



SSPX

The SSPX & Tradition : From the outside

Continued from the inside

charge of guarding the sacred deposit of divine Revelation with the duty to interpret and transmit it to future generations, confronting a papal Magisterium that, far from feeling itself to be the voice of the teaching Church, subjects the Church herself to the college of bishops, endowed with the same rights and duties as the Roman Pontiff.

- A religiosity that realizes the common vocation to the service of God and, out of love for Him, the service of one's brothers in humanity, confronting a religiosity that reverses this natural order, makes man its center and, at least in practice if not in theory, substitutes him for God.

From what has just been said, one can easily deduce how the Society of St. Pius X understands Tradition. Indeed, Tradition is the exact opposite of what the Society denies and of what it is opposed to [*Translator's note*: The Italian construction is retained, but what Msgr Gherardini is saying is that Tradition is exactly what the Society proclaims, and what it denies is the opposite of Tradition]. Directly or in between the lines, the Society refuses the innovations of the Council's documents and their post-conciliar applications, and stands in opposition to the savage use that has been so casually made of them.

It is true that in the writings of the Society of St. Pius X the concept of Tradition is not often explained, and

we do not find it systematically developed. But what is understood, just like what is conjectured, never remains in the dark. At the base of all is "the faith of all times" for whose safeguard the Society was born.

"Safeguard" indicates an opposition to something present or possible, in favor of its contrary or of its replacement. The "faith of all times" is the value that Msgr. Lefebvre wished to safeguard, a value that is being replaced by all the attenuations, reinterpretations, reductions and negations of conciliar and post-conciliar times. This "faith of all times" is the loud and clear echo of the Augustinian teaching summed up in St. Vincent de Lérins' words: "Quod semper, quod ubique, quod ab omnibus creditum est. ["That which has always, everywhere, and by everyone been believed"]. The very institution of the Society, with its first goal which is the priestly formation, obeys this ideal and the commitment to safeguarding it. Safeguard the faith and combat error.

I will not enter into the details of the relations and difficulties between the Holy See and the Society of Saint Pius X. I stick to the common theme of Tradition and I observe that "safeguard the faith and combat error" should be the ideal and commitment as much of the Church as of her sons. In the light of this, it is difficult for me to understand how the reproach of an "incomplete and contradictory Tradition" formulated by John Paul II in 1988, could have any real grounds. What I understand is that it has nothing to do with the "spirit of Assisi."



Immaculate Heart of Mary Church

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Priests' Weekday Residence



Schedule and Information

Mass

First Fridays — 7:00 P.M.
 Saturdays — 8:00 A.M.
 Sundays — 9:00 A.M.
 Mondays — 6:15 A.M.*

* Occasionally this Mass may need to be cancelled.

Confessions

First Fridays — 6:00 P.M.
 Saturdays — 7:30 A.M.
 Sundays — 8:20 A.M.
 and by appointment

Other Sacraments

Marriages must be arranged with the pastor at least six months in advance. For Extreme Unction, or Sick Calls, or other concerns consult the pastor.

For Sacramental emergencies (Last Rites) call 022 522 8171.

Blessing of Religious Objects

Leave items with your name on the vestibule table. They will be blessed as soon as possible, and then marked 'blessed'.

Catholic Enquiry Classes

Consult the pastor to arrange for classes in preparation to enter the Church.

Other Nearby Occasional Mass Locations :

Hamilton

4 Comries Road
 Terry Goodall — 07-855 1790
 First, Third and Fifth Sundays
 Confessions — 1:30 P.M.
 Mass — 2:00 P.M.

Whangarei (Maungatapere)

1182 State Highway 14
 Second Sunday of the Month
 Confessions — 1:30 P.M.
 Mass — 2:00 P.M.

Bank Transfer information for Donations

Westpac (Whanganui Branch)
 Society of St Pius X, General Account
 03-0791-0293304-00

Indicate : "IHM Church"
 Send your name and donation number to
 info@ssp.x.org.nz or call 06-344 3814

The SSPX & Tradition : From the outside

In the next number of bulletins various explanations will be given to help understand what "Tradition" which we often speak about truly is. In the unjust condemnation of Archbishop Lefebvre in 1988, Pope John Paul II accused him of having a "incomplete and contradictory notion of Tradition." Instead the Pope said that the proper understanding was a "living tradition". This "living tradition" is in fact a Modernist creation which undermines the Catholic Faith, but understanding what is meant and why it is erroneous and dangerous and so opposed to the Catholic Faith takes some efforts and thoughts. This false notion is the foundation of all of the new ideas that have come about since Vatican II, and why so many of them seem so opposed to what the Magisterium of the Church has always taught.

Hence, in to make a start, we present an outside perspective from Msgr Brunero Gherardini. Gherardini was one of the pre-eminent Thomistic Roman theologians of the modern era. A Canon of St Peter's Basilica, Secretary for the Pontifical Academy of Theology, Professor at the Pontifical Lateran University, and Editor of *Divinitas* magazine, he wrote a 2010 article entitled "Quod et tradidi vobis — La tradizione vita e giovinezza della Chiesa" to explain his views on the Society of St Pius X and her notion of "Tradition." He will oppose this to the "spirit of Assisi" which refers to a 1986 meeting of religions in which Pope John Paul II led heretics, schismatics and pagans in a joint prayer for peace. An excerpt and translation of this article follows. Readers are encouraged to keep this bulletin as part of this series.

Monday Masses

A reminder: Most Monday mornings there will be Mass at 6:15 A.M. Throughout February there are no expected cancellations.

First Friday

This next Friday is the first Friday of the month. There will be a holy hour beginning at 5:30 P.M. Confessions will be offered from 6 P.M. Mass follows Benediction at 6:45 P.M.

IN MY EFFORT to establish a synthesis of the positions defended by [Archbishop] Lefebvre in favor of Tradition, and without pretending to treat exhaustively of the subject, it seems to me that the conflict [with the mainstream Church and Ecclesia Dei Communities] establishes itself as follows:

- A priestly formation that founds its principles on ecclesiastical Tradition and in the supernatural values of divine Revelation, confronting a priestly formation open to the fluctuating horizon of a culture in a perpetual state of becoming.
- A liturgy that certainly has a strong point in the Mass called traditional, confronting an anthropocentric and sociological liturgy [that of the *Novus Ordo* mass], in which the collective prevails over the value of the individual, prayer ignores the laetutic aspect, the assembly becomes the principal actor and God gives way to man.
- A liberty that makes one's "liberation" depend on the Decalogue, the commandments of the Church, the obligations of duty of state, and the duty to know, love and serve God, confronting a liberty that puts all forms of worship on an equal footing, is silent about the law of God, sets the individual and society free in the ethical and religious domains, and leaves the solution of all problems to the conscience alone.
- A theology that gathers its contents from specific sources (Revelation, Magisterium, Patristics, Liturgy), confronting a theology that opens its arms wide, day after day, to the cultural emergences of the moment, even to those that clearly contradict the sources just

Announcements

Retreats

In the two weeks following Easter, there will be retreats offered for woman and men near Hamilton. We are not yet certain if these will be Ignatian retreats or a Dominican style. Further details will be announced soon. The cost is \$300. A \$50 deposit is needed to secure a space. Information and registration will be available online this next week.

mentioned.

- A soteriology [*i.e.* study of the work of salvation] closely united to the person and redemptive work of the Incarnate Word, to the action of the Holy Ghost, closely linked to the application of the merits of the Redeemer, to the sacramental intervention of the Church and to the cooperation of the baptized faithful, confronting a soteriology that regards the unity of the human race as a consequence of the incarnation of the Word, in whom (*cf.* *Gaudium et Spes* §22) each man finds his own identification.
- An ecclesiology that identifies the Church with the Mystical Body of Christ and recognizes in His sacramental presence the vital secret of ecclesiastical being and action, confronting an ecclesiology that considers the Catholic Church as one component among others of the Church of Christ, and that, in this phantom-like Church of Christ, lulls to sleep the missionary spirit, dialogues but does not evangelize, and above all renounces proselytism as if it were a mortal sin.
- An expiatory Sacrifice of the Mass, that celebrates the mysteries of the passion, death and resurrection of Christ, sacramentally representing the satisfactory redemption, confronting a Mass in which the priest is only a president and everyone takes an "active" part in the sacrament, thanks to the fact that the faith is not founded on God Who reveals Himself, but is an existential response made to God Who interpolates us.
- A Magisterium conscious of having the

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