

St. Dominic's Chapel

July 5th, 2015

From the Blue Paper # 277

“Indeed, Times goes fast, people aged and easily forget”

There were the two pre-conditions: the “liberation of the Latin Mass” and the “lifting” of the Excommunications inflicted to the SSPX Four Bishops. Is it true that the Motu Proprio liberate the Latin Mass versus Novus Ordo Mass, or surrounded as Extra-ordinary Rite unto the Ordinary Rite of the Catholic Church? Is it true that the four Bishops asked the lifting of the Excommunication? How was it really done? Let us read once again some basic points in question. It is important to notice how language changed and strategies were made to change the all issue about Tradition. What are the “issues” with the Vatican II Reforms?

DECLARATION OF THE SSPX GENERAL CHAPTER 2006

For the Glory of God, for the salvation for souls and for the true service of the Church, on the occasion of its Third General Chapter, held at Econe, Switzerland, from July 3 to 17, 2006, the Society of Saint Pius X declares its firm resolution to continue its action, with the help of God, along the doctrinal and practical lines laid down by its footsteps in the fight for the Catholic Faith. The Society fully endorses his criticisms of the Second Vatican Council and its reforms, as he [Archbishop Lefebvre] expressed them in his conferences and sermons, and in particular in his Declaration of November 21, 1974: “We adhere with all our heart and all our soul to Catholic Rome, guardian of the Catholic Faith and of the traditions necessary for the maintaining of that Faith, to Eternal Rome, mistress of wisdom and of truth. On the contrary, we refuse, and we have always refused, to follow the Rome of neo-modernist and neo-protestant tendencies, which showed itself clearly in the Second Vatican Council and in the reforms that issued from it.”

Some contacts held with Rome over the last few years have established the SSPX to see how right and necessary were the two preconditions that it laid down, since they would greatly benefit the Church by re-establishing, at least in part, her rights to her own Tradition. Not only would the treasure of graces available to the SSPX no longer be hidden under bushel, but the Mystical Body would also be given the remedy it so needs to be healed.

If upon these pre-conditions being fulfilled, the SSPX looks to a possible debate on doctrine, then the purpose is still that of making the voice of traditional teaching sound more clearly within the Church. The contacts made from time to time with the authorities in Rome have no other purpose than to help them embrace once again that Tradition which the Church cannot repudiate without losing her identity. The purpose is not just to benefit the SSPX, nor to arrive at some merely practical impossible agreement. When Tradition comes back into its own, “reconciliation will no longer be a problem, and the Church will spring back to life.”

On this long road to re-conquest, the Chapter encourages all members of the Society to live, as its statutes require, ever more intensely by the grace proper to it, namely, in union with the great prayer of the High Priest, the Holy Sacrifice of the Mass, Let them be convinced, along with their faithful, that in this striving for an ever greater sanctification in the heart of the Church is to be found the only remedy for our present misfortunes, which is the Church being restored through the restoration of the priesthood.

In the end, my Immaculate Heart will triumph.

Commentaries concerning the Declaration of the SSPX General Chapter on July 14, 2012.

"The SSSPX must be guaranteed freedom to proclaim and transmit the fullness of Catholic Truth. Secondly the SSPX must be unrestrained "to prohibit, correct and reprove, even publicly, those who foment the errors or innovations of modernism, liberalism, the Second Vatican Council and their consequences."

Most of the people responsible are long dead. Also, notice how the Society's language has changed from Archbishop Lefebvre. It's not "Rome should convert before we make a deal," but now "The SSPX demands freedom for itself to tell the Truth." So the SSPX is asking for permission to tell the truth from these snakes in the Vatican?

"The second indispensable condition is that the SSPX continue "use of the 1962 Liturgy" and must preserve "the sacramental practice that we presently have." The major reason the Society of Saint Pius X had said that they would use the 1962 missal, is to affirm the authority of the Pope, so as not to appear as a "sede vacantist." There is talk from the Vatican that they are going to send out a "revised" 1962 missal, which they're calling the "mutual enrichment missal," as a mix of the current 1962 missal, mixed with the Novus Ordo mass. If the Society demands to use the 1962 missal, would they not be hypocritical, citing that they use it because they want to appear not to reject the authority of the pope, if they decide not to use the "revised edition" that Benedict XVI or his successor will eventually put out?

The third condition requires the guarantee of at least one bishop. The key question here is, who will choose him? In 1988 Rome proposed that the Archbishop present a selection of three candidates for Rome to choose one. Rome then rejected all three. And so, Archbishop Lefebvre made 3 bishops, "disobeying" Rome. They ask for a bishop, yet they do not stipulate who has the right to choose this bishop? Perhaps Rome will put one of their own there, or maybe even choose an existing Bishop?

The fourth condition desires that the Society have its own tribunals of the first instance. But if any higher tribunal is of the official Church and can undo the lower tribunals' decisions, what Catholic decision of any Society tribunal will still have any force at all? All one would have to do, if they didn't like the decision of the SSPX tribunal, would be to appeal it to the local diocese, which likely would give them a different answer.

The fifth condition desires exemption of SSPX houses from control by diocesan bishops. For 40 years the SSPX has been fighting to save the Faith by protecting its true practice from interference by the local Conciliar bishops, and now comes the General Chapter merely desiring independence from them? This is madness! What if the pope were to accept these "determined and approved conditions?" The Pope would have every right to say "no" and all of the SSPX properties would then go right over to the "local ordinary." Hey, they only "desired exemption." The Pope can freely say no to that!

The sixth and last condition desires a Commission to be set up in Rome to look after Tradition, with a strong representation from Tradition, but "dependent on the Pope". Well, why dependent on the Pope? Benedict/Ratzinger is one of the "Founding Fathers" of the Council. How many are "desired" in this "strong representation from Tradition?" And if the Pope chooses them, they're surely not going to be "traditional" at all.