Sacrosanctum Concilium
Church of Peter & Paul
Church of Nova

si si no no
"Let your speech, Yes, yes, No, no; what is more than these is from the evil one. (Mt.5:37)"

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The True Notion of Tradition

An abridged text of the discourse given by Bishop Tissier de Mallerais at Versailles, May 19, 1995

Modernist Rome has declared an schismatic because we hold a supposedly false notion of Tradition. I am going to show that it is the faithful of Tradition who have the true notion of Tradition and, consequently that it is those who declare us schismatics, are the schismatics, and that we are the true continuators of the Church, which they call "Vatican II".

Tradition is essentially immutable, unchangeable. That however does not prevent it from being living no will show in what manner -not from undergoing a homogeneous development. So begin, let's look at the first point.

TRADITION IS ESSENTIALLY IMMUTABLE

Card. Billot, under Pope Pius XI, explained this in a work entitled *De Immutabilitate Traditionis Contra Modernam Haereseon Evolutionem; Concerning the Immutability of Sacred Tradition against the Modernist Heresies of Evolution*, the Modernist doctrine of the Church. Tradition does not change. In fact, the word tradition comes from the Latin *tradere* which means to transmit. Tradition is the transmission of a deposit, of a treasure, of a heritage. Tradition is the transmission of a deposit, of a treasure, of a heritage. The Church is the bearer of a beach of faith, there is a theological virtue of faith, there is a supernatural virtue of faith. We say that, for instance, the supernatural virtue of faith (*habitus*) is a *habitus*. Our habitus is so much more important in the transmission of the supernatural deposit of divine revelation, that it is say the habitus of faith, the habitus of charity, the habitus, Our Lord Jesus Christ and Holy Ghost, the habitus of the Church, the habitus of the Holy Ghost, the habitus of the Holy Ghost.

St Pius X, in the encyclical *Pascendi* (1907) condemns the following:

> Revelation, constituting the object of faith, was not completed with the Apostles [Proposition 22]

The proposition was condemned because it meant that there could have been other later revelations which could have been added to the revelation made to the Apostles. Pius XII, in his encyclical *Humani Generis* (1950) reiterated the condemnation of proposing and faithfully implicating the deposit of Revelation. This is what Vatican II does, in its decree *Dei Verbum* Pastor aeternus:

> The Holy Spirit has not been promised to the successors of Peter that, under His revelation, they might make known a new doctrine, but so that, with His assistance, they might religiously preserve and faithfully expound the revelation or the deposit of faith transmitted by the Apostles.

Pope Pius XI had many years before condemned the error of progressism in matters of doctrine held by those who said doctrine evolve as human knowledge advances in this way:

> It is to be as great a fault, that doctrine of divine revelation, which before the highest pinnacle on human progress, with, with a lucky reflexion and unexplored manner, some philosophers dare to dream, as if it were a thing that is not fully contained in the deposit of faith, but it is a thing that has been delivered to the faithful as a possible object of faith, which, in the course of the ages, it may be, at last, some day, will be arrived at.

Let us hold firmly to the essential immutability of the divine tradition. It is a deposit to faithfully transmit and that's that! Later we will explain in what way there is a certain progress, but that deposit is faithfully transmitted and faithfully transmitted, we cannot continue.

TRADITION IS LIVING BECAUSE EACH ONE OF US LIVES IT

This essential immutability does not prevent Tradition from being living. The modernists speak of "living tradition." We also speak of the living tradition, but not in the same way, as we are going to see.

How is what we understand by "living tradition"

That tradition is immutable does not prevent it from being living that is to say that Catholics yesterday, today and tomorrow live it. Tradition is living because one lives it in us.

We are going to see the life and development of divine tradition first as it concerns the individual, then as it manifests itself in the Church considered as a whole. It is very important to understand the difference between these two things.

Tradition is the revealed deposit. What is in the revelation? Essentially, the revelation is the intimate life of God which is communicated to us by grace and by the sacraments. The intimate life of God is God displaying himself to those dear Persons, and the entirety of the life is communicated to us by grace, the sacraments, the Holy Ghost Lord Jesus Christ. That is the essential core of Christian revelation, the very intimate life of the deposit our most living. Living tradition is the same as saying that one lives the life of God, that one lives the life of the Holy Ghost, that one lives the life of Our Lord Jesus Christ, that one lives the life of the Church, that one lives the life of the Holy Ghost.

Now this Christian life, this development in our hearts, persons, and consequently in our organism, is the transmission of the deposit of faith does not change. The Abstract Scholastic contemplative the immutable God is entirely which IDIs them with an immense joy for all eternity. They are delighted to contemplate the same and unchanging God forever. But this contemplation of the immutable God, of the Holy Trinity, of the Incarnation, of the Redemption, of the Holy Ghost, of the life of the Church, of the life of the Holy Ghost, of the life of the world that this world has created, changes, *alters*. The spiritual life of the man has been transformed by the Holy Ghost, by the Holy Ghost, by the Holy Ghost. They are fixed on God and have a sufficient for them and nourishes them forever. I am not speaking of the scientists possible on earth with the body almost suspended. I am speaking of the soul who, while contemplating the immutable God, nourishes himself with the immutable God, and who, in the measure in which he nourishes himself with the immutable God, he changes, he changes, he will be fixed on the contemplation of the immutable God, and he feeds on God, he will be nourished from the evolution of spiritual change.

For the modern evolutionists on the contrary, life consists of perpetual change. It is very difficult for them to conceive that the highest life which already exists here on earth be the same, but the contemplation and love thus drawn from divine revelation and realization, conceives and the contemplation of the unchangeable God, that is!

But this life of isolation, this contemplation of the unchangeable, should nevertheless progress within each one of the faithful. There is a progression, a progression designing in each one of the faithful.

> If Pius X condemned in the object of faith, The faithful should not and cannot, and must not, change their sense of the revealed truths but also the consequences of the revealed truths in practical life, e.g., the consequences of the divinity of Jesus Christ for social and political life, etc.

> If There is also a development in the intensity of the faith, in the measure in which one lives the revealed truths more consciously [TEN, 6.22]. Great saints have a deeper faith because they adhere more steadfastly to God and His revelation.

> If There is also another development as regards the subject. This is the advancement in the power of faith when the Christian submits his entire life to the rule of faith, when he lives his life in accordance with the revealed truths [TEN, 6.23].

> If Finally, in the individual, there is also a development in the fruits of the faith. A living faith is accompanied by charity and the entire virtues of the infused virtues and gifts of the Holy Ghost, whose intrinsic law is to grow continually in charity, according to the teaching of the Apostle Paul. Thus, the faithful who follow Christ advance the ways of the progress of each Christian towards holiness.

It is undeniable that this development in each individual, provided that there has been authentic transmission, and that this tradition has been increased within the individual by the deepening and fruitfulness of the faith.

FALSE IDEAS OF DEVELOPMENT

This development of the faithful in the intimate life of the life of Tradition does not apply to the Church taken in her totality. In effect, neither in the essence of the spiritual life nor in the case of the holiness of the most saintly among the Catholics, not in the number of saints, can one establish a spiritual development.

> Let us for a moment imagine that the intensity of the faith, in the measure in which it increases, the faithful increase, the number of saints increases from one century to the other, the number of saints increases, the number of saints increases, the number of saints increases. Yes, we can suppose one or another of the sacraments as the Eucharist, we can suppose that in the case of Confirmation or of Extreme Unction, we can suppose that, in the case of Extreme Unction, we can suppose that, in the case of Extreme Unction, we can suppose that, in the case