has been brought about since the Council by the Council. All those who operate in the implementation of this overthrow accept and adhere to this new "Conciliar Church", as His Excellency Bishop Benelli designates it in the letter he addressed to me in the name of the Holy Father last June 25th, and enter into schism. **[The Doctrinal Declaration of April 15, 2012 and 6 Conditions binding the whole Society of St. Pius X to an Agreement with Modernist Rome were proofs of this adherence to this new "Conciliar Church"!]**

The adoption of liberal theses by a Council could not have occurred except in a non-infallible pastoral Council, and cannot be explained without there having been a secret, detailed preparation which the historians will eventually discover to the great stupefaction of Catholics who confuse the eternal Roman Catholic Church with the human Rome susceptible to infiltration by enemies robed in purple.

How could we, by a blind and servile obedience, go along with these schismatics who ask us to collaborate in their enterprise of demolishing the Church? **[This applies to all Society priests, faced with a choice: Christ the King or Satan; Catholic Church or Conciliar Church; conviction or compromise; SSPX-MC (Resistance) or Conciliar-SSPX?]**

The authority delegated by our Lord to the pope, to the bishops, and to the priesthood in general is at the service of the faith in His divinity and the transmission of His own divine life. All the institutions, divine or ecclesiastical, are destined to serve this end. Each and every law has no other purpose. To make use of the Church's law, institutions, and authority to destroy the Catholic Faith and to no longer transmit the life of grace is to practice spiritual abortion or contraception. Who will dare to say that a Catholic worthy of the name can cooperate in a crime that is worse than physical abortion? **[Imagine a Pro-Life Group seeking an impossible Agreement or even a "one-sided Recognition" from Planned Parenthood. This is what has happened to the once strong SSPX with Modernist Rome. Two entities totally opposed can never mix! "What has Christ to do with Belial?"]**

That is why we are submissive and ready to accept everything that is in conformity with our Catholic Faith such as it has been taught for two thousand years, but we reject everything that is against it.

The objection is made that we make ourselves the judge of the Catholic Faith. But is it not the gravest duty of every Catholic to judge the faith which is taught him by that which was taught

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and believed for twenty centuries and which is inscribed in the official catechisms, like that of Trent, of St. Pius X, and of every pre-Vatican II catechism? How have the true faithful always acted in the face of heresy? They have preferred to shed their blood rather than betray their faith. [**They also refused to participate in the public worship even if it was the Latin Mass! Catholics in England (16th Century), France (18th Century), Ukraine (20th Century), Mexico (20th Century), refused participation with priests or congregations that publicly, officially compromised the Catholic Faith!**]

No matter how exalted the dignity of the spokesmen of heresy may be, the problem for the salvation of our souls remains the same. And in connection with this, many Catholics are seriously ignorant about the nature and scope of the pope's infallibility. Very many think that every word that comes from his mouth is infallible.

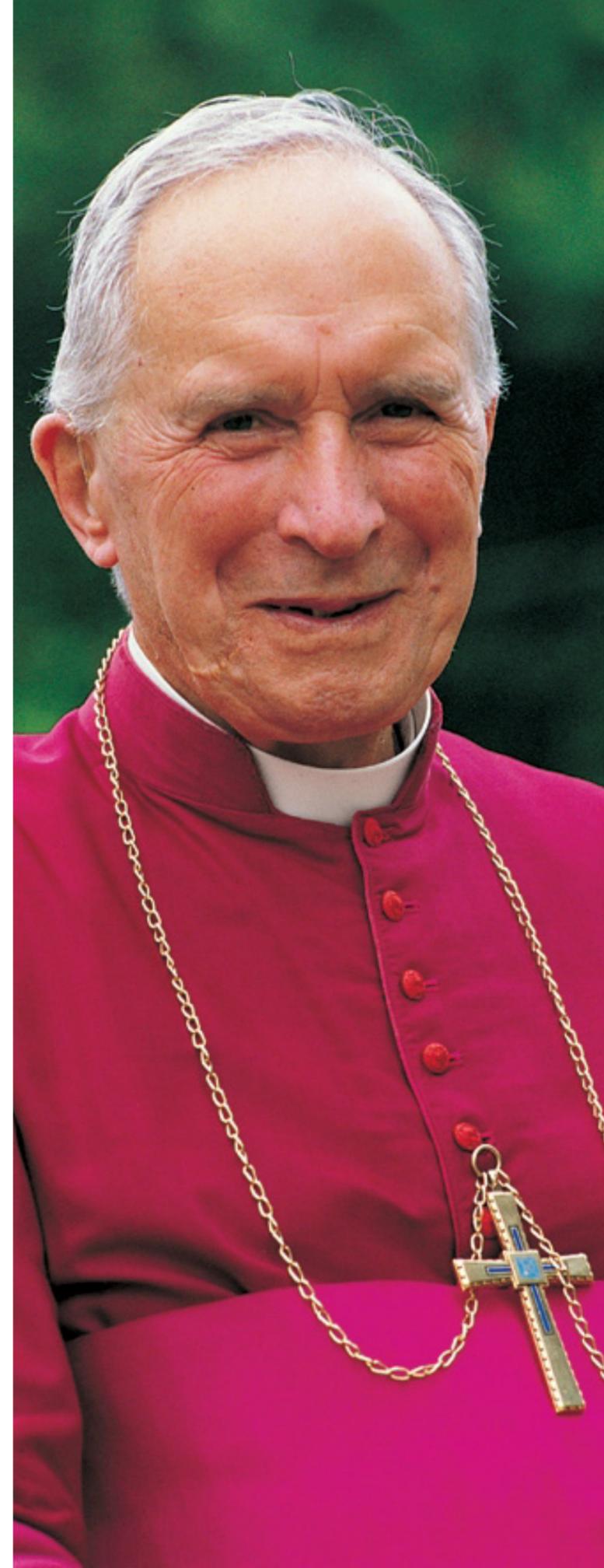
For the rest, it seems to us much more certain that the faith taught by the Church for twenty centuries cannot contain error than that it is absolutely certain that the Pope is pope. Heresy, schism, 'ipso facto' excommunication, or the invalidity of the election are so many causes which, eventually, could make it such that a Pope was never pope or that he is no longer. In such a case, obviously very exceptional, the Church would be in a situation similar to that which occurs after the death of a Sovereign Pontiff. For, ultimately, a serious problem has presented itself to the faith of all Catholics since the beginning of Pope Paul VI's pontificate. How can a Pope who is a true successor of Peter, and hence is guaranteed the assistance of the Holy Ghost, preside over the most extensive devastation the Church has ever experienced in its history in such a short period of time, something no heresiarch has ever succeeded in doing? One day this question will have to be answered. But leaving this problem to theologians and historians, the reality constrains us to respond practically in accordance with the counsel given by St. Vincent of Lerins:

'What, therefore, will the Catholic Christian do if some members of the Church have broken away from the communion of universal faith? What else, but to prefer the sanity of the body universal to the pestilence of the corrupt member? What if a new contagion strives to infect not only a small part but the whole of the Church? Then, he will endeavor to adhere to the antiquity which is evidently beyond the danger of being seduced by the deceit of some novelty.'

We are resolved to continue our work for the restoration of the Catholic priesthood come what may, persuaded that we can provide no greater service to the Church, the Pope, the bishops, and the faithful. Let us be permitted to carry out the experiment of Tradition. [Archbishop Lefebvre left to future authorities to settle the Sedevacantist dilemma he raises. Yet, he never fell into it. He required all SSPX members to recognize the reigning Pontiff as Successor of St. Peter.

"We resolve to continue our work for the restoration of the Catholic priesthood, come what may!" That is our resolve, here at Our Lady of Mount Carmel Seminary, with Her help! Of course, this restoration cannot ignore the constant battle against Vatican II, Modernism and the New Mass, as well as all "Sham-Resistance" positions that try to excuse, justify, or compromise with these heresies and error!

Let us pray to the Blessed Virgin Mary, She will crush all these heresies and hasten the hour of Russia's Consecration to Her Immaculate Heart!



A Letter from Archbishop Lefebvre Regarding Indult Masses

Saint-Michel en Brenne, 18 March 1989

Dear Father Couture,

I am responding immediately to your kind letter which I received yesterday at Saint-Michel, to tell you what I think about those priests who have received a "celebret" from the **Roman Commission charged with dividing and destroying us.**

It is evident that **by putting themselves in the hands of the current conciliar authorities, they are implicitly accepting the Council and the ensuing reforms**, even if they have received some privileges which remain exceptional and provisory.

Their speech is paralyzed because of this acceptance. The bishops are watching them! It is very regrettable that **these priests are not aware of this reality.** But we cannot fool the faithful.

The same may be said regarding these "traditional Masses" organized by the dioceses. They are celebrated between two Conciliar Masses. The celebrating priest says the New as well as the Old. How, and by whom is Holy Communion distributed? What will the sermon be? etc.

These Masses are scams which lead the faithful to compromise their principles! Many have already abandoned them.

What must change is their Liberal and Modernist Doctrine. We must arm ourselves with patience and pray. God's hour will come.

God's blessings to you on this holy feast of Easter.
Best regards to you in Christ and Mary.

Abp. Lefebvre

[Abp. Lefebvre understood that the enemies of Christ's Kingship occupying Rome would not blush at using the Most Sacred Gift of God, the Holy Sacrifice of the Mass, in order to lure the resisting Catholics into the Conciliar Church! So his warnings ring true for all the congregations and clergy who compromise (in any way!), with Vatican II, the New Mass, New Code, New Profession of Faith and Conciliar Reforms! He initiated the Catholic Resistance, we simply must continue, "until we have a perfectly Catholic successor of Peter" (Letter of Abp. Lefebvre to Four Bishops of SSPX, August 29, 1987).]