

Reversible Declaration

September 22, 2012

Not everything about the General Chapter of the Society of St Pius X held in Switzerland in July may have been disastrous, but of its two official fruits, the “Six Conditions” were “alarmingly weak” (cf. EC 268, Sept. 1), and its final “Declaration” leaves much to be desired. Here is the briefest of summaries of its ten paragraphs:—

1 We thank God for 42 years of our Society's existence. 2 We have rediscovered our unity after the recent crisis(really?), 3 in order to profess our faith 4 in the Church, in the Pope, in Christ the King. 5 We hold to the Church's constant Magisterium, 6 as also to its constant Tradition. 7 We join with all Catholics now being persecuted. 8 We pray for help to the Blessed Virgin Mary, 9 to St. Michael 10 and to St Pius X. This is a Declaration not lacking in piety, which St Paul says is useful for all purposes (I Tim. IV, 8). However, to his two disciples, Timothy and Titus, he is constantly emphasizing the need for doctrine, which is the foundation of true piety. Alas, the Declaration is rather less strong in doctrine. Instead of blasting the Council's doctrinal errors which have been devastating the Church for the last 50 years, it has in its most doctrinal paragraphs, 5 and 6, only a timid condemnation of those errors, together with a tribute to the unchanging Magisterium (5) and Tradition (6) of the Church, accurate but constituting an argument all too easily reversible by a Conciliarist. See how:—

Paragraph 5 mentions Vatican II novelties being “stained with errors,” whereas the Church's constant Magisterium is uninterrupted: “By its act of teaching it transmits the revealed deposit in perfect harmony with everything the universal Church has taught in all times and places.” Which of course implies that Rome should take Vatican II to the cleaners to take out the stains. But see how a Roman can

reply: "The Chapter's expression of the continuity of the Magisterium is wholly admirable! But we Romans are that Magisterium, and we say that Vatican II is not stained!"

Similarly with paragraph 6. The Declaration states, "The constant Tradition of the Church transmits and will transmit to the end of time the collection of teachings necessary to keep the Faith and save one's soul." So the Church authorities need to return to Tradition. Roman reply: " The Chapter's description of how Tradition hands down the Faith is wholly admirable! But we Romans are the guardians of that Tradition, and we say, by the hermeneutic of continuity, that Vatican II does not interrupt it but continues it. So the Chapter is entirely wrong to suggest that we need to return to it."

Contrast the force of Archbishop Lefebvre's irreversible attack on the errors of Vatican II in his famous Declaration of November, 1974. He declares that Conciliar Rome is not Catholic Rome because the Conciliar reform is "naturalist, Teilhardian, liberal and Protestant . . . poisoned through and through . . . coming from heresy and leading to heresy," etc, etc. His conclusion is a categorical refusal to have anything to do with the Newrome because it is absolutely not the true Rome.

Pull up on the Internet both Declarations, and see which is an unmistakeable trumpet-call for the necessary battle (I Cor.XIV, 8)! One has to wonder how many of the 2012 capitulants have ever studied what the Archbishop said, and why.

Kyrie eleison.