

St. Dominic's Chapel

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Blue Paper # 271

“Church Teaching: Ordinary Magisterium or Ecclesiology”

Let us remember the conditions under which Archbishop Lefebvre had consented the idea of Ecclesiology and/or Ordinary versus Extraordinary Magisterium in the Church. To this statement it is important to see the safeguard condition sine qua non of considering the Vatican II ideas from the point-of-view of Tradition, but never consented as a New Doctrine to be learn or install.

From Archbishop Lefebvre and the Vatican pp 57-58

APPENDIX IV: STATEMENT OF THE POSITION OF ARCHBISHOP LEFEBVRE AND OF THE SOCIETY OF SAINT PIUS X

I, Marcel Lefebvre, Archbishop-Bishop Emeritus of Tulle, as well as the members of the Priestly Society of Saint Pius X founded by me:

- 1. Promise to be always faithful to the Catholic Church and the Roman Pontiff, its Supreme Pastor, Vicar of Christ, Successor of Blessed Peter in his primacy and headship of the College of Bishops.*
- 2. We declare our acceptance of the doctrine contained in &25 of the dogmatic Constitution Lumen Gentium of Vatican Council II on the ecclesiastical magisterium and the adherence, which is due to it.*
- 3. Regarding certain points taught by Vatican Council II or concerning later reforms of the liturgy and law, which do not appear to us easily reconcilable with Tradition, we pledge that we will have a positive attitude of study and communication with the Apostolic See, avoiding all polemics.*
- 4. Moreover, we declare that we recognize the validity of the Sacrifice of the Mass and the Sacraments celebrated with the intention of doing what the Church does, and according to the rites indicated in the typical editions of the Roman Missal and the Rituals of the Sacraments promulgated by Popes Paul VI and John Paul II.*
- 5. Finally, we promise to respect the common discipline of the Church and all the ecclesiastical laws, especially those contained in the Code of Canon Law promulgated by Pope John Paul II, without prejudice to the special discipline granted to the Society by particular Law.*

This is the text talking about in the paragraph 2 above said. It refers to the teaching of the Church as it is expressed by the word “ecclesiastical magisterium” in order to safeguard what really is contained by Divine Revelation. It is important to underline Divine Revelation as the Treasure of the Faith, which cannot receive a change as there is no change in God. The trick of a change within Divine Revelation, either way Written as is the Bible or Oral as has been transmitted through generations, the trick is then to speak about LIVING TRADITION with the concept of evolution, in the sense of adaptation to new times, persons and customs, including the doctrine of amorality, as it is indicated in the Pastoral Reforms within the NEW EVANGELIZATION, preached by Pope Francis.

25. Among the principal duties of bishops the preaching of the Gospel occupies an eminent place.(39*) For bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith. They bring forth from the treasury of Revelation new things and old,(164) making it bear fruit and vigilantly warding off any errors that threaten their flock.(165) **Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking ex cathedra; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will.** His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking. Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly whenever, even though dispersed through the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held.(40*) This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith.(41*) And this infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends, which must be religiously guarded and faithfully expounded. And this is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith,(166) by a definitive act he proclaims a doctrine of faith or morals.(42*) And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment. For then the Roman Pontiff is not pronouncing judgment as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church itself is individually present, he is expounding or defending a doctrine of Catholic faith.(43*) The infallibility promised to the Church resides also in the body of Bishops, when that body exercises the supreme magisterium with the successor of Peter. To these definitions the assent of the Church can never be wanting, on account of the activity of that same Holy Spirit, by which the whole flock of Christ is preserved and progresses in unity of faith.(44*) But when either the Roman Pontiff or the Body of Bishops together with him defines a judgment, they pronounce it in accordance with Revelation itself, which all are obliged to abide by and be in conformity with, that is, the Revelation which as written or orally handed down is transmitted in its entirety through the legitimate succession of bishops and especially in care of the Roman Pontiff himself, and which under the guiding light of the Spirit of truth is religiously preserved and faithfully expounded in the Church.(45*) The Roman Pontiff and the bishops, in view of their office and the importance of the matter, by fitting means diligently strive to inquire properly into that revelation and to give apt expression to its contents;(46*) but a new public revelation they do not accept as pertaining to the divine deposit of faith.(47*)

This is nothing more than the JPII 1989 "Profession of Faith" and "Oath of Fidelity" in disguise. If this is still in effect, the SSPX has been checkmated by Rome.