



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

June 1993 No. 2

Catholics in Surrender!

PART I: - AN ACCUSATION

The monthly magazine *30 DAYS* (January 1993, pp. 45-50) published a dossier on the "Lefebvrist,"¹ (reprinted herein on pages 3b-6b) yet in the same issue it had distanced itself from them in its Editorial, entitled: "*In necessariis unitas*" or "Keep unity in all necessary things." This comes down to saying that the "*Lefebvrist*" standpoint is not on matters of Faith, but on debatable theological questions, not yet settled by the Church.

Therefore they say, if the Church has not yet officially pronounced anything on these questions, theologians can freely discuss and debate them, and the faithful are free to believe any opinion.

The *30 DAYS* Editorial puts forward three points. The first point bases itself upon a quote of Pope Pius IX taken from the encyclical *Qui Pluribus* (1846), in which the Pope affirms his confidence in the "*marvelous providence*" with which God guides and protects the Church, even "*in such difficult times as these for Christian Society*," employing "*the most insignificant means in governing the Church*."

The Editorial therefore concludes: "If the Lefebvrists were to consider these words of Pius IX of value, not only out of faithfulness to a great Pope of the past, but because they are ever true, they would adopt a very different attitude towards the current legitimate Successor of Peter and towards the last ecumenical Council, which was legitimately convened and celebrated."

THE REPLY

Let us reply by pointing out the following:

1) Our attitude to evil and error: There is no doubt that Providence guides and protects the Church - even in its saddest and most difficult moments. Nor do we doubt that the Church can make use of "*the most insignificant means*," bringing good out of evil and even making use of bad persons to bring about good. **Yet, neither is there any doubt that Providence does not magically turn evil into good, and error** (which is an evil to the intelligence) **into truth.**

Evil is evil: error is error. Man, though free, is not free to choose evil. He must choose good and avoid evil. He cannot be freed from this obligation, for which he will be answerable before God. Therefore, with evil remaining the evil it is, and error being the error that it is, he is obliged to make a stand against evil and error.

It was certainly part of the providential plan that Jesus be betrayed by Judas, condemned to death by the Sanhedrin and renounced by a number of Jews. However, Judas, the Jewish leaders, and those who rejected Our Lord, carry with themselves a personal responsibility, for which they will have to answer. Jesus referred to His Passion as "*the chalice the Father has given me*." Yet he accuses the Jews of always resisting the Holy Spirit, and says of Judas: "*It would have been better for him had he never been born!*"

Man enters the Providential plan as a creature endowed with freedom, not under constraint. He is, therefore, responsible for the good or bad use of this freedom. Consequently, he is responsible for the stance he takes in the face of evil and error - things which God merely tolerates in furthering His unfathomable designs.

We cannot see why the words of Pius IX - not only true then, but forever true - should change our attitude towards the errors and destructive course upon which the Church has embarked upon, nor our attitude towards the Catholics who are knowingly and willingly partaking in these errors and destruction.

2) Our attitude toward Vatican II: We do not doubt that the last Council was "*legitimately convened*." Yet this legitimacy does not give the Council the power to make a Council dogmatic, when it explicitly stated itself to be merely pastoral! Consequently, one cannot afterwards evade the fact that the Council's teaching can be, and in view of today's circumstances, *must* be judged in the light of the constant and universal Faith of the Church - which no Council, Ecumenical or not, can contradict.



Pope Pius IX

3) Our attitude toward the Pope: We are not here doubting the legitimacy of the present successor of St. Peter. The question bears more upon the legitimate use of some of the powers he has inherited. A person can unlawfully use a legitimate power and the mere fact of possessing this legitimate power does not make all his actions automatically lawful. This is even more true within the Church than in civil society, because the Church deals with something far more important than temporal goods - it deals with the eternal salvation of men.

"*For we can do nothing against the truth*," says St. Paul (II Cor 13:8). To the objection that Christ should not have publicly and severely rebuked and offended the priests and princes of the Jews because of the authority they held, St. Thomas replies (*Summa Theologica* IIIa question 42 article 2, ad 3), that when religious leaders publicly use their authority for evil purposes, then they deserve to be publicly and severely rebuked - as Daniel did to the two Jewish elders in the case of Susanna (Dan. 13:52), who used their lawful power in an unlawful way.

When the Faith is at stake, as it is today, St. Thomas expressly obliges the faithful to publicly reprimand their own prelates (*Summa Theologica* IIa IIae question 33, article 4, ad 2).

Even though we believe that Divine Providence will never abandon the Church and even though we accept the legitimacy of both Vatican II and the current successor of St. Peter neither of these are sufficient motives for throwing a cloak over the errors of Vatican II and the disasters that followed in its wake - errors and disasters which seriously threaten our Faith and that of our neighbor!

PART II - THE MISINTERPRETATION

Secondly, the *30 DAYS* Editorial seeks, with the help of St. Thomas, to offer a Catholic interpretation of paragraph 22 from the encyclical *Gaudium et Spes*, which says: "*Filius Dei incarnatione sua cum omni homine quodammodo se univit*" ("*By His Incarnation, the Son of God has united Himself in some way to every man*.")

According to the Editorial, the Council simply resumes St. Thomas Aquinas' treatment in the *Summa Theologica*. The expression "*in some way*" (*quodammodo*) states that which St. Thomas also says (*Summa Theologica* III question 8, article 3), which is that all men are called to unite themselves to Christ, and therefore, those who are not united to Him in act, are united to Him potentially, or virtually.

Yet if *30 DAYS* wishes to establish such an interpretation of *Gaudium et Spes*, it should also:

(a) Prove that Catholic doctrine has not been ecumenically watered down or deformed in *Gaudium et Spes*.

(b) Prove that the post-Vatican II application of this passage (as well as the Vatican II documents on ecumenism) reflects the Catholic sense, which they now wish to give this passage.

In reality, St. Thomas' text, to which the Editorial has recourse, also states that even though all men are called and thus have the possibility of uniting themselves to Christ all, however, are not united to Him since for some this potential union with Christ will never pass into actual union. Yet, we must point out that, not only did *Gaudium et Spes* fail to clarify this mode of union (which *30 DAYS* now takes it upon itself to do), but *Gaudium et Spes* passes over St. Thomas in silence, where he explains that this potential union remains merely potential and nothing more than that, for those who resist the call of Christ!

Furthermore, these clarifications should have been obligatory, since *Gaudium et Spes* (#22) speaks of "all men," thus placing itself within the context of individual **subjective redemption**, which is conditional; whereas **objective redemption** is universal and absolute. In other words, Christ died for all and therefore all can be saved, but each individual man can only be saved if he cooperates with God's grace.

WATERED-DOWN DOCTRINE WASHES HELL AWAY!

The result (or perhaps the aim?) of this watering-down of Catholic doctrine, or deformation, is clear for all to see. We have the heresy of unconditional salvation for all men. Hell exists, they say, but it's empty! We have the ecumenical hugging and kissing with all those who, by virtue of objective redemption, are certainly called to unite themselves to Christ, but who in fact, in act, are not united to Him due to their culpable refusal to do so.

The desired or wishful attempt by *30 DAYS*, at giving *Gaudium et Spes* (#22) a traditional Catholic interpretation, is belied by the heterodox ecumenical behavior that we have witnessed in the thirty years since Vatican II. If it really had a true Catholic sense, then could someone please explain why the Church today follows a "pastoral" path diametrically opposed to the path followed in the true Catholic sense for 2,000 years?

If *Gaudium et Spes* has a true Catholic spirit, then could somebody please explain why there is so much *communicatio in sacris* ("*participation in non-Catholic worship*") today? This is something that was always forbidden by both Divine law and Ecclesiastical Law - "A man that is a heretic, after the first and second admonition, avoid!" (Titus 3:10); Old Code of Canon Law, c.1258 § 1; c.1063; c.2319; c.1325 § 3, etc. Today, however, the Supreme Authority, and those under him, continually and publicly gives us a bad example (Yes, we can and must rebuke that!).

We have examples at Assisi, Brussels, etc.! We have the encouragement of mixed marriages as being models of ecumenism - something the Church has always discouraged! This change of direction clearly shows that Paragraph 22 of *Gaudium et Spes* is not understood in a Catholic sense. Virtual union, that is to say purely possible union, with Christ, which may or may become actual union (a dogma of Faith), is not looked upon as being an effectual and real union: "*By his incarnation, the Son of God has united Himself in some way to every man*."

VERDICT

The verdict to all this is that, if, as the Editorial insists, "*The Council simply resumes St. Thomas Aquinas' treatment in the Summa Theologica of the question if Christ be head of all men*," then it has done so very badly, while its application of the doctrine has been even worse!

Sometimes, as in the documents quoted by *30 DAYS*, the Pope also says Catholic things, speaking in a Catholic way - such as the necessity of the Church and Baptism. That we do not deny. Yet, the tragedy or irony of that statement is the word "*also*." For one should expect the Pope to speak *only* of Catholic things and *only* in a Catholic way, the word *also* should not come into it!

Furthermore, why are "Catholic things" presented to Catholics alone? Why, as in the case of *Redemptoris missio*, are they said after a total breakdown in the Catholic missionary field? What isn't surprising, is the fact that today's ecumenism does not mix the various "religious traditions," but, for the time being, limits itself to putting them all on the same level, as if they were all of divine origin!

When the need and necessity of Church and Baptism will once again be preached to everyone, Catholics and non-Catholics, without "ecumenical" exceptions being made of persons, then will we accept the defensive argument put forward by *30 DAYS*!

PART III - DIGNITATIS HUMANAE

The worst, however, comes out of the Editorial's third point of issue, wherein it deals with the problem of Religious Liberty and the relations between Church and State. The Editorial manifests a total ignorance of Catholic doctrine, or, to be more precise, it manifests the liberal deformation of the subject.

The Editorial quotes *Dignitatis Humanae* (#13), in "reproposing 'Libertas ecclesiae,' not only as a condition for its mission, but as the 'fundamental principle' in relations between the Church and the entire civil order" and it concludes: "*If the followers of Msgr. Lefebvre were to adhere to this principle, proper to Church tradition, they would not be long in calling for the Christianization of laws - an impossible feat today - or in talking about Catholic nations. Such a call and such a lack of realism, might not only be a contradiction of the fundamental principle of 'Libertas ecclesiae,' but could even lend a hand to 'enemies bonded in a vile union'*" (as Pius IX said in his first encyclical) *in combating what little remains of the Christian people*."

TRUTH MEANS THE WHOLE TRUTH!

The teaching of Pius IX, when unanimous and constant with that of all the other Roman Pontiffs constitutes part of the infallible Magisterium of the Church. If *30 DAYS* knew, and referred to, the whole substance of that doctrine - and not just favorable excerpts of that doctrine - then *30 DAYS* would also know that:

(a) *Libertas ecclesiae* is not the unique principle upon which Catholic doctrine, in Church-State relations, is founded. Neither does the claim of being a "*fundamental principle*" give it any right of annulling all other principles, especially those principles governing the duties of society, its leaders and its individuals, towards God; nor can it annul the principles governing society's duties in relation to the one sole religion that God has revealed to man (cf. Pius IX, *Quanta Cura* and *Syllabus of Errors*; Leo XIII, *Immortale Dei*, *Libertas*, *Diuturnum Illud*; Pius XII, *Circesce*, etc.)

(b) They would also be aware of the fact that the Church has never considered the Christianization of civil law and the existence of Catholic nations as a threat to the freedom of the Church, as *30 DAYS* seems to think. On the contrary, the Church has always considered, and rightly so, that such a Christianization of laws and nations, is the best guarantee for the freedom of the Church. We cannot see how the Church can be better protected in an agnostic State, which manifests religious indifference, rather than in a Catholic State!

(c) It would also be known to them that the Church has never had "a lack of realism," though taking into account existing situations or "*the perverse times of today*" (Pius VI), She has never renounced the unchangeable principles governing Church-State relations. On the contrary, "*She does not dissimulate the fact that this collaboration of principles [between Church and State] is something normal nor does She think it an ideal for obtaining the union of all people in the one True Religion, nor ideal for unanimity of action between Church and State*" (Allocution of Pius XII: *Is qui interfuerunt Conventui X Internationali de Scientiis Historicis*, September 7, 1955). Why should they, who are called "*Lefebvrists*," think any differently to their Holy Mother, the Church?

(d) Furthermore, contrary to what *30 DAYS* seems to think, principles on Church-State relations are not contingency norms given by the Roman Pontiffs to suit the circumstances of the day, but now no longer effective. Nothing can be further from the truth! These principles are the constant and universal teaching of the Catholic Church. They are founded upon Divine Revelation and right reason. They have been handed down, unchanged, by the Fathers of the Church (Ss. John Chrysostom, Gregory of Nazianzen, Augustine and Ambrose) to our present age, as seen in the encyclical of Leo XIII, *Immortale Dei*. This encyclical was written in the face of apostasizing Catholic nations with the intention of also handing down unchanged the Catholic teaching "*on the Christian constitution of States*." For a deeper study on this matter, we refer you to the *Dictionnaire de Theologie Catholique*, under "Eglise." As regards the immutability of Catholic doctrine, consult Leo XIII *Diuturnum Illud* and *Sapientiae Christianae*; Pius XI *Divini Illius Magistri*; Pius XII *Summi Pontificatus*, etc.

(e) Finally, they should see the errors of liberalism and modernism, which they are calmly reproposing by reducing Catholic doctrine on Church-State affairs only to that, which is contained in *Libertas ecclesiae*. Meanwhile avoiding the rest of Catholic doctrine merely to uphold this liberal and modernist notion of ecclesiastical freedom! For it contains the Catholic liberalism of Lamennais; the modernist notion of separation of Church and State; again, the modernist religious indifferentism of State whereby it gives equal footing to all religions (true and false), as long as public order is not disturbed!

These lamentable errors, *Dignitatis Humanae*, has made its own - errors that have been condemned by the infallible Magisterium of the Church and which errors consequently must be rejected. We refer you to Gregory XVI; *Mirari vos*; Pius IX, *Quanta Cura* and *Syllabus of Errors*; Pius XI, *Quadragesimo anno*; Leo XIII, *Immortale Dei*, *Libertas*, *Diuturnum Illud*; Pius XII *Ci riesce*, etc.

SUMMARY - PRINCIPLES CANNOT BE ABOLISHED

In conclusion we can say that amongst "*Lefebvrists*" there is no "*confusion between the contents of Faith, Catholic morality and proper and historical judgments on the contemporary world*." (*30 DAYS* p. 45)"

The question is not historical, but doctrinal. No Council has the power to abolish a doctrine that has been constantly and universally taught by the Church and presented as unchanged and certain by a long series of Roman Pontiffs. How much more true is this when a Council tries to abolish such teaching when merely faced with unfavorable circumstances! Nothing is impossible with God! Even the rebirth of Catholic nations! Principles must be protected and maintained, something the Church has never failed to do, regardless of favorable or adverse circumstances!

Finally, we must remember that one cannot remain a Catholic by accepting some and rejecting other parts of the constant and universal (*quod semper et ubique*) teaching of the Church. This right of choice is equivalent to heresy, and, consequently, is something unacceptable to Catholics, let alone forbidden! It is even less permissible for a journal, which pretends to be of Catholic inspiration, to accept and reject whatsoever it wishes. The consequential responsibility before God is frightening! Pope St. Pius X already experienced the deviation of the Catholic Press in his own day. As regards the journals of these compromising Catholics, Pope St. Pius X had this to say about them: "*Failing to convert any of our adversaries (who instead, laugh at their Catholic pretensions), they do the greatest harm to good souls!*" (Letter to the Provost of Casalpusterlengo, October 20, 1912)"

Paulinus

Translated from *Courrier de Rome* April 1993.

¹ The Society of Saint Pius X rejects the label, "Lefebvrist," because of its false and derogatory implication that the Society is not Catholic. However, we retain its usage as it appeared in the *30 DAYS* article reprinted here for the sake of authenticity.

[Second article](#)>> [The Heirs of Archbishop Lefebvre and the Council](#)

[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

June 1993 No. 2

The Heirs of Archbishop Lefebvre and the Council

The following is an extensive article and critical synopsis of the objections of Abbe Schmidberger's staff to Vatican II. "This is what keeps us and Rome apart"

Reading the Council in the light of tradition" (John Paul II to the Sacred College, November 6, 1978) seemed to Msgr. Lefebvre to be a hermeneutically correct criterion (*letter to the Holy Father*, March 8, 1980). But the archbishop explained to his followers:

"They want to make the Council part of tradition but my conception of tradition is a discriminatory factor which distinguishes what in the Council conforms with tradition and what goes against it." It was on this point that Cardinal Joseph Ratzinger insisted on July 20,1983: **"You cannot state that Conciliar texts - which are part of the Magisterium - are incompatible with the Magisterium and tradition."**

While undoubtedly some texts do conform with tradition, such as No.25 of *Lumen Gentium* or the decree on the ministry of priests, there is also one irreconcilable document: on religious liberty; and there are so many other texts which one famous theologian described as "full of errors and mistakes" and which no one, especially the Pope, interprets in the light of tradition. For, these texts have other points of reference, which require analysis.

I. THE COUNCIL IN THE LIGHT OF ITS TRADITION

Some Conciliar documents are the heirs of a tradition, of a special tradition.

a) The Ideology of Liberalism

Liberty as a supreme value implies the primacy of liberty over truth. It is liberty which makes do with being "related" to the truth but which at the same time does not adhere to it in any way and which claims in any case exemption from all bonds in its social expression (*Dignitatis humanae*, 2). The problem of "due limits" (*Dignitatis humanae*, 2) is the false problem typically generated by unregulated liberty and for which, suddenly, rules must be provided. Pursuing this vicious circle could have been avoided by following Leo XIII: "In the eternal law (of God) is finally to be found the entire rule of true liberty. (Leo XIII, *Libertas*)"

b) The Ideology of Secularism - Agnosticism of the State

Msgr. De Smedt, a speaker to the Council, said: "The State is not a power such as to provide a judgment on religious truth because: 1) the State is an abstract thing; 2) it is erected by democratic constitutions which do not bestow this power upon it."

Such a concept of State is in contrast with all tradition: "To princes let the honor of God be dear above all things, and let them make it their chief duty to favor the true religion. (*Leo XIII, Immortale Dei*)": "O Christ, that Heads of State may honor Thee publicly, that professors and judges honor Thee, that Thou be manifest in laws and the arts! (Sixth verse of the Vespers hymn of Christ the King, suppressed after the Council)"

Lefebvrists, What Do They Want?¹ "Just a Spiritual Galvanizer"	
<i>This is the Lefebvrist criticism of the post-Conciliar Church. The following are some of the Vatican II passages which they see as the least reconcilable with Tradition</i>	
VATICAN II	"The Church subsists in the Catholic Church. (<i>Lumen gentium</i> , 8)"
LEFEBVRIST CRITICISM	Tradition has always sustained that "the Mystical Body of Christ is the Catholic Church. (Pius XII, <i>Mysticicorporis</i>)" "Subsists in" really implies other, secondary, points of subsistence in "separated communities." The traditional "is," which signifies an absolute identity between the Church of Christ and the Cathoexcludes this.
VATICAN II	"The Spirit of Christ has not refrained from using them (Churches and separated communities, <i>Ed.</i>) as means of salvation. (<i>Unitatis redintegratio</i> , 3)"
LEFEBVRIST CRITICISM	Tradition has always sustained that "those who are divided amongst themselves (from the Catholic Church) for reasons of faith or government cannot live in the unity of such a Body and consequently not in its divine Spirit either. (Pius XII, <i>Mystici corporis</i>)" And Msgr. Lefebvre, in <i>I Accuse The Council</i> , recalled that "a community, in that it is a separated community, cannot enjoy the help of the Holy Spirit since its separation is resistance to the Holy Spirit. . . . The Holy Spirit can only use the means which do not in themselves entail any sign of separation," such as valid Baptism, the Holy Scripture taken as a whole, etc.
VATICAN II	"This right of the human person to religious freedom . . . (<i>Dignitatis humanae</i> , 2)"
LEFEBVRIST CRITICISM	Tradition has always sustained that "right (cannot belong) indiscriminately to truth and to falsehood. (Leo XIII, <i>Libertas</i>)" There can be no abstraction from the truth and from religious error. Adherents to false cults (those which at least conform to natural law) have a right as regards irreligion which persecutes but not as regards the true religion -as regards the need to protect the Catholic Faith and the common temporal good founded upon it. Catholics, in contrast, have the "right to worship God" (Pins XII, Christmas Message 1942) in all circumstances.
VATICAN II	"The Catholic Church has a high regard forthe manner of life and conduct, the precepts and doctrines (of non-Christian religions, <i>Ed.</i>). (<i>Nostra aetate</i> , 2)"
LEFEBVRIST CRITICISM	There must be respect for the person who is in error but his error must be detested and an effort made to let him understand the error. What there is of truth in false religions cannot be a pretext for respecting their errors.
VATICAN II	" . . . the Church in Christ is in the nature of sacrament-a sign and instrument. . . of unity among all men. (<i>Lumen gentium</i> , 1)"
LEFEBVRIST CRITICISM	This Conciliar text is one of the "delayed effect bombs," one of those "mistaken" texts which even Fr. Schillebeeckx denounced as "disloyal." Pope John Paul II has "removed the mistake": the Church is not (just) the company of baptized and of faithful but the sign and instrument for relaying the awareness to non-Christians that they are already one in Christ from the moment of the Incarnation, although they do not know it. This is his "new evangelization. (cf Johannes Dormann, <i>Le Chemin theologique de Jean-Paul II vers Assise</i>)" The Church is therefore tending to diminish itself to the level of a movement for the spiritual galvanization of the Synarchy...of world government.
VATICAN II	" . . . all things on earth should be ordained to man as to their center and summit. (<i>Gaudium et spes</i> , 12, 1)"
LEFEBVRIST CRITICISM	This passage of Vatican II betrays a type of anthropocentrism (i.e., man-centeredness) verging on the blasphemous.
1. We repeat that The Society of Saint Pius X rejects the label, "Lefebvrist," because of its false and derogatory implication that the Society is not Catholic. However, we retain its usage as it appeared in the 30 DAYS article and chart, reprinted here, for the sake of authenticity.	

c) Personalism which Pulverizes the Common Good

Jacques Maritain (*Integral Humanism*) and, after the totalitarianisms of the 1930s and 1940s, the Church's social doctrine (*Mater et magistra; Pacem in terris*) increasingly diminished the common good to a mere list of human rights: "Peace comes down to respect for man's inviolable rights. (*Redemptor hominis*, 17,2)" It is the individualistic perspective of the revolution which is penetrating the Church. The Council falls into step with this trend, with the right of religious liberty (*Dignitatis humanae*) and with exaltation of the human person, forgetting God: "Believers and non-believers agree almost unanimously that all things on earth should be ordained to man as to their center and summit. (*Gaudium et Spes*, 12,1)"

d) The New Theology

De Lubac's "Natural supernatural" and the "anonymous Christians" of Karl Rahner are not foreign to the Council's "regard" for the "manner ...of conduct...and doctrines" of other religions, that "often reflect a ray of truth which enlightens all men. (*Nostra aetate*, 2)"

Nor are they extraneous to the notion of Church as the "sacrament ...of unity among all men (*Lumen gentium*, 1)" John Paul II sees religious divergencies as a "human fact" which does not, fundamentally, touch the unity that creates and redeems mankind since "Christ has united himself with each one, forever, through the mystery of the Redemption. (*Redemptor hominis*, 13)" It is the theory of the universal redemption, an unprecedented novelty, which derives from a certain proto-Conciliar tradition, then from the Council itself and finally from authentic post-Conciliar interpretation.

II. THE COUNCIL IN THE LIGHT OF THE "CONCILIAR SPIRIT"

Cardinal Ratzinger says we must look to the real Council and unmask the anti-spirit of the Council, which was already manifest during the sessions and then increasingly so in the period that followed (*The Faith Report*). We would like to pose this burning question: is this anti-spirit to be found **in** the Council or just **around** the Council? Did it later influence official applications and the authentic interpretations, or just the "wild-cat" excesses?

One example among others is: Ecumenism.

Tradition teaches: "The union of Christians can be promoted in no other way than by favoring the return of dissidents to the one true Church of Christ, from which they had one day the unfortunate idea of detaching themselves" and it condemns the inter-religious "many-hued congresses" which "suppose that all religions are more or less good and praiseworthy, insofar as all of them in one way or another show forth and give witness to that spontaneous sense in-born within us, which carries us towards God."

And it concludes: "Whoever lends a hand to such attempts or favors such opinions is thereby distancing himself from the religion revealed by God. (Pius XI, *Mortalium animos*)"

The Council's official interpretation is the many-hued Congress of Assisi on October 27, 1986 at which Pope John Paul II invited the representatives of world, religions to pray "God" for peace, saying: "This must be seen and interpreted...in the light of the Second Vatican Council. (address, October 22, 1986)" As Professor Johannes Dormann says: here, Vatican II assumes its authentic interpretation: "The Council interpreted in the light of Assisi."

Conclusion: the anti-spirit is to be found in the very texts of *Unitatis redintegratio* and *Nostra aetate* and it is to be found in *Gaudium et spes* on the point of "Christ united to all men" through the Incarnation.

III. THE COUNCIL IN THE LIGHT OF IT'S "CHARISMA OF INNOVATION"

(cf John Paul II, Apostolic Constitution, *Sacrae disciplinae leges*, the approval of the new *Code of Canon Law*)

In Conciliar ecclesiology, the sacred hierarchy is substituted by democracy and the divine institution is silenced.

CONCILIAR ECCLESIOLOGY

"Christ's faithful are those who...are constituted the people of God. For this reason they participate in their own way in the priestly, prophetic and kingly office of Christ. They are called, each according to his or her particular condition, to exercise the mission, which God entrusted to the Church to fulfill in the world. (*New Code of Canon Law*, Can. 204, §1)"

CLASSICAL ECCLESIOLOGY

"By divine institution, the sacred hierarchy as regards order consists of bishops, priests and ministers; as regards jurisdiction, it consists of the supreme pontificate and the subordinate episcopate. (1917 *Code of Canon Law*, Can. 108, §3)"

CONCILIAR ECCLESIOLOGY

The Church of Christ "subsists in the Catholic Church. (*Lumen gentium*, 8)" "Those who have not yet received the Gospel are related to the People of God (*Lumen gentium*, 16)"

CLASSICAL ECCLESIOLOGY

"The Mystical Body of Christ is the Catholic Church. (Pius XII, *Mystici corporis*)"

Those who live outside its visible confines are "in a state in which they cannot feel sure of their own salvation. (*ibidem*)"

IV. THE COUNCIL IN THE LIGHT OF HISTORICAL DIALECTICS

Thesis, antitheses, synthesis? Might not this be the Conciliar key?

The **thesis** is the Church of yesterday, founded on its dogma; the **antitheses** are the "values which are most highly prized today"; the **synthesis** is a "new balance" between the two: "And so mankind substitutes a dynamic and more evolutionary concept of nature for a static one, and the result is an immense series of new problems calling for a new endeavor of analysis and synthesis. (*Gaudium et spes*, 5, 3)"

And the **synthesis** is expressed by the following passage of the Conciliar texts: "In that light the Council intends first of all to assess those values which are most highly prized today and to relate them to their divine source" because they are "exceedingly good" and "need to be set right. (Vatican II, *Gaudium et spes*, 11,2)" "The problem of the 1960s," Cardinal Ratzinger explains, "was to acquire the best values expressed by two centuries of liberal culture. These values, although born outside the Church, may have a place if they are amended and corrected in the Church's vision of the world. ("Why the Faith is in Crisis," the Italian review *Jesus*, November 1984)" "And what has been done," he adds, is the work of the Council; but he confesses that the "new balance" that was sought has not yet been found: "We would like Christianity's fundamental values and the liberal values which dominate today's world to find a meeting point that they may be reciprocally fertile. (Ratzinger, *Le Monde*, November 17,1992)" "An adulterous union," Msgr. Lefebvre called it in 1988.

Catholics in Surrender! <<First article
Index



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

August 1993 No. 3

Simon Against Peter

“ASSISI ON THE ROAD TO PEACE”

On the first page of the *L'Osservatore Romano* (Thursday, Dec 3, 1992), under the title "Assisi, on the Road to Peace" appeared John Paul II's announcement: on the 9-10 January, 1993, there will be held yet another interfaith encounter at Assisi in order to pray for Peace in Europe and especially in the Balkans.

"War is now raging in Bosnia-Herzegovina. For this reason the Bishop of Rome, together with the representatives of the European Episcopal Conferences invite the churches of all denominations of the (European) Continent to a special day of prayer to implore Peace for the Balkans." There follows the announcement of the return to Assisi together with the usual ecumenical gathering, this time reduced, however, to the European States alone: "We now wish to extend a warm and cordial invitation to the other Churches and Christian Communities of Europe (including Anglican 'ministers' ...of both sexes?) so that they may be represented at (this meeting of) Assisi. This invitation is also joyfully extended to Jews and Moslems, in the hope that they also be present in this circumstance, renewing somewhat that memorable encounter of the 26th of October 1986."

In the pure light of the Catholic Faith, that meeting held at Assisi, "a personal initiative of John Paul II," can only be considered as:

1. an insult to God
2. a denial of the universal necessity of Redemption.
3. a lack of Charity towards the infidels.
4. a danger as well as a scandal for Catholics.
5. treason or betrayal of Peter's as well as of the Church's mission.

And thus is it also in the new case of "Assisi 1993" which is nothing but a renewed humiliation of the One True Religion as well as an undeserved rehabilitation of false religions and a heresy-favoring lesson leading to conciliatory theology and a false charity (that "charity without Faith" for which Saint Pius X reproached "liberal Catholics"), as well as opening wide the doors to skepticism or at least to religious indifferentism (all religions are equally good, or at least it is quite indifferent to know which is the One True Religion) and last, but not least, constituting a treacherous attack upon the Catholic Religion whose incompatibility with error is no longer proclaimed but which is now assimilated....and by Whom!...to all those false religious beliefs as though the Catholic Church were just one more of the many religious expressions in the world.

THE CROSS OF CHRIST IS THE ONE AND ONLY SOURCE OF PEACE AND SALVATION

It is impossible to mistake that Peace promised (by Our Lord) to men, that Peace which is the supernatural fruit of Christ's Reign, with that other - worldly and political peace: "Wars will remain until the end of time one of the signs of this world's fallen nature." It is the Catholic Church's duty as herald of the Gospel of Peace of Our Lord Jesus Christ to ceaselessly remind all men of all times and places that they cannot desire nor even dream of any kind of peace without wholeheartedly accepting the Kingdom of Christ (cf. H. Roux in J.J. Von Allmen's *Vocabulaire Biblique*, ed. Delaux et Nieste, Neuchatel-Paris 1954, under the word, "Peace"). It is for this very reason that Pope St. Pius X, horrified by the imminence of the First World War cried out: "It is now more than ever necessary to grasp and uphold the Cross of Christ and present it to all humankind in its hour of supreme danger as the one and only source of Peace and Salvation. (May 25, 1914)" But at Assisi, on the contrary, they seek a man-made and worldly Peace, while carefully concealing the Cross of Christ from the eyes of the world.



Fr. Garrigou-Lagrange, O.P.

SCANDAL

Coming back to the scandal of assimilating or putting all those false religions side by side with the One True Religion as if they were all equally agreeable to God, the following facts will shed ample light on the "spirit of Assisi."

More than fifty years ago, a Roman prelate died suddenly. Universally known for his conferences given to Catholic Action groups in Rome, he had also authored a synopsis of the Gospels. After preparations for a solemn funeral had been going ahead (for several days) for the "pious" prelate, a heavy veil of silence fell over the activities which had been entrusted to a committee made up of members of Catholic Action. What had happened?

One of my colleagues well acquainted with Roman Curia secrets, revealed the mystery to me. The deceased prelate had, in the course of his life entrusted several typewritten notes to a friend of his, a professor at the University of Bari. Those letters were to be read and published after his death. The envelope was duly opened revealing a most unexpected and distressful surprise: the learned and "pious" deceased prelate had been a modernist, an assiduous and devoted reader of the noted modernist and biblical critic, Father Alfred Loisy (1857-1940), excommunicated in 1908 for his modernist ideas and who had been a professor at the *Institut Catholique* of Paris (and also known as the founder of French Modernism) who was also at the same time the "pious" chaplain in an Institute of religious Sisters where he used to celebrate with devotion Holy Mass every morning and would, right after, through his writings deny the divinity of Our Lord Jesus Christ!

In those typewritten sheets the deceased prelate exposed all his modernist theses. I was quite taken aback by the crudeness of his remarks and one in particular: "What sets us apart from the Moslems? That person, Jesus. Let us put Him aside."

We are here in the midst of that heretical, modernist and freemasonic utopia of that religion without dogma known as universal fraternity. This is the very "spirit of Assisi." What is it that separates Catholics from non-Catholics, from Moslems and Jews? It is Jesus, True God and True Man, the Sole Mediator between God and men, Founder of the one and only Ark of Salvation, the Catholic Church, outside of which there is no Salvation. The invitation addressed to all those heretical and schismatic sects, to the Moslems and Jews to "renew in a certain manner the memorable interfaith prayer encounter of October 27, 1986," implies, at the very least, a momentary setting aside of Our Sole Redeemer as well as of His One True Church.

DOGMATIC ERROR

In that announcement of last December 3, there are certain elements, which further aggravate that painful recalling of the "spirit of Assisi." In fact, John Paul II, in the invitation, conceals or tries to hide himself as "Bishop of Rome" amongst all the other bishops representing those disastrous episcopal conferences born of the Vatican II Council and which have brought and continue to bring so much ruin to the Church: "the Bishop of Rome, together with the representatives of the European Episcopal conferences invite the local Churches of the European Continent to a special day of prayer." The invitation is then immediately extended "to the other Churches and European Christian Communities so that they be represented at Assisi": ...Churches against the One True Church: One, Holy, Catholic, Apostolic Roman Church. This, in short, is that confusion based on heresy and error - we are here really faced with a major and obvious dogmatic error - which has been so much in fashion since the disastrous and tragic Vatican Council II.

CONCLUSION

The "spirit of Assisi" is only the expression of an erroneous philosophical and theological system adopted by Karol Wojtyla and which he thinks he has the right to impose upon the Church simply because he is the Pope. This is exactly what the German theologian, Johannes Dormann, professor emeritus since 1984 of the University of Munster's Faculty of Theology of Paderborn, has clearly and objectively demonstrated in his book *The Strange Theology of Pope John Paul II and the Spirit of Assisi*.

The Pope, simply in his capacity of private theologian, does not have the charisma of infallibility and, as such, is liable to error. He therefore has no right to abuse his authority as Vicar of Christ to impose on the Catholic faithful his own possible and personal theological errors. It is for this very reason that when Pope John XXII (1245-1334) preached in the chapel in Avignon the same error that he had held previously in his capacity of theologian, that is, that the souls of the saints who have reached Heaven must now await the General Judgment Day to enjoy the Beatific Vision, all of Christendom of that time and especially the great Catholic Universities reacted sharply and the Pope found himself compelled to retract his error even as he lay on his deathbed. This error later became the object against which was written the Dogmatic Constitution *Benedictus Deus* by his immediate successor, Pope Benedict XII (+1342). *Denzinger* 530-531.

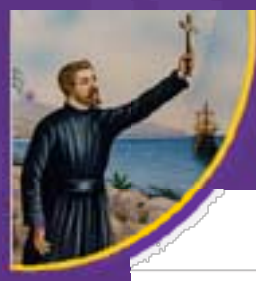
Simon and Peter do coexist in the same person and Simon can interfere, resist and even reject the duties proper to Peter's Office and even go so far as to act in contradiction with his pontifical functions. This can be proved by referring to St. Paul's Epistle to the Galatians (2:14): it was at Antioch that St. Paul publicly rebuked the Chief of the Apostles (St. Peter) because the first Pope was, by his behavior, actually repudiating that Doctrine of Faith which he had personally and solemnly defined regarding the end or cessation of the Mosaic Law. It is for this reason that Cajetan points out that the famous axiom "Where the Pope is, there is also the Church" holds true only when the Pope acts and behaves as the Pope, because Peter "is subject to the duties of the Office"; otherwise "neither is the Church in him, nor is he in the Church" (Summa Theologica II-II question 39 article 1, ad.6). This would also be the case where a Pope, instead of faithfully keeping the "Deposit of the Faith" would seek to impart or to communicate to the Church, at the expense or prejudice of this same "Deposit," a new orientation or direction according to his own personal utopian views and ideas consisting in true and authenticated philosophical and theological errors and which are therefore in opposition with the orientation given to the Church by Jesus Christ and His Apostles.

In the very same issue of *L'Osservatore Romano*, p.6, we find: "Peter's Mission: Confirm Thy Brethren"; this is from St. Luke 22:31-32 "But I have prayed for thee [Simon], that thy faith fail not; ...and thou being once converted, confirm thy brethren." Once "converted," that is being yourself once again or of Simon once more being "Peter." Let us now pray that this hour come quickly and soon.

Barnaba

Translated from *Courier de Rome* April 1993

[Second article](#)>>> [They Think They've Won! Part I](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

October 1993 No. 4

La Civiltà Cattolica Puts Out the Fires of Hell!

A PRELUDE

On April 18, 1992, the Italian journal *Civiltà Cattolica* ran an editorial entitled "*The Preaching of Hell Today*." In it we read the following:

"The Church's Solemn Magisterium (teaching) on the question of hell, nearly always refers to the existence of a fiery torment. However, it does not expressly say that this is a real fire. Nor does it state that this 'pain of the senses' could not be reduced to a mere 'pain of loss,' while still recognizing the distinction between the two penalties.

"However, in the teachings of the Ordinary Magisterium of the Church, there is no metaphorical 'watering-down' of the fires of hell. On the contrary the distinction between the fires of hell and the pain of loss is quite clear!"

On the same page (p. 113) we also read:

"It is always good to remember the importance and dignity of the Ordinary Magisterium of the Church, wherein the frequent repetition of the same teachings demands, from the minds and hearts of Catholics, a holy respect and adherence to those teachings."

Unfortunately, as we shall see a little further on, the Ordinary Magisterium of the Church turns out to have a role far distant from the role of importance mentioned by the *Civiltà Cattolica* - which merely stops at Vatican II and its *Lumen Gentium*, ignoring all previous teaching!

In fact the Ordinary Magisterium of the Church can, of itself, elevate a truth to the status of a divinely revealed dogmatic truth. It does not need the assistance of any solemn definition. Remember, that the Church wasn't initially formed through solemn papal or Church Council definitions. In his book, *The Ordinary Magisterium of the Church and its Organs*, J. M. Vacant says "*that the Church established itself and the doctrine of Christ was given to the world before the solemn definitions and pronouncements of Pope and Council and (the Ordinary Magisterium of the Church) is the primary rule of faith whose authority was constantly invoked by the Fathers of the Church.*"

THE SURPRISE

We don't know why the *Civiltà Cattolica* deliberately alluded and stressed the importance of the Ordinary Magisterium of the Church, because its readers were in for a surprise. The fact is that, two months later the *Civiltà Cattolica* published another editorial entitled: "*The 'heaven' of Paradise and the 'fires' of hell - Symbols and Realities.*"

In this second editorial on heaven and hell, the reality of the fires of hell mentioned in the first editorial, now becomes a mere symbol of fire, which "*serves to illustrate, not some physical pain which accompanies the exclusion from the Kingdom of God, but rather the emptiness of life without communion with God.*" Instead of the Ordinary Magisterium's "*clear teaching on the real and non-metaphorical sense of the 'fire' of hell*" the editorial now speaks of a symbolic, metaphorical fire of hell.

We read that "*Man wrapped up in the selfishness of his sins, whom death has taken by surprise, now eternally loses all contact with the Lord. Consequently, man, who wanted to be the center of his own life and the creator of his own personal law, will now eternally find himself isolated and alone in the egoism or self-centeredness he had chosen.*" This novelty that extinguishes the fires of hell, obviously met with approval on the part of both the world's press and the pseudo Catholic press.

According to *Civiltà Cattolica*, this interpretation still conserves the distinction between the pain of loss of God and the pain of the senses inflicted by the "fires" of hell. Yet in reality, this interpretation is a denial of the reality of the fires of hell. Even though there has been no solemn Magisterial pronouncement on the fires of hell, the Ordinary Magisterium of the Church has always taught that the fire of hell is real, not metaphorical.

REAL FIRE - REAL BURNING

This fire of hell is not the only pain of sense suffered by the damned, but it is the principal pain of sense endured by the damned. This is the teaching of Christ as related by the Gospels. This is the unanimous teaching of the Church. The Church Fathers taught this. So did all the various schools of theological thought throughout the history of the Church. In 1890, the Sacred Penitentiary ruled that penitents who denied the existence of the fires of hell were not to be absolved from their sins. There exists a real fire in hell, even though its nature might not be exactly the same as earthly fire; it is nevertheless a real fire. Consequently, Catholic theology has always rejected, as contrary to Faith, any interpretation such as the Dominican Politi's, which held the fires of hell to be a metaphor or a symbol of the psychological sufferings of the damned.

How can this material fire, felt by the senses, torment souls and demons - which are spirits, not bodies? There rests a mystery, but nevertheless still a reality. Just because it is a mystery, it is does not permit us to come up with a metaphorical or symbolical explanation, simply because we cannot fully understand the mystery. Theologians have discussed this question and it remains open. However, Catholic theologians have never felt themselves authorized to explain away the fires of hell symbolically. Yet this is what the *Civiltà Cattolica* has taken upon itself to do, in order to appease proud minds that refuse to bow down before a mystery of God's. In this way, Modernism is slowly coming to the stage where, by the erasure of mysteries, it will erase the whole of Divine Revelation.

THE EDITORIAL APPROACHES HERESY

It is a fact that the Ordinary Magisterium of the Church can impose upon the faithful a truth that must be believed - if that truth has been constantly and universally taught by the Church. To oppose such a teaching would be to commit a grave sin against the Faith. The teaching on the fires of hell falls into this category. Some theologians even argue that, since this teaching on the reality of the fires of hell is accepted by almost all theologians, it is a revealed truth, though not yet officially defined as such by the Church. Such a solemn definition would make it a dogma. In the theological classes of the Jesuit Order at Wurzburg, we read that the fires of hell are "*certain and clear in the judgment of the Church, even if it has not yet been expressly defined as such.*" It is, therefore, a truth close to being defined as "*of faith*" and thus the denial of something close to being "*of faith*" is consequently close to being heretical. This is the case with the above quoted editorial of the *Civiltà Cattolica*.

TOWARDS PROTESTANTISM

The more the novel opinions of the *Civiltà Cattolica* drift away from certain Catholic truths, the more it drifts towards the errors of Protestantism - which makes the fire of hell to be a merely metaphoric fire. Thus we have here, as also in the New Order of Mass and Bible exegesis, as well the whole of this *New Theology*, a remarkable abandon of Catholic theology, which now finds itself sliding down towards the errors of Protestantism. Msgr. Heiner, referring to Modernists, wrote in 1908: "*These people have one foot in the Catholic Church and the other in Protestantism, whose essence is subjectivity - which is a religion without any religious authority.*" Today, Neo-Modernism is leading us that same goal - a religion with no religious authority. The way to get there is to use the same system used by the *Civiltà Cattolica* in extinguishing the fires of hell:

- starting with the theory, you belittle and knock down the Ordinary Magisterium of the Church in making people believe it is inferior to the solemn Magisterium of the Church, then
- you put this theory into practice and openly ignore the Ordinary Magisterium as though it did not oblige in conscience and as though it did not even exist at all!

AN UNACCEPTABLE ATTACK ON THE FAITH

This is all very grave when we remember the true teaching of the Church. Truths revealed by God, which we must accept and believe, can be and are presented by the Church to us in two equivalent ways:

- in an **extraordinary manner** when dealing with difficult or controversial questions. This is done by a solemn definition of Pope or Council, or
- in the **ordinary manner** through the constant and universal magisterium, which nevertheless is no less forceful or obligatory than the solemn and extraordinary magisterium. Nor is it any less infallible.

The dogmatic Council Vatican I (1869-70) solemnly defined that "*We must believe with a faith both divine and Catholic, all that is contained in the word of God, whether written or otherwise, and which is presented to us by the Church as being divinely revealed, either by solemn definitions or by its ordinary and universal magisterium.*" (Denzinger 1792). This indicates the fact that the Ordinary infallible Magisterium of the Church is on the same level of authority as the solemn definitions of Popes and Council, even if it is not as solemn in presentation as the latter. To deny or refuse to believe in truths constantly and universally presented by the Ordinary Magisterium as divinely revealed, is as serious a heresy as it is to deny the solemnly proclaimed truths of Pope and Council.

That is not all! The "*deposit of Faith*" is a vast field of definable and well-defined truth. These truths are *all* and *always* explicitly presented. Furthermore, the "*deposit of Faith*" is not made up of only solemnly defined truths, it also consists of truths presented for belief *semper et ubique* (always and everywhere) by the Ordinary Magisterium of the Church - not only explicitly (e.g. catechism, sermons, etc.), but also implicitly (liturgical practices, disciplinary norms, etc.) and even the silent teaching drawn from examining historical monuments, churches, cathedrals, works of art or the lives of saints.

The liberal and modernist pretension of reducing our obligation to believe "*with faith*" only those truths that have been solemnly defined by the extra-ordinary magisterium of the Church is, therefore, **an unacceptable attack upon the deposit of the Faith**. Such a pretentious attitude would have expelled from the deposit of Faith such dogmas as the Immaculate Conception, the Assumption, etc. before they were solemnly defined dogmas, and only implicit objects of faith. This same expulsion they accord to a host of other dogmas, even though they have been taught *semper et ubique* (always and everywhere) - just because they have never been solemnly defined by Pope or Council.

PAPAL BRIEF DEFENDS THE FAITH OF ALL TIME

On the eve of Vatican I (1869), Pope Pius IX reacted strongly against such liberal and modernist pretensions. In his *Brief* to the Archbishop of Monaco, of December 21, 1863, Pius IX echoes the whole of Catholic Tradition when he demands that the modernist German theologians submit themselves to:

- the ordinary magisterium of the Church
- to the unanimous opinion of Catholic theologians
- to the common and constant Catholic belief.

This latter point, *the common and constant Catholic belief*, is a faithful reflection of what the Church has always and everywhere taught through its Ordinary Magisterium. It is this fact that shows a truth as belonging to the "*deposit of the Faith*." Truths that are subsequently solemnly defined by Pope or Council, first of all found themselves commonly accepted - always and everywhere - in the Church. This was the case with the Assumption of Our Lady into heaven - before the Extraordinary Magisterium had proclaimed the dogma, it had always and everywhere been admitted by the Church. Such examples are numerous.

These few remarks should sufficiently show the gravity of this Neo- Modernist attack upon the Church of *all time* by the Church of *today*. That which has been universally and constantly taught by the Church of all time is and remains the foundation and rule of Faith. These few remarks also authorize us to assess the gravity of the *Civiltà Cattolica's* attack against the fires of hell - which they seek to extinguish. Yet instead of extinguishing the fires of hell, they extinguish the flame of our Faith. The fire of hell is materially a real fire, a fire felt by the senses. Even if it is not identical, only analogous, to earthly fire - it has been taught as such by the Ordinary Magisterium of the Church - a fact proven by the unanimous faith of Catholics of all times and all places. A fact even admitted by the first editorial of the *Civiltà Cattolica* (April 18, 1992) only to be contradicted and later denied by another editorial! It is a tragedy that a journal that was once such a great champion of orthodoxy should now have become the champion of the *New Theology* of Neo-Modernism!

La Civiltà Cattolica – CATHOLIC OR TRAITOR?

The *Civiltà Cattolica* (Catholic Civilization) is an important Italian journal, founded by the Jesuits in 1850, as a result of the wishes of Pope Pius IX. It was a very prestigious publication until the time of Vatican II - fighting Liberalism, Masonry, Modernism and all modern errors.

In 1910, on the 60th anniversary of its founding, Pope St. Pius X sent its editors a letter of congratulation for their "*firmness...and faithfulness in defending and promoting Catholic doctrine...and successfully fighting against the teaching of modernists and modernizers.*"

One of the reasons for its high esteem was the fact that, before going to press, the entire publication was proofread by the Secretariat of State in order to receive its approval. Consequently, the *Civiltà Cattolica* was looked upon as expressing the thoughts of the Holy See. Today, it has become a mouthpiece for the new religion brought about by the *New Theology*. It still is the mouthpiece of the Holy See, but a Holy See far distant in belief and practice to that of pre-Vatican II years.

Here is an extract taken from an editorial of *Civiltà Cattolica* almost 100 years ago, so different to the kind of comments we see in the same journal today:

"The practical lesson to be drawn from the Apostolic Letter of Pope Leo XIII is that Catholic principles do not change - despite changing times, despite changes of country, despite new discoveries, nor do they change for the sake of practicality. They remain the same as taught by Christ, as defined by Popes and Councils, as kept by Saints and defended by the Doctors of the Church. Whosoever accepts them in their fullness and exactness is Catholic; whosoever hesitates, wavers, adapts them to his age, compromises them - this person can call himself what he will, but before God and the Church he is a rebel and a traitor! (Civiltà Cattolica, March 6, 1899)"

Marcus

Translated from *Courrier de Rome* November 1992

[Second article>> They Think They've Won! Part II](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

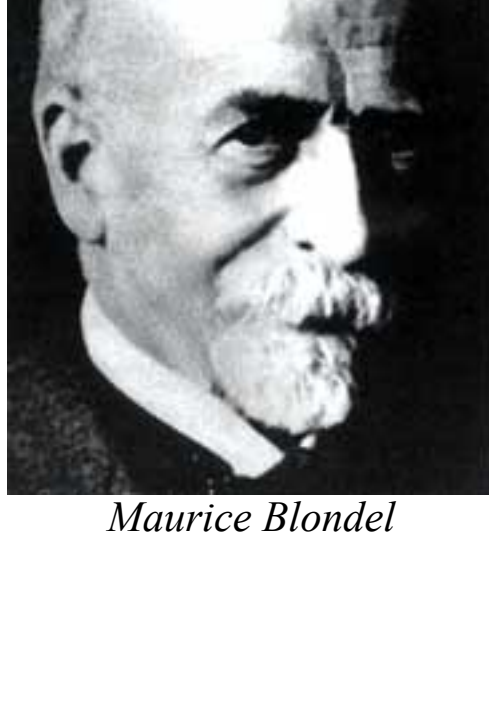
October 1993 No. 4

They Think They've Won!

Part 2

THE NEW PHILOSOPHY OF MAURICE BLONDEL

Let us now take a look at the "holy fathers" of this *new theology*. The first step they take in their liberation from traditional Catholic theology and dogma is by abandoning scholastic philosophy. It is thus hardly surprising to hear Urs von Balthasar stating, "Hell exists, but is empty!" Balthasar bases himself upon the philosopher Maurice Blondel - who occupies a small place in the history of philosophy, but a very important place in the history of this modernist *new theology* of the Church



Maurice Blondel

A GHOST - LIKE PHILOSOPHY

Throughout his life (1861-1949), the Frenchman, Maurice Blondel, was a center of controversy, especially as one couldn't pin him down to his errors - since, like all modernists, he would wriggle and slither out of such attempt. This attitude was stigmatized by an adversary of Blondel's, Fr. Tonquedec O.P., in the *Dictionnaire Apologetique de la Foi Catholique*:

"Despite efforts to base my arguments with Blondel on documentary evidence, I soon realized that the public did not have access to his works. The texts I quoted were from books that were no longer available on the library shelves; nor the brochures that contained his most important articles. Furthermore, his doctrines, in being the continual object of controversy, were continually re-explained, modified, etc. The result being that his doctrine cannot be nailed down or grasped, since it changes with time and differing circumstances. Very few persons, even amongst those who study religious philosophy, are capable of grasping the meaning of the statements and writings of Blondel and his friends."

Who were Blondel's friends? The answer is Fr. Lubac and his gang: Bouillard, Fessard, von Balthasar, Auguste Valensin, etc. In other words, the founding fathers of the *new theology*, condemned by Pope Pius XII in *Humani Generis*. This *new theology* was, in the words of Fr. Henrici S.J., elevated to the position of the "official theology of Vatican II."

BLONDEL'S PSEUDO - APOLOGETICS DESTROYS CATHOLIC DOGMA

Blondel's followers, Lubac and his gang had their reasons for wanting to leave Blondel's philosophy enveloped in a vague fog. This would give birth to a new, vague, "Christian" philosophy. Blondel presented his philosophy as an apologetical method of winning over modern man. He says that classical proofs fail to penetrate the minds of modern men, which are penetrated by Kantian positivism. If you want to save souls, then you must go to where they are and if they have fallen into subjectivism, then it is through subjectivism that they must be sought.

This subjectivist philosophy typical of Protestantism and Modernism, so ruinous to Catholic dogma, was already condemned by Pope Pius X in his encyclical *Pascendi*. For Blondel, Catholic Truth rests more on the level of subjectivity than objectivity. Truth is more related to the will and experience, rather than intelligence. Hence truth is what we want and feel it to be. Faith does not pass from the mind to the heart, but from the heart to the mind! This leads us into the field of scepticism and agnosticism, which is the foundation of modernism. With this elevation of the will and feelings, man believes what he wants to believe, relying on his feelings and impressions, devoid of all objectivity. This explains the current exaltation and preoccupation with personal religious experiences such as the charismatics, pietists, pseudo-mystics, etc. The majority of the Church is tainted with this subjectivism.

Blondel does not bother with rational arguments to prove the existence of God and credibility of the Christian religion. He prefers to give the unbeliever an "effective experience" of Catholicism, to make the unbeliever who has no faith "to act as though he had the faith." In other words, to "experience" God - which is exactly what Pope St. Pius X condemned as modernism, in *Pascendi*.

Blondel also falls into Immanentism (the essence of modernism) when he insists that "there is nothing that goes into man that does not come from man and that does not correspond in some way with his need for personal growth and expansion." This is the very basis for modernism, wherein the human mind is the central reality around which everything else revolves. For in modernism, the religious soul's beliefs and reasons for belief come from its own experiences and feelings - it will not accept objective arguments that are beyond its own realm of experience. If this attitude is followed to its logical conclusions, then such a soul will inevitably deny all external Divine Revelation and the divinity of Jesus Christ Himself.

THE NEW CHRISTIAN PHILOSOPHY

In effect, what Blondel has done, is to go and seek-out "modern-man" in his place of habitat - the sickbed of subjectivity and skepticism. Yet, rather than helping him leave this sickbed of grave errors, he lets him wallow in those self-same errors. Blondel's new "Christian philosophy" and its offspring, the "*new theology of the Church*" of his followers, will replace the perennial philosophy of the Church - an objective philosophy, based on reality, carefully formed and perfected throughout the course of many centuries, by the greatest philosophical minds the world has ever seen, a philosophy that reached its summit in what we now call Thomistic Philosophy.

Pope Pius XII warned us of these *new theologians* in his encyclical *Humani Generis*, and stressed the importance of Thomistic philosophy as an aid against deviation in Catholic dogma. In his book *The Intelligence In Danger of Death*, Marcel de Corte, one of the most lucid thinkers of his time, echoes this same view on the importance of Thomistic philosophy:

"It is linked to Greek philosophy, which is, itself, a philosophy based upon common sense, reality and a human intelligence faithful to its purpose (i.e. to know objective truth). Whenever philosophy wanders from this, it suffers the consequences! Vatican II threw out this realist philosophy which the Magisterium of the Church had always guarded... this 2,000 year-old solidarity between supernatural reality of the Faith and the natural reality of man's mind... a philosophy which was the axis and pivot of the Church, who is the custodian of Faith, Intelligence and Morals. All this has been swept away by the tempest of all tempests - the subjectivity of man."

ALARM BELLS!

Blondel had his critics and supporters. Amongst the former were the Catholic theologians Garrigou-Lagrange, Labourdette and De Tonquedec. One of Blondel's public defenders was Fr. Auguste Valensin S.J., who would present "doctored" quotes of Blondel when speaking in his defense. Thus opportunely eliminating anything that might serve to incriminate Blondel, before a public that was largely unaware of the true content of his doctrine. His writings were not freely available, and so people had to accept these "misquoted quotes" as being true.

For example, Valensin takes Blondel's quote of "there is nothing that goes into man that does not come from him and that does not correspond in some way for personal growth and expansion" and twists it into "there is nothing that goes into man that does not correspond to his personal growth and expansion." The opportune removal of "... that does not come from him..." is a move clearly designed to protect Blondel from the accusation of Immanentism and Modernism.

However, good and sound theologians, such as Garrigou-Lagrange, Labourdette and De Tonquedec, spotted Blondel's errors and raised the alarm. They refuted this "new Christian philosophy" and pointed out its ruinous consequences for Catholic dogma and its incurable opposition to the Magisterium of the Church. Today, "those who think they've won" try to reduce all this to a mere personal feud between several theologians and deny it as being of any importance for the Church. Yet this is far from being the case. The enlightening refutations of Blondel's philosophy, by the above-mentioned theologians, prove the contrary and the present crisis in the Church shows how right those "clairvoyant" theologians were!

THE CRUX OF THE MATTER

In 1946, the celebrated Dominican theologian, Fr. Garrigou-Lagrange publicly refuted Blondel's errors and privately wrote to him asking him to "retract his (false) definition of truth before dying - if he didn't want to spend too long in Purgatory." Publicly, Fr. Garrigou-Lagrange had said: "It is not without a serious responsibility that he (Blondel) has called the Church's traditional definition of truth, which has been accepted for centuries, a figment of the imagination. Furthermore, by substituting this true notion of truth with an erroneous notion of truth, will inevitably bring error to anything that is built upon that false notion."

One of these erroneous fruits that grew out the capital error of Blondel is what the present-day Church calls "the Living Tradition." This erroneous notion of Tradition ignores the Church's logical and indispensable link that must exist between what the Church teaches now and what the Church has always believed and taught. This is because, based on Blondel's false notion of truth, progress in dogma and understanding of truth is in a continual state of evolution or development.

Consequently, due to this continual development, there can be no fixed, definite, unchangeable truths.

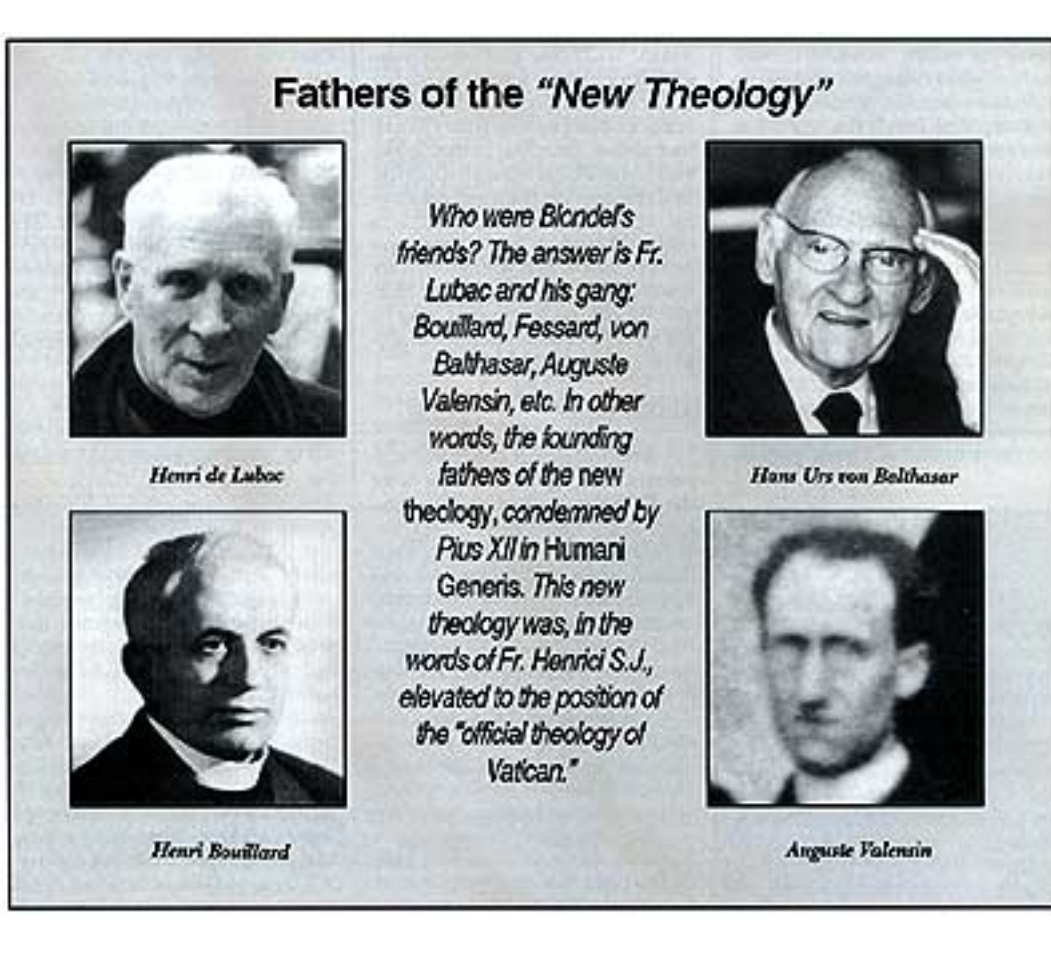
Already in 1924, Fr. De Tonquedec had pointed out a remarkable resemblance between Blondel's ideas and the ideas condemned by Pope St. Pius X in the encyclical *Pascendi*. Tonquedec says that Blondel managed to wriggle out of a personal anathema by his characteristic vague expressions, hesitations and contradictions. A seemingly heretical statement would be contradicted a page or so further on.

Was Blondel in good faith? Fr. Tonquedec thought not, with good reason. For Blondel would often deform the teaching of St. Thomas Aquinas and twist it round to mean the opposite. Added to this we have his categorical denials of ever having been opposed to orthodox Catholic thought. The typical modernist plea of "You don't understand me!" with repeated attempts at explaining himself to his critics or those who refuted his erroneous doctrine. In fact, his whole life was one long attempt at giving his ideas an orthodox sense or meaning. This continual wriggling and self-justification under the microscope has produced a host of differing opinions of Blondel. Some believed that he was sincere in his explanations, yet the wiser and better-informed critics were not fooled at all!

The ecclesiastical journal *L'ami du Clerge* (March 4, 1937, p. 137) wrote that the later works of Blondel were nothing else but a reflection of his earlier erroneous ideas - going on to say that "he has not changed an iota of his doctrine."

Fr. Tonquedec was of the same opinion, who also said of Blondel's later works: "Unfortunately, I find it impossible to accept Blondel's present interpretation of his works... which defends the orthodoxy of his writings.... Nobody who has read his entire works can accept that.... This philosophy is very new, very bold, very exclusive and on the whole erroneous." (*Dictionnaire Apologetique*)

Fr. Garrigou-Lagrange comes to the same conclusion in his article "Where is the New Theology going to?" With regard to Blondel's new notion of truth, Fr. Lagrange asks: "Have Blondel's latest works corrected this false notion of truth? We have to say that they have not!"



THE CONFESSIONS OF "THOSE WHO THINK THEY'VE WON"

These tenacious critics of Blondel were not wrong! Today, the "new theologians" confirm their fears. We quote from the *Central Archives of Maurice Blondel*: "After his two works entitled 'Action' (1893) and 'Letter' (1896), Blondel was often accused of being a 'modernist' by persons who misunderstood everything. In the face of these detractors, Blondel too often gave a too weak and minimal interpretation of his works."

On December 20, 1931, in a letter to De Lubac, Blondel asked him if he thought that some of his (Blondel's) theses "went over the top." In his letter of April 3, 1932, De Lubac replies to the contrary. He chides Blondel for being too timid in the face of the criticism and restraint that came from other theologians. De Lubac asserts that all this impedes the free development of a spontaneous Catholic mind. He goes on to say: "I admire the painstaking care by which you criticize yourself and I am saddened by the thought that this might delay future important works, that we await with such impatience." (Henri De Lubac, *Memoire autour de mesoeuvres*, p.21).

Bewitched by the magic flute of his "friend," Blondel takes courage and by return of post (April 5, 1932) he confesses that: "It's now over 40 years since I started tackling these problems, at which time I was not sufficiently armed. At that time, Thomistic philosophy was reigning intransigently. Had I said then what you want me to say now, then I would certainly have been too reckless and would have jeopardized the cause we defend - for I would have incurred many inevitable censures. It was necessary to take my time, in order to let my thought mature and in order to tame the minds that rebelled against it. The delays that sadden you are, in view of this double aspect, excusable... It is necessary to embrace traditional ways and views, so that they may be used as a point of departure or a springboard for a 'renewal'... Therefore, I am not totally to blame for the prevarication and timidity that you so deplore in this child of a 'new generation' and master of a theology that I have not yet managed to possess!"

Thus we see Blondel, using the usual modernist ploy, of deliberately hiding his true thoughts so as to officially remain with the bosom of the Church and to attempt a "renewal" from within. In this correspondence between Blondel and De Lubac, we see exposed all the secret maneuvers of modernism - which seek to avoid exposure and censure. It was to his own misfortune that Blondel ran into De Lubac and his gang. For the latter saw in Blondel's new "Christian Philosophy" the foundations for their "New Catholic Theology." And in Rome, they could count on the sympathy of the Vice-Secretary of State, a certain Msgr. Montini - the future Pope Paul VI. We'll speak of that later!

Translated from *Courrier de Rome* April 1993

COMMENTARY

A fascinating series of articles is appearing in the periodical *si si no no*. Fascinating, because they take us down into the engine-room of the apostasy devastating the Church.

Engine-room of apostasy? Just as in the great ocean-going liners, at the beginning of this century, there could be thousands of people on board and action going all over the ship, but the real action, driving the ship over the ocean, went on in the engine-rooms deep below the decks of the ship, populated by relatively few men. So in the ship of the Catholic Church, millions of Catholics, in all parts of the ship are now being shaken to pieces by something which started with a handful of men a long way below the decks, out of public view.

The *si si no no* articles present six architects of the slippery heresy neo-modernism...The first of the six is a French philosopher, living from 1861 to 1949, whose name will be known to very few readers - yet without whom, there would have been no Vatican II - **Maurice Blondel**.

How can philosophy be so important, when everybody with any good sense knows it is all nonsense? Answer, philosophy is the mechanics of the human mind, grasping natural reality...Now over the last several hundred years, modern man has been more and more turning his back on reality - because it is governed by God, because it comes from God. Modern man prefers the fantasy of which he himself is creator and master. That is why modern philosophy expresses, not a grasp of reality, but a hundred different ways of refusing reality. This is why philosophy has justly got itself a bad name.

The Catholic Church acknowledges God, loves His reality and expresses its submission to that one reality by one philosophy - today best known as Thomism, named after St. Thomas Aquinas...The modern world, being marinated in liberalism and steeped in revolt, refuses Thomism as it refuse reality...Thinkers, too much in love with the modern world, want a way out of the Church's scholastic Thomistic theology and philosophy - they want a philosophical justification of fantasy. That is what Maurice Blondel gave to Fr. Henri de Lubac, S.J., father of the "New Theology," which was the charter of Vatican II.

Blondel starts from the desire "to win over modern man" who is unimpressed by a philosophy of submission to reality. Blondel's next step is to argue that Faith comes from "experience" inside, which is modernism - the Faith is what I feel. St. Paul says the Faith comes from outside [of ourselves], "from hearing." Hence the third step, the supernatural is a need or demand of human nature, because "nothing can enter a man, which does not come out of him and correspond in some way to a need he has of expansion." His naturalism subverts everything supernatural and the whole order of grace transcending nature is pulled down within nature!

Finally, *si si no no* quotes Blondel changing the very notion of truth...Instead of the classical definition of "the matching of mind and reality," Blondel's definition is "the real matching of mind and life"...Truth evolves...with nothing ever determined or fixed.

Blondel knew exactly what he was doing. He was deliberately deceiving the Church authorities as to his real thinking, in order to be able to continue working from within the Church to reform it. Some "reformer"! Some "reform"! Surely Blondel himself sincerely believed in his work of rediscovering "authentic Christianity"? Yes, and the whole modern world lines up to congratulate him on his planting of the mines to blow sky-high the antiquated Church. But did his conscience congratulate him, or did it rebuke him? Fr De Lubac the priest, assured Blondel the layman, that his thinking was spontaneously Catholic enough to need no timid cover-up. Ah, the responsibility of a priest!

Bishop Richard Williamson

GLOSSARY

PIETISM

A movement within the ranks of Protestantism originating in the reaction against the fruitless Protestant orthodoxy of the seventeenth century. It aimed at the revival of devotion and practical Christianity, including private assemblies in people's houses for pious reading and mutual edification, with an emphasis on the universal priesthood of the people. A basic idea of pietism is the importance of interior religious experience in the form of feelings and emotions.

IMMANENCE

The quality of any action, which begins and ends within itself. It denies anything transcendent in the supernatural which according to this theory, is only a conception springing from an irresistible need of the soul, or "the ceaseless palpitation of the soul panting for the infinite, product of our interior evolution"; it is of immanent origin for "it is in the heart of mankind that the Divine resides. (Bouissou)"

They Think They've Won! <<[Part I](#), [Part II](#), [Part III](#), [Part IV](#), [Part V](#), [Part VI](#), [Part VII](#), [Part VIII](#), [Part IX](#)
[La Civiltà Cattolica Puts out the Fires of Hell](#) <<[First article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)

[Home](#) | [Newsletters](#) | [Library](#) | [Vocations](#) | [History](#) | [Links](#) | [Search](#) | [Contact](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

December 1994 No. 11

They Think They've Won! Part 9

THE TRIUMPH OF MODERNISM OVER CATHOLIC EXEGESIS

In our last article we showed how those in modernist Rome "think they've won" even in the field of Catholic exegesis, an apparent and ephemeral victory, as we are assured by the divine promise-*non praevalerunt* (*They will not prevail*). Yet, this modernist victory has had devastating repercussions on the entire life of the Church, and threatens to eradicate the faith of Catholics, from the clergy down to the simple faithful. To prove this, it is simply a matter of considering the heresies that are propagated concerning Holy Scripture, or of casting a glance at the humblest of parish bulletins.

Starting in the reign of Pope Pius X until the year 1960, it seemed as though the Church had triumphed over the assaults of the modernist heresy. Actually, the forces of evil lay hidden in the shadows, preparing for the explosion of the neo-modernist crisis in the Second Vatican Council. St. Pius X himself had warned that the:

...(M)odernists have not abandoned their schemes of disturbing the peace of the Church. In fact, they have never stopped looking for new followers, whom they gather together in secret associations (Motu Proprio, *Sacrorum Antistitum*, September 1, 1910).

Even before the last Council, alarming symptoms of a fresh outbreak of modernism were making themselves felt here and there in the Catholic world, especially in Biblical studies. We may well point out that just as it was in Biblical studies that modernism first came to maturation through Fr. Alfred Loisy, it was also in the same domain that the rebirth of modernism made its formal reappearance. This time, however, it was not in Paris at the Institut Catholique that modernism was reborn, but rather in Rome, at the Pontifical Biblical Institute. This Institute had been established by Popes Leo XIII and St. Pius X to defend and protect Biblical studies from modernism, which is the poison that St. Pius X had exposed (*Pascenti*, 1907) as being hidden "in the very veins and in the bowels" of the Church, and which was now even attacking Its head.

In order to explain this phenomenon, no one has seemed to us to be more competent than Msgr. Francesco Spadafora who, together with Msgr. Romeo (now deceased), opposed it openly as soon as it made its appearance in 1960. (The titles and subtitles are added by *si si no no*.-Ed.)

A QUESTION OF VITAL IMPORTANCE

She [Perpetua] finally arrived, shamelessly, with a large cabbage under her arm, as if nothing had happened, leaving the poor Don Abbondio to his suffering, after he had pleaded with her for a solution to his problem.

This passage from Manzoni (*I Promessi Sposi* [*The Betrothed*] ch. II) came to memory when I read that long-awaited document from the Pontifical Biblical Commission, first spoken of some time ago, and published last November under the title: *Interpretation of the Bible in the Church* (Libreria editrice Vaticana, Vatican City, 1993, 126 pages). This document was prefaced by the speech given by his Holiness John Paul II on April 23, 1993 during an audience which he gave commemorating the centenary of Pope Leo XIII's encyclical *Providentissimus Deus* and the fiftieth anniversary of Pope Pius XII's encyclical *Divino Afflante Spiritu*, both of which dealt with Biblical questions.

It was during this audience that Card. Ratzinger presented John Paul II with the document prepared by the Pontifical Biblical Commission:

It is with great delight that I receive this document, the fruit of a collegial effort undertaken on your initiative, Cardinal Ratzinger, and pursued with utmost perseverance over a number of years. It provides an answer to one of the concerns which I take to heart, since the interpretation of Holy Scripture is of capital importance for the Christian Faith and for the life of the Church...

This preamble is followed by an explanation of the value of the two Encyclicals by Leo XIII and Pius XII devoted to Biblical questions. This explanation was summarized in the following manner by Msgr. Gianfranco Ravasi in the October 1993 edition of *Gesit*: the encyclical *Providentissimus* (1893) by Leo XIII against rationalism (modernism), is "apostolic." *Divino Afflante Spiritu* (1943) by Pius XII, on the contrary, holds strictly to a positive line, urging Catholic exegetes to make scientific studies of Holy Scripture, and to make use of the instruments now made available through the progress of the various auxiliary sciences, like archaeology, philology and literary criticism, etc.

In his address on this occasion, John Paul II did not even touch upon this problem which has so troubled the Church since 1960. At the same time, the Pontifical Biblical Institute has openly adopted the two latest rationalist systems, *Formengeschichte* (R. Bultmann, H. Dibelius, 1920) and *Redaktionsgeschichte* (1945), completely disregarding the magisterium's precise doctrinal teachings found in all of its official documents. These new systems repudiate those three pillars of truth which serve as the foundation of Catholic exegesis: the divine inspiration of Holy Scriptures, their absolute inerrancy, and the historical authenticity of the four Holy Gospels.

These three basic truths of the Catholic Faith, constantly reaffirmed up to the time of Vatican II (see its declaration on Divine Revelation, *Dei Verbum*), are now denied. The modernists now offer an interpretation of the Conciliar text, prepared by the Jesuit Fathers of the Pontifical Biblical Institute, with Card. Carlo Maria Martini, presently Archbishop of Milan, as their head. The document drafted by them, which was approved by the Pontifical Biblical Commission, states that they "do not claim to take a definite position on all the questions concerning the Bible, such as, for example, the theology concerning its inspiration" (p.28). It is as though they were dealing with secondary matters, rather than those of "capital importance for the Christian Faith and the life of the Church."

THE (CAUTIOUS) FAVOR OF CARDINAL RATZINGER

In the document's Preface (pp. 21-23), written by Card. Ratzinger himself, we read:

In the history of [Biblical] interpretation, the use of the historical-critical method has marked the beginning of a new era. Thanks to this method, new possibilities of understanding Biblical texts in their original meaning have come forth.

The above statement would seem to be the opinion of an incompetent person, of one who is not only ignorant of the great progress made in authentic Catholic exegesis, from Pope Leo XIII's pontificate to this day, but who is also ignorant of the destruction caused by the so-called "historical-critical method." The Cardinal continues:

Everything that helps us to better understand the truth...offers a valuable contribution to theology. It is in this sense that we can say that it is just that the historical-critical method be accepted in theological work. We must reject everything that limits our horizons and prevents us from seeing and hearing that which is above and beyond what is simply human, so that there is always an opening [to other possibilities]. This is why the appearance of the historical-critical method immediately gave rise to a bitter controversy regarding its usefulness and its true configuration. Up to the present time, this debate has in no way come to a conclusion. In these matters, the magisterium of the Church has, a number of times, taken its position through important documents....Leo XIII in particular expressed various criticisms....Pope Pius XII tended to give more leeway to encouragement of these doctrines...

Such is the thesis put forth by the "innovators" of the Pontifical Biblical Institute:

...but only after the death of that Pope. *Dei Verbum*, the Second Vatican Council's Constitution on Divine Revelation (November 18, 1965), takes up all of these issues, bringing together the enduring perspective of patristic theology and the new methodological knowledge of the moderns, giving us a synthesis which remains authorized....The Pontifical Biblical Commission gave itself the task, one hundred years after the encyclical *Providentissimus Deus* and fifty years after the encyclical *Divino Afflante Spiritu*, of seeking to define a position for Catholic exegesis for our times.

Newly confirmed after Vatican II, the Pontifical Biblical Commission is not a branch of the magisterium. Rather, it is a committee of experts who, conscious of their scientific and ecclesiastical responsibilities as Catholic exegetes, take positions on basic problems of scriptural interpretation. They are also aware of having the confidence of the magisterium in these matters....I believe that this document opens up new perspectives, and that it truly supplies valuable assistance in clarifying the matter of finding the right path that leads to understanding Holy Scripture. It follows along the same lines as the encyclicals of 1893 and 1943, and fruitfully extends their line of thought.

JUST A FEW OBSERVATIONS:

"That the historical-critical method be accepted in theological work is just," says Card. Ratzinger.

This is not very clear language. Perhaps it was deliberately meant to cover up the treachery perpetrated against the magisterium of the Church in the domain of Catholic exegesis. *Formengeschichte*, or the theory of the "history of forms," is understood here to be an "historical-critical method" (see p.32 of the document), and is one of the rationalist methods clearly opposed to the three revealed truths which constitute the foundations of Catholic exegesis: divine inspiration of Holy Scriptures, their absolute inerrancy, and the historical authenticity of the four Holy Gospels. Moreover, this "method" denies the dogmatic principle by which the infallible magisterium of the Church is the "proximate norm" for the Catholic exegete. (We will be later documenting amply what we are simply mentioning here).

For Card. Ratzinger, why is it right "that the historical-critical method be accepted in theological work"? A theologian worthy of the name should realize that what is at stake here is dogmatic in nature, since it concerns the very foundations of the Catholic Church. For this reason, Card. Ratzinger, with his title of Prefect of the Congregation for the Faith, should have intervened a long time ago, in order to bring this scandal to an end - a scandal that has existed since 1960, and which has poisoned, and is now poisoning students of the Pontifical Biblical Institute with its venom.

Card. Ratzinger has declared that the debate on the usefulness of the historical-critical method "has in no way come to a conclusion." If this is the case, what have these "experts" been working on for so long? Why have there been repeated announcements about this document, only to arrive at no conclusion? So, while studies are being carried out in Rome, or rather, while it is said that these matters are being studied, the Church is at the mercy of heretics.

And yet, the reasons for ending the "debate on the usefulness of the historical-critical method" do exist. We have barely alluded to them, but even the least "expert" of readers is able to realize this. The debate has not been closed for the simple reason that those responsible do not want it to come to a conclusion, to the great advantage of error and heresy.

For Card. Ratzinger, however, the debate has somehow come to an end through the "synthesis" of old and new forms of exegesis, a synthesis which, he says, is "authorized." But through which interpretation? In the one circulated by the Pontifical Biblical Institute, since it furnishes this synthesis with its own special arguments?

It is absolutely false that such a document "follows along the same lines as the encyclicals of 1893 (Leo XIII) and 1943 (Pius XII), and extends their line of thought in a fruitful manner." This is easily demonstrated, and we will do so later on.

VAIN ATTEMPTS

When Card. Ratzinger took up his position in the former Holy Office, I made it my duty to provide him with all the necessary information on the rebirth of modernism in the field of Scriptural studies, information which was contained in my book *Leo XIII and Biblical Studies* (Rovigo, 1976).

My efforts had no effect, however, and when I read the book *L'Esegesi Cristiana Oggi* (*Christian Exegesis Today*) (ed. Piemme, 1991, 246 pages), containing the writings of Ignace de la Potterie, S.J., Romano Guardini, Joseph Ratzinger, Giuseppe Colombo, and Enzo Bianchi. I realized that it was altogether hopeless today to expect a remedy from the Dicastery, which is charged with the protection of Catholic doctrine.

Card. Ratzinger's name is thus to be found right next to that of Fr. Ignace de la Potterie, the promoter of the historical-critical method, who denies the historic authenticity of the Gospels, and who advocates the erroneous, heretical interpretation of *Dei Verbum*.

Once again I felt it was my duty to protest against these matters with Card. Ratzinger in person. I requested an audience with him at the beginning of June, and which I obtained for July 25.

Amongst other things, I told him that "the magisterium is *here*, and *not* at the Biblical Institute." Card. Ratzinger answered by mentioning that the Holy Father intended to intervene personally on the question of Biblical studies, after which I was kindly dismissed. Then, on April 23, 1993, John Paul II gave his disappointing speech, which appears at the beginning of this article.

Wishing to leave no stone unturned in defense of the dogmas that constitute the foundations of Catholic exegesis, I decided to try to interest the Italian bishops in these questions. In a meeting that Archbishop Giuseppe Agostino (Vice President of the Conference of Italian Bishops) kindly granted to me, I explained this very grave matter to His Excellency and left him with all the necessary documentation. About one month later, I received the following response:

Dear Professor,

First of all, I would like to express my great satisfaction in having met you. I understand well the seriousness of the problems you have brought to my attention, and have carefully read all the information that you kindly left with me. We must, of course, know how to accept what the magisterium itself proposes to us (cf. *Dei Verbum*). We are all aware of the fact that in recent times, as you have pointed out to me, various advanced, and sometimes deviant positions have arisen. However, I can say that the Pontifical Biblical Commission establishes norms for the interpretation of Sacred Scripture.

Trusting in the work of the Spirit and in the hope of a humbler and more luminous Church, I remain respectfully yours,

Crotone, June 24, 1993

Giuseppe Agostino, Archbishop

Towards the end of July, I sent the Archbishop the following letter:

Your Excellency,

The Letter that Your Excellency was good enough to send me on June 24 has bitterly disappointed my expectations. However, I allow myself to make a few observations since I am sure of yours Excellency's comprehension, and confident in your goodness towards me.

There is no truth of Faith as clearly expressed by all the Fathers as that of the absolute inerrancy of Holy Scripture, a truth that echoes the words of Jesus: *Is it not written...Scripture cannot be broken?* The infallible magisterium is unanimous on this score. For example, we have Vatican Council I, and Leo XIII's *Providentissimus Deus*, which was defined as the Magna Charta for Holy Scripture by Pius XII.

...It was in order to comply with the rationalists, by accepting their two latest systems, *Formengeschichte* and *Redaktionsgeschichte*, that the Pontifical Biblical Institute abjured Catholic doctrine (see *La Civiltà Cattolica*, Feb 20, 1993). At the beginning of the Second Vatican Council, the professors of the Pontifical Biblical Institute asked for the restriction of the infallibility of Holy Scriptures to passages concerning dogma and morals. The result of this was to render superfluous the doctrines of the Faith concerning the divine inspiration of the Bible. These matters had already been proposed as part of their teaching, starting in 1960, at which point the Holy Office intervened.

It is therefore not a question of some advanced, and sometimes deviant positions, but of programmatic deviations concerning dogma; true heresies stubbornly upheld and proclaimed, scandalizing the faithful. I would like to point out one final example demonstrating this fact. Recently, on May 6, 1993, before an audience containing many professors and students, Msgr. Romano Penna (professor of Holy Scriptures at the University of the Lateran) had the impertinence to present all the quibblings and inventions of rationalist Protestants as proof against the authenticity and historicity of Jesus' words concerning the primacy of St. Peter and of his successors, the Roman Pontiffs. He pretends that these texts (Matt. 16:17-19; Lk.22:8-13; and Jn. 21:15-19) are simply belated creations of the second century, thought up by the "Petrine" faction and the Roman community. This is exactly like what Fr. Alfred Loisy, the leader of the modernists, (and excommunicated by St. Pius X), had dreamt up.

As for Card. Ratzinger, we can expect nothing from him. He seems to be completely under the influence of the Jesuits of the Biblical Institute, and particularly under that of Ignace de la Potterie, S.J....In short, it seems to be impossible to have any confidence in the Pontifical Biblical Commission.

God knows that I am not lying. Shortly after His Eminence Card. Ratzinger's arrival in Rome to take up his new duties, I was received in audience with him. For more than one half hour, I was able to inform him of the grave situation caused by the Pontifical Biblical Institute, which has broken with the magisterium of the Church, and which is presently engaged in open warfare with supreme Dicastery of the ex-Holy Office. I left him with my books as documentation.

He graciously agreed with what I put before him. On several other occasions I tried, but always with the utmost difficulty, to obtain an audience with him. However, on July 25 of last year I did succeed after a month-long wait. Again, this time, I was received graciously by His Eminence for about one half hour. In this audience I protested vigorously against the publication of the book, *Esegesi cristiana oggi*, (*Christian Exegesis Today*), written by Ignace de la Potterie, the Cardinal, etc. In this book, Fr. de la Potterie denies the absolute inerrancy and authenticity of Holy Scripture, justifying these positions through recourse to *Dei Verbum*. And so, His Eminence, by participating in Fr. de la Potterie's book, with a study of R. Bultmann's *Formengeschichte*, gives the logical impression of sharing the same heresies.

Finally, given the seriousness of this crisis, which has existed since 1960 with enormous damage to the students of the Pontifical Biblical Institute, many of whom are now professors of the Holy Scripture in universities and seminaries, I decided to speak about these matters to the Conference of Italian Bishops, of which Your Excellency is Vice-President. In the eyes of God, Catholic bishops are seriously bound in conscience to preserve and defend the deposit of the Faith (1 Tim. 6:20; 2 Tim. 4:7).

CONCLUSION

So, in the end with things being as they are, I felt it was my duty to speak out publicly on those essential points, established by the infallible magisterium (extraordinary and ordinary), which form the basis of Catholic exegesis. It was also my intention to inform readers on the treachery perpetrated against the Church by the Pontifical Biblical Commission and the Pontifical Biblical Institute, which are in favor of the kind of "criticism" that destroys everything supernatural, and which rejects the basic teachings established by the magisterium for Catholic exegesis.-Msgr.Francesco Spadafora

They Think They've Won! <<Part I, Part II, Part III, Part IV, Part V, Part VI, Part VII, Part VIII
Subsitit In" and the Dogmatic Constitution *Lumen Gentium* of Vatican II << [second article](#)
Max Thurian: Is He Truly Catholic? << [third article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

December 1994 No. 11

Max Thurian Is He Truly Catholic?



The six Protestant ministers who collaborated in making up the New Mass (left to right): Drs. George (pictured), Jasper, Shepherd, Kunne, Smith, and Thurian.

Max Thurian: "Catholic priest" (?) and member of the International Theological Commission.

THE FACTS

We heard that he had become a "Catholic priest" without ever knowing if he was even a Catholic.¹ Then, on September 30, 1992, we learned that he had been named by John Paul II as a member of the International Theological Commission. To set the record straight about Max Thurian, let us speak a little about this brother from the "community" of Taizé.

Created in 1969, the International Theological Commission has the job of advising the Congregation for the Doctrine of the Faith. Its members (thirty at the most, known as the "High Council of Thirty") are designated by the pope, upon recommendation by the Cardinal Prefect of the above Congregation, who is also the Commission's president (presently Card. Ratzinger). It was Paul VI's wish that its members represent the various theological trends. Which "theological trend" would Thurian represent in this organization?—the obviously heretical "ecumenical" trend of "double adherence" to two different confessions? Unfortunately, everything leads us to think this.

"DOUBLE ADHERENCE"

Born in Geneva in 1921, the Protestant minister, Max Thurian, along with Roger Schutz, founded the "community" of Taizé. Both men had been invited as non-Catholic "observers" to the Council. In 1966, along with five other non-Catholic "observers," Thurian also participated in the *Consilium*, which had the responsibility of preparing the liturgical reform of the Catholic Church. The new rite, he declared in a satisfied manner, can be celebrated by Catholics as well as Protestants.² Would he have become a "Catholic priest" if he had to celebrate the Tridentine Mass?

The two Protestant "observers" from Taizé were to exert a considerable amount of influence at Vatican II.³ Roger Schutz described a typical day from that period of time in the following manner:

"Before noontime, while leaving the Council meetings, we would meet up with the bishops we had made appointments with, and bring them to our apartment....There was no lack of conciliar work to discuss. For example, we would closely study the evolution of the texts, write up notes, and give our point of view when asked. Signs of friendship toward us were impressive. One could even say that they expected too much [involvement] from us...."⁴

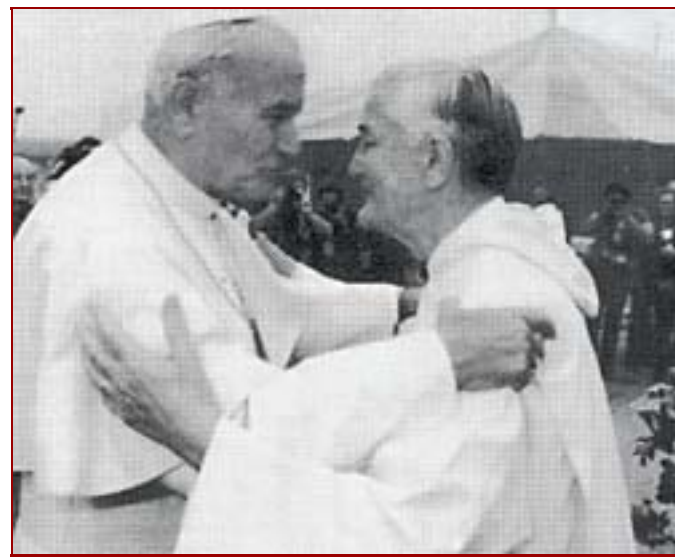
In spite of these signs of friendship, Roger Schutz and Max Thurian remained profoundly attached to their Protestant origins. Their understanding of the "Church" was such that they wanted Catholics and Protestants to be considered as part of the same "Church." On May 25, 1975, at Katowice, Poland, Roger Schutz made the following statement:

What we ask of the bishop of Rome [sic] is that a reconciliation come about *without requiring non-Catholics to repudiate their origins*. Even with truly...catholic communion in view, repudiation goes against love. Besides this, repudiation is alien to the thinking of modern man.⁵

Then, in Rome, during a conference held at the Studies Center of St. Louis of France on March 11, 1976, Max Thurian stated the following: "For a Protestant, belonging to the visible Church is in the order of faith [this is true], even if certain institutional aspects are excluded from it. In this sense, if a Protestant has the conviction that the Catholic Church, following the Second Vatican Council, rediscovered conformity with the apostolic Church, he can then consider himself to be a member of that Church *without, however, renouncing his adherence to another ecclesial community*."⁶ In other words, "double membership," as if God has revealed opposing truths. From this arises the question of whether Max Thurian converted to the Catholic Faith before being ordained a "Catholic priest" in Naples. Had he truly converted, or was he merely convinced that it was the Catholic Church that had converted after having "rediscovered" conformity with the apostolic Church? Who knows? The community of Taizé, when asked whether Thurian had repudiated his Protestantism, responded: "No, certainly not. No abjuration of the Protestant religion took place."^{7a}

Although Catholic authorities have been pressured to respond to this very serious and legitimate question, it has been impossible to obtain a single word from them about this matter. Moreover, the ordination performed by Card. Ursi in Naples was kept secret until May 11, 1988.

Taizé is at the same time a small village in Burgundy, and a Protestant monastic community, which began there in 1940. From the 1960's it has been highly regarded in Catholic circles. In launching this idea of double identity - the same person can be Catholic and Protestant together - its Prior, Roger Schutz (shown at right embracing the Holy Father), inaugurated a new form of ecumenism. However Taizé really teaches a Protestant doctrine and, notable, an erroneous notion of the unity of the Church.



"Unity: does it not consist in loving our brothers, still separated from us, whom we desire to have living with us in the same house?...Unity today in the churches exists as we renounce all our divisive ways, only holding to the fundamental faith which saves and joins us." (Max Thurian as quoted in *La Croix*, January 26, 1984)

A RESPONSE

Without knowing whether he is a Catholic or a Protestant, we will look for an answer in his last book, *L'identité du Prêtre (Identity of the Priest)*. Msgr. Bruno Forte, the Neapolitan "theologian" of the Italian Bishops Conference, presents this book to us, sounding its praises in terms that arouse our suspicions. He writes that:

...(T)he oft-repeated differences [in this book] between the Catholic position and that of the Reform are not to be seen as polemical in nature, but rather as being the *echo of two souls* working deeply within the conscience of this significant testimony of our times, arriving at the choice of "fulness." This fulness *does not deny the value of what evangelical spirituality and theology have given to the author*, but rather includes it within the very conscience of "catholicity," whose roots are to be found in Scripture and the great traditions of the Christian faith. To have "Apostolic" intentions does not mean having "polemical" intentions: Brother Max demonstrates throughout this book such a great love for his *Mother Church* [the sect he is from—*Ed.*], *that nothing of what he has received* [in his Protestant sect], *starting from baptism, can be considered as lost* [Not even heresy and schism?—*Ed.*].

In fact, this is what Thurian says about the so-called "Reform" in his book: "The division [sic] that came about over eucharistic considerations in the 16th century *does not make sense*. Some [the Catholics] wanted, in particular, to underscore the aspect of sacrifice, supplication, intercession and propitiation. Others [the Protestants] wanted to stress, exclusively the aspect of communion, praise, and thanksgiving....Both sides forgot that it is impossible to separate these elements, which are indissolubly linked in the eucharistic prayer." Thurian apparently forgets that the Reform was not simply a "division...over eucharistic considerations," (as if it were merely an argument over a disputed question between two Catholic theological schools of thought), but that it was, rather, a violent, heretical assault by the Reformers on the sacrificial aspect of the Mass. He also forgets that at the time of the Reform, there was not only an inevitable clash between Catholics and "Protestants," but that the Church solemnly and infallibly intervened through the Council of Trent, defending and reaffirming the Catholic Faith against the heresies of the "Reformers." To say that Catholics, like the Protestants, were mistaken in separating the indissoluble elements of the eucharistic prayer, (besides being an historical untruth), is the same as saying that in the 16th century, the Catholic Church (which, for Thurian, is not infallible) had deviated, as much as the Protestant sects, from "conformity with the apostolic Church." It is supposedly this conformity that allows Thurian to consider himself to be a member of the Catholic Church, without having to abjure his Protestantism.⁷ This is exactly what Thurian said (and has never repudiated) in Rome during a meeting on March 11, 1976. This is also the very same pretension held by ecumenists, a pretension that Pius XI condemned in the following manner:

While you may hear many non-Catholics loudly preaching brotherly communion in Jesus Christ, yet none will you find to whom it ever occurs with devout submission to obey the Vicar of Jesus Christ in his capacity of teacher or ruler [and in fact, one searches in vain in Thurian's book for references to the papal magisterium...with the exception of the writings of John Paul II!] Meanwhile they assert their readiness to treat with the Church of Rome, but on equal terms, as equals with an equal. But even if they could so treat, there seems little doubt that they would do so only on condition that no pact into which they might enter should compel them to retract those opinions which still keep them outside the fold of Christ. (Pius XI—*Mortalium Animos*, Angelus Press Edition. Price \$3.75 postpaid)

A "PROPHETIC GESTURE"

Finally, what conclusions are we to draw concerning Thurian and his teachings? Are we supposed to think that "the Catholic" is not the Catholic Church, but that it is rather the ecumenical Super-Church which is silently, though actively being built up before our eyes, in which the one true Church of Christ is merely a "Christian tradition" amongst others?⁸ Are we to understand that the ordination (without abjuration of heresy) of a Protestant is one of those "prophetic gestures" so loved by modernists?

As far back as 1975, Fr. Toinet of the Ecumenical Institute of Paris wrote to Max Thurian:

You would have us understand that the doctrine of Vatican II...is favorable to a call to the kind of "reconciliation" that would not require Protestants to totally abandon their Church. But this would mean leaving the definition of the words "reconciliation," "require," "abandon," and "Church" in the greatest confusion. It would also suggest interpretations whose dogmatic consequences would be endless, *interpretations that would go against every Catholic tradition*....On the day that the Church founded by Peter should officially adopt the underlying thesis of "double adherence," She would simply cease to exist, having admitted the equality of Her doctrines with the various reformed doctrines, thereby rejecting the very idea of orthodoxy; at that point the [schismatic] Eastern Church *could justifiably consider Her to be heretical*.⁹

Canisius

Courrier de Rome, October 1994

N.B. Recently, Max Thurian has been appointed as an adviser for the Congregation for the Clergy (cf. *L'Osservatore Romano*, February 20, 1994).

FOOTNOTES

1. *Présent* from May 19, 1988: "Max Thurian, prêtre catholique...et toujours pasteur Protestant" ("Max Thurian, Catholic Priest,...and still Protestant Minister"); *Si Si NO NO*, June 15, 1988, p.8; September 30, 1988, p.2; January 15, 1989, p.8. The ordination in Naples by Card. Ursi on May 3, 1987, was only made known on May 11, 1988.

2. *si si no no* a. X. n°16. "The Indult?"

3. Rousselot, "L'influence de Taizé" in *Palestra del Clero*, October 1, 1986, pp.1194-1207; see also F. Spadafora, *Fuori della Chiesa non c'è salvezza*, Krinon, ed., 1988, pp.91-99.

4. J.L. Gonzales-Balado, *Le défi de Taizé*, Editions du Seuil, 1977, p.13.

5. *Ibid.*, p.60.

6. *La Documentation catholique*, April 18, 1976, p.370.

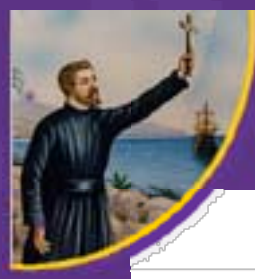
7a. *Présent* from May 19, 1988: "Max Thurian, prêtre catholique...et toujours pasteur Protestant" ("Max Thurian, Catholic Priest,...and still Protestant Minister"); *Si Si NO NO*, June 15, 1988, p.8; September 30, 1988, p.2; January 15, 1989, p.8. The ordination in Naples by Card. Ursi on May 3, 1987, was only made known on May 11, 1988.

7. On the subject of Protestants adhering to the Catholic Church without renouncing their Protestantism, see *Courrier de Rome*, n°90 (290) of March 1988: "Taizé: use apostasie sous couvert de bons sentiments"

8. *Courrier de Rome* n°147 (337) of June 1993: "Urs von Balthasar, le père de l'apostasie oecuménique," p.3.

9. *Nova et Vetera* (periodical), Geneva, July 1975, cit. by Fr. Spadafora in *Fuori della Chiesa non c'è salvezza*, Krinon, ed., 1988, Caltanissetta, p.99.

They Think They've Won! Part IX << [first article](#)
Substitut In" and the Dogmatic Constitution *Lumen Gentium* of Vatican II << [second article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

February 1995 No. 12

A New Exegesis Part 2

THE TRIUMPH OF MODERNISM OVER CATHOLIC EXEGESIS

CATHOLIC EXEGESIS IS BASED ON THREE TRUTHS OF THE FAITH

In order to counteract modernist errors on the truths of the Faith, and in order to come to the aid of some troubled Catholic researchers, the magisterium of the Roman Pontiffs has taken pains, in the course of this century, to recall to mind, and to solemnly affirm, those three truths of the Faith concerning Holy Scripture which lie at the very base of Catholic exegesis. Those three truths which I treat are:

- 1) the Divine Inspiration of the Sacred Scriptures
- 2) their absolute inerrancy
- 3) the Catholic Church is the divinely authorized interpreter, and the sole depository, of Holy Scriptures.

HOLY SCRIPTURES WERE INSPIRED BY GOD

This constitutes a truth of the Faith solemnly defined by Vatican Council I, and illustrated with the greatest possible precision by **Pope Leo XIII** in his encyclical *Providentissimus Deus*, which was described by **Pope Pius XII** as "the Magna Charta of Biblical Studies"

Leo XIII holds fast to Biblical and patristic sources, as well as to St. Thomas Aquinas as he recalls the definition given at Vatican Council I regarding Sacred Scriptures:

The Church holds them to be sacred and canonical not because they were written according to human science alone and later approved by authority of the Catholic Church; not only because they contain Truth without stain of error, but for the reason that, having been written under the inspiration of the Holy Spirit, they have God as their author. In reality, "the Holy Ghost made use of the sacred authors as writing instruments: He, Himself (i.e., the Holy Ghost), moved them to write; He Himself assisted them as they wrote, so that they conceived exactly...and expressed with an infallible truth everything, and only those things, that He ordered and directed them to write. Otherwise, He could not be the author of the totality of Sacred Scriptures.

In brief, God is indeed the main author of the Bible, while the sacred writers are its secondary, or instrumental authors.

ABSOLUTE INERRANCY OF THE SACRED TEXTS

This is a dogma of the Faith that was implicitly defined in the dogma of divine inspiration of the Bible (Council of Trent and Vatican I), since absolute inerrancy is the effect of divine inspiration. Indeed, inerrancy and inspiration are so closely linked that we cannot deny one without also denying the other.

In *Providentissimus Deus*, Pope Leo XIII begins by rejecting the heresy which is opposed to this dogma, and which, dominates "new exegesis," which is not Catholic:

It is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of those difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said, as the reason and purpose which He had in mind in saying it - such a system cannot be tolerated. For all the books that the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it....This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican....Hence, because the Holy Ghost employed men as His instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author....Such has always been the belief of the Holy Fathers.

It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance - the very passages which in great measure have been taken up by "higher criticism"; for they were unanimous in laying it down, that those writings, in their entirety and in all their parts, were equally from the *afflatus* of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true.

Pope **Benedict XV**, in his encyclical *Spiritus Paraclitus* (Sept. 15, 1920), confirms, and amplifies upon **Leo XIII's** brilliant doctrinal synthesis:

Although these words of our predecessor leave no doubt for dispute, it grieves us to find that not only men outside, but even children of the Catholic Church - nay, what is a particular sorrow to us, even clerics and professors of sacred learning - who in their own conceit either openly repudiate or at least attack in secret the Church's teaching on this point.

We warmly commend, of course, those who, with the assistance of critical methods, seek to discover new ways of explaining the difficulties in Holy Scripture, whether for their own guidance or to help others. But we remind them that they will only come to miserable grief if they neglect our predecessor's injunctions, and overstep the limits set by the Fathers.

Yet no one can pretend that certain recent writers really adhere to these limitations. For while conceding that inspiration extends to every phrase - and, indeed, to every single word of Scripture - yet, by endeavoring to distinguish between what they style the primary or religious, and the secondary or profane element in the Bible, they claim that the effect of inspiration - namely, absolute truth and immunity from error - are to be restricted to that primary or religious element. Their notion is that only what concerns religion is intended and taught by God in Scripture, and that all the rest-things concerning "profane knowledge," the garments in which Divine truth is presented - God merely permits, and even leaves to the individual author's greater or lesser knowledge.

Against this heresy, Pope **Benedict XV** recalled the doctrine of St. Jerome, as well as that of the other Fathers of the Church who:

...have drawn this doctrine concerning Holy Scriptures from nowhere else but at the school of our Divine Master Jesus Christ. As a matter of fact, are we to understand that Our Lord had any other conception of Scripture? The formulae "It is written," and, "that the scripture may be fulfilled" are, coming from His lips, an unanswerable argument that puts an end to all controversy.

Lastly, Pope **Pius XII**, in his encyclical *Divino Afflante Spiritu* (Sept. 30, 1943), which commemorated the fiftieth anniversary of Pope **Leo XIII's** *Providentissimus Deus*, solemnly condemned the modernistic heresies which were already, at that time, being spread about in the Church:

More recently, however, in spite of this solemn definition of Catholic doctrine which insists, claims and demands for these "books in their entirety and in all their parts," a divine authority preserving them from all possible error, some Catholic writers have nevertheless seen fit to restrict or limit the truth of Holy Scriptures only to those matters of Faith and morals, considering all the rest, being of the field of physics and of history, as "something that is simply mentioned in passing" - and having, as they pretended, no connection whatsoever with the Faith. But our predecessor, **Leo XIII**, of undying memory, tore to pieces, and rightly so, these very same errors in his encyclical *Providentissimus Deus* of November 18, 1893.

Then, quoting **Leo XIII** word for word:

It is absolutely forbidden to pretend that the sacred writer himself has fallen into error, since divine inspiration not only excludes any and all possible error in itself, but even loathes and excludes it, since God, Who is sovereign truth, cannot be the author of any possible error.

Pius XII concludes:

This doctrine, which was so forcefully explained by our predecessor **Leo XIII**, We also propose with our pontifical authority, and We insist that it be held, religiously, by all.

THE CHURCH IS THE SOLE DEPOSITORY AND INTERPRETER OF SCRIPTURE

This is a truth of Faith defined by the Council of Trent, as well as by Vatican Council I. On this point also, **Leo XIII's** *Providentissimus* proposes the synthesis of the "ancient and constant belief of the Church." After having shown that the sacred books cannot be approached without a guide, **Leo XIII** concluded that men are able to realize that God "gave the Scriptures to the Church in order that, in the interpretation of its texts, the Church should be their most certain teacher and guide."

This is the doctrine, he writes, that is:

...held by St. Irenaeus and the other Fathers of the Church, and which the First Vatican Council adopted when, renewing a Decree of the Council of Trent concerning the interpretation of God's written Word, it was decided that, regarding questions of the Faith or morals, and with the intention of settling once and for all these important points of Catholic doctrine, we must hold as being the exact sense of Holy Scripture, that sense which Our Holy Mother the Church has held and holds, being ever mindful that it belongs to the Church alone to judge the sense of, as well as to interpret, the Sacred Scriptures.

No one is therefore permitted to interpret Scripture in any manner that would contradict the Church's interpretation, or in a manner that would contradict the unanimous consent of the Fathers.

Pope Pius XII, in *Divino Afflante Spiritu*, wholeheartedly reaffirmed in its entirety the teaching contained in **Leo XIII's** encyclical *Providentissimus*: "God Himself has confided the keeping and interpretation [of the Holy Scriptures] to the Catholic Church."

SOURCE OF CORRUPTION

The new exegesis, in its vain attempt to attach itself in a certain way or other to the traditional magisterium, stubbornly pretends to see in **Pius XII's** *Divino Afflante Spiritu* (Sept. 30, 1943), a change of direction with respect to **Leo XIII's** *Providentissimus Deus*. It is as if Pope Pius XII, had, in this encyclical, exhorted the exegetes to reject the three dogmas that constitute the very foundation of Catholic exegesis.

This evidently absurd thesis is refuted first of all by an honest reading of *Divino Afflante Spiritu* and of *Humani Generis*. Here is how **Pius XII**, in the clearest of terms, condemned the "new exegesis" promoted by the "new theology," revealing it to be the corrupted source of modernistic theology:

The dissent and errors of men in religious and moral matters...have always been, for all honest people, and above all, for those who are true sons of the Church, the cause of great sadness, and particularly so today, when we see the very principles of Christian culture being attacked from all sides. It is also true that theologians should ceaselessly return to the sources of divine revelation. It is their role to point out how the doctrine of the living magisterium is to be found either explicitly or implicitly in the Scriptures or in Tradition.

But for this reason, even positive theology cannot be on a par with merely historical science. For, together with the sources of positive theology, God has given to His Church a living Teaching Authority to elucidate and explain that which is contained in the deposit of faith only obscurely and implicitly. This deposit of Faith has been given to us by our Divine Redeemer...only to the Teaching Authority of the Church to interpret. But if the Church does exercise this function of teaching, as She often has through the centuries, either in the ordinary or extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed, the very opposite procedure must be used.

Hence, Our Predecessor of immortal memory, **Pius IX**, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added these words, and with very good reason: "in that sense in which it has been defined by the Church."

To return, however, to the new opinions mentioned above, a number of things are proposed or suggested by some, even against the divine authorship of Sacred Scripture. For some go so far as to pervert the sense of the Vatican Council's definition that God is the author of Holy Scripture; and they again put forward the opinion, already often condemned, which asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters. They even wrongly speak of a human sense of the Scriptures, beneath which a divine sense, which they say is the only infallible meaning, lies hidden. When interpreting Scripture, they take no account of the analogy of faith and the Tradition of the Church. Thus, they judge the doctrine of the Fathers and of the Teaching Church by the norm of Holy Scripture, interpreted by the purely human reason of exegetes, instead of explaining Holy Scripture according to the mind of the Church which Christ Our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth.

Further, according to their fictitious opinions, the literal sense of Holy Scripture and its explanation, carefully worked out under the Church's vigilance by so many exegetes, should now yield to a new exegesis, which they are pleased to call symbolic, or spiritual. By means of this new exegesis, the Old Testament, which today in the Church is a sealed book, would finally be thrown open to all the faithful. By this method, they say, all difficulties vanish, difficulties which hinder only those who adhere to the literal meaning of the Scriptures.

Everyone sees how foreign all this is to the principles and norms of interpretation rightly fixed by our predecessors of happy memory, **Leo XIII** in his encyclical *Providentissimus*, and **Benedict XV** in the encyclical *Spiritus Paraclitus*, as also by Ourselves in the encyclical *Divino Afflante Spiritu*.

It is not surprising that novelties of this kind have already borne their deadly fruit in almost all branches of theology...(Pope Pius XII, *Humani Generis*).

REVIVAL OF MODERNISM

As a matter of fact, modernism emerged anew in the field of Biblical studies, thanks chiefly to the "new exegesis." We need only read the following modernist theses which **were solemnly condemned** by Pope St. Pius X in his decree *Lamentabili*:

II: The Church's interpretation of the Sacred Books is by no means to be rejected; nevertheless, it is subject to the more accurate judgment and correction of the exegetes.

IX: They display excessive simplicity or ignorance who believe that God is really the author of Sacred Scriptures.

XI: Divine inspiration does not extend to all of Sacred Scriptures....

THE REALM OF HERESY

At this juncture, we are clearly dealing with heresy, since the three *de fide* truths which constitute the very basis of Catholic exegesis are also three defined dogmas.

This is made unmistakably clear from the texts coming from the dogmatic Councils of Trent and Vatican I, which, along with the numerous official documents of the Holy Office and the doctrinal decisions of the Pontifical Biblical Commission, have been recalled over and over again by the Popes.

Referring to these same decisions, Pope St. **Pius X** declared, in *Praestantia*, his *motu proprio* of November 18, 1907, that:

...everyone, without exception, is bound in conscience to obey them...in the same way as they are bound to obey those decrees of the Sacred Congregations that have been approved by the Sovereign Pontiff.

Thus, we see the Holy Office condemning the *Biblical Handbook* of the Sulpician priest, Brassac:

Referring in particular to the absolute inerrancy of Holy Scripture, we need only to recall **Leo XIII's** doctrine expressed in his encyclical *Providentissimus*....The Holy Office defended that same doctrine against the modernists, and condemned proposition II in its decree *Lamentabili*.

Finally, in its decree dated June 18, 1915, the Pontifical Biblical Commission declares that, based on the Catholic dogma of the divine inspiration and inerrancy of the Sacred Scriptures, it follows that everything that the sacred writers affirm, state, or imply, must be considered to be affirmed, stated, and implied by the Holy Ghost.

Concerning the third *de fide* truth: that the Church is the sole guardian, and the official interpreter of the Sacred Scriptures, the Holy Office writes in the same decree:

The author (Brassac) puts forth many interpretations that are totally opposed to the judgment and position of the Church. This is all the more deplorable in view of the fact that the infallible Council of Trent has decreed: "Let no one, relying on his own personal judgment in matters pertaining to Faith and morals,...dare to put forth interpretations that contradict the judgments which the Church has rendered in the past, and continues to uphold today. It belongs to the Church alone to judge the true sense, and the true interpretation of the Holy Scriptures."

The Fathers of Vatican Council I also confirmed this prescription:

We declare...in matters of faith and morals relative to the building-up of Christian doctrine, that the sense that Holy Mother Church has held, and which holds, of the Scriptures, must be held as true....It is therefore in no way permitted for anyone to interpret the Holy Scriptures contrary to this sense, nor against the unanimous consent or agreement of the Fathers.

The Pontifical Biblical Commission expressed itself:

Taking advantage of this occasion, the Pontifical Commission reminds Catholic exegetes of their duty of submitting themselves with all due respect to the dogmatic constitution of Vatican Council I, which renewed the solemn decree of the Council of Trent, in which it had been solemnly established that, in those questions touching upon Faith and morals..., the true sense of Holy Scriptures that Holy Mother Church holds and has always held must be held as true....It is therefore not permitted for anyone to interpret these same Holy Scriptures contrary to the sense in which the Church approves of them, or even against the unanimous consent or agreement of the Fathers.

CONCLUSIONS

The abundance of official documents given above constitutes the written proof that lead to the following conclusions:

1) No baptized person, and much less a religious, or a member of the clergy, may deny or even knowingly entertain any doubt whatsoever concerning the divine inspiration and absolute inerrancy of Holy Scripture. All Christians, if they do not want to fall into heresy, are duty-bound in those Biblical questions relating to faith and morals, to uphold that sense and meaning which the Church has always held, and continues to hold, of these sacred texts;

2) Any interpretation of Holy Scripture which does not take into account these three basic truths, cannot be considered to be a part of Catholic exegesis, but rather, as a part of an heretical exegesis. Such is the case of the "new exegesis."

Msrgr. Francesco Spadafora

Courrier de Rome, May 1994

They Think They've Won! Part X<< [first article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

June 1996 No. 16

True God, True Faith, True Church

THE GREATEST SPIRITUAL AGONY IN HISTORY

When we speak of the "true God," we fall in a certain way into redundancy because, in God, there is no distinction between *divinity* and *truth*. God is, at one and the same time, His own one and total truth. In addition, the foundation and life of all the truths spring from Him. No created reality exists nor is authentically itself except in relation to Him. He is the ever-renewing source of all natural and supernatural reality.

By the original sin, man cut himself off from God; we lost His friendship and companionship. Simultaneously, access to the truth became very difficult and painful for us. Now, we have to make a great effort to disentangle it from the obscurity which conceals it from our eyes and desires. Corrupted by our self-centeredness, our search for God has been transformed into our most difficult undertaking. It is more difficult for us to reunite with the true God than to fashion fanciful ideas about Him in our mind or to build idols with our hands. That admirable familiarity which our first parents enjoyed in their earthly Paradise is, for us, inconceivable and inaccessible.

This state of powerlessness angers man who has attained a certain degree of natural knowledge and a corresponding self-satisfaction in this knowledge. Whereas he can uncover the secrets enclosed in the material world, the mystery of God continues to escape his grasp and, because of this, he experiences a humiliation which easily turns into revolt, denial, or confusion. Of course this reaction only aggravates the difficulties of his search and contributes no little bit to leading him further astray, often orienting him toward imaginary or corrupted divinities. Now any search for God can only be understood as for the true God. Of what use would it be to set out "on the track of God" (J. Rivière), if one should be mistaken as to the very nature of the Cause of Causes, of the Supreme Good, and if one should thereby multiply the evils inherent in our wounded condition?

Since today there exists a sort of blindness, reinforced by laicism in the civil society and by neo-modernism in the religious, it is more necessary than ever for us to correctly link together the true God, the true Faith, and the true Church. For in the last analysis, what is the Faith if it is not the teaching given and followed by the true Church of God? And what is the Church if it is not that of the Word descended from God? What is the Word of God if it is not the Truth of God and the Truth about God, manifesting itself and expressing itself among us? The search for the true God can only have for its end the recognition of the one True God, one in Three Persons, and the correlative rejection of false gods or of notions concerning God which have been distorted by men. Humanity struggles today in the greatest spiritual agony of its history because it has not been willing to give itself up to this evidence and from yielding itself up to the temptation of untenable forms of ecumenism.

NEITHER THE FAITH WITHOUT THE CHURCH NOR THE CHURCH WITHOUT THE FAITH

Since religion cannot be lacking in spirit and life, it follows that the true God cannot be served in anything other than the true Faith and the true Church of the divine Word of God. The aphorism "Outside the Church...." remains and will always remain rigorously precise regarding the absolute nature of this truth and the required response of humanity as a whole to it, even if, in the daily journey of individual souls, the desire of the true Faith and the good will of non-believers are accepted by the Son of God who has offered his life for all, while some of the culpable children of the Church dangerously alienate themselves from It. These certitudes, formerly taught universally by the apostolic hierarchy, must be presented for the understanding of one and all. St. Francis de Sales wrote it so perfectly:

Neither faith outside the Church nor the Church without the faith can save us."

From the viewpoint of truth, God, the Faith, and the Church can only be one. God can only teach the truth; the Faith can only announce it; the Church can only diffuse it and live it. Only the true Faith fully instructs souls; only the true Church leads them, with certitude, into the bosom of God. This *totality* of God living and true, of His doctrine, and of the institution by which He wished to prolong Himself in time, imperatively controls the salvation of each individual and of humanity. To willingly turn oneself away from It leads no less inevitably to eternal damnation.

A STRANGE LACK OF LOGIC

Consequently, it is not surprising that in a similar logic of imperative truth, both in the divine order and by its very nature, the true Faith requires being taught to all peoples. Man cannot by his own power set himself upon the way of salvation if he has not been enlightened, by this superior and infallible light, regarding his Creator, his Redeemer, and himself. One can without doubt also add that he could not fruitfully receive understanding of the truth if he had not been called upon by Heaven to desire and seek it. Regardless of the method of transmission used - formal instruction, works of charity, the bearing of exemplary witness - religious truth must be diffused by man among his fellow men, and the true God has clearly confided the task to the true Church. Our era gives evidence of a strange lack of logic: it extols secular knowledge for all, although this is only a matter of obtaining relative benefits. But when it is a matter of the truth that saves man from his most profound misfortune (i.e., the darkness in which he is immersed immediately upon birth), it is then only a question of discretionary option and of religious liberty, and is left to the sovereign evaluation of our ignorance and our infirmities. By an unceasing deception, the enemies of the Faith continually depict the divine truth as the adversary of human liberty, whereas it is in fact the origin of it, the mother and perfect teacher of it, one could say. What have they themselves to offer to disoriented minds if not but a basically oppressive liberty of satisfaction of the passions and the spirit of domination?

THE OBSCURE ECUMENISM

Undoubtedly, it will be pointed out to us that the Pope is making efforts to win back to the divine truth the ground he had too lightly sacrificed to the benefit of the "will of man" and of a laicized world. Yet, for all that, he hasn't renounced the ambiguities of language which mislead souls nor those postures of false humility, which consist of making a case against the previous centuries while persevering in the present errors.

The reigning Pope writes:

The Catholic Church rejoices when the other Christian communities [meaning the non-Catholic communities, where doctrinal errors have abounded for centuries - *Ed.*] announce the Gospel [the *same* Gospel?! - *Ed.*] with Her [really, "with Her?" - *Ed.*] while recognizing that the means of salvation have been entrusted to Her in fullness [Have the means of salvation also been granted by Heaven to those expressions of faith swarming with errors contrary to the truth willed by God? - *Ed.*].

Such remarks surely give proof of a culpable inexactitude in conferring even a partial legitimacy to heretical or schismatic churches outside the Catholic Church, which, for 20 centuries, the unanimity of Popes, Doctors, and theologians has presented as the necessary guarantor and guardian in the order of the Faith and of salvation. Let us rather listen to St. Francis de Sales in his controversies with "the brothers who have been led astray," as he called the protestants:

All these discourses...are but daydreams. Withdraw yourselves from the hands of those who have a mania for building up false systems which don't adjust their conceptions to the faith, but the faith to their conceptions.

The neo-modernist viewpoint delights in a vague romantic notion which embraces all the religions and de-emphasizes the perversity of error.

Must not the human race attain unity by a plurality of modes of thought, of action, of culture, and of civilization? Does not such an interpretation correspond at least in part to the wisdom and the providence of which God has given evidence with regard to His creatures (Pope John Paul II)?

Believers and non-believers are thus invited to enter into an evolutive spiral which will conduct them to unity by plurality, as if the deepest doctrinal differences could, solely by virtue of a spell-binding phraseology, change into complementary portions of the one single truth (to which they do not cease to oppose themselves). In a chimerical view of the spirit, one counts on the autonomous development of the individual or collective conscience (one no longer knows which very clearly) to advance the reign of God among those widely scattered wills, who do not want it at any price. For, finally, of what God are we speaking? Is this not mocking the true God, who, by his Word and the Holy Spirit, has prescribed exactly the opposite attitude: a teaching Church, a precise doctrine, a morality without compromise? Neo-modernism wishes to make absolutely no mention of the absence of, or the persistent aversion to, the true God, while at the same time errors relative to the true Faith and the true Church produce deep and often fatal wounds to souls, wounds rendered incurable by purely human forces because of the juxtaposition of errors. It is truly extraordinary that one no longer finds in the great religious orders solid theologians to denounce this nonsense. How can love of the living and true God develop in a pagan or laicized culture where no divine seed is either sent or received? In short, one denies the Sovereign Master the right to take possession of His creature and make His habitation in her.

It is to be feared that this passive and distorting attitude reveals a demeanor of fear at the same time as a lack of faith. To make up for this deficiency, an excessively meditative searching is substituted, giving the false illusion to those masses immersed in darkness that they find themselves at the dawning of a new day. But all this new theology collapses before a single word of the Gospel:

Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, whom Thou has sent (Jn. 17:3).

The Fathers of the Church, faithful interpreters of Sacred Scripture, have refused to devalue this word and they enlighten us still more when they say:

False doctrine must not take possession of the celestial words to make them understood in a sense which is contrary to their meaning (St. Hilary).



Robert Duncan is "consecrated" as coadjutor of the Pittsburgh Episcopal Diocese in a ceremony held in the cathedral of St. Paul in the Catholic diocese of Pittsburgh (April 27, 1996). The Episcopalians celebrated their "holy eucharist" on one of the cathedral's altars. Catholic Bishop of Pittsburgh, Donald Wuerl, assisted at the ceremonies (above, far left). This was done under pretext that the Episcopalians could not find any better or bigger building. (See *Ut Unum Sint*, 42.)



GRANTING "INFALLIBILITY" TO MERELY HUMAN WORDS

The failings of the Apostolic See, which during the past 30 years has been under the influence of neo-modernism, obvious or covert, only adds force to the perils which menace Christianity, and each and every Christian: paganism, laicism, monotheism without Christ the Savior, and the excessive attempts to find in every non-Christian attitude some germ of truth, while making no mention of the false opinions or errors which oppose themselves more or less violently to Catholicism. We say with extreme sorrow that there is a great deal of falsehood and cowardice involved in this disastrous behavior, because those in the highest responsible positions know perfectly well that the true and living God cannot find, in a world dominated by error, the adoration due to Him, nor the response of sacrificial love (or sanctified love, they are one and the same) that He expects of His creatures. They know the refusal of the True God, of the true Faith, and of the true Church, constitute the greatest obstacle to salvation. But neo-modernism, having attained the pinnacle of power, forces them to diffuse a doctrine in which disputed questions are instituted as official truths. The ecclesiastical power doesn't hesitate to abusively use the divine authority with which it is invested to give a new appearance to God, to the Faith, and to the Mystical Body of Christ. It is not excessive to maintain that we find ourselves in the presence of a form of confrontation against the Divinity which is directed with skill and perseverance.

Several decades ago the historian Jaques Zeiller praised the papacy of the third century for conducting itself as....:

...[T]he guardian of a purely religious deposit which it did not deem itself commissioned to transcribe into the terminology of a fixed philosophy.

One might believe that this rigorous mind would not have appreciated those who are so carried away as to celebrate....:

...[T]he great new vision of man and of all that which is human which Vatican Council II has proposed, in particular with *Gaudium et Spes*.

And here let us underline that cleverness that consists of defending oneself with an institution as prestigious as the Council when one wants to distance oneself from Tradition. But the use of the defense of the Council, doesn't it signify in reality "the defense of myself, for my own shadowy ideas and perceptions?"¹ May John Card. Newman forgive us for borrowing his famous formula in the present instance! Since it isn't very modest to praise oneself, one praises an official text which one has played a primary role in editing. That confers a certain credibility to an assembly which, as it evolved, gave off a strong odor of being gang-hijacked, as we know today.

After 30 years of doctrinal confusion, our era will have at least learned, in a most brutal and sorrowful way, that whereas the Church surrenders all claims to pronounce infallibly *in the name of the Lord* to strengthen the faith in souls, she succumbs to the temptation to *infallibilize* merely human words. We know the offensive has been conducted with secular means and support. The results have surpassed the expectations of the subversives. We can reflect with St. Hilary:

...[T]he dissimulation of these irreligious people is so great that the people of God can find themselves living under bishops of the antichrist.

The humble, adoring, and missionary Christianity of yesteryear wavers in the certitudes that it held from God Himself. It has given way to a "pontifical-collegial-popular" uniformity which is arrogant and sure of itself, powerfully successful in the "media," which fastens on it the evocation of liberty, progress, and the rights of man, regardless of the degree of unreality, of deception, and of excess contained in these words.

TRIPLE LOYALTY

Turning themselves from the divinely revealed Truth, they more and more wink in the direction of the desolate monotheisms which obstinately refuse the salvific Trinity and, consequently, the living relation between God and man. They affect to believe in the possibility of several revelations, not even fearing to ratify as divine those oppositions and contradictions which issue from the disordered imaginations of men. They neutralize the missionary activity of the Church in exalting, in the name of a democratic evangelization, the validity of laicism or of pagan cultures loaded with poisons for the soul. They no longer want to know of the misery of man nor of the redemptive grace; they prefer to dream of an automatic and universal salvation.

In the face of this nonsense, how healthy it is to refresh oneself at the true sources of Christian faith! St. Irenaeus wrote:

The most gifted speaker among the leaders of the churches will not teach any other doctrine, for no one is greater than the Master, neither will the poorest speaker diminish this institution, because the faith, being always one and the same, can neither be enriched by one who can speak a great deal about it nor be impoverished by one who can speak but little.

The holy bishop of Geneva, St. Francis de Sales, holds to the same teaching in alluding to the grandeurs and limits of the very highest apostolic authority:

If the name Peter makes us recognize him as chief, the name Simon warns us that he was not unlimited chief, but obedient and subordinate chief....Our Lord is Lord and Master in his own right: St. Peter only administers for Him.

Is not the same fidelity, although with less responsibility, demanded of each Catholic *vis-a-vis* the true God, the true Faith, the true Church? Pseudo-humanistic universalism and inter-religious pandemonium will not be driven out except at this price, the grace of God supplying. It doesn't seem to us that the grace of this triple fidelity can be honestly requested nor obtained without the decisive restoration of the Holy sacrifice of the Mass in its essence and permanent authenticity. The Divine Truth is not divisible at the pleasure of the members of the Church-teaching or of the members of the Church-taught.

Ignatius

Courrier de Rome of November, 1995

¹ *Apologia pro me ipso, id est pro unbris et imaginibus meis?*



si si no no

"But let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

June 1996 No. 16

Who Remembers Fatima?

This past May 13th was the seventy-ninth anniversary of the first apparition of the Blessed Virgin Mary at Fatima, Portugal. This great event has fallen into complete oblivion due to the inaction of the Catholic hierarchy. A shroud of complete silence covers the only survivor of the three seers of that event, Sr. Maria Lucia of the Immaculate Heart, known as Sr. Lucy. Though cloistered in the Carmel of Coimbra since 1948, she used to receive authorized visits from Church personalities, from cardinals and researchers of the apparitions, as well as letters from all over the world. Since 1954, these visits were limited by Church authorities, to the point of being abolished altogether in 1960. In that year the public revelation of the famous "Third Secret" of Fatima by the Pope was to take place, which never happened. Since 1960 Sr. Lucy has been forbidden to talk about the apparitions, not even by letter, except to cardinals (since they have free access to the cloister) and close relatives and acquaintances if approved by the authorities. No one can approach her in the visiting parlor of the convent. The permits for the visits are issued by Joseph Card. Ratzinger, prefect of the congregation of the Doctrine of the Faith, but he has not granted any for many years. The very one who has seen and spoken to Mary and Our Lord is "cut off" beyond the already rigid rules of the cloister.

That the Vatican wants to forget Fatima is shown by the fact that the fundamental scientific and official studies done on the apparitions have yet to be authorized by the authorities in charge. We refer to Fr. Alonso's 14-volume publication (1976) which gathered, classified, and commented on 5,396 Fatima documents, including interviews with Sr. Lucy.¹

Does the hierarchy understand the importance of the "Message of Fatima"? We refer especially to the requests for the Communion of Reparation of the five First Saturdays, and to the Consecration of Russia to Her by a public act, made simultaneously by all the bishops of the world.



THE REAL CONSECRATION OF RUSSIA, IGNORED BY PIUS XI AND PIUS XII

None of these requests has ever been fulfilled. The first one has received little notoriety. For the second, if some consecrations did take place, none were valid because none were carried out as specified. The two requests are interconnected. Our Lady of Fatima said on July 13, 1917:

...I come to ask for the Consecration of Russia to my Immaculate Heart and the Communion of Reparation on the first Saturdays of the month. If my requests are heeded, Russia will be converted and there will be peace. Otherwise she will spread her errors throughout the world provoking wars and persecutions against the Church. The good will suffer martyrdom, the Holy Father will have much to suffer, various nations will be annihilated. In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, it will convert and a period of peace will be given to the world.

This consecration to the Immaculate Heart of Mary was asked for the first time in an apparition in the Convent of Tuy, Spain, on June 13, 1929. Pope Pius XI was made aware of it before August, 1931:

...[T]he time has come where God asks the Holy Father to consecrate Russia to the Catholic Faith, in union with all the Bishops of the world, promising by this act to save her.

The result of this solemn consecration would be the conversion of Russia to the Catholic Faith. Russia will not convert to the Faith without Divine intervention, in which, however, churchmen have been called to co-operate.

But fear of Russia's reaction and that of the world's other superpowers has been stronger than the desire to fulfill the Divine request! Subsequent to Pius XI, who did nothing regarding it in order to safeguard his (failed) attempt to establish an opening with the Soviet Union, there took place consecrations concerning Russia in many forms but not as prescribed by the Blessed Mother. In his radio message of October 31, 1942, to Portugal, Pius XII consecrated the Church and the world to the Immaculate Heart of Mary, containing a special mention, however very discreet, of Russia. This act, however, was ineffective towards the conversion of Russia because it lacked the necessary prerequisites. The Blessed Mother asked specifically for Russia ***alone*** to be consecrated. Besides, it must take place with the all bishops of the world. Neither of these two necessary conditions was met on the occasion of this papal address.

Following this, on July 7, 1952, Pius XII in his Apostolic letter, *Sacro Vergente Anno*, addressed to the people of Russia, made a consecration of "all the people of Russia" to the Immaculate Heart of Mary, so that there would come about "a true peace, brotherly harmony and the freedom due to everyone." Note that this was a consecration made in general terms, with no mention of reparation nor of conversion and lacking any solemnity. There was no order given to the bishops of all the world to join explicitly with the Pope in this consecration.

Pope John XXIII, with his policy emphasis on *Ostpolitik*, did nothing. In the closing session of the Second Vatican Council (Nov. 26, 1964), Pope Paul VI limited himself to the consecration to Mary Immaculate of "all the human family." The attitude of Pope Paul VI to the Fatima message was skeptical aloofness. He went to Portugal on the occasion of the Jubilee of the Apparitions (May 13, 1967) but limited his visit to one day. He never went to the apparition site and did not give Sr. Lucy the private audience she desired.

THE NEGLECT CONTINUES WITH JOHN PAUL II

The present pontiff showed interest in Fatima after having suffered the well-known attempt on his life on May 13, 1981. In a month's time he entrusted the entire "human family" to the protection of the Virgin. Sr. Lucy insisted in interviews with Church officials that the consecrations of Pius XII were not valid. Pope John Paul II proceeded then to make new consecrations in the form of an "Act of Dedication" of the world to God through the Immaculate Heart of Mary. This was done in union - purely spiritually - with "all of the pastors of the Church," none of whom, on their part, consecrated anything. This was repeated on October 16, 1983, and on March 25, 1984, in Rome. But these "acts" are to be considered totally void because they defied the conditions. Russia was not even mentioned and the world's bishops were not physically assembled.

Since then, attempts have been made to obtain a consecration as prescribed. The Pope and Church leaders have reacted with annoyance, stating that everything required had been accomplished. The question was closed. In 1989, typewritten statements appeared, attributed to Sr. Lucy, which affirmed that the Act of Dedication of 1984 met the requests of the Madonna. But an error consistently appears in these letters saying that the papal Act of Dedication [by Pope John Paul II] fulfilled Our Lady's request to consecrate "the world." However, Sr. Lucy has always said the Blessed Mother said that "Russia" was to be consecrated exclusively and never "the world." Hence, the authenticity of these statements is dubious. To save credibility, an attempt has been made to establish that the recent upheaval in Eastern Europe and the "Communist crisis" demonstrated that the Act of Dedication of Pope John Paul II was bearing results. Russia was seen as starting to convert. Our Lady, however, did not say she wanted Russia to convert to freedom of conscience or to democracy, but to the Catholic Faith. Instead of expanding, Catholicism in Russia suffers yet another persecution. The facts show that the Pope has not carried out the wishes of the Blessed Mother.

A TERRIBLE WARNING

When heaven commands, man cannot do as he pleases. He must follow the example of Naaman the Syrian, who obeyed to the letter what Eliseus the Prophet had commanded him to do despite what he thought of such a command - to be cured of leprosy by washing seven times in the Jordan River, indeed (IV Kings 5:1-14)! Nevertheless that is exactly what happened. The above-mentioned popes have not possessed the faith of Naaman. They have not believed that by a mere act of consecration (as Our Lady has requested) there could take place such a great event as the conversion of Russia.

Will the popes continue to ignore Heaven's requests? No. The consecration will be made, but it will be made late. This is what was foretold by Our Lord to the seer, emphasising what the Blessed Mother had said at Fatima, in a vision going back to 1931, at Rianjo, Spain, in the face of the passive attitude of Pius XI:

[T]ell my ministers, who behave like the king of France by procrastinating in carrying out my wishes, that they will follow him into suffering the same misfortune. It is never too late to have recourse to Jesus and Mary....Like the king of France, they will regret it and will do it, even though late...

What is the significance of this reference to the king of France? To what event does Our Lord refer? It is the request made in a vision to St. Margaret Mary Alacocque and brought to the attention of Louis XIV in 1689, to consecrate explicitly France to the Sacred Heart of Jesus; but which the "Sun King" did not fulfill. Louis XVI did make an act of consecration, but it was already "too late." He was overthrown and was executed. According to this prophecy, then, the popes could suffer a similar fate, due to their obstinacy. A Pope will, finally, make the consecration forced by a situation of extreme danger for the Church. There hovers over the papacy the prophecy of a terrible punishment because of continual disobedience and lack of faith. But it is a prophecy which can be thwarted by a change of heart on the part of those for whom the message was intended. It is an awesome prophecy because it does not say that it will be "too late," but "late," leaving one to understand that after the consecration, however late it will be, the Church will undergo a rebirth.

THE QUESTION OF THE THIRD SECRET

Continual refusal has persisted to a greater degree in the matter of the revelation of the so-called Third Secret of Fatima. By this is meant the third part of the secret given the three little seers on Friday, July 13, 1917 and made public gradually by Sr. Lucy (with the exception precisely of the Third Secret). The secret forms part of a single unit. It contains "three things": (1) the vision of hell; (2) the proclamation to establish the devotion of the five First Saturdays, and the Consecration of Russia to avoid the chastisement of World War II (prophesied with extreme exactness). In the second part of the Secret, then, Our Lady, after having announced that the First World War was about to end, seemed to connect the beginning of the Second World War to the lack of the consecration of Russia; (3) the third part or "Third Secret," put into writing by Sr. Lucy in January, 1944, and given to the Bishop of Leiria (who did not want to read it) on May 17, 1944 and transmitted to Rome on April 16, 1957. Even Pius XII did not want to read it. By the instructions given by Sr. Lucy, it was to be made public by 1960. The seer has always said that, because of its contents, this part of the secret of Fatima could not be revealed in the same way as the other two. As for its being made public, she has deferred to the judgement of the higher ecclesiastic authorities.

The Third Secret begins almost certainly after the last sentence of the text of the other two messages Sr. Lucy has made known. This sentence is:

In Portugal the dogma of Faith will always be kept, etc.

The presence of that "etc.," shows that Sr. Lucy has given to understand the sentence in question is not a prophecy which is aimed at Portugal exclusively (as some have attempted to claim) but is the beginning of an announcement concerning the keeping of the dogma of Faith in the Christian nations. In all likelihood, the Third Secret is concerned with the preservation of the deposit of Faith, that is to say, its specific object is Holy Mother the Church. It is very likely that in it are prophesied the grave upheavals the Catholic Church was to be subjected to due to the actions of its hierarchy. The betrayal of the Faith through the fault of its shepherds is surely foreseen in the Third Secret. This is why the present Official Church, of which these shepherds hold the controls of power, have not the least reason to make it known and do everything in their power to make sure that it would fall into oblivion.

It does not deal with the end of the world, as some have tried to insinuate, even though one cannot rule out that it also mentions material punishments. The Third Secret concerns the Church, the painful obfuscation of the Faith in which we find ourselves. This can be deduced also from what Pope John Paul II said to Sr. Lucy in the brief meeting (May 13, 1985) which she confided to Card. Oddi in 1985: That it is not convenient to make the secret known because the world "would not have understood it." What could there possibly be in the secret that would be difficult for the faithful to understand, if not the revelation that the Third Secret prophesies that the present Official Church is a Church apostate from the Catholic truth?

But haven't the faithful sensed this by now? What can they think of a Church that instead of worshipping God practices the worship of man and woman?...that has removed the Most Holy Trinity from Holy Mass?...that proclaims belief in a "One God" valid for all religions, even the most contrary to Christianity?...which no longer mentions original sin, immortality of the soul, particular nor final judgement, nor Paradise?...which allows the belief that hell is empty?...that when it is compelled to talk about traditional truths in the *New Catechism*, she explains them as being opinions (subjective) of Church Traditions instead of being truths, (objective) which by and for themselves are dogmas which the Church makes her own?...that has established a *Novus Ordo* Mass of which the Protestants approve?...that often maintains silence about the Divine nature of Christ, because if it proclaimed it, its so-called "dialogue" would end abruptly?...which affirms that by His death on the Cross, Jesus has already saved everybody, even those who do not believe in Him as being the Son of God?...that no longer takes into consideration that the conversion of the world to Christ is a fundamental duty, because to attempt to convert would be a violation of "freedom of conscience" of the followers of other religions?...that has embraced in everything the errors of Protestant theology?...which honors the "martyrs" of the heretics and erases its own from the calendar?...that works tirelessly for the unification of Catholicism with all of the other religions and sects, dissolving itself thereby in the embrace of false ecumenism?...that speaks obsessively about the world's problems, especially political, and never about Eternal Life, and which replaces Catholicism by a deistic humanism, such as that of the Masons?

In what is purported to be the last interview allowed to her (Dec. 26, 1957), Sr. Lucy complained to Fr. Fuentes about the ever-advancing spiritual deafness and loss of faith:

Father, the Holy Virgin is very sad because no one pays any attention to her message, neither the good nor the bad. The good keep up on their own way, but without concerning themselves about the message. The bad, seeing that God's chastisement has not touched them yet, continue on with their sinful living and do not care about the message. Father, God is about to punish the world and He will do it in a terrible way. The Heavenly chastisement is imminent. [This was on the eve of the Second Vatican Council, which has represented for the Church - the late Father Congar stated - what the states General were for the French Revolution - *Ed.*] Tell them [the Bishop of Leiria and Pius XII, who refused to read the Third Secret - *Ed.*] that the Holy Virgin said to my cousins Francisco and Jacinta and to me repeatedly that many nations will disappear from the face of the earth, that Russia will be the means used to accomplish the punishment from Heaven, if we do not succeed in the conversion of this poor Nation, first....Father, the devil is about to begin a decisive battle against the Virgin, and because he is capable of offending principally God and perverting in a short time the greater number of souls, he is doing everything in his power to gain the souls of the persons consecrated to God Father, let us not expect to receive calls to penance from the Holy Father, addressed to the entire world; and don't let us even expect them to come from our Bishops, each in his own diocese, nor from the Religious congregations (or orders). No, Our Lord has already used these means, but the world has ignored them. This is why it is now necessary for each one of us to begin, on his own, the spiritual reform of self. Each one must save not only his own, but all the souls that God has placed in his path.

And the means to bring about the "spiritual reform" of ourselves and of others are the true Catholic means for the salvation of souls, that is, "prayer and sacrifice," "the Holy Rosary," and the "devotion to the Immaculate Heart of Mary"

Aemillianus

¹ All dates and facts quoted in this article are taken from the fundamental works on Fatima. The three volumes by Br. Michel de la Sainte Trinite, *Toute la verite sur Fatima*, editions de la Contre Reforme Catholique, Sait Parres-les-Vaudes, 1985, ss., and from the abridged version by Br. François de Marie des Anges, *Fatima, joie intime, evenement mondial*, by the same publisher, 1991. The text of the secret, which we partially quote, is found on pp.59-63 of the latter book and the interview granted to Fr. Fuentes, quoted pp.283-286.

True God, True Faith, True Church << [first article](#) [Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard

Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 1996 No. 18

The Next Conclave and its Secretary

Three things have recently happened which concern the next papal Conclave. At first glance they appear to be of little importance but we should think otherwise.

THE FIRST EVENT

The first happening is the publication of the book *Le Successeur* (Oct. 1995) by Giancarlo Zizola on the coming possible machinations in the election of Pope John Paul's successor. In reading it, one understands immediately why its author, a well-known "vaticanist," did not deem it prudent to publish his book in Rome. It would have been unappreciated by the Holy See to see coming from Rome a book which considers that Pope John Paul II, gravely ill, is at the end of his pontificate, and which gives the names of the "papable ones."

Also in this book is a report on the role of the former Secretary of State, Card. Casaroli, in the preparation of the next Conclave. It is not coincidental that a long program devoted to the Cardinal aired on Italian television recently (Jan., 1996) or that he gave several interviews to various journals at that time. Looking ahead to the role which he could still play at the time of the Conclave, the Cardinal has judged it necessary to appear in a new light, washed of the stains of the *Ostpolitik*. He has done this by making Paul VI bear almost all the responsibility for it, especially that concerning the well-known case of the great Card. Mindszenty.

Some might think that the leaders of the power group so often discussed in *Si Si No No* are too old and no longer have a chance of success in the next Conclave, but it isn't so. Earlier, it seemed that they would orient their choice towards a South American with pastoral and curial experience in order to have a candidate capable of rallying a large consensus, but this candidate [Msgr. Lucas Moriera Neves - *Ed.*] is "out of the race" given his health problems.

That leaves Card. Martini. Zizola devotes an entire chapter to him. Martini continues to publish books which invariably carry his photograph on the cover; he travels all over the world, giving conferences or preaching the "spiritual exercises." His agenda is a full two years ahead. He is going out of his way to make himself known to a large part of the electors of the Sacred College.

It isn't known if Zizola's book was overseen by the liberal-radical wing of Card. Silvestrini, but it is certain that Zizola is an unconditional supporter of that wing. *Si Si No No* once reported:

Msgr. Silvestrini is not unaware of the power of the press. With the nomination of Navarro-Vals he has lost control of the official Vatican press bureau, but he continues to hold 'informal' meetings with the journalists on the premises of the Libreria Leoniana (owned by the Vatican) at 16-28 Via dei Corridori. [One can encounter there not only Silvestrini, but also Card. Pio Laghi, who drops in regularly to meet with Msgr. Gino Belli, director of the Libreria and "chief" of this "parallel press bureau"]. This personal "press bureau" of Msgr. Silvestrini [and equally today of Laghi], whose first-hand news is evidently much sought after, is frequented by the most "progressist" of the "vaticanists" such as Giancarlo Zizola.... (Nov. 15, 1985)

THE SECOND EVENT

The second event is the important article by Vincenzo Card. Fagiolo, published in the *30 Day* (Feb., 1995; Italian edition) entitled "Resignation of the Papacy and of the Episcopal Office." Card. Fagiolo, a noted canonist, concludes that "lack of health and strength" is a reason for resigning, a reason which finds "explanations within canonical tradition and the regular practice of the Church."

One must recall Card. Fagiolo's role at the time of the concordat between Rome and Italy which ultimately meant the de-Christianization of Italy. Card. Fagiolo not only contributed to the editing of the concordat, but he also was its great defender in the press (*Il Tempo*, Feb. 11, 1984; Feb. 19, 1984). In defending the concordat, he also defended those who were responsible for it: Casaroli and Silvestrini.

Why this article in *30 Days*? Is this another of his strategies of defense? Does Fagiolo wish to present arguments in favor of the group which wants to prepare the next Conclave? To know a person, one must also know his friends. Let it be known that Card. Fagiolo is a close companion of Silvestrini and Virgilio Card. Noe, and without any doubt, he is the great defender of the work of Msgr. Bugnini, the principal demolisher of liturgical tradition.

THE THIRD EVENT

The third happening is the Apostolic Constitution *Universi Dominici Gregis* (Feb., 22, 1996). It seems to contain nothing new which could concern the proceedings of the Conclave. That was the opinion of the journalists who did nothing more than report what His Excellency Msgr. Jorge Maria Mejia had told them during the press conference at which the document was presented.

Moreover, as Secretary of the Sacred College, and thus of the next Conclave, Mejia was certainly the best informed person on all that could concern the election of the next pope. He said:

Thus, those who wish to seek out, or expect to find, substantial changes in the current compilation of the norms would be disappointed.... What are the changes...? They are, fundamentally, three small ones...(*Osservatore Romano*, Feb 24, 1996).

He specified them thusly: 1) The Conclave fathers would reside in the newly prepared *Domus Sanctae Marthae* residence, not in the Apostolic Palace as in the past; 2) two traditional methods of election, by acclamation and by compromise, are now abolished; 3) special security measures have been mandated to insure the isolation and secrecy of the conclave proceedings.

However, that is not all that the text of the Pope's constitution says, and Mejia contradicts (by omission) what the Pope himself wrote:

I have esteemed it a duty to revise the very form of the election.

This really is an important change, the only substantial innovation in the constitution. Why did Mejia pass over it?

Here is the important change: If, after 30 votes (which, at four votes per day would mean on the eighth day) no one obtains two thirds of the votes...

...the Cardinal Electors shall be invited by the Camerlengo to express their opinion on the manner of proceeding, and the election will then proceed in accordance with what the absolute majority of them decides. Nevertheless, there can be no waiving of the requirement that a valid election takes place only by an absolute majority of the votes or else by voting only on the two names which, in the ballot immediately preceding, have received the greatest number of votes; and in this second case also, only an absolute majority is required. (*Universi Dominici Gregis*, #75).

This is *not* a small change! This is changing a practice of more than eight centuries. The traditional two-thirds majority rule was fixed by the constitution *Licet de Vitanda* (1179) for several reasons: to have a candidate approved of by a large consensus, and, above all, to avoid any doubt about the election of the successor of Peter. If in fact the election is made by majority vote (as it will be now after 30 ballots), the new Pope could be elected with half of the votes plus one; and if there is one invalid, or dubious, or uncertain vote, his election will be null, or in doubt, or uncertain. One thus runs the risk of having two Popes and the risk of disputes which could even end up in schism. The change brought about by the recent apostolic constitution is then a very important one, one which could have incalculable consequences for the future of the Church.

In regards to this, Andrea Tornielli writes:

If this system had been in effect 18 years ago, perhaps John Paul II might not have been elected. It is known in fact that at the last conclave two candidates confronted one another, each vetoing the other's election....If the new rules had been in effect, it would not have been necessary to opt for a different candidate (one like Card. Wojtyla), able to attract a greater consensus from both sides. It would have been sufficient to wait, remaining steadfast in the positions of the first few days, ballot after ballot. Then, once the majority vote rule went into effect, one of the two... would have received the necessary plurality (*Epoca*, March 17, 1996). [The rival candidacies referred to were those of Cardinals Siri and Benelli. -*Ed.*]

AT THIS POINT, SI SI NO NO QUOTES THE FOLLOWING LETTER TO THE EDITOR FROM AN ARGENTINEAN PRIEST:

Dear Sir,

I am an Argentinean priest who very much enjoys reading your anti-modernist periodical. Occasionally you have spoken about the Church here in Argentina. Now I realize that we are not the center of the world, but I would like to bring home to you a few facts concerning the Argentinean clergy (sometimes considered as being conservative), especially now that recently it seems to have a certain role to play at Rome itself, as for example in matters concerning the nomination of bishops.

There exists in Argentina a group of liberal-radical bishops called the group of San Isidro [a diocese on the periphery of Buenos Aires from which they originated]. The group was strengthened and pushed to the fore from the time of Pio Laghi's arrival in Argentina as *nuncio* and it is now supported by Mejia.

These bishops are: Msgr. Carlos Galan, formerly auxiliary of Bishop Laguna at Moron, then Archbishop of La Plata; Msgr. Alberto Dovato, Bishop of Goya (now deceased); Msgr. Juan Rubon Martinez, Bishop of Reconquista; Msgr. Emilio Bianchi di Carcano, Bishop of Azul; Msgr. Alcides Jorge Casaretto, Bishop of San Isidro; Msgr. Fernando Maria Bargallo, Bishop of Moron.

Five of these bishops were nominated by Nuncio Pio Laghi. Among those, Bianchi di Carcano and Laguna had seen their candidacies for the episcopacy rejected by His Excellency Msgr. Lino Zanini, the *nuncio* in Argentina prior to Laghi. Laghi's behavior in these nominations was such that it caused some Argentinean priests to write reports about it to the Secretary of State.

It should have been hoped, with the departure of Laghi, that the group of San Isidro would gradually lose its prestige. (In fact, for fourteen years there has not been an episcopal nomination coming out of that group.) However, with the nomination of Mejia as Secretary of the Congregation of Bishops, the group has taken new life. Soon after the arrival of Mejia in Rome, Pargallo was named a bishop, and it is said that preparations are underway for two other promotions from the group, specifically those of Carlos Fronzini, Vicar General of San Isidro, and Alijandro Bunge, close friend and associate of Mejia.

Perhaps at Rome few know who Msgr. Mejia is....To us, Msgr. Mejia is known for his belonging to IDO-C [International Center for Documentation and Religious Information], an organization which defines itself as...

...an international group independent of any religious institution whatsoever, open to all, and the members of which are selected democratically. The group concerns itself with collection and distribution of documentation on the structural and theological effects of the continuing application of the decrees and of the spirit of Vatican Council II. This information is not offered at the popular level, but rather at the level of the specialists. Among the subscribers one finds Catholic, Protestant, and Jewish students, as well as journals from all the different religious confessions. The group seeks to continue the "horizontal" communication brought to the fore by Vatican Council II, by putting into contact with one another all the members of the people of God and their opinions and ideas. To ensure this communication, IDO-C has organized a committee of 120 theologians.

Mejia was a member of the International Executive Committee of IDO-C and also a member of the Argentinean committee. The review *Ya* (Nov. 28, 1972) issued this item:

The *Queriniiana de Brescia* will no longer print the review *IDO-C Internazionale* of the Center for Documentation and Religious Information founded during the Council...., the center whose positions are widely known to be in open disagreement with the Catholic hierarchy.

Mejia was also the director (1955-1977) of *Criterio*, a magazine of liberal propaganda.

He was also the artisan of the meeting at Assisi (1986), which he defended, by articles in *Osservatore Romano*. As a specialist in Judaism, he was Secretary for the Commission for Religious Relations with Judaism (1977 -1986) and it was he who organized the visit of the Pope to the synagogue of Rome.

I must say that, in Argentina, his nomination to the Congregation for Bishops was perplexing to a large number of priests; the more so because many remembered his iniquitous behavior towards a famous priest, who was also his teacher, Fr. Leonardo Castellani. Card. Quarrucino has encouraged reprinting Fr. Castellani's books.... In his *Catechism for Adults*, the Cardinal speaks of Mejia's unjust behavior against him [Fr. Castellani].

This is what I wanted to tell you, Father.

(Letter signed by an Argentinean priest)

Here are a few more bits of information on His Excellency Msgr. Mejia. He is a licentiate in Biblical Studies at the Pontifical Biblical Institute, that crucible of the present crisis, well known for its contempt of the constant magisterium of the Church. In Rome it is said that the nomination of Mejia as Secretary of the Congregation for Bishops was due to his old friendship with John Paul II, dating back to the time of the Pope's studies at the Angelicum. It seems that the "friendship" was dusted off and polished up in order to place Mejia in a position that he coveted. Mejia does in fact have some old friends in Rome, like Pia Card. Laghi and his friends in the group of Brisighella (Faenza), including Achille Card. Silvestrini, today Prefect of the Congregation for the Eastern Churches. Mejia knew Laghi when the latter was in Argentina, and Laghi prepared the way for Mejia's first appointment in Rome. Thus Mejia feels indebted to Laghi and he takes any occasion to thank him, as for example in the review he wrote for the book, *Card. Pio Laghi: Honorary Citizen of Bethlehem*, on the occasion of the Cardinal's 70th birthday. The wildly emotional eulogy that he made of this book is such that it casts doubt on the sincerity of the author's assertions.

Laghi, Silvestrini, and their companions certainly have the advantage of having a friend at the Congregation for Bishops. The Secretary of this Congregation plays a key role in the nomination of bishops. It is he who chooses the cardinal relator for every episcopal nomination. Who can prevent Mejia from naming Silvestrini, Laghi, Fagiolo, Poggi, Fumo, etc. as relators for the key posts?

In the article "Human Maneuvers in Preparation for the Next Conclave," we wrote:

[a]t the Conclave, one third of the cardinals is sufficient to defeat a candidate not "aligned" [to the power group] and thus to favor the election of the candidate desired [by the group] ...(*Courrier de Rome*, March, 1995).

Today it is even easier: one third of the cardinals, by voting as a bloc, can unleash the mechanism of the majority-vote rule. This will happen even more easily since the new residence of the electors in the *Domus Sanctae Marthae* no longer presents the inconveniences found at the Apostolic Palace which aggravated among the cardinals a certain haste to reach a conclusion.

We have illustrated three points of the strategy for the next Conclave. There is probably a fourth. There are rumors that there may soon be a consistory to create a small number of new cardinals. There are only a few posts vacant, but they are sufficient to reinforce an existing power group. Among the candidates for cardinal are: Msgr. Mejia, who aspires to succeed Card. Gantin, whose term expired a year ago. It would be an unusual event in the Curia for the Secretary to succeed the Prefect, but today anything is possible; Msgr. Marchisano, who characteristically does everything possible to obtain the cardinal's hat, benefiting from the same Piedmontese origin as the Secretary of State; Msgr. Dino Monduzzi who, even though suffering from Burger's disease, won't quit his post until he makes cardinal.

All these rumours are disquieting. Beyond the three events that we have related in this article (Zizola's book, Fagiolo's article in *30 Days*, and the Apostolic Constitution *Universi Dominici Gregis*), is there perhaps more in the works?

To Apostasy by way of Obedience <<[second article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalais
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"That let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 1996 No. 18

This article is an answer to a letter to the Editor written to *Courrier de Rome*, the French translation of *Si Si No No*. The letter, written by a bewildered priest, precedes the article.

To Apostasy by way of“Obedience”

To the Editor:

Please clarify me on the following. In the editorial of Fr. Giancarlo Politi in the bulletin *Mondo e Missione* (Feb., 1995), I read on the subject of our four Catholic missionaries slain in Algeria. I quote verbatim:

They were not in that part of Africa to conduct crusades or to proselytize, an objective that the Church nowhere pursues.

I have read the same thing in the newsletter of Fr. Van Straaten whom I have always admired and even supported in a modest way. I would like to know if the injunction of Jesus to his apostles "Go and teach all nations...." no longer implies proselytizing, and, if it doesn't, since when. I have always believed that that was indeed the task of the apostles. Has the mission of the priesthood been changed?

Sincerely,
(Signed by Fr. X)

[The editor answers.]...To help you to understand, let's recall two pontifical texts. The first is taken from the encyclical *Pascendi* of Pope St. Pius X against Modernism:

That we should act without delay in this matter [to condemn Modernism] is made imperative especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; but what is to be most dreaded and deplored, in her very bosom.... We allude...to many who belong...to the priesthood itself, who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, put themselves forward as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the Person of the Divine Redeemer. Whom, with sacrilegious audacity, they degrade to the condition of a simple and ordinary man.... Enemies of the Church they certainly are, nor indeed would he be wrong in regarding them as the most pernicious of all the adversaries of the Church. For, as We have said, they put into operation their designs for her undoing, not from without but from within. Hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibers. And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree, so that there is no part of Catholic truth which they leave untouched, none that they do not strive to corrupt [from Daughters of St. Paul edition. - *Ed.*].

That was in 1907. Forty years later, Pius XII in his encyclical *Humani Generis* against neo-Modernism or the "New Theology" wrote:

[i]t is apparent, however, that some today, as in apostolic times, desirous of novelty, and fearing to be considered ignorant of recent scientific findings, try to withdraw themselves from the sacred Teaching Authority and are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error.

There is another danger all the more serious because it is concealed beneath the mask of virtue. There are many who, deploring disagreement among men and intellectual confusion, through an imprudent zeal for souls, are urged by a great and ardent desire to do away with the barrier that divides good and honest men. These advocate an *eirensim* by which they set aside questions dividing men and aim not only at joining forces to repel the attacks of atheism, but also at reconciling things opposed to one another in the field of dogma.... Through their enthusiasm for an imprudenteirenism they consider as an obstacle to fraternal union things founded on the laws and principles given by Christ and on institutions founded by Him, or which are the defense and support of the integrity of the Faith, the removal of which would bring about the union of all but only to their destruction. [from the Daughters of St. Paul edition - *Ed.*]

Pius XII tells us these ruinous opinions were then being disseminated "among the secular and regular clergy, in seminaries and religious institutions."

That was in 1950. Today those Churchmen, deformed by neo-Modernism in the seminaries and religious institutions and having stage-managed the last Council, are in power in the Church and occupy the key positions in the Catholic hierarchy, putting to work their "counsels of destruction" to unify the human race "in a common ruin." "Blind and leaders of the blind....," says St. Pius X:

...puffed up with the proud name of science, they have reached that pitch of folly at which they pervert the eternal concept of truth and the true meaning of religion; in introducing a new system in which "they are seen to be under the sway of a blind and unchecked passion for novelty, thinking not at all of finding some solid foundation of truth, but despising the holy and apostolic traditions, they embrace other and vain, futile, uncertain doctrines, unapproved by the Church, on which, in the height of their vanity, they think they can base and maintain truth itself" (*Pascendi*).

Amidst this Modernism, resistance by a Catholic, and most particularly by a priest, is a duty. It's a matter of choosing between aberrant and erroneous human judgments and the infallible judgment of the Church, which for 2000 years has taught that....

...nothing which pertains to the perennial and certain doctrine of the Church and which, in any way whatsoever, direct or indirect, relates to the truths of faith or morals, nothing of the constitution of the Church, nothing of that which has been fixed by Christ and, through His mandate, by the holy Apostles is subject to change (G. Siri, *La Giovinezza della Chiesa*, ed. Giardini, Pisa, 1983).

We repeat to these destructive clerics the words of St. Edmund Campion, martyr of the Anglican schism:

In condemning us, you condemn the Church of all times. For what is there that She believed and taught that we also do not believe?"

The current ordeal is one of extreme severity because "the masterstroke of Satan," as Archbishop Lefebvre has called it, has placed the authority of popes at the service of neo-Modernism, and therefore the deception is much more grave and widespread. Nevertheless, the problem is not insurmountable. It is sufficient to recall that in the conflict between Faith and authority the Faith will prevail because authority is at the service of the Faith and not the contrary.

For we can do nothing against the truth, but only for the truth (II Cor. 13:8).

Let us take the case of Fr. Werenfried van Straaten in the article "A Fruit of the Heretical Post-Conciliar Ecclesiology: the *New Charity* of Fr. Van Straaten" (*Courrier de Rome*, March, 1995). To justify his total reversal of direction, he echoes Pope John Paul II:

Rightly the Pope has forbidden all forms of proselytism. In that case we must help in the formation of Orthodox priests in order that they would be capable of instructing those that they are going to baptize (*L'echo de l'amour*, Oct. 1994).

This premise must be proven and to prove it one must prove that the Vicar is superior to the Invisible Head of the Church, who has commanded that which John Paul II forbids! Now, in the conflict between an inferior authority (a pope) and a superior authority (Our Lord Jesus Christ), obedience is owed to the superior authority. It is Catholic moral theology which teaches this. In such a case the subject does not disobey the Superior, but he obeys an authority higher than the Superior: "I owe you my love," St. Bruno writes to Pope Pascal II, "but I owe a greater love to the One who has created both you and me" (P.L. 163 col.463). But Leo XIII writes in two encyclicals:

[w]hen...an order of authority is contrary to reason, to the eternal law, to the authority of God, then we wish to make it known, it is legitimate to disobey in order to obey God (*Libertas Praestantissimum*, 1888).

And it would not be just to accuse those who act in this manner of disregarding the duty of submission to authority; for the princes whose wills are in opposition to the will and the laws of God, thereby over-step the limits of their power. (*Diuturnum Illud*).

Obedience to the pope, the prince of the Church, does not evade the moral law: the duty to obey him always supposes that his order would be both licit and lawful, that is to say that it would not be in opposition to reason, to the eternal law and to the divine order. On the other hand, the principle according to which one must "obey God rather than men" applies to the pope just as to any other authority on earth. On this point Catholic theologians, although differing widely on the question of an "heretical pope," are in perfect agreement.

Unlike yesteryear, it is necessary today to have these principles clearly in mind so one does not risk justifying what is contrary to the Gospel (as Fr. Van Straaten does) solely because the pope said it, even though it means abandoning the Faith of the Universal Church to follow the private thought of a man simply because he sits on the chair of Peter while Peter is not speaking by his mouth. St. Thomas teaches (*Summa Theologica* II, II, Q.2a) that the subjects also sin against the Faith when they follow the "authorities in the Faith" [bishops and popes], even if at the same time they warn these authorities that they are falling away from the Faith of the Universal Church. In this case, subjects are released from their normal ties of subjection and obedience and they have the duty and the right to defend their own Faith.

When the shepherd changes into a wolf, the first duty of the flock is to defend itself. Normally, without doubt, doctrine descends from the bishops to the faithful, and those who are subjects, in the order of the faith, are not to judge their superiors. But in the treasure of revelation there are some essential points which every Christian, by the very fact of his title as Christian, is bound to know and defend (*The Liturgical Year*, Vol. IV, Dom Guéranger, Feast of St. Cyril of Alexandria).

"BUT THE POPE IS INFALLIBLE"

Some will object, "But the pope is infallible." Be careful! First of all, infallibility has not been promised in order to add "novelties" to the "deposit of the faith," but solely to preserve, explain and defend the truths already revealed:

The Holy Spirit has been promised to the successors of Peter not that they may make known, under His revelation, a new doctrine, but in order that, with His assistance, they may piously preserve and faithfully set forth the revelation transmitted by the Apostles, that is to say the deposit of the faith. (Vatican I, *Constitution De Ecclesia Christi*, D.1836).

Besides, the pope can express himself at four very distinct levels:

- at the level of the **extraordinary infallible Magisterium** (ex cathedra).
- at the level of the **ordinary infallible Magisterium**.
- at the level of the **ordinary non-infallible Magisterium**.
- at the level of the **theologian** or of **the private person**. (This is the case in *Crossing the Threshold of Hope*, Pope John Paul II's recent book-interview.)

We immediately exclude from infallibility this last level, because it is evident that infallibility has not been promised to the pope as a private person.

The extraordinary infallible magisterium (*ex cathedra*) applies when the pope "fulfilling his charge as pastor and teacher of all Christians;...defines, in virtue of his supreme apostolic authority, that a doctrine on faith or morals must be held by the entire Church" (*Pastor Aeternus*, see also Vatican I, D.1839, etc.).

The ordinary infallible magisterium applies when the truth being taught is proposed by the pope...:

...as having been previously defined, or as having always been believed or acknowledged in the Church, or as being attested to by the unanimous and continuing consent of theologians as Catholic truth (*Dictionnaire de théologie catholique*, t. VIII col. 1705).

Thus, for example, Leo XIII is infallible when, in the encyclical *Providentissimus*, he teaches as always believed by the Church the absolute absence of errors in the faithfully preserved texts of Sacred Scripture.

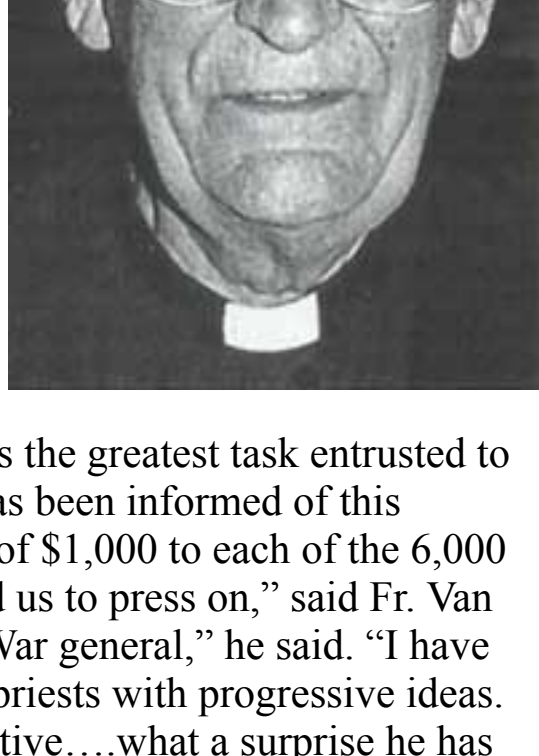
It is **only** at these two primary levels that the teaching the pope exposes is guaranteed to expose faithfully that which is truly contained in divine Revelation. There is, on the other hand, the ordinary magisterium non-infallible, simply authenticated, wherein...:

...a teaching is praised, recommended, or simply affirmed [by the pope] without any indication of its belonging to revelation or to the constant and universal Catholic tradition and without any indication of strict obligation imposed by the faith or by the submission due to the sovereign authority of the Roman Pontiff (*Dictionnaire de théologie catholique*, to VII col. 1713).

Normally one also owes obedience, even if it is neither unconditional nor absolute, to the non-infallible and merely authentic magisterium of the pope. However, one does not owe him any obedience whatsoever when, opposed to a non-infallible judgment of the Church or even of the constant and universal faith of the Church. In this case, resistance is not only justified, it is a duty. It is born not of a spirit of error nor of rebellion, but rather of charity.

Fr. Van Straaten's project to finance the Russian Orthodox Church did not go down well with some benefactors of the association he founded, "Aid to the Suffering Church."... "They sustain that it would be wrong to finance a 'schismatic' Church, separated from Rome and a slave to the former Communist regime."... "The former Soviet Union is a mission field and the western Church is not up to evangelizing this vast territory," he said. "Only the Orthodox Church can do that and we should help it with all the means - financial and non - we have at our disposal." He is certain that the Pope will approve his initiative. "John Paul II has said that reconciliation with the Orthodox Church is the greatest task entrusted to us at the end of this second millennium. He has been informed of this initiative of ours to guarantee an annual wage of \$1,000 to each of the 6,000 priests of the Russian Church and he has urged us to press on," said Fr. Van Straaten. "They used to call me the last Cold War general," he said. "I have always had many enemies some of whom are priests with progressive ideas. Now they are saying: look at that old conservative....what a surprise he has turned out to be."

- (30 Days, No.12, 1994)



The gravity of the current crisis is precisely owing to the lack of security in the faithful that, in normal times, was offered to them by the ordinary non-infallible magisterium of the popes. It is true, however, that, **at this level**, Our Lord Jesus Christ did not promise any infallibility to Peter (Mt. 16: 18; Lk. 22:22) or to his successors "according to the constant interpretation of theologians," but only concerning his *ex cathedra* teaching (*Dictionnaire de théologie catholique*, t. VII col. 1717). The assurance which in normal times is derived from the non-infallible magisterium of the pope is only linked to the care that he takes not to deviate from the doctrine transmitted by the Apostles. Today this care has disappeared because that "unchecked passion for novelty" of which St. Pius X spoke also corrupts the mentality of the one who sits on the throne of Peter and who so wonderfully affirmed it at the beginning of his pontificate:

If the Lord has called me "with such thoughts...with such sentiments, it is in order that they ...find a resonance in my new and universal ministry" (*The Angelus*, March, 1979).

This is the same as saying, "It is no longer the pope who must conform himself to Tradition, but Tradition which must conform itself to the mentality of the pope."

One risks tremendous aberrations if these sad realities are ignored and one conducts himself as if all goes well without hindrance in the current ecclesiastical situation. From his unproven and erroneous premise - "Rightly the Pope has forbidden all forms of proselytism" - Fr. Van Straaten deduces that Catholics must subsidize the proselytism of the Orthodox churches, in aiding "the formation of Orthodox priests in order that they would be capable of instructing those that they are going to baptize." It is no indifferent matter to God whether souls should be baptized in His one and only Catholic Church or in schism and heresy!

The Church has always condemned the subsidizing of non-Catholics as a grave sin against truth and charity (see *Encyclopedia Cattolica*, under the word *Cooperation*, col. 498). Fr. Van Straaten has forgotten his dogmatic and moral theology. He no longer seems to have the Faith which tells us the pope is there to keep and promote the Catholic Faith and not to demolish it (II Cor. 10:8). All this because of a false concept of obedience improperly raised to the level of a theological virtue. Yet, it is a **moral** virtue in which one can sin, yes, by default, but also by **excess**, in obeying "in matters contrary to a law or to a superior precept." This constitutes an "improper obedience" or, more accurately, "servility" (Roberti-Palazzini, *Dizionario di teologia morale*, ed. Studium).

As we have written:

In practice, no one has ever explicitly imposed upon a Catholic in the name of obedience a denial of his very Faith....But they have and do impose on him a new "course for the Church" which, in implying the negation of everything that the Church has taught and done on the basis of the doctrinal principles up until Vatican Council II, leads straight to apostasy. (*Courrier de Rome*, March, 1990, "The Duty to Resist!").

In other words, to apostasy by way of "obedience," which is by nature a denial of reason. - **Hirpinus**

The Next Conclave and its Secretary << [first article](#) [Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 1997 No. 22



A Happy Devil's Advocate Looks at the Beatification Process of Pope Paul VI

The Devil's Advocate is the popular term given to the Promoter of the Faith, an official of the Congregation of Rites, whose business it is to scrupulously examine all evidence, both of miracles and virtue, in the processes of beatification and canonization, so that no person may, through human enthusiasm or error, receive the highest honors of the Church unless in every way worthy of them. Every objection must be answered satisfactorily before the case is allowed to proceed.

In Milan, Italy, the diocesan stage of Paul VI's beatification has reached its conclusion by attributing to Pope Montini the title of "Prophet of the Council" (*Avvenire*, Feb. 21, 1995). Just as they wished to show, the authorities now want to canonize Paul VI, not because they believe in his sanctity, but solely for the purpose of "canonizing" Vatican Council II. *Avvenire* gives us the following information:

And the devil's advocate remained idle throughout the proceedings: as regards Paul VI's sanctity, there is not much to discuss....

For ordinary people, he is called the "devil's advocate." His official title, however, is the "Promoter of the Faith." In processes of beatification, his task is to check and doublecheck that everything be scrupulously done according to Canon Law, so that any personal "sympathy" toward the candidate for beatification not interfere with the rigorous controls over his sanctity. This time, however, the "devil's advocate" was left quite unoccupied: there was general agreement on this very point [which, however, did not authorize his remaining "inactive" as he did]: it is quite difficult to discuss any aspect of Paul VI's saintliness. He [the devil's advocate] however, does not worry himself in the slightest degree over this. "Quite the contrary," Dom Luigi Mistò explains, "the fact of my remaining idle throughout the procedures afforded me great pleasure indeed. One reason for this lies in those happy memories which bind me to Paul VI..."

Is Paul VI's sanctity really "something that is so difficult to discuss?" Yet, as Archbishop of Milan, Montini was already to blame for some very foolish actions [not to mention those committed behind the back of Pope Pius XII. See *Courrier de Rome*, Apr., 1995.] For example, according to Von Balthasar's testimony, while Archbishop of Milan, Montini encouraged and upheld the "new theology," although this error had already been solemnly condemned by Pope Pius XII in his encyclical *Humani Generis* [cf. Urs von Balthasar, *La fonte del rinnovamento*, (*The Fount or Source of Renewal*), Jaca Book]; or again as Archbishop of Milan, when he penned some prefaces for books authored by the most scandalous of modernists, such as Suenens and Alfrink, who later skillfully manipulated the Second Vatican Council (1962-65) [cf. Eugenio Corli *L'epoca di Paolo VI*; Solfanella Editor, Chieti]. Again, as Archbishop of Milan, he frequently indulged in those unbefitting theatrics which would still characterize him later on as Pope. For example:

...when, through some imponderable humanist liberality, he prefaced Mazzachelli's book on the *Moniale de Monza* (*i.e.*, *The Nun of Monza*), only to find himself obliged to withdraw his preface; or when at the velodrome he put on a cyclist's crash helmet; or yet again when he addressed factory workers in his own archdiocesan courtyard which had been "decorated" with an arch featuring a hammer and sickle.¹ (Romano Amerio, published in *SISINONO*, Aug. 1987, under the title of *Virtue of Humility or Humiliation of the Church and of the Papacy?*)

And if the "devil's advocate," instead of wasting away his precious time had proved himself to be conscientiously faithful to his duty, he would certainly have unearthed many other things in the actions and speeches of the one who was at that time Cardinal Montini. But "from the Vatican," we read on in *Avvenire's* article:

...together with the list of people to interrogate as well as the questions to be put to them...there also arrived a pressing invitation to do things well, but in all possible haste, since the process of beatification of Paul VI is...one of those which John Paul II has especially at heart.

These are bizarre circumstances. It is the bounden duty under grave obligation that the "Promoter of the Faith," makes sure that the personal sympathy toward the candidate for beatification not interfere in any way nor diminish nor weaken at all those rigorous controls over his [*i.e.*, the candidate's] sanctity...

It now appears, on the contrary, that the beatification process has been carried away by the "sympathy" of the devil's advocate for Pope Paul VI. What will be, will be. In any case, the pope would certainly be the first saint to be beatified with the full and easy endorsement of the devil's advocate.

(From *SISINONO*, Sept., 1996)



Pope Paul VI arrives in Rome after his pilgrimage to the Holy Land (1964).

¹ Translators note – the hammer and sickle: the emblem of a sickle crossed by a hammer, adopted by the U.S.S.R. for its Soviet flag in 1923 as a symbol of the unity of interest and purpose of worker and peasant.

A Happy Devil's Advocate Looks at the Beatification Process of Pope Paul VI <<[First Article](#)
The Worship of Idols <<[Second Article](#)
Semper Infideles (Unfaithful Forever) <<[Third Article](#)
Casting a Shadow on Mary's Virginity <<[Fourth Article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 1997 No. 22

The Worship of Idols

During his recent pastoral visit to France, John Paul II said “We have no other intention than to serve mankind in a spirit of universal brotherhood.” This statement, which repeats a concept expressed so often by the present pope, perfectly summarizes the spirit that has animated the Catholic Church since Vatican Council II: “to serve mankind.”

But shouldn’t the Catholic Church founded by our Lord, serve God first? And “to serve God” does not mean “to serve mankind.” Is man to be served instead of God? By never speaking of the service that it must render to God, but only of what it wants to render to man, the Conciliar Church has put man in the place of God, rendering to him divine honor.

The only “service” the Church can render to man is to convert him to the true Faith – or rather to Christ – for the salvation of his soul. But of this service, however, it is no longer spoken. The clergy have allowed themselves to be seduced by a completely erroneous idea of man, since they no longer concern themselves about his conversation and the salvation of his soul. In fact, they no longer know how to recognize sinners; from considering their simple “differences,” they come to accept them in their “diversity”. Dialogue with the erring, in order to lead them to repentance and conversion, has become dialogue with error. It is simply prohibited to speak of Original Sin and its consequences.

This concept of a lay “universal brotherhood” – which is but a myth derived from the French Revolution and a rancid substitute for Christian charity – is the wide and broad way in which the present hierarchy is so concerned to follow, anxious as they are to earn the world’s applause. But they should not preoccupy themselves with the world, but rather with the Words of Christ, Who has commanded them to convert the world:

Going therefore, teach ye all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you...(Mt. 28:19-20).

The Church of today doesn’t want to remember this teaching any longer, which expresses its very *reason for being*. If it were remembered, the worship of man would no longer be practiced. The Church would no longer bow before mankind, whom it has the duty to convert, in order to draw him from sin to eternal life.



But these clergy do not repent, do not mend their ways, do not change. God is punishing them for this, permitting a secular humanism to run rampant inside the Church. It is this secular humanism which corrupts vocations and the Faith, and which demands, with growing arrogance, the final dissolution of the Holy Catholic Church through the marriage of priests, the institution of woman priests, and the annihilation of what still remains under the authority of the Supreme Pontiff.

This cult of man and of woman, professed with enthusiasm by the priest hierarchy, is the worship of idols, of Isis and of Osiris.¹ And what happened to those who forgot the one and true God – to Whom they owed everything – in order to worship idols?

Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel? And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon (Acts, 7:42-23).

But in this hierarchy’s Church, in this desert of Faith, does anyone remember this any longer?

Aegidius

(From SISINONO, Nov., 1996)

¹ Osiris, an Egyptian god, ruler of the underworld, and his nature-goddess wife, Isis. Their cult gradually extended from Egypt throughout the Roman Empire to become one of the chief religions. The worship of Osiris and Isis resisted the rise of Christianity and lasted until the sixth century AD.

A Happy Devil's Advocate Looks at the Beatification Process of Pope Paul VI <<[First Article](#)
The Worship of Idols <<[Second Article](#)
Semper Infideles (Unfaithful Forever) <<[Third Article](#)
Casting a Shadow on Mary's Virginity <<[Fourth Article](#)
[Index](#)

si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 1997 No. 22

Semper Infideles (Unfaithful Forever)

A story appeared in the Italian newspaper *Il Giornale*, Feb., 18, 1996:

Condoms have been excused or absolved yet once again. In the wake of the French Church, the Portuguese Church has also declared itself in favor of the protection of sex against AIDS.

The “Dutch Church” followed suit:

The stand taken by the Portuguese came barely 24 hours after the public affirmations of a prince of the Church [*i.e.*, a cardinal], the present Archbishop of Utrecht, Adrianus Simonis, who, for the first time, has admitted the licit or lawful nature of the use of protection against AIDS.

But enough of this. So many “Churches”: “French,” “Portuguese,” “Dutch”...instead of the one true Catholic Church in France, in Portugal, in the Netherlands, etc., together with just as many different “morals” (which are utterly immoral). It is no longer a question of “death rather than sin,” but, “sin, rather than death.”

It is also noteworthy that Msgr. Simonis was considered to be “conservative” in the ranks of the Dutch episcopacy. If such be the case with a “conservative” bishop, we can only imagine what it must be like with those “selling out” the Faith to the enemy.



LOYALTY, BETRAYAL, & ECUMENICAL COMPROMISE

(A letter addressed to **SISINONO**)

On the occasion of Pope John Paul’s last voyage in the Far East, and in the course of the choreographic spectacle of Holy Mass, in the presence of one million Philippine faithful, there was unfurled and held on center stage, by five young “patriot” priests, the red flag of that unspeakably vile Chinese Communist regime universally well-known for its present persecution of its own peaceful citizens. These young clerics (if, indeed, they be truly such!) have simply shown themselves to be traitors to the Faith by their oath of fidelity to Mao’s doctrine as well as by their repudiation of ecclesiastical unity with the Roman Catholic Church. Surprise!

These individuals were then welcomed and reinstated by right in the Church and then admitted to concelebrate with the Pope and the other priests who were also taking part in that mammoth meeting.

Faced with such a stupendous scandal, what will they say, those courageous priests and religious who, in order to remain faithful to Rome, have accepted imprisonment, or condemnation to forced labor camps, or exile, or even death itself at the hands of their Maoist persecutors? Those true Catholics, who are indeed the true Chinese patriots, must surely think that they have been betrayed by the very one whose duty it is, on the contrary, to praise and hold up as an example those victims’ heroism. Today’s faithful Chinese Catholics could not, of course, go to Manila, seeing that they are forced to worship in the underground Catholic Church at the cost of enormous sacrifices and under the threat of never-ending dangers.

If, at the time of the French Revolution (1789-1799), Pope Pius VI had also acted in this fashion with those priests who, in order to save their lives or to retain their freedom, recognized the “Civil Constitution of the Clergy” by means of an oath of loyalty to the rabidly anti-Catholic Jacobinical government and by thus separating themselves from Rome, would that have not constituted a solemn slap in the face to the great number of loyal, recusant priests who absolutely refused to utter that thereby to exile or to certain death by the guillotine?

But we can also ask ourselves other questions: By whom were these very young Chinese priests ordained? Obviously not by a bishop loyal to the (Roman Catholic) Church, but rather by a “patriot” bishop, or at best by some bishop himself ordained by yet another “patriot” bishop. This is also, strangely enough, the case with the schismatic Orthodox whose bishops and priests are now recognized as legitimate by today’s Conciliar Church, unlike others who, mind you, have been “excommunicated” for their heroic loyalty to the Church as well as to scared Tradition.

A Priest



Pope John Paul II and the Ecumenical Patriarch of Constantinople, Bartholomew I, in the Vatican Basilica of St. Peter; June 29, 1995.

(From *SISINONO*, July-August 1996)

A Happy Devil's Advocate Looks at the Beatification Process of Pope Paul VI <<[First Article](#)
The Worship of Idols <<[Second Article](#)
Semper Infideles (Unfaithful Forever) <<[Third Article](#)
Casting a Shadow on Mary's Virginity <<[Fourth Article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 1997 No. 22



Casting a Shadow on Mary's Virginity

Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel.

This famous text of Isaías (7:14) was the topic of the papal catechism [taught every Wednesday by the Holy Father-Ed.] on January 31, 1996. We read there:

In the context of the message of the angel who invites Joseph to take with him Mary, his wife, "for that which is formed in her is the handiwork of the Holy Ghost," Matthew attributes a Christological and Marian signification to the speech. In fact, he adds, "All this was done that it might be fulfilled which the Lord spoke by the prophet saying, "Behold a virgin shall be with child and bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:22,23).

St. Matthew the Evangelist writes under the inspiration of the Holy Ghost. Therefore, it is for the least improper to say that he "attributes a Christological and Marian signification to the speech." It would be, on the contrary, precise to say that, under the divine inspiration, he gives the true signification concerning it. Moreover, this signification is clearly manifested also by words of the prophet Isaías:

Behold thou shalt conceive in thy womb and shall bring forth a son and thou shalt call his name Jesus (Lk. 1:31).

THE HOLY FATHER'S "CATECHISM" OF THE PEOPLE CONTINUES:

This prophecy does not announce explicitly, in the Hebrew text, the virginal birth of the Emmanuel: the word used (*almah*), in fact, signifies quite simply a young lady and not necessarily a virgin. Besides, we know that the Jewish tradition did not propose the ideal of perpetual virginity, nor has it ever expressed the idea of a virginal motherhood.

The word *almah* does not signify "quite simply a young lady," but an unmarried young lady, a young girl for marriage and therefore, without exceptions, a virgin. The prophet, in using *almah* (young girl for marriage), and not *issah* (a married lady) for the mother of the Emmanuel who shall conceive and shall bring forth a son means to indicate clearly the virginity of this conception and of this childbirth...:

...so much so that it will be she who will give the name to her son, whereas it is normally the role of the father to do so.¹

In Hebrew, it is true, *betulah* is the precise word employed for virgin. But in biblical usage, *almah* is, for motives that we have just explained, a synonym of *betulah*. Thus in Genesis 24:43, Rebecca, before her meeting with Isaac is called *almah*, and in verse 16, *betulah*....In Exodus 2:8, Mary the sister of Moses, not even an adolescent, is called *almah*. We can also refer to the Canticle of Canticles (1:3; 6:8), which distinguishes the young ladies, virgins, queens and the other wives of the king. See also Psalm 68:26. "Isaías," writes L. Dennefeld, "preferred to name the mother of the Emmanuel, *almah*, signifying a young lady unmarried because a young unmarried lady should be considered a virgin till proof of the contrary." Dennefeld brings to light that the signification of virgin is reminded to us by the context: Isaías obviously wants to express a unique privilege which distinguishes the mother of the Emmanuel from all other mothers and this privilege cannot be one to be considered outside of marriage in the ordinary course of events, because this instead of honoring, would rather dishonor the mother of the Emmanuel.² That is why the translation in Isaías 7: 14 *almah* (or rather *ha Almah*, with the article) is a virgin.

STEIMANN RESURFACES

In *The Jerusalem Bible*, Steimann also translates *almah* quite simply as "young lady." But this Steimann is not of "blessed memory," for his *Life of Jesus* was placed on the Index,³ and the Holy Office, in a letter dated February 11, 1962, forbade the author to write or to publish on biblical themes. But behold, his very unfortunate translation, which contradicted all Catholic tradition and biblical exegesis, now once again resurfaced in the "catechism" of Pope John Paul II.

Besides, it is true "that the Jewish tradition did not propose the ideal of a perpetual virginity," but it remains to be proved in a categorical manner that it "never has expressed the idea of a virginal maternity." On the contrary, J. Cales writes that in Isaías 7:14, the announcement of the Messiah, born of a virgin mother was not appearing for the first time: Isaías speaks of "the virgin" (*ha Almah*, with the article) who conceives and gives birth. He presumes this to be known, that a virgin will conceive, by those whom he addresses. In the parallel prophecy of Micheas (5:1 ff), we find a similar allusion to the virginal maternity, but which is even more unintelligible to those listeners who "know nothing about" the virginal motherhood.

Micheas, in fact, in his famous words (brought to mind also by the catechism of Pope John Paul II) says:

And thou Bethlehem Ephrata... out of thee shall he come forth unto me that is to be ruler of Israel...and his going forth...from the days of eternity. It is for this that Jahweh shall give them up to the mercy of the other one till the time where is she that travaileth shall bring forth.

"By the words 'wherein she that travaileth shall bring forth,' Micheas refers certainly to the famous prophesy of the virgin in Isaías 7:14; prophesy which he presumes most well-known by his contemporaries," notes Fr. Vaccari. In this Fr. Vaccari is perfectly in line with J. Cales on the fact that the prophetic books of the Old Testament are nothing but a synthesis more or less in fragments of the prophetic preaching in which "the idea of a virginal maternity" was far from being unknown.

THE CONFIRMATION

The confirmation comes from the Old Greek version of the Old Testament, in which the Hebrew translator has rendered the Hebrew *ha almah* by *e parthenos*, the virgin. This is the way that the Syrian translator of the *Peschitto* [Syriac version of the Bible], translated the word as also did St. Jerome later in the Latin Vulgate. We can therefore conclude with Angelo Penna:

...that in Hebrew we do not read the technical term as virgin but by a less known and more general term which signifies "young girl for marriage." We must therefore admit that in times past the ancient Jews, in translating the passage into Greek (2nd century BC) showed clearly that they understood the text in the sense of a childbirth from a virgin.⁴

In the "catechism" of Pope John Paul II, however, we read:

In the Greek translation, nevertheless, the Hebrew words were rendered by the term *parthenos*, virgin. In this fact, which could seem simply like a particularity in translation, we must recognize a mysterious orientation given by the Holy Ghost to the words of Isaías to prepare the understanding of the extraordinary birth of the Messiah.

But why complicate that which is so simple, with the result being to throw a shadow of doubt on the "queen of Messianic prophecies"?- No. It is not necessary to suppose "a mysterious orientation given by the Holy Spirit," nor even a "particularity in translation." The explanation is evident: the ancient Jews in translating, even before the days of the birth of Christ, *almah* by *parthenos* (=virgin) clearly showed: 1) that they considered *almah* (maiden) as a synonym of *betulah* (virgin), and, 2) that "the idea of virginal maternity" was not at all absent from the Jewish tradition.

CONCLUSION

Pope John Paul II is not a Bible scholar and we have to presume therefore that behind this papal "catechism" there is an expert. An "expert" has cast a shadow on the term *almah* - a term which is used very clearly as a synonym of *betulah* (=virgin). That a "catechism" should propose doubts and not certitudes seems to us very grave. The more so since it is here a question of a "papal catechism" and that which is at stake is the "queen of all Messianic prophecies."

Paulus

(From *Courier de Rome*, Feb., 1997)

¹ F. Spadafora, *Il Libro Sacro*, ed. Messagero, Padua, p. 124.

² *Ibid.*

³ *Enchiridion Biblicon*, no.635.

⁴ Angelo Penna, *La Sacra Biblia*, ed. Marietti, 1962, vol.II, p.590.

A Happy Devil's Advocate Looks at the Beatification Process of Pope Paul VI <<[First Article](#)
The Worship of Idols <<[Second Article](#)
Semper Infideles (Unfaithful Forever) <<[Third Article](#)
Casting a Shadow on Mary's Virginity <<[Fourth Article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

January 1998 No. 24

Hostility to Catholicism in Russia

THE RUSSIAN PARLAMENT CASTS OUT CATHOLICISM

Dispatches from the TASS news agency report that on June 23rd and July 4th (1997) the two Houses of the Russian Parliament (*i.e.*, the Duma and the Council of the Federation) approved a law which recognized only four religions as having a legitimate legal status in Russia because they are considered as belonging to the Russia tradition: Russian Orthodoxy, Judaism, Islam, and Buddhism. All other religions are considered on the same level as the sects unworthy of protection.

The purpose of the law is to combat the “pseudo-religions,” especially the sects that have invaded Russia since the theoretical collapse of the Soviet Union. But in this law (which was enthusiastically supported by the Orthodox Patriarch), Catholicism was put on the same level as a “pseudo-religion” such as the Unitarians or Jehovah’s Witnesses.

While the Pope wrote a letter of protest to Yeltsin, the US Senate went much further, passing a resolution to cut off all American aid to Russia if Yeltsin sanctioned the law. In consequence of this, Yeltsin has refrained from affixing his signature to this controversial text. It is permissible to think that he is alarmed by the American threat of suspended economic aid, which is so important for Russia today. However, the situation at the moments is changeable, and it is possible that a compromise solution may be reached - that is, by “non-radical” modifications of the text, as declared by Russian Prime Minster Cernomyrdin.

Both the Pope and the US Senate have intervened in the name of religious liberty guaranteed by so-called “human rights.” The United States holds itself particularly responsible to protect abroad the innumerable pseudo-religious sects that characterize its civil life. Some time ago there was almost a political crisis between Bonn and Washington because the German authorities had placed strong limits on the activity of the controversial Scientology sect.

Whatever finally happens in this Russian incident, we mention it here because it seems to confirm, once again, that the three consecrations of Russia to the Immaculate Heart of Mary, performed by Pope John Paul II between 1982-84 for the purpose of her conversion to Catholicism, were and remain entirely invalid because they were not conducted according to Our Lady's very specific requests. In fact, what fruit have they produced? Where is the conversion of Russia? Can we not see some sign? On the contrary, 13 years after the last consecration, the Russian Parliament has even tried to put Catholicism into exile - this "sect" which does not belong to the "Russian tradition."

OUR LADY'S REQUESTS UNFULFILLED BY THE POPES

As is well known, the official and solemn consecration of Russia to the Immaculate Heart of Mary, on the part of the Holy Father, "in union with all the bishops of the world," was Our Lady's request to the surviving seer of Fatima, Sr. Lucia of the Immaculate Heart in the convent of Tuy, Spain. This request of June 13, 1929, was duly sent to the proper authorities. Its fulfillment was to be followed by the **conversion** of Russia to Catholicism: thus Our Lady promised in her apparitions at Fatima. And again at Fatima, the Most Holy Virgin stated that if Russia were not converted, she would spread her errors throughout the world, "causing wars and persecutions against the Church," and in consequence of this, "the good will be martyred, the Holy Father will have much to suffer, and several nations will be annihilated."

Here it would be expected that, faced with such a terrible announcement, yet which contains the promise of Russia's conversion to Catholicism (a fact of epochal historical significance), the popes would have hastened to perform the requested consecration in the proper form. But it was not thus at all. Some have done absolutely nothing, such as Pope Pius XI, Pope John XXIII and Pope Paul VI. Others have done something, but not according to the correct form: Pope Pius XII and Pope John Paul II. Either the world and Russia were offered to Mary, rather than only Russia, or the explicit mention of Russia was missing, while retaining that of the world, or - in any case - the consecration on the part of all the bishops was lacking. Russia therefore gave reason for anxiety, and even more because of the punishments prophesied by the Most Holy Virgin as a consequence of her failure to convert!

To the reiterated criticisms of those who questioned the validity of his consecrations, the present Pope and the ecclesiastical authorities have reacted in the end with annoyance, maintaining that it had already been done, and more times than necessary. But facts, as Pascal said, "are stubborn" and do not allow themselves to be modified by the words of men. And here the facts are very clear, because what was requested and promised by the Most High is extremely simple and consistent: to one event (the **consecration** of Russia in the correct form) will follow another (the **conversion** of Russia to Catholicism). It is a matter of an elementary causal connection between the two acts. In such a causal relationship, the failure of the effect to occur implies a defect in the cause. And here the defect consists in the lack of compliance with the conditions of validity affixed to the consecration. Therefore we do not see the sign of Russia's conversion. On the contrary, we note an **increase** of her deeply rooted hostility toward Catholicism.

THE GUILT OF TODAY’S CATHOLIC HIERARCHY

For all this, today's Catholic hierarchy bears responsibility: not only for the invalidity of the consecrations but also because of the so-called ecumenical politics pursued toward the Orthodox Church-politics that have not protected and do not protect the rights of Catholics in any way.

As it is known, it was Stalin who forced, in 1944, the absorption of Russian Catholics into the Orthodox Church, which was enslaved to this regime. Today's Vatican has done nothing to claim the restitution of its churches and confiscated goods. And nothing is done to spread Catholicism in Russia. In fact, any form of proselytizing by the Catholics (the Uniate Church) is prohibited, in order to not damage the "dialogue" with the Orthodox Church.

The invalid consecrations of Russia are understood still better in the light of Vatican politics, constantly outstretched to yield and to compromise to all kinds of false religions for too many decades now. The fruits of these politics are clear to everyone. They show that the facts are going in exactly the **opposite** direction to that propagated by the rhetoric of this so-called "dialogue."

Aemilianus

Cardinal Ratzinger <<[First Article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 1998 No. 27

The Magisterium Spurned

(An excerpt from Pope Pius XII's Address to Midwives, Oct. 29, 1951)

Nowadays, another grave problem presents itself, that is, whether, and to what extent, the obligation of being ready for the service of maternity is reconcilable with a constantly spreading recourse to the natural periods of sterility (the so-called "agenesic" periods in woman), which seems to be clear expression of a will contrary to that precept....[T]he lawfulness of such conduct on the part of a husband and wife should be admitted or denied, according as the intention constantly to observe those periods is or is not based on sufficient and reliable moral motives. The mere fact that the partners do not vitiate the nature of the act and are also ready to accept and to bring up the child that, notwithstanding their precautions, might be born, would not of itself be sufficient to guarantee the uprightness of their intention and the unquestionable morality of their motives.

The reason is that marriage imposes a state of life which, while it confers certain rights, likewise enjoins the accomplishment of a positive task concerning that state. This being so, the general principle may be applied that a positive service may be omitted if grave motives, beyond the control of the good will of those who are under the obligation to perform it, show that its performance is inadvisable and prove that the petitioner (in this case mankind) cannot equitably claim it.

The marriage contract, which confers on husband and wife the right to satisfy the natural inclination, sets them in a specific state of life, the matrimonial status. Now, on husbands and wives, who make use of it through the specific act of their status, nature and the Creator impose the function of providing for the preservation of the human race. That is the characteristic service which gives to their status its peculiar value, the *bonum prolis* – *the good of posterity*. The individual and society, the people and the State, the Church itself, depend for their existence, in the order established by God, on prolific marriages. Hence, to embrace the matrimonial state, to make use continually of the faculty peculiar to it and licit only therein, and, on the other hand, to avoid its primary duty, always and deliberately, without a serious motive, would be to sin against the very meaning of married life.

Serious motives, such as those not seldom appearing in medical, eugenic, and social so-called "indications," may exempt some from the positive, obligatory act for a long time and even, if necessary, for the whole duration of marriage. It follows from this that observance of the sterile periods may be licit from the moral standpoint; and in the conditions mentioned it is so indeed. If, however, according to a reasonably and equitably formed judgment, there are no such serious reasons, personal or deriving from external circumstances, the will habitually to avoid the fecundity of their union, though continuing fully to satisfy their sensuality, may only derive from false evaluation of life and from motives not harmonizing with sound ethical canons.

[-From, *The Pope Speaks: The Teachings of Pope Pius XII*, (YN, Pantheon Books, Inc., 1957) pp.119-121.]



[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 1998 No. 29

Meet the Sedevacantist Priests

Fr. Guérard des Lauriers was a Dominican theologian asked by Archbishop Lefebvre to be one of the professors at Ecône in the early 70's. In the mid-70's, he developed his theory distinguishing between "a material pope and a formal pope." Archbishop Lefebvre strictly forbade him to teach this theory. In a retreat which he preached to the seminarians at Ecône (Sept., 1977) he defied the Archbishop and taught it anyway. Archbishop Lefebvre expelled him as a professor at Ecône.

In 1981, he was dubiously consecrated "bishop" by the aging Bishop Ngo Di Thuc in a secret ceremony, and has since died.

Fr. Olivier De Blignières and **Fr. Bernard Lucien** were seminarians at Ecône in the early 70's.

Fr. de Blignières left the Society of Saint Pius X as a seminarian and was ordained by Archbishop Lefebvre in 1977 under the condition of remaining under obedience to Dom Gérard (of Le Barroux), who at the time was both fully traditional and supportive of the Society of Saint Pius X. But he later violated this condition, and in 1979 started a religious community on his own, modeled after the Dominican life. This community was openly sedevacantist from the beginning. For that reason, Archbishop Lefebvre always refused to ordain the members of that community, even though it celebrated the Latin Mass.

Fr. de Blignières pretended to "prove" that the Pope was not Pope because of the "contradiction" between the teachings of Vatican II (especially on the issue of religious liberty) and the encyclical *Quanta Cura* of Pope Pius IX. In 1987, Fr. de Blignières made a flip-flop, and announced that there was no direct contradiction between the two and therefore the Pope was Pope, that one was not entitled to resist him, and Archbishop Lefebvre should not perform the consecrations of bishops (1988).

After the issuance of the motu proprio *Ecclesia Dei* following upon those consecrations, Fr. de Blignières sought to put himself under the *Ecclesia Dei* commission. His community was officially recognized under the name of the Society of St. Vincent Ferrer. Numbering about a dozen members (1979) when Fr. de Blignières started his group, they have not grown either before or after his flip-flop. Fr. de Blignières has published an essay defending the Religious Liberty of Vatican II.

Fr. Lucien was ordained in 1978 in the Society of Saint Pius X but in 1979 he was forced to quit the Society because of his sedevacantism, and became "*vagus*" [a wandering priest]. He too made a flip-flop a few years after Fr. De, and is now a member of the Priests of Christ the King of Mgr. Wach, essentially an "Indult" group.-*Ed.*

Concerning a Sedevacantist Thesis <<[First Article](#)
The Prescription for the Sedevacantist Bug <<[Third Article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 1998 No. 29

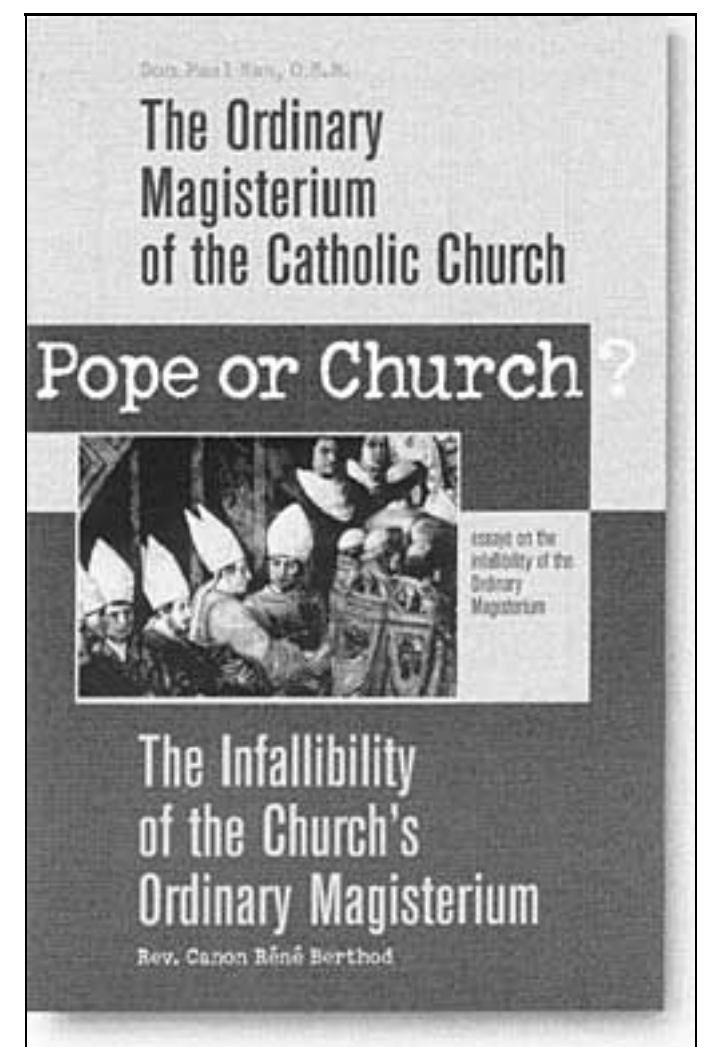
The Prescription for the Sedevacantist Bug

The Infallibility of the Ordinary Magisterium of the Catholic Church

The publication of these two essays responds to the general ignorance which exists concerning the Ordinary Magisterium of the Catholic Church. Catholics know about the Extraordinary, Solemn, or *ex cathedra* Magisterium, and the conditions for it to be infallible. However, they are very confused concerning the Ordinary Magisterium. Is it infallible, and is it always so? If it is infallible, are there any conditions? If it is infallible, does not this make the pope personally impeccable and infallible?

The answer to these questions is a timely and necessary one. It has been brought to the fore particularly since the Second Vatican Council. For the documents of the Council and the subsequent letters and constitutions of the post-Conciliar popes pretend to impose new teachings on religious liberty, ecumenism, collegiality, and relations with the modern world, in contradiction to the teachings of pre-Conciliar popes, and this in the name of the Ordinary Magisterium. If these teachings are infallible, then either of two alternatives follows as an immediate consequence: Either the popes of the past were wrong, or the post-Conciliar popes, who pretend to issue such “infallible” documents, are not popes at all. Put another way, if we are to accept the infallibility of all papal documents, for they make up the Ordinary Magisterium, then in the present crisis in the Church we must accept either the popes of the present, and reject the Church of the past, or we must accept the Church of the past, and maintain that the post-Conciliar popes are but anti-popes. Those who read these studies on the Ordinary Magisterium will realize how false this disjunction really is and that we must in fact embrace both the papacy and the Church, without separating one from the other.

77pp. Color Softcover. Angelus Press Publication. STK#6715



Concerning a Sedevacantist Thesis <<[First Article](#)
Meet the Sedevacantist Priests <<[Second Article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

January 1999 No. 30

Concerning the Renewed Debate About Paul VI's Missal

In its Letter to the Editor column, the Paulinian review for "pastoral workers" (*Vita Pastorale*, no.6, 1997), published a letter from a worried reader requesting a "reassuring answer" regarding Cardinal Ratzinger's declarations in his auto-biography (*La mia vie-My Life*)

...on the tragic error made by Paul VI with the proscription of the use of Pope St. Pius V's Missal together with the approval of the "new" Missal which was to prove to be a break in the Church's liturgical tradition (pp.105-116).

Rinaldo Falsini, O.F.M., counsellor to the Congregation of Sacred Rites (Divine Liturgy) writes, amongst other things:

Paul VI had to abolish the use of St. Pius V's Missal..., Pius V's Missal had diminished to the point of becoming an almost dried-up trickle of water, quite unable to water and nourish the faith and piety of the Christian people.

The so-called *Ordo Missae* of St. Pius Vamere dried-up trickle of water? (In that case, what can be said about Paul VI's mini-*Ordo*?) And how 'could the Rite of St. Pius V have ever become "unable to water and nourish the faith and piety of the Christian people," after having watered and nourished it in a truly remarkable manner for so many centuries upon centuries, including so many canonized saints?

Cardinal Ratzinger gives his viewpoint in his autobiography:

I was dumbfounded upon hearing about the interdiction of the old Missal, since such a move had never been seen in the entire history of Catholic liturgy. The impression was given that this was all quite normal. The previous Missal had been realized by Pope St. Pius V, in 1570, immediately following the Council of Trent (1545-1563); it was therefore considered normal that, after 400 years and a new Council, a new Pope should therefore also publish a new Missal. However, the historical truth is another matter altogether. Pius V had limited himself to republishing the Roman Missal then in use just as it had always been down through the centuries of history. Also, many of his successors, following his example, had also had the Missal republished, without ever opposing one Missal to another. It has always been a continuing process of historical growth and purification in which, however, essential continuity had never been destroyed. There does not exist, nor has there ever existed, a Missal completely made up by Pius V. There was only a new elaboration ordered by him, constituting merely a phase in a long process of historical growth.

Following the Council of Trent, the new reality was of a quite different nature: the eruption of the Protestant "reform" had occurred especially under the form of liturgical "reforms" ...; so much so, in fact, that the limits between that which was still Catholic and that which was no longer so, were often difficult to define. In such a confused state of affairs, resulting from a lack of uniform liturgical norms, together with a liturgical plurality inherited from the Middle Ages, the Pope decided that the *Missale Romanum*, that is, the liturgical text then in use in Rome, was to be introduced everywhere that there existed a liturgy dating back to less than 200 years previously. The reason for this was that the timeless Roman liturgy was most assuredly Catholic in every sense of the term. Wherever it could be done, the preceding liturgy (*i.e.*, that dating back 200 years or more) was allowed to be maintained since its truly Catholic character could be considered to be absolutely certain (Joseph Cardinal Ratzinger, *La mia vita*, pp.III,112.).

Pope St. Pius V, therefore, did nothing more than to extend to all western countries the traditional Roman Mass of all times as an in-surmountable barrier to Protestantism. On the contrary, Fr. Falsini falsely writes:

Pius V abolished all Missals dating back to less than 200 years. Paul VI had to abolish the use of Pius V's Missal, because it was totally inadequate for achieving the pastoral ends of the Second Vatican Council, and as well because the content of the Eucholog [*i.e.*, Missal - *Ed.*] as well as the structure of the celebration merge together in the new rite [*i.e.*, the *Novus Ordo Missae* - *Ed.*].

The comparison between what Pope St. Pius V did and Pope Paul VI did does not hold up.

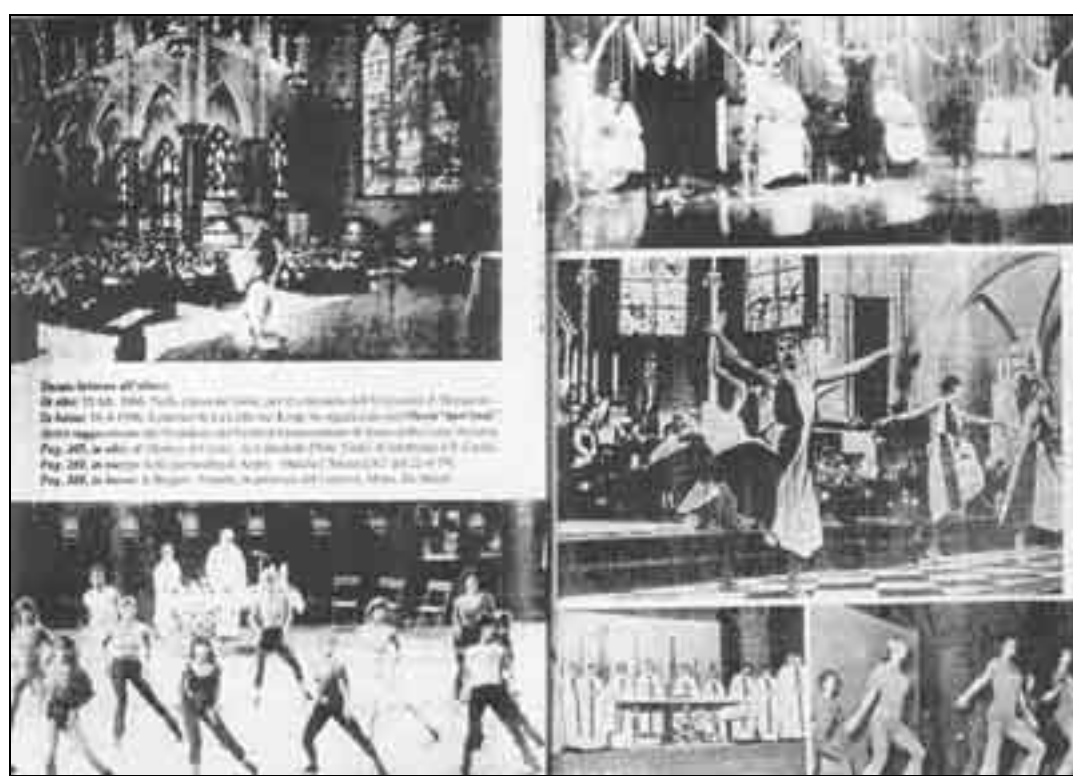
We contend that Pope Paul VI "had to abolish" the traditional Roman Rite because the so-called "pastoral ends" of the Council did not concern Catholics, as they should have done, but Protestants. Although mindful of Cardinals Ottaviani and Bacci's *Brief Critical Examination* accurately denouncing Paul VI's *Novus Ordo* for its "impressive departure from the Catholic theology of Holy Mass," we cite a quote from an even more authorized and irrefutable source: "The prayer of the Church must not be seen as a stumbling block for anyone," wrote Mgr. Bugnini in the *Osservatore Romano* (Mar. 17, 1965) . Since it was inevitable that the "prayer of the Church" clashed with those outside the Church, he followed this up by saying that the Catholic Church, therefore, had to:

remove every stone which could represent even a shadow of a risk of a stumbling block or [even] of some displeasure for our separated brethren.

Not quite two years later, *Osservatore Romano* (Oct. 13, 1967) announced that the operation could be considered a success:

The liturgical reform has made a giant step forward and we have drawn quite close to the liturgical forms of the Lutheran Church.

In this, then, it becomes unmistakably clear that Fr. Falsini's comparison is lacking in all validity. Pope St. Pius V never abolished the traditional Roman Rite, but only all of the other rites dating back to less than 200 years, and he did so because these had become suspect of Protestant pollution or accretions. What he did was to extend to all of the western nations the Roman Missal since it was "most assuredly Catholic." Pope Paul VI, however, did quite the contrary by "abolishing" the traditional Roman Rite, and he did so because it was too Catholic, while promulgating a new Protestantized Missal. The difference is momentous.



Liturgical Experimentation in the sanctuary. From *Paolo VI beato?*, sac. Luigi Villa, (Brescia: Editrice Civiltà, 1998), pp. 268-269

Under what pretense is it to be claimed that Pope Paul VI did, indeed, abolish the use of Pope St. Pius V's Missal? This has never been proven. Also, it must be demonstrated beyond doubt that he had any right at all to abolish the most venerable Rite of the Latin Church and this, solely to please Protestants.

In fact, in Paul VI's constitution *Missale Romanum*, nowhere is there to be found a solemn and imperative act of abrogation (*i.e.*, a total repeal of a law} which is recorded in Pope St. Pius V's *Quo Primum* (*SISINONO*, vol. I, No.9, p.5), but merely:

"*Ad extremum ex iis quae hactenus de novo Missali Romano exposuimus quiddam nunc cogere et efficere placet.*" which translates as follows:

Finally, concerning that which we have heretofore exposed regarding the new Missal, we are pleased to draw a few conclusions.

However, self-seeking liberals hastened to translate very liberally (*i.e.*, erroneously) the all-important phrase:

Finally, We wish to give force of law to that which We have heretofore exposed regarding the new Roman Missal.

In addition, the very idea that Pope Paul VI, in promulgating his *Novus Ordo Missae*, also "abolished" the use of Pope St. Pius V's Missal was so vague that inquiries on this matter came pouring in from all over the world to the Holy See, as testified by one of the principal artisans of the *Novus Ordo Missae*, Mgr. Annibale Bugnini, in *La riforma liturgica* (*CLV-Edizioni Liturgiche*, Rome 1983).

Also, it is even more doubtful that Pope Paul VI was at all authorized to abolish a rite of essentially Apostolic origin and this, for no stronger intention than of simply pleasing non-Catholics. In God's Holy Catholic Church, less than anywhere else, just laws do not depend on a superior's caprice, whims, or fancies. It is on this very account that a question was raised by a liturgical expert (unaffiliated with the Society of Saint Pius X - *Ed.*), Mgr. Klaus Gamber, Director of the Ratisbonne Institute of Liturgical Sciences (1979) and honorary member of the Pontifical Liturgical Academy in Rome: "Is the Pope entitled to change a Rite having its origins in Apostolic Tradition?" (*Die reform der Romischer Liturgie Vorgeschichte und Problematik*). "History," he writes, "teaches us that no pope has ever done such a thing." He continues:

All changes or alterations to the Roman Missal in the course of al most 1400 years have never touched the Rite of Mass: on the contrary, these have always merely constituted an enrichment through the addition of feasts, propers of Masses as well as of simple prayers (*ibid*).

And today Cardinal Ratzinger echoes his words: "Such a state of affairs had never before occurred throughout the entire history of Catholic liturgy" (*La mia vita*).

In order to come across anything similar to Pope Paul VI's "liturgical reform," we must step out of the limits of Catholicism and examine a precedent, scandalously dishonorable for Pope Paul VI, in Martin Luther's "liturgical reform," which "destroyed the Roman Mass while retaining various external forms," including Gregorian Chant (Gamber, *loc. cit.*). Even though "the content and the structure" of the traditional Roman Rite were merged into the new rite, it would still not be sufficient. Mgr. Gamber has written:

That some few parts of the former Missal be incorporated into the new one is not at all sufficient,...in order to be able to speak of a continuity of the Roman Rite" (*op. cit.*).

And now we hear Cardinal Ratzinger echoing those very same words. With Pope Paul VI's "liturgical reform" more than a simple "revision" of the former Missal has happened. Says Cardinal Ratzinger:

They have pulled down our ancient edifice and have replaced it with another one, even though using the old materials as well as the previous projects (*La mia vita*, p.112).

On this point we are in complete agreement with the Cardinal Prefect of the Congregation for the Faith.

We are certainly aware that Suarez, along with Cajetan and other outstanding theologians, proposes as an example of malfeasance in office a pope who reaches the point "of changing all of the Church's rites based on and strengthened through Apostolic Tradition" ("*si vellet omnes ecclesiasticas caeremonias apostolica traditione firmatas evertere*" [*De Charitate disput.*, 12, I.]). It is obvious therefore that Suarez, in company with other eminent theologians, refuses to recognize the spurious authority which Pope Paul VI attributed to himself in his "ecumenical" obstinacy. Be that as it may, it remains absolutely certain that the authority entrusted to the pope exists, just as and even more so than any other authority in the Church, for the building up and sanctification of the Mystical Body of Christ, not for its ruin and destruction.

Gorgonius

The Non-Christian Religions Are a Preparation for the Gospel!<<[First Article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 2001 No. 41

Dialogue or Monologue? Losing Face to Be Politically Correct



"It's always the Pope and the Catholic Church who are asking for forgiveness: the others just keep quiet" (*Le Figaro*, Oct. 3, 1997).

Pope John Paul II uttered this complaint in a meeting with journalists on his first visit to Brazil. This puts us in mind of another complaint, that of Pope Paul VI, concerning "the smoke of Satan" which has penetrated God's Holy Church through the very windows that had been thrown wide open by the Council and through which this Pope expected to see bright sunshine streaming into the Church. Pope Paul VI's bitter admission was the fruit of a cruel disillusionment. He acknowledged having tenaciously pursued a utopian scheme, namely the *aggiornamento* of the Church and the triumph – this is the illusion which was supposed to result from it in the world and especially in the world of culture, which is increasingly hostile to Our Lord Jesus Christ. This was nothing other than the utopia of Modernism, which had been welcomed and nourished by the "intellectual" Pope Montini ever since his youth. Our Divine Master warned us: "Do not be astonished if the world hate you: it hated Me before you." The Modernists, by contrast, are "intellectual" Christians who have not resigned themselves to being despised by the world along with Christ.

The complaint of Pope John Paul II also expresses a further disillusionment; namely, disillusionment with another utopia that had been pursued with equal tenacity: the "ecumenical," "world-wide," non-Catholic utopia. Its aim was to bring about the unity and concord of the human race – this is the illusion – by means of "dialogue" with the sects which had become separated from the Catholic Church by schism and heresy, and even with pagan religions. But, as St. Paul says, "*non sunt facienda mala ut eveniant bona*" – "we must not do evil, even in order that some good may come." Therefore this Ecumenism which proceeds along a path of a "brotherhood" and a peace which are not those of Christ, this Ecumenism which, by its aim, betrays revealed Truth and humiliates God's Holy church, cannot be blessed by God. It is the modern Tower of Babel: sooner or later, God will scatter those who are building it.

The evil of Ecumenism is revealed, however, in its sterility. In fact, the complaint of Pope John Paul II, bitter though it is, does not reflect the whole bitter reality, because "the others," *i.e.*, those taking part in the "dialogue," "who have been installed in prominent Catholic positions ever since Vatican II, are not content to keep silence": they are taking action and what they do is more eloquent than a declaration of war - to people who are not blinded by the ecumenical utopia.

Not Even Thirty Pieces

For years, the Catholic hierarchy has been wasting its breath, beating its communal breast and saying *mea culpa* on behalf of a Church that is accused of being responsible for anti-Semitism (which existed, in any case, well before there was a Church – just read Horace's *Satires*!) a Church which, while having to defend itself against the hostility of Jews down the centuries, has always defended them against the hostility of different nations. And how do the Jews respond to this "dialogue" which sacrifices both revealed truth and historical truth for the sake of an ecumenical utopia? The facts will tell us.

In 1963, at the very moment when the Jews were putting pressure on the Council to exculpate them from the charge of Deicide, the State of Israel's High Court of Justice, rejecting the appeal of the Carmelite Fr. Daniel (Oswald Rufeisen), a converted Jew, declared that Jews who convert to Christianity cannot have Israeli nationality, even if they had emigrated to Israel and are prepared to observe its legal code (*Oikoumenikon*, Jan. 1, 1963, p.93, and, Jan. 15, 1963, p.90).

The hostile attitude to Christianity has not changed after 35 years of ecumenical "dialogue." As we read in the review *Missioni Consolata* of June 1990,

The Israeli High Court of Justice has declared that no-one who believes in Christ, even if he is not baptized, can obtain Israeli citizenship.

On this occasion, the judgment concerned a young Jewish couple, Gary and Shirley Beresford, who had emigrated from Zimbabwe to Israel and "who have been refused citizenship simply for believing in Christ." Their appeal to the High Court of Justice was rejected, the judges having "decided that it was irrelevant that, quite apart from not having been baptized, they were Jews by birth and had declared that they kept all the Jewish traditions" (*ibid.*). In the same periodical, we learn that the same High Court of Justice confirmed the sentence handed down by an Israeli tribunal against a Jewish soldier, Richard Sorko-Ram, "for having publicly expressed his admiration for the figure of Jesus."

Any commentary seems superfluous. However, let us quote the word of the Apostolic Nuncio, Andrea Cordero Lanza di Montezemolo, who, on the occasion of a series of attacks on Catholic places of worship in the Holy Land, declared:

It is not a question of securing compensation for damage, or of guaranteeing police protection. The problem is much deeper and involves the whole education system as well as the dominant values of this State. What needs to be combated is intolerance and hostility against non-Jews...sentiments which are more and more widespread among the Israeli population. Actions hostile to Catholic institutions are on the increase. In recent times, scandalous articles about us have appeared in the press. It is essential that the reciprocity of our accord should be respected. The Israelis cannot keep on demanding that the Church should condemn anti-Semitism while doing nothing themselves to combat local anti-Christian sentiment (*La Terre Sainte*, May 1995, p.52).

Here too, in fact, the reality is worse than the Nuncio says – for he is not a diplomat for nothing. It is not true that the Israeli authorities "do nothing" – they actually do a lot of things, as we have seen, and these Jews are fuelling the sentiment of intolerance and hostility which predominates in Israel "against all non-Jews" and particularly against the Catholic Church: this is serious "anti-Christian sentiment."

La Croix of May 31, and Aug. 20, 1998, gave an account of the most recent manifestation of this anti-Christian sentiment when it revealed a "projected Israeli law which aims to outlaw the New Testament." "Will it be held to be a crime, in Israel, to have a copy of the Gospel?" – this was the title of the review *Jesus* of last September (p.30), which also printed the photo-montage published by the Israeli review *Galilee* which provoked protest from Christian circles. The latter represents the Madonna with a cow's head and (so that there should be no doubt) in her arms the Infant Jesus. This is how our "elder brothers" respond to the "dialogue" of those who have humbled themselves before them, regarding themselves as their "younger brothers." This is the reward for betraying the revealed truth.



Ecumenical Opening of the Holy Door (Jan. 18, 2000).
Rev. George Carey, Anglican Archbishop of Canterbury (left),
Pope John Paul II, Orthodox Metropolitan Athanasiaus (right).

Not a "Sister" But an Enemy

The so-called "sister church" – another recently-discovered "relative" – has shown herself no less hostile than the "elder brothers." Here again, for the sake of "dialogue" with the self-styled "Orthodox church," the Catholic hierarchy is sacrificing the revealed truth and historical truth, as well as the most elementary forms of charity and justice towards the true Oriental Church, the true Orthodox Christians of the East, who are the "Uniates," the Greek-Catholics or Catholics of the Greek Rite ("The Catholic Eastern Church Condemned to Death by Ecumenism," *Courrier de Rome*, July/Aug. 1994, p.4). Let us recall the cry of anguish addressed to Pope John Paul II by the Roman Apostolic Administrator, Msgr. George Gutiu, the day after the *Balamand Agreement* [see *The Angelus*, Dec. 1997, pp.33-37], in the name of all the Greek-Catholic Bishops of Romania: after having endured the cross of Communism, they have had to take up the harder cross of Ecumenism. Nor is this all. The "Bacon Priest" (Fr. Werenfried van Straaten), treating "truth and error equally" is using contributions made to his work in order to finance, consolidate and expand, in Russia, the schismatic sect which usurps the name of the "Orthodox Church" (*cf.* the Review, *Mondo e Missione*, January 1995). In similar vein, the Italian Dioceses of Trent, Milan and Verona have been practising religious indifferentism for years, sending financial aid to the "sister church." As the "Patriarch" Alexis himself said this help "has contributed to the restoration of the Orthodox Churches of Moscow, St. Petersburg, Novgorod and Push kin," and to the expansion of the "Ecclesiastical Academies of Moscow and St. Petersburg" (*cf. Avenire*, December 9, 1994). They all forget, both the Italian Bishops and Fr. van Straaten, that financing a schismatic sect or schismatic worship is a form of co-operation with evil and as such, is never permitted, not even if one's intention is to achieve the most praiseworthy of ends (*cf. Catholic Encyclopedia* on "Co operation with Evil").

An exchange of gifts – this is how these financing schemes to "sister churches" are described (*if Vita Pastorale*, No.1, 1995), even if the giving is all on one side, and to a recipient who is by no means destitute (*cf. Panorama* of Nov. 6, 1997).

Money? Filled with the Spirit. How the wealthy Orthodox financial holding company operates...the Russian Orthodox Church...is... also a first-rank economic enterprise with an annual turnover of two thousand million dollars. In 1990, its very strong Department of Economics and Finance created a holding company, the _____, which received press accolades in Italy when it offered one thousand million dollars to participate in the privatization of the Bank of Rome. This bid was blocked, for the moment, by the IRI.

So much for the economic sphere. Things are much worse in the area of religious relations: at every opportunity, the "sister church" engages in ferocious and insolently hostile attacks, as a result of the way the *Balamand Agreement* is interpreted. These attacks involve a rejection of "Uniatism," *i.e.*, the return to union with Rome, by denying the Primacy and so signing the death-sentence of the true Catholic Oriental Church (*cf. SISINoNo*, Italian ed., May 15, 1995, p.7). However, the ultimate gift of our Moscow brothers (*if Vita Pastorale*, No.11, 1993) has just arrived: in a letter signed by 49 "Orthodox" Archbishops, Alexis, the Russian "Patriarch," unleashing a vicious attack on the Vatican, which he accuses of "religious deceit" and "brazen proselytism," demands (and gets) from Yeltsin the ratification of the law which marginalizes the Catholics of Russia (*cf. SISINONO*, July/Aug. 1997).

"Approval of the Law Gagging Catholics," "Pope, Come to the Rescue!" – these are some of the press headlines (*Corriere della Sera*, Sept.25, 1997, and *Panorama*, June 11, 1997). The Apostolic Administrator of European Russia, Msgr. Tadeusz Kondrusiewicz, himself declares that he is "very anxious about the future of the Catholic Church in Russia" and says he "cannot see many opportunities for us Catholics" (reported in the Review *Soumiti*, October 1997).

Not the kind of behavior one associates with a "sister church"!



Russian Orthodox Patriarch of Moscow, Alexis II.

Monologue with the Muslims

And so we come to the Muslims, to whom European Catholics are offering "ecumenical hospitality" by turning even Catholic Churches into Mosques (the sins of co-operation with evil and of the profanation of holy places). For the sake of good relations with Muslims, the Catholic University of Milan (*cf.* the Review *Presenza*, 2/1996) has organized a course entitled "Introduction to Islam" for official students of the Guardia di Finanza – who have never been given an "Introduction to Christianity." Pope Paul VI allowed these same Muslims to erect one of the biggest mosques in the world right opposite St. Peter's in Rome; and, while Saudi Arabia was building its mosque in Rome, it repeated its ban on the building of Christian Churches on its own territory (*cf. SISINoNo*, Italian ed., Feb. 28, 1993, p.8). Even the Jesuit Khalil Samir, an ecumenist and promoter of "dialogue," had to admit that, in all the Muslim countries, there is a "difficult climate" for Christians (*Avenire*, Nov. 27, 1990). Recently, too, the Jesuits of *La Civiltà Cattolica* have been obliged to make the same bitter discovery with regard to emigré Muslims: "All those who do not profess Islam are infidels and so are hated by God, which means that the Muslim cannot love them or join with them" – this is the response to "dialogue" one finds in *La Via del Musulmano - The Way of the Muslim*, "a book intended for emigré Muslims in Italy and for Italians wanting to get to know Islam, members of the USMI (Union of Muslim Students of Italy) and published by the Milan Islamic Centre - an action which differs markedly from Cardinal Martini's magnanimous ecumenical hospitality – and the UCOII (Union of Islamic Communities and Organizations in Italy). This is rather far from the notion that "we have the same God as the Muslims"! (*cf. SISINONO*, Italian ed., Sept. 15, 1997). What we have here is not a "dialogue" but an obstinate and humiliating monologue on the part of the Catholic hierarchy.

As for the ultimate humiliation, we learn of it in the *Bolletino Salesiano (Salesian Bulletin)* of November 1997: beneath a photograph of the "very Catholic" President Scalfaro inaugurating the Rome mosque, we are informed that, in Arabia last July, the President of the Republic of Italy was not permitted to hear Holy Mass "even in private" because it is not allowed to celebrate Mass on the "holy ground" of that country – that country which has built a mosque on the genuinely holy ground of Rome. Nonetheless, observes the *Salesian Bulletin*, at Istanbul, Scalfaro "asked to be accompanied to the mosque, where he remained in prayer with his shoes off" –like a good Muslim!

The Central Issue

For our part, however, we are not complaining about the Jews, the Orthodox or the Muslims, who are simply showing what, as far as the Catholic Church is concerned, they have always been. Our lament before God and men is about the Catholic hierarchy, our pastors; what we lament is that, for 35 years, they have been sacrificing Divine Revelation, the Holy Church of God, the Faith of more or less simple souls and also the money given through the charity of Catholics, to the Moloch of "ecumenism." As for this Catholic hierarchy, even the rector of the mosque has written: "Which Christianity are we supposed to dialogue with? Which representatives are we supposed to talk to? Today, unfortunately, Christianity is undergoing a disquieting change. The Church is giving more and more ground. Indeed, some of those whom the Church once called 'God's soldiers' have become deserters" (Sri Hamza Boubakeur, *Traité moderne de théologie islamique*, p.115). Every Catholic could subscribe to this view today: we need only change "deserters" for the word –albeit a harsh word–"traitors."

(*Courrier de Rome*, No. 203, July/August, 1998)

Reality Check For The Post-Modern World << [second article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

July 2001 No. 41

Reality Check For The Post-Modern World

The Honor of God

The admirable Ruysbroeck said, "to desire the honor of God, to seek it and love it, this is the whole of eternal life; at the same time it is what God requires of us as our first and highest offering to him." The Church has no other mission than to place souls, even in this life, within this supernatural perspective, reminding them incessantly that the natural life and the supernatural life are inseparable. True, their interpenetration is not easy, but it is part and parcel of faith's battle; indeed, it is perhaps the most important part. Our wounds and failings are beyond counting, but, by the power of divine grace, they can become a ladder leading us to the vision of God in eternity.

Laicism, the Grave of the Masses

Nowadays the mass of the people, while they are the beneficiaries of material progress, are nonetheless alienated from spiritual goods thanks to modern institutions which have deprived revealed truth of its authority in order to impose the totalitarian demands of an invasive laicism. According to this, it is not necessary for man to know that he comes from a thought in God's mind, nor that eternal life is his ultimate end. The only realities which should concern him are this life here and now, his freedom, his person and society. Nothing is spared to impose this view on the entire planet; every means is used to make the victim accept this lying indoctrination and be a willing accomplice in it. The ideological bombardment is so insidious and persistent that only a small minority are prepared to risk escaping from it and resisting it.

Of course, the imposed lie can produce only an artificial and forced unity; but it takes time for souls, duly conditioned, to notice this. It seems that the confusion of ideas and the aggravation of situations of conflict have to reach a certain degree of intensity before man is able to turn back and learn that his strength is principally in prayer.

Hell Is Our "I"

Theologians tell us that hell is an inextinguishable and devouring fire, accompanied by the torments of remorse. It is not necessary, surely, to emphasize that this refers to the prolongation of our obstinate egocentrism, of which we refused to free ourselves during our life on earth. To this is added an eternal resentment against this defeated "I" which is the author of our misfortune, and the memory of the dazzling Divinity which we glimpsed before losing it forever. This shows us the falsehood of the verdict that "hell is other people." No. Hell is first and foremost the "I" which refused God. The other damned souls comes second.

Liturgy and Living Languages

The use, on a massive scale, of vernacular languages in the Catholic liturgy, has introduced into the liturgy the sad procession of the human passions. It could not be otherwise, for every language is primarily the expression and explosion of the "I." It always tries to put itself on a pedestal instead of being the servant of revealed Truth. The same can be said of those musical compositions which are all too human. None of these hasty innovations contribute solidly to the unity and peace of Christianity. History makes it abundantly clear: heresies and schisms have found particular nourishment in analogous linguistic trends, even if the latter were not the principal cause of the continuing doctrinal splintering.

I do not want to be accused of wishing the disappearance of the languages which human beings are accustomed to use. Every spoken form of expression is a practically indispensable language. But if it is to be used at the level of liturgical prayer and in the propagation of the Faith, where it performs a priceless service, language must operate at a higher, universal level, and be the fruit of humility, prayer, and divine transcendence; these are the components of a sacred language. This "added value" is only fully understood, of course, when it has been abandoned through weakness, impiety or some other unworthy motive; the result is an accelerated loss of the sense of the Divine.

Sedevacantism

A strange theory! Certainly, the confused, vacillating behavior of recent Popes provokes comments without number. But, among the accusers, who has ever been able to demonstrate *conclusively* that these popes were "absent" from their See? It remains true and it is grotesque fact, still very much in evidence – that there is an intolerable contradiction between their vacillating, ambiguous behavior, and the perfectly clear mission which the Savior assigned to Peter and his successors. Each time ambiguity has prevailed over the limpid clarity which this peerless function requires, great evils have descended upon souls and upon the Church. We only need to recall St. Paul's reaction when he saw the first instance of such behavior; this lent a firmness to the bark of Simon Peter for centuries.

In periods of great confusion in the Church, it is good to cling to the data of faith and to facts, and to be very suspicious of opinion, the favorite playground of the "I" which does not hesitate, when required, to move from a hard position to the opposite, soft position.

Human Solidarity and Divine Transcendence

The problems posed by human solidarity are complex and recurrent, but they are not insoluble: the human spirit is adequate to deal with them. Things are different, however, with Divine Transcendence: we are radically incapable of approaching it unless the divine initiative comes to assist our efforts and to help us in the encounter.

Right from the start, the creature's reaction varies: some accept this dependence with humility, love, and even gratitude (Abel); others resent it, rebel against it and reject all sovereignty (Cain). Our age tries a third tactic, which it no doubt thinks to be cleverer: man fraternizes with God, addresses Him familiarly, "manipulates" Him. This new fashion, this affectation, also applies to churchmen: they may appropriate to themselves the sacred goods entrusted to them; but they have no right to alter them or alienate them. This affectation is not unknown - strangely enough - even to atheists and deists, who think that they can merit Heaven's kindness while behaving with the uttermost nonchalance in the face of the divine demands, of which, for the most part, they are ignorant. We are faced with a misleading and irreligious euphoria in attitudes towards the Divine Transcendence. No doubt we should include this euphoria among the "precepts and commandments of men" stigmatized by the Divine Master (Mt. 15:9). Nevertheless, this attitude, deliberately promoted for 30 years, considers itself to be irreversible because everything is organized to prevent its "turning back." One is lost in conjecture in trying to explain such recalcitrance, such a refusal to say "*mea culpa*," such an attempt to justify the unjustifiable simply on the basis of authority. And what of the showy, highly publicized politics? Is this not perhaps a ploy to perpetuate the illusion, to cover up the disaster and delay the unmasking of the lie? Let our present-day authorities rediscover the sense of Divine Transcendence and understand that, as of now, It judges all our acts, ours and theirs.

Evolution and Revolution

In his time, Pope Leo XIII, no doubt pushed in this direction, was at pains to smooth over the difficulties with laicism that had been pointed out to him, by conceding certain "advanced" practices that could be later neutralized by firm doctrinal admonitions. This was to fail to grasp human perfidy. Diplomatic compromises are accepted by revolutionary minds only as useful springboards, as entirely provisional arrangements. They are interested only in the total subversion of principles, institutions and customs (*e.g.*, the revolutions of 1789 and 1917). Hence their successful efforts, for decades, in assembling competent agents at the highest level of the Church's government. The consequences of this are before our very eyes.

Human Science and Divine Science

A modern musician in the evening of his life lamented: "What saddens me in the idea of death is that I shall not be able to learn any more." Inanities of this kind are not rare, given the state of ignorance of our age. There was a time when the humblest Christian knew that in God were to be found all the treasures of science and wisdom (*cf.* the *Litany of the Sacred Heart*), and that Paradise (finally!) gives us access to this infinite ocean of knowledge.

Irreligion and Irrationalism

They go together, whether in the powers-that-be or in the man-in-the-street. Very soon the ordinary means of protection will not suffice to protect honest people, abandoned to every form of evil.

We and the Future

"*Homo laicus*" is saturated with absurdity. He is proud of his own freedom, but nonetheless does not disdain to try to penetrate what transcends him. While rejecting supernatural reality, he embraces the false comforts of an "illuminism," thus proving Léon Bloy right, who said that, for every priest who disappears, others would rise up, ready to offer their services to tell the future. If we are Christians we must let God have the absolute initiative in revealing and unfolding the future, without trying foolhardily to see what is coming, except by using those lights generally available to us through written Revelation and Tradition.

We cling totally to the will of God as regards our personal and social future by sanctifying as best we can the present moment, in faith, hope and charity. In fact, preferring this path, a path both ordinary and sublime, makes the Christian more disposed to accept in full consciousness and simplicity any extraordinary interventions of Heaven which may take place.

Tradition and Fidelity

In the 16th century the heretical reformers gravely amputated the revealed doctrine: they accepted Scripture, but rejected Tradition. This entirely arbitrary action was perfectly in accord with the principle of "free enquiry": a written text cannot react to the violence inflicted upon it. "*Sola scriptura et ego cum illa*," one might say – "*Scripture alone and myself alone*."

It is a very different matter with sacred Tradition, permanent and immutable, taught with authority and in an unchanging meaning under the authority of the infallible Magisterium. At times the most skillful innovators conceal their rejection of Tradition, pretending that they are deeply rooted in the Church. This is how contemporary modernism operates: it strives to create "another Tradition," and, having introduced its deformations, it pretends to submit to the teaching of Popes, Fathers and Doctors down the centuries. To this end it uses all the ambiguities of modern thought and the most ambiguous formulas. Once they have become masters of the Temple, everything is possible. The civil authorities give their approval. The "passion of the Church" has begun. Are they also, perhaps, preparing its disappearance – apparent and temporary – by dissolution or by fusion with foreign bodies, in the same way that the Passion of Christ preceded his death on the Cross?

The Death of God?

Once it was the case that a few brave minds announced it and others prepared for it. Today this battle would even seem obsolete, since the existence of the living God has been replaced by the simple "idea" of a God who is flexible enough to be bent in any direction, according to our whim or imagination. Let us not deceive ourselves! This is only a new phase of that permanent rebellion, right from the start, by the creature against his Creator, in a battle that is continually being re-launched and continually being lost. Only once in history was deicide able to assume a concrete form in a violent battle in which no quarter was given: when the Divine Word was made flesh. Ever since that manifestation, in the Bethlehem stable, a savage desire to eliminate Him has made itself felt. The desire grows more and more acute, the more disturbing His Presence becomes, and the more clearly His Divinity is revealed (*cf.* the resurrection of Lazarus). The first three centuries of Christianity, marked by bloody persecution, were nothing other than hatred directed against the Risen One, who had escaped from his enemies once and for all. The increasing laicism of society and of that party which governs the Church is only the current episode of this senseless struggle. It is leading men to eternal death without God, diverting them from eternal Life with Him. More and more, things are organized in such a way as to render God absent from our lives and our chief concerns.

God, however, is not going to die. It is we who imagine that we can make Him disappear, whereas we only exist by virtue of Him. As we already observed: irrationality and irreligion are fitting companions.

Ignatius

Dialogue or Monologue? Losing Face to Be Politically Correct << [first article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

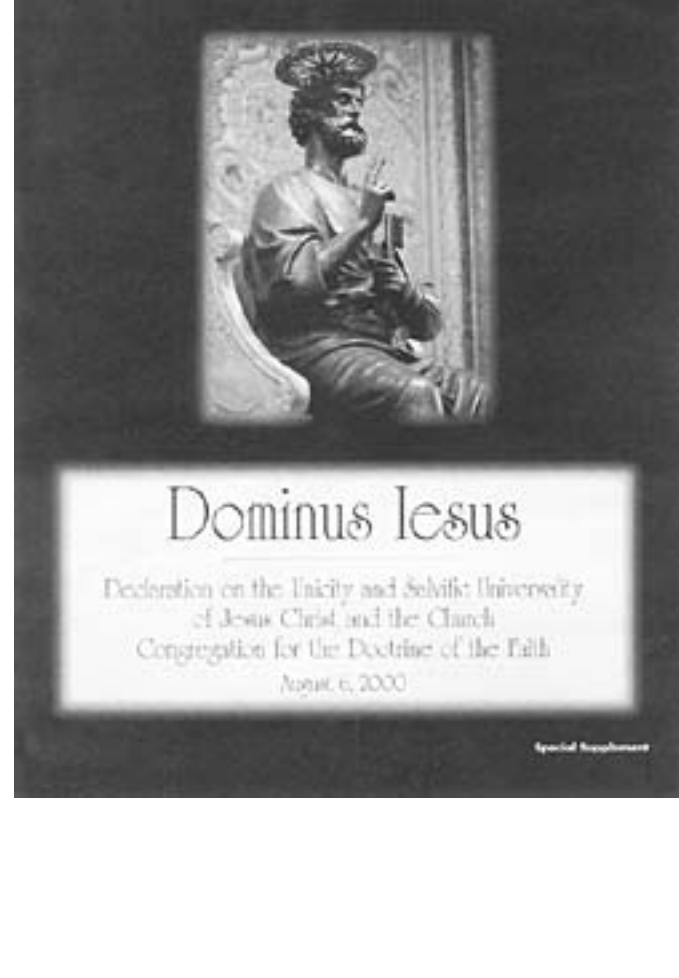
September 2001 No. 42

Dominus Jesus

In his response to its publication, Superior General of the Society of Saint Pius X, Bishop Bernard Fellay, conceded that Pope John Paul II's declaration, *Dominus Jesus* (Aug. 6, 2000), was a forceful reminder of traditional Catholic doctrine on the unicity and salvific universality of our Lord Jesus Christ and the Catholic Church.

At the same time, he said that these truths of Faith are "strongly moderated" by principles that have Vatican II as their only source (*SiSiNoNo*, Reprint #40, in *The Angelus*, March 2001). These principles concern the relations of the Catholic Church with other religions, both Christian and non-Christian, which introduce another theological tradition that is clearly divergent from the one known in the Catholic Church up until Vatican II.

This issue of *SiSiNoNo* gives expanded treatment on how *Dominus Jesus* breaks with Tradition by its fundamental thesis and incoherences while also explaining its effect on the Protestant sects.



DOMINUS JESUS: A DECLARATION THAT IS "PERFECTLY IN LINE WITH VATICAN II"

On August 6, 2000, the Congregation for the Doctrine of the Faith made public the declaration *Dominus Jesus* on the unicity and salvific universality of Jesus Christ and His Church. This Declaration provoked opposition from "ecumenical" Catholics and was enthusiastically welcomed by certain Catholics who desire to be, and to remain, simply Catholic. It seems to us, however, that both those who oppose the Declaration and those who welcomed it either have not read it in its totality, or have not read it with due attention. In fact, this document is "perfectly in line with Vatican II" (Bishop d'Ornellas, auxiliary bishop of Paris) and accords with the aims of the "moderate" modernists who want neither a return to Tradition nor the headlong flight of the avant-garde (cf. Cardinal Ratzinger in *The Ratzinger Report*). To that extent, contrary to the superficial and hasty observations in the press, with the publication of this document "nothing has changed" (Bishop Ennio Antonelli, Secretary of the Italian Episcopal Conference). In fact, as we shall see, there are certain "innovations" in this document which make it ecumenically even more pointed than Vatican II.

Significant Omissions

In order to set forth "the fundamental contents of the profession of the Christian Faith," the introduction to the Declaration *Dominus Jesus* uses the Creed of Constantinople (Dz. 150), which lacks the *Filioque*. The *Filioque* was legitimately added to the Creed "because of those heretics who are going about saying that the Holy Spirit is the Spirit of the Father alone" (Synod of Friuli 796; on the *Filioque*, cf. *Courier de Rome*, March 1998: "*Stupidité oecuménique: Le 'Filioque': Une question de dogme et non une simple formule*")

Why does *Dominus Jesus* quote from the Creed lacking the *Filioque*? Clearly, it does so for ecumenical reasons, in order to gain the goodwill of the Orthodox, who made this addition a pretext for schism. By doing this, however, the document obscures the Catholic Faith, offers a grave offense to the Catholic Church, and confirms the Orthodox in their conviction that the *Filioque* was "a diabolical invention" and "a perverse dogma," as said Photius about the Roman Church.

A further omission is the absence of any reference to the dogma "*Extra Ecclesiam nulla salus*" ("Outside the Church there is no salvation") in a Declaration which deals primarily with inter-religious dialogue, i.e., dialogue with religions which are not even "Christian" in name, a dialogue which today, the document says, "does not replace, but rather accompanies" the Church's missionary activity (§2).

These are important omissions. In reality, as we shall see, despite the apparent firmness of certain affirmations which are intended to put a brake on avant-garde, *Dominus Jesus*, vitiated as it is by the "ecumenical" goal, alternates truths of faith with things that are in irreconcilable contradiction with Catholic dogma. This too is in perfect accord with the "spirit" and the texts of Vatican II, and with the documents which followed it.



The Fundamental Thesis

The declared intention of the Declaration *Dominus Jesus* is to "set forth again the doctrine of the Catholic faith" with regard to "the unicity and salvific universality of the mystery of Jesus Christ and the Church" (§3) against "specific positions that are erroneous or ambiguous" (*ibid.*).

The fundamental thesis of the whole Declaration is given in §5, where it is said:

In fact, it must be *firmly believed* that, in the mystery of Jesus Christ, the Incarnate Son of God, who is "the way, the truth, and the life" (Jn. 14:6), the full revelation of divine truth is given: "No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him" (Mt. 11:27); "No one has ever seen God; God the only Son, who is in the bosom of the Father, has revealed him" (Jn. 1:18); "For in Christ the whole fullness of divinity dwells in bodily form" (Col. 2:9-10)...

Thus, the Encyclical *Redemptoris Missio* [much cited in the document-*Ed.*] calls the Church once again to the task of announcing the Gospel as the fullness of truth: "In this definitive Word of his revelation, God has made himself known in the fullest possible way. He has revealed to mankind who he is. This definitive self-revelation of God is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself [*Redemptor Missio*, §5]. Only the revelation of Jesus Christ therefore, "introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort" [*Fides et Ratio*, §14].

The fundamental thesis, therefore, is that in Christ we have a fullness of revelation not only *vis-à-vis* the Old Testament (which is true), but also *vis-à-vis* the false religions (which is false)—for this implies that the divine revelation is simply given *less* fully in the latter.

In other words, the whole universe of religions (pagan religions, but also the sects) could be in some way related "to the mystery of Christ"; the difference is that in the Catholic Church the revelation is found in its fullness, whereas, in the other religious "belief," it is not full, but more or less incomplete. In pagan religions, therefore, this whole universe of religions

"...serves as a preparation for the Gospel and can only be understood in reference to Christ, the Word who took flesh by the power of the Spirit, 'so that as perfectly human he would save all human beings and sum up all things'" [*Redemptor missio*, §29] (§12).

So Christ recapitulates all religions, i.e., the true religion and the false religions! Having made this obligatory link with Christ (and His Church), which actually usurps the dogma "*Extra Ecclesiam nulla salus*" the Declaration thinks it has protected the "unicity and salvific universality of the mystery of Christ and the Church"!

The Fundamental Ambiguity

As regards pagan religions, the perspective is mistaken at the outset because of an erroneous view of their belief:

If faith is the acceptance in grace of revealed truth, which "makes it possible to penetrate the mystery in a way that allows us to understand it coherently" [*Fides et Ratio*, §§31,32], then belief, in the other religions, is that sum of experience and thought that constitutes the human treasury of wisdom and religious aspiration, which man in his search for truth has conceived and acted upon in his relationship to God and the Absolute (§7).

This would suggest that man, down the centuries, has done nothing other than search for the truth, given that in virtue of his natural disposition he is orientated towards the absolute and the divine; whereas, on the contrary, the history of religions shows us man's apostasy, right from the earliest revelation. We see a gradual falling-away, in all peoples, from the original monotheism.¹ Two things that are not mentioned in the document—as in the most emphatic naturalism—are the work of the devil (who is never spoken about) and the consequences of original sin.

The "human treasury of wisdom and religious aspiration" recalls a certain Wednesday catechism audience at the Vatican when we were told that,

the different religions arise from man's primordial openness to the notion of God. Not infrequently we find that their founders, with the aid of the Holy Spirit, underwent a most profound religious experience.

According to this naturalist and immanentist perspective (which we have already refuted on other occasions² and which is not directly the subject of this study), the false religions—which are a fruit, not of man's "openness," but of his primordial closed-ness towards God and of the human perversion which it entailed—must be treated "with sincere respect" by the Church.

If the Church's highest authorities were to examine these religious beliefs in the light of Holy Scripture and Tradition, they would deny them all respect, as the Church has always done. They would see "the human treasury of wisdom and religious aspiration"-or the few swamped and distorted truths which it contains—for what it really is: either a fruit of the natural light of reason, or the remains of the primitive revelation made by God to Adam and the Patriarchs, or else borrowings [*i.e.*, theft], down the centuries, from the definitive revelation of Jesus Christ.³ That is why the Church has never acknowledged that any religion whatsoever has a single truth to call its own.



The "Sacred" Books of Pagan Religions Are Also Inspired—Or, Almost

In §7 the Declaration rediscovers the distinction (which had been obliterated for decades) between theological faith, "by which men freely entrusts his entire self to God, offering the full submission of

intellect and will to God who reveals and freely assenting to the revelation given by him," and "belief (human and erroneous) in the other religions. We have already seen that this "belief" is presented in an absolutely positive light in the Declaration. In the following section (§8) there is an attempt to bridge this "gulf between human and divine revelation, between fallen nature and what is supernatural.

By going directly to speak of the hypothesis of the "inspired value of the sacred writings of other religions," the Declaration neglects the opportunity to repeat clearly that it is only the sacred books of Christianity which are inspired. It is merely said that "The Church's tradition...reserves [*sic*] the designation of inspired texts" to the Old and New Testaments, adding that:

Nevertheless, God, who desires to call all peoples to himself in Christ and to communicate to them the fullness of his revelation and love, "does not fail to make himself present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression even when they contain "gaps, insufficiencies and errors" [*Redemptoris Missio*, §55]. Therefore, the sacred books of other religions, which in actual fact direct and nourish the existence of their followers, receive from the mystery of Christ the elements of goodness and grace which they contain (§8).

Behind the diplomatic circumlocutions there is clearly an attempt to recognize the "sacred books" of the false religions as enjoying some kind of inspiration, like that of Sacred Scripture, even if "less intense" or inferior in degree. This is because God is supposed to make himself "present" in some unspecified way by means of these religions, and their "sacred" books "receive from the mystery of Christ the elements of goodness and grace" [*sic*] which "direct and nourish the existence of their followers." A little earlier we read that, by means of these "elements...countless people throughout the centuries have been and still are able today to nourish and maintain [*sic*] their life-relationship with God." In short, pagan beliefs constitute *quasi-Christian* religions (as we shall see), and their "sacred" texts, contrary to what was always said and should always be said, are quasi-inspired.

This optimistic and unrealistic view of pagan religions *contradicts* what the Church, on the basis of Holy Scripture and Tradition, has always taught, and what the *Catechism of Saint Pius X* explains and summarizes, quite simply, in its *Short History of Religion*: since man's end is supernatural,

one can understand...that from the beginning, religion had to be revealed, that is to say, taught by God to man.

In fact, God revealed religion to Adam and to the first Patriarchs that followed him...until the day when God formed to Himself a people who conserved this primitive religion until the coming of the Savior Jesus Christ, the Word of God incarnate. Jesus did not destroy it, but rather He completed it, perfected it, and confided its keeping to the Church for all time.

The history of religion, as it blends, so to speak, with the history of mankind, proves [man's need of a religion revealed directly by God]. It is clear, consequently, that all that bears the name of religion besides the one true religion revealed by God, are inventions of men and deviations from the Truth, of which some contain certain fragments, but united to many lies and absurdities.

Incoherences

If the Declaration (§8) presents us with a Christ who bestows "elements of goodness and grace" even upon the "sacred" books of the pagans (Moslems, Hindus and others), it is hard to see how (§9) it is possible to condemn those theological reflections (which are merely "more advanced," but also, in their error, are more logical) which present Christ as a historical figure "who reveals the divine not in an exclusive way, but in a way complementary with other revelatory and salvific figures."

It seems to us, in fact, that the necessary consequence of the view taken by §8 is precisely to include Christ among the "other revelatory and salvific figures," even if they are inferior to Him and dependent on Him (but not excluded from Him, as § 14 clearly says—which we shall examine shortly). This subordination can safeguard Christ's primacy (Christ has no need of secondary roles) and the exhaustive character of His work (Christ has no need of "complementary" ways; but it cannot safeguard His "exclusivity" and hence His "unicity"-if these words are to mean anything.

The conclusion of §10 also seems to involve contradiction: here it is urged that,

...the theory which would attribute, after the incarnation as well, a salvific activity to the *Logos* as such in his divinity, exercised "in addition to" or "beyond" the humanity of Christ, is not compatible with the Catholic faith.

In fact, salvific activity of the *Logos* "in addition to or beyond the humanity of Christ, after the incarnation as well" is affirmed by the same Declaration when it tells us that "God does not fail to make himself present," not only to each individual, but also to peoples "through" their false religions—here again with the habitual, imprecise reference to the "mystery of Christ." We see, therefore, that this Declaration, from the highest Roman Congregation, is profoundly contradictory at the very point where it wanted to show greatest firmness.

An Unheard-Of Novelty

As usual, the defense of the "unicity and salvific universality of the mystery of Jesus Christ and the Church" is in fact gravely undermined by the desire to promote—even at the price of truth—the "*causa unionis*" not only with the denominations which call themselves Christian, but also with all religious beliefs.

This ecumenical intention is clearly expressed in §14:

Bearing in mind this article of faith, theology today, in its reflection on the existence of other religious experiences and on their meaning in God's salvific plan, is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation. In this undertaking, theological research has a vast field of work under the guidance of the Church's magisterium. The Second Vatican Council, in fact, has stated that: "the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation which is but a participation in this one source" [*Lumen Gentium*, §62].

The content of this participated mediation should be explored more deeply.

As we see, Vatican II and the documents which followed in its wake have manufactured a continuity between Christ and pagan belief, obliterating the gulf which had been pointed out by the Magisterium hitherto. Instead of being viewed as adversaries and enemies, the false religions are placed, as at Assisi, alongside Christ and in *continuity* with Him.

As a result, the document does not wish to repeat, firmly and univocally, that there is only one way of salvation, i.e., that established by Christ in His Church. Instead it gives us to understand, through its *equivocations*, that we must admit that "historical figures and positive elements of these [other] religions may fall within the divine plan of salvation," and that, according to Vatican II, the false religions can be seen to exercise "a manifold cooperation" and even a "participated mediation" in the one mediatorship of Christ. There is one reservation, however: these "participated forms of mediation...cannot be understood as parallel or complementary to his." In fact, the concept of parallel [equal] complementarity is very different from that of participated [subordinate] mediation.

This concept of participated, subordinate mediation has always been intrinsic to the Catholic religion. What is new in the Declaration, and what is unheard-of in the Catholic religion, is that this participated mediation is now no longer reserved to the Most Blessed Virgin, the Saints and the members of the Mystical Body, but extended to all the false religions (the sects and the pagan religions). This is in harmony with the "new theology," which no longer understands the Mystical Body to be coextensive with the visible Church (plus the individual exceptions in the case of souls united to the Church "*in voto*," by implicit and explicit desire), but broadens and expands Christ's Mystical Body to embrace all humanity with all its false religious beliefs.

The fundamental concept of ecumenism can be reduced to this: "All religions are orientated to salvation, which is one, and is of Christ. These religions are ranked according to each one's degree of participation in the fullness of truth and salvation which is found in its highest degree in Christ and his Church." This is the basis supporting the superstructure of the Declaration *Dominus Jesus*, and we cannot see in what way it differs from the thesis of Modernism, namely, that God reveals Himself "in the life of all the religions, individually and collectively, but most of all in the life of Christianity" (George Tyrrell, *Per la sincerità in Rinnovo* [For Sincerity in the Renewal] July-Aug. 1907).

Discipulus

1. See, for example, W. Schmidt, *Manuale di Storia comparata delle religioni*: [*Manual of religions*] (Brescia, 1938), and, R. Boccassino, *La religione dei primitivi* [*Primitive religion*], in *Storia delle Religioni* [*History of Religions*] by Fr. Tacchi Ventura.

2. See *Courier de Rome*, January 2000, pp.4-6, "*L'Esprit-Saint à l'origine des...fausses religions*."

3. See *Courier de Rome*, September 1997, pp.1ff



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

September 2001 No. 42

Dominus Jesus And The Protestants

The NEGATION of one of the most important and clearest dogmas

A Quasi-Rediscovery

The Declaration *Dominus Jesus* operates with an entirely new concept of ecclesial "communion." It is a concept without center or principle, and it lacks a foundation in the Papacy, and hence it lacks unity of faith and government. Applying this new concept, *Dominus Jesus* defines the status, *i.e.*, the relationship *vis-à-vis* the Church, of the Protestant sects:

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery [*Unitatis Redintegratio*, §22], are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church [*ibid.*, §3]. Baptism in fact tends *per se* toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church [*ibid.*, §22] (§17).

We should note that the expression here is simply "Church," not "Catholic Church" which the document used two sentences earlier in the same paragraph section (§17). This gives rise to the same grave doubts we mentioned earlier: Is this "Church," to which the Declaration refers, the Catholic Church? At all events, something has been rediscovered, namely, the distinction (obscured by ecumenism) between sects and individuals, a distinction which applies not only to Protestants, as the Declaration intends, but also the "Orthodox." The Church, in fact, has always taught that the communities separated from the unity of faith and/or government are not the Church, nor are they parts of the Church. Individuals, by contrast, are incorporated into the Church by baptism (which properly belongs to the Catholic Church), provided it is administered validly. It is appropriate to note here that, as far as *Dominus Jesus* is concerned, all the Protestant sects without exception baptize validly. These individuals, however, separate themselves from the Catholic Church when they personally adhere to the heresy and/or schism of the sect in which they were baptized. When, as a result of doctrinal, historical and practical incoherences of their sect, such individuals discover a doubt in their hearts as to whether they are in the true Church, they are bound to take steps to inform themselves correctly. It is only those who, through *invincible* ignorance (which is not the same thing as culpable ignorance or negligence in a matter of such importance for salvation) remain *in good faith* in a heretical and/or schismatic sect, who remain part of Christ's flock in virtue of their valid baptism. Nonetheless they are "sheep scattered abroad by disunion," as Pope St. Pius X called them, speaking-be it noted-of Eastern schismatics (*Ex quo, non labente*); "wandering sheep, whom the Shepherd knows not," as Pope Pius XII called them, of whom we can only say that there are "other sheep which are not of this fold... and that they need to be brought to the divine Shepherd so that there may be one flock and one Shepherd" (*Sommamente Gradita*, Sept. 20, 1942).

Dominus Jesus, however, draws no distinctions. It does "rediscover" the distinction between communities and individuals, but it tells us that all the baptized in the "ecclesial communities" which "are not Churches in the proper sense" (only because they lack valid episcopate and Eucharist) are "in a certain communion, albeit imperfect, with the Church" solely in virtue of baptism which is assumed to be always valid.

"One of the Most Important and Clearest Dogmas" of the Faith

As we have seen, *Dominus Jesus* thus manages to deny "one of the most important and clearest dogmas" of the Faith, as Pope Gregory XVI lamented in opposing the Modernists who, even in his time, were daring to attack this dogma "with unprecedented audacity" in their attempts to promote "mixed marriages":

You know as well as We do how constantly our Fathers made every effort to inculcate that article of faith which the Modernists dare to deny, namely, the necessity of the faith and Catholic unity for salvation (*Summo Jugiter Studio*).

Contrary to what *Dominus Jesus* would have us believe, it is not simply the lack of a "valid episcopate" and a "valid Eucharist" which causes the sheep living outside the one fold to be "wandering astray." In fact, even those who have a valid episcopate and a valid Eucharist are astray. It is the lack of "the faith and Catholic unity," which are indispensable "for salvation." That is why Pope Pius X, speaking not to Protestants, but to Eastern schismatics, looked forward to a time when "the sheep that are scattered by dissension will come together in the one profession of the Catholic faith, under a single supreme Pastor" (Letter *Ex quo*, Dec. 26, 1910).

The "Vain Hope" of Baptism Alone

Baptism alone does not profit for salvation, no more than the valid episcopate alone or the valid Eucharist alone. As the Athanasian Creed says:

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly....

Pope Gregory XVI repeated it in *Mirari Vos*:

The Apostle warns us: "One Lord, one faith, one baptism." Let them tremble then who imagine that every creed leads by an easy path to the port of felicity; and reflect seriously...that consequently they will perish eternally without any doubt, if they do not hold to the Catholic Faith, and preserve it entire and without alteration.

And since this is impossible outside Catholic unity, "those who are not united to the Chair of Peter are in error in flattering themselves that they too are regenerated in the water of salvation." St. Augustine would reply to them in the same terms: "The branch lopped off has the shape of the vine; but what avails the form if it have not the root?" (Pope Gregory XVI, *Mirari Vos*; cf. also Pope Leo XIII, *Eximia Laetitia*).

Today the baptized who are not united to the Chair of Peter are confirmed in their vain hope by "ecumenical" Catholics. The latter, whose love is not so much for souls, as for the fantasy of a "union" made by man and not by God, find the transparent language of truth too hard; by the same token they also find the Holy See's language of charity too hard (up to and including Pope Pius XII): "The one fold of Christ is the Church founded on Peter, Prince of the Apostles"; outside this one fold there can only be "wandering sheep, unknown to the Shepherd, limbs who are not part of a life-giving body, but separated, arid and deprived of spiritual nourishment" (Pope Pius XII, *Sommamente Gradita*, Sept. 20, 1942).

Hirpinus

(Both articles translated by Mr. Graham Harrison from *Courrier de Rome*, Feb., 2001, exclusively for Angelus Press)

Dominus Jesus << [first article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 2001 No. 43

The Catholic Church In Germany After The Consistory

The Holy Father loves Germany very much. What else can explain the fact that this very country was honored with four fine new cardinals nominated at the consistory of February 21, 2001, unless the appointments are treated not as an honor but as a symptom of a particularly acute crisis in the land of Luther, Lehmann, and Kasper?

In reality, the situation of the Church in Germany, a nation of 84 million people, is very serious, even though the number of *nominal* Catholics has recently surpassed that of Protestants.



A Tormented Church

Germany thrives on fragmentation, tensions and divisions. In 1871, the united national movement, representing internal Prussian colonialism (the German Piedmont), elevated the Hohenzollern monarchy to German Empire. It then quickly burst out of the wings as *Kulturkampf*—a struggle for culture—which weighed heavily on Catholics, and continued to make waves. And even before this, the 1701 elevation of the Prussian dynasty to monarchy, on the secularized *corps* of the Teutonic Order, was not recognized by the Holy See for a long time. A hundred years later, the monarchy avenged itself when the Holy Roman Emperor was buried and the ecclesiastical state was secularized. The consequences of this theft of ecclesiastical goods—perhaps the most remarkable in the entire history of the Church—are making themselves felt again today.

The Prussian king, who also added "*Summi Episcopus*" to his title reinforced the subordination of religion to the State. A note on this is that the last Prussian king, William II, even delivered sermons in Church on Sunday. By order of the monarchy, Calvinism and Lutheranism were unified, and this is why German Protestantism desisted from dogmatic controversy, so as to transform itself into simply a bulwark, in the sense of its being obliged by the monarchy to be a civic, bourgeois decoration.

Only much later, in the 19th century, did the Catholic Church rally from blows inflicted on it by secularization. Statist rewards conferred on parishes and bishops ought, in effect, to have made up for it, but this always brought with it a considerable dependency on the state. Moreover, the Catholic Church was always suspect because it was governed by an ultramontane entity [Rome-Ed.]. Thus, "*Kulturkampf*" was only a reflection of the secularized Protestant point of view, which saw the Pope as Antichrist (Luther). Because it is the Prussian-Protestant surrogate for God, the German state tolerated no dissidence, and so the Catholics were culturally marginalized. Today, when the Catholic Bishops are constantly and vigilantly on guard against "ghettoization," it is because there was a time when our Holy religion was defamed as the religion of female servants and obscurantists.

And, Today, a Church That Is Too Rich

Today, the Catholic Church and Protestant confessions, each comprising a third of the population with another third made up of atheists, particularly the German communists or ex-DDR [former East Germany-Ed.], have a high level social organization:

1. pastors are paid very well by the state; they make more than a Cardinal of the Curia;
2. a separate Faculty of Theology in state universities, with paid assistants, libraries, and funds for study;
3. princely incomes thanks to a State-imposed tax. For instance, the annual budget of just the Archdiocese of Cologne is around half a million dollars; this is why there are funds to pay professionals, even to maintain a school of liturgical dance;
4. well paid lay theologians who are adjuncts in such a way as to constitute a second hierarchy;
5. state financing of schools, hospitals, etc.

In Germany, after the state, the Catholic Church and the Protestant churches are the largest employers. There's a bad joke in circulation that says the Church in Germany would be able to survive for ten years or more after the death of the last Catholic. In the Protestant community, there is another sort of reality. I myself know an evangelical pastor who attends the Catholic Mass on Sundays because no one in his community comes to hear his sermons.

Because of all of this, extrinsic criteria, particularly economic ones, predominate in the Catholic Church's government. Not long ago, the Bishop of Trier, whose antecedents were at one time among the main electors of the Holy Roman Emperor, was called into court as a witness. The director of a huge organization of the Episcopal *Caritas* to had been sentenced to seven years in prison because he had financed the strangest projects, diverted funds, and corrupted politicians. The Bishop, who was the president of a related checks and balances organization of *Caritas*, was saved by the miracle of being a witness for the prosecution. This case is significant as an illustrative symptom of the problems of a Church that is too rich.

The "License to Kill"

The situation becomes really difficult when morality is a factor, and even more so when the Roman Curia is involved. Many have noted the problem.

In Germany, after the horrors of the Nazi era, the federal constitution or "fundamental law" strongly suppressed the influence of Catholic natural law. But Germany also has a strong juris-positive tradition that was reinforced after the unification of the two Germanys via the welcoming reception for "the defeat of socialism."

Let's take the example of abortion. German jurisprudence on abortion is unique in the world. The Court has ruled that the unborn are human beings and have the right to life from the moment of conception; therefore abortion is a crime. But, then, at this point, enter the Hegelian dialectic: crime yes, but non-punishable when the abortion occurs following counseling. In fact, this represents the abolition of all limitation on abortion, because the only impediment favors abortion. This impediment—a veritable fig leaf—can be easily eliminated by obtaining a certificate from an approved counselor that proves the consultation took place, and so, favors abortion.

These counseling centers are maintained by very diverse organizations, including those within the Church. Thanks to state recognition, they receive public funding. But the condition for being recognized and state-funded is the distribution of the certificates. And to do this is nothing less than to be complicit in decriminalized abortion.

Vatican Intervention Nullified

This gross behavior has been occurring since 1994. The Vatican has criticized this practice, and at the start, even criticized Bishop Lehmann since he is president of the German Episcopal Conference. Various letters from the Secretary of State, Cardinal Ratzinger and even from the Pope were sent prohibiting the distribution of this license to kill. But Bishop Lehmann, as president of the German Episcopal Conference, interpreted these letters according to his own light, made distinctions, and changed the perspective of the Pope's clearly expressed directive until it had nothing to do with this homicidal system. Then he turned to the laity. The question, "What do you think of the certificate system?" became the litmus test of the Catholic conscience.

As of the beginning of the year, the Bishops had stepped away from the murderous system, except for one, Kamphaus, the Bishop of Limburg. In the past, the "parallel hierarchy" set up by the Central Commission of German Catholics, a co-opted web of associations and politics, among them many influential socialists, Greens and Christian Democrats, was openly ranged against the Pope. Thanks to Bishop Lehmann's latitude, it put into place a veritable network of counseling centers which still distribute the notorious certificates, cynically called "*donum vitae*" [gift of life-Ed.].

The fact is that Catholics, through their professional occupations, notably the state-subsidized lay theologians, who are often open unbelievers and who also work for the Church, have known perfectly well that the State would not maintain a Church which contradicts it in moral matters. A Socialist minister often made it clearly understood that Germany needs a Church that makes abortion acceptable.

The Trauma of Good Catholics

The Bishop of Limburg still hesitates from exiting the system, and in the Limburg Diocese there is still abortion, covered by the certificate, and with the Episcopal stamp of approval; and so abortion can be obtained by interested mothers, or better, by their husbands.

In recent years, having lost faith in the German hierarchy, many good Catholics, and "Pro-Life" advocates have looked to Rome. At the moment, the Vatican has given the Bishop of Limburg another year, notwithstanding the months during which Cardinal Sodano had raised the problem of the certificate system's incompatibility with the Magisterium's position, and Cardinal Ratzinger had spoken of schismatic tendencies implicit in the ongoing distribution of the "*donum vitae*."

This concession has traumatized honest German Catholics. The Vatican is not acting because it fears a schism. But now it has even elevated the two principal protagonists in this case, Kasper and Lehmann, to Cardinals. But whoever believes that the Cardinal's hat makes someone faithful to Rome is grossly mistaken.

The nominations of Cardinals Lehmann and Kasper seem a farce. Some say that, in both cases, the Congregation for the Doctrine of the Faith, presided over by Cardinal Ratzinger, may not have been consulted. It also struck one as strange to see Fr. Leo Scheffczyk, a meritorious German theologian who has written decisively against the Catholic-Protestant Declaration on Justification, a product of "ecumenical consensus" approved by Cardinals Lehmann and Kasper, in the pre-chosen list. Probably this choice would say to the few true German Catholics, "We have not forgotten you after all."

Cardinal Lehmann was named by the Secretary of State only after massive pressure was applied by the German State, not only by ex-Chancellor Kohl, but also by the national president, the Protestant, Rau, and by Thierse, President of Parliament. *SiSiNoNo* has reported indiscrete leaks from the Holy Father's circle, according to which this pressure was applied just a few days before the second announcement of nominations.

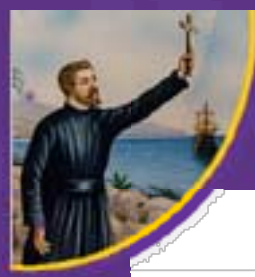
We have already illustrated in previous issues of *SiSiNoNo* the nature of the "theology" of Cardinal Kasper, Küng's ex-assistant, and of Cardinal Lehmann, Rahner's ex-assistant. Here, two notes suffice. For Cardinal Kasper, dogma is for the stupid, superficial and authoritarian; for Cardinal Lehmann, Luther is a "master" of the Faith, above all in his catechesis.

In the eyes of German Catholics, the nomination of these two individuals is an auto-diminution of papal authority. Even Cardinal Meisner, who, like Cardinal Ratzinger, is Pope John-Paul II's man, sought, even two weeks before the event, to stop Lehmann's nomination. In an interview, Cardinal Meisner conveyed to the public that for years Lehmann has opposed the Pope's expressed wish that the German bishops revise their so-called "Declaration of Konigstein," which *de facto* authorizes German Catholics to use the birth control pill.

Too, Kasper and Lehmann take the side of those German Bishops who would like to give Holy Communion to the remarried divorced. And this long, scandalous, obstinate rebellion against the Church is now rewarded with the purple biretta! This is a misfortune for the Catholic Church in Germany, which in the last decades Cardinal Lehmann has yoked to the anti-Catholic path. It is also a misfortune for the defense of life in today's debate on bioethics, since the "Pro-Life" movement has lost reliable supporters not just in the German Bishops, but also in the Vatican.

(Translated exclusively for Angelus Press by Suzanne Rini from the Italian edition of *SiSiNoNo*, No.9, May 15, 2001.)

Cardinals with No Faith<< [second article](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 2001 No. 43

Cardinals with No faith



Recently we have seen that Pope John Paul II appointed as Cardinals two German Bishops, Walter Kasper and Karl Lehmann. On what merits? We have illustrated them in the past, but since time has passed, it is well to recall them in order to better understand the gravity of these appointments *vis à vis* the facts.

For Walter Kasper, the miracles narrated in the Gospels are not historical facts related as eyewitness testimony by two Apostles, and as testimony heard by two of the Apostles' disciples, nor are they "*segni certissimi*" of Our Lord Jesus Christ's divinity as defined by Vatican I dogma. Rather, they are "instead, a problem which makes Jesus' activity strange, and difficult for modern man to understand."^{1,2} So, in homage to "modern man," or to be precise, to prideful man who believes only in himself, Walter Kasper deems himself authorized to put into perspective the "undeniable tradition which witnesses these miracles to us."³

Let us pass over the process that Kasper employs because we've previously treated it,⁴ and because it is just the parroted echo of the gratuitous assertions of the worst Protestant rationalist "criticism." Instead, let us move on to the conclusions: For Kasper, the new purple biretta, what are Jesus' miracles?

"These non-historical stories," he writes, "are statements of belief in the salvific meaning of the person and message of Jesus."⁵ Briefly, for Walter Kasper, Jesus never raised either Jairus' daughter or the widow of Naim's son from the dead, nor did He even call Lazarus from his tomb. Neither did He ever calm tempests, nor multiply the loaves, nor walk on water, *etc.*

According to Kasper, the evangelists invented these "non-historical stories" the way that our grandmothers made up fables at the fireside when there was no television to corrupt children. And just as our grandmothers' fables only sought to inculcate a "morality," so too the Evangelists' "fables" about Jesus' miracles "did not intend to present Jesus as Lord over life and death."⁶

In any case, for Walter Kasper, also as to his assumption that the miracles did occur—which, like all of the "new theologians" he firmly doubts—Jesus could not have performed miracles simply because he was not God. Jesus, he says, never advanced such "claims," and at Caesarea Philippi, Peter merely confessed, "You are the Messiah," and Jesus also proclaimed this before the Sanhedrin.⁷ But when the first Christian community confessed that Jesus is the Son of God, it did not in fact mean that Jesus really is the Son of God, but only wished "to express the idea that God manifests and communicates Himself in an absolute and definite way in the story of Jesus." End of story. In fact, the first Christian community did not intend "to acknowledge a dignity for him that would further his claims." Naturally, it was St. Paul's and St. John's habit to further Jesus' "claims."⁸

In our day, we are fortunate to have the Dutch Catechism to sort out all of this for us. Kasper partakes of its heresy, namely that "the doctrine of Jesus' divinity and humanity constitutes a development of the original conviction that this man is our divine salvation."⁹

You have read it correctly: salvation is "divine," but Jesus is simply "this man"! And this would be "the original belief of the faith," indeed, the primitive Church's belief and faith!

We could stop here because we don't see how a man can still exercise his priestly function, be made a Bishop, and today even be made a Cardinal who, in his writings, negates fundamental Christian doctrine, *i.e.*, Our Lord Jesus Christ's divinity, which, rather than heresy ought to be called apostasy.

If Jesus is not God but was made so by his later followers, there can logically be no resurrection. And in fact, Walter Kasper negates the Resurrection. For him, "the empty tomb represents an ambiguous phenomenon, open to different possibilities of interpretation."¹⁰ And interpretations of the Resurrection are "beliefs and testimonies produced by people who believe," and who, via the "new theology's" strange logic, necessarily lie, and who also simply attest to whatever facts that they have been lead to believe.

Undoubtedly, he continues, a certain "grossly erroneous type of assertion that Jesus was touched by their hands and ate at the table with his disciples...runs the risk of justifying a too coarse Paschal faith."¹¹ But fortunately, as to the spiritualization of this "coarse" Paschal faith which has been the Church's faith for 2000 years, lo and behold, we have Walter Kasper to inform us that these apparitions were nothing more than "meetings with Christ present in the Spirit."¹² Clear, no?

So, for Walter Kasper, Our Lord Jesus Christ was not divine, there were no miracles, no resurrection and, therefore, no ascension.¹³ And in error's inexorable "logic," there was no Immaculate Conception or divine maternity. Consequently, Walter Kasper actually teaches the windy rehabilitation of Nestorius. Isn't that also logical? If, for Kasper, Jesus is not God, then Nestorius was wrongly condemned for having denied Mary the title, "Mother of God."¹⁴ Everything squares in the new Cardinal's "logic." What a pity that it is the logic of apostasy and of total rejection of Revealed Truth!

Karl Lehmann is the other new purple biretta. Lehman's "faith" is specifically exemplified for us in the document of the 1986 Working Group on Justification, and Priestly Ministry (Fribourg in Br.-Göttingen), which he directed along with the Protestant, Pannenberg. On this subject, we shall also limit ourselves to the minimum while referring the reader to a long article published in the September 15, 1987 edition of *SiSiNoNo*, titled, "Germany: A Disgusting Document of Ecumenical Treason." Lehmann reveals himself to be this document's true "father" or, at least, the standard bearer of the shameful "Joint Declaration on the Doctrine of Justification," signed two years ago by Catholics and Protestants.¹⁵

For Lehmann, the Council of Trent's anathemas have no value, because as he and his "separated brethren" say, that Council judged and condemned the "first" Luther. This, so that the "second" Luther might be tidied up and covered over!

Naturally, with satisfaction, the document emphasizes that the "departure from Trent" has been established in the Catholic Church. Obviously, here Lehmann confuses the Catholic Church with the "new theology," which is philo-Protestant and heretical. For this reason, we can understand why he says, "what is decisive in the reformers' conception of faith" no longer constitutes "any problem for today's Catholic theology."¹⁶

According to Lehmann, today, the Protestant theses—among which however there is no "departure" from Luther—no longer fall under Trent's anathemas. And, no matter that you might level them again, given that he has denied, *par excellence*, any value to that dogmatic Council.

In this same document, Protestant heresies are blasphemously and impudently placed on the same plane as Trent's infallible definitions, and Protestant sects' human and heretical "traditions" are put on the same level as the Church's Divine, Apostolic Tradition. Therefore, it is not surprising that just as Carlo M. Martini, S.J. would like to send us to the Jews' schools to understand Sacred Scripture,¹⁷ so Lehmann would like to send us to the Protestants' school "in order to more profoundly understand the Church's doctrines and their roots."

Regarding this more profound "understanding," he presents proof composed of really many Protestant heresies, including *sola Scriptura*, which has no component of Tradition and no Magisterium, and is abandonment to private interpretation; and dogmatic relativism, by which a dogma can be true for Catholics and false for Protestants and *vice-versa*, and so also means that there are only diverse confessional "traditions," all of them respectable, despite the principle of non-contradiction.

Looking forward to Catholics allowing themselves to be instructed by Protestants, Lehmann rejoices that "in reality, the exegetical praxis of both Churches have become largely similar." And for him it is of little importance that the "Catholic" exegetes have aligned themselves with the Protestants, and not *vice-versa*.

Karl Lehmann speaks of a plurality of "churches," but in reality he partakes of the heresy of the "Church divided," which retains the unity of the Church destroyed by the schisms, against Sacred Scripture and Tradition, which, as faithfully transmitted by the Magisterium, teaches that the schism did not corrode the unity of the Church, exactly as when a dry branch that falls from a tree or is chopped off leaves the integral unity of the tree intact. Karl Lehmann not only unites himself to "the separated brethren" in exalting Luther, but he also unites himself to them in the denigration of the Catholic Church, her doctrine and her "very often unenlightened practices!"¹⁸

If, then, we consider the document's content relative to doctrine on justification, merit, and on the sacraments, the picture becomes even more distressing: Or, doesn't Karl Lehmann know Catholic doctrine, or does he want to sacrifice it to an imaginary and illusory "consensus" at the expense of, and damage to Divine Revelation?

Here is just one example: Luther reduced the traditional seven sacraments to two, and Lehmann concedes that the relevant condemnation of Trent "can today only have value in a limited way."¹⁹ Let us ask: For Lehmann, are there seven or two sacraments? Or better, does he consider the sacraments to be a human or a divine institution? Similarly, Lehmann concedes that the Protestant critique regarding "the Roman Mass's canon's sacrificial thesis" is "understandable!"²⁰ We ask: For Lehmann, is the Mass really a sacrifice, as the Catholic Faith defined it at Trent, or is it only a memorial, as his "separated brethren" want to say? Another cunning condescension: Today's Protestants' position would no longer fall under Trent's anathema only because—playing on words—they speak of the "real presence" in the Eucharist. But by "real presence," they really mean the "personal," spiritual presence and not at all the corporeal presence of Our Lord Jesus Christ.²¹

Also, in Vatican II texts, the absence of the term "transubstantiation" was hailed as a prudent distancing,²² naturally, from Catholic doctrine. And it doesn't matter at all that the same Pope Paul VI in *Mysterium Fidei* forced himself to undo this omission of the Council. For Lehmann, the "devotion before the Tabernacle"²³—notice that he puts it in quotation marks—and the Corpus Christi procession, are considered "forms of still conserved medieval devotions." And he supports the liturgical reform's operative reductions, thus confirming that Protestantization of the liturgy denounced by Cardinals Ottaviani and Baci to Pope Paul VI in their *Breve esame critico*. He also slips toward Protestant theology on Purgatory, which doesn't exist for Protestants; on Communion, which for Protestants is a means of remission of mortal sins; on Confirmation, Extreme Unction, Marriage, and on Ordination. He equivocates on the word, "Sacrament," which Protestants will adopt, but who mean by it something totally different from the Catholic faith's meaning. All of this is either serious or a betrayal, and both of these possibilities are unforgivable in a minister of God, a priest, who ought never to have become a Bishop, and instead, is now even a Cardinal.

If such is Kasper's and Lehmann's faith, it is not difficult to intuit what has become of morality in their hands: abortion, divorce, contraception, abolition of priestly celibacy, *etc.* Regarding the "remarried divorced," we have stressed here that Cardinals Kasper and Lehmann want to allow them to receive Communion, even if culpable and impenitent, "after an examination of conscience" and "a meeting with a prudent priest-expert." This statement provoked the intervention of the Congregation for the Faith.²⁴

It is superfluous to say that Cardinals Kasper and Lehmann are enemies of the Roman Primate.²⁵

Is it possible that Pope John Paul II is ignorant of much of what we have reviewed here about Kasper and Lehmann? Unfortunately, this is not so. In fact, in Kasper's case, he has treated one of his books that has circulated undisturbed for years in Italy. And in Lehmann's case, he has been treated in an official document on "ecumenical dialogue" in Germany. In any case, to prove that Pope John Paul II was well enough informed, his letter, a *monitum* that was sent to the German Cardinals at the time of the last consistory, suffices.

The first report on the letter was published on March 12, 2001 by the German daily, *Frankfurter Allgemeine Zeitung*. It reported that in the February 22nd letter, the Pope spoke of "confusion and abuse" and of "the decline in human and Christian values in Germany." He deplored an upsurge in liturgy, preaching, catechesis, in management of the community that does not correspond to disciplinary directives and Church teachings; and then, as to ecumenism, the German Bishops are called to guidelines recently presented in *Dominus Jesus*. Also while praising the German Church's "solid organizational structure," John Paul II warned of the risk of "gutting the Church from within by means that seem strong from the outside, but internally always [cause the Church] to lose ever more strength and credibility.

On May 16, Vatican Radio confirmed the same letter's content, as had been widely purveyed by the German mass media, and carefully repeated by Ansa. Vatican Radio added that the Pope had referred the new German Cardinals to the teaching of *Humanae Vitae* and to the Congregation for the Faith's letter on the exclusion of the remarried divorced from Holy Communion; it otherwise noted that "confusion and abuses" were lamented, "particularly in the area of intercommunion with Protestants."

Therefore, John Paul II knew and disapproved many things. What sense then is there in making the two Cardinals, warning them within the same act of creating them as such? In his speech, the Pope told the new Cardinals: "Isn't the red of the vestments you wear the burning fire of love for the Church, which ought to nourish in you readiness, if necessary, for the supreme witness to life?" But how can one love the faith and love it "*usque ad effusionem sanguinem*" if one doesn't have the faith? And can the Cardinal's purple biretta perform the miracle of transforming "Bishops without faith"²⁶ into Cardinals burning with faith unto martyrdom? Won't appointing them Cardinals have the singularly terrible effect of placing them in a position to do major damage to the Church, and no longer only in Germany?

Hirpinus

(Translated exclusively for Angelus Press by Suzanne Rini from the Italian edition of *SiSiNoNo*, No.10, May 31, 2001.)

1. W. Kasper, *Gesù Cristo*, Queriniana, 6th edition, p. 115.

2. *SiSiNoNo* [Italian Edition], April 30, 1989, p.4ff.

3. Kasper, *ibid*.

4. *SiSiNoNo* [Italian Edition], *op. cit.*

5. Kasper, *op. cit.* p. 118.

6. *Ibid*.

7. *Ibid*. p. 143.

8. *Ibid*. p.233.

9. *Ibid*, p.223.

10. *Ibid*, p. 173.

11. *Ibid*. p. 193.

12. *Ibid*.

13. *Ibid*, p.203.

14. *Ibid*, p.353.

15. *SiSiNoNo* [Italian Edition], January 15, 2000, p. 1ff.

16. Lehmann, Working Group on Justification and Priestly Ministry, Fribourg in Br.-Göttingen, 1986, p.57.

17. *SiSiNoNo* [Italian Edition], August 1985, p.2.

18. Working Group, *op. cit.*, p.64.

19. *Ibid*, p.81.

20. *Ibid*, p.93.

21. *Ibid*, p.97.

22. *Ibid*, p. 110

24. *SiSiNoNo* [Italian Edition], December 15, 1994, p.8.

25. *SiSiNoNo* [Italian Edition], July, 1986, "The Future of the Church in Germany."

26. *SiSiNoNo* [Italian Edition], March 15, 1993, p.5.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

February 2002 No. 45

What Should We Make of Assisi 2002?

Press Release from Bishop Bernard Fellay, Superior General of the Society of Saint Pius X, Concerning the Interreligious Day of Prayer in Assisi on January 24, 2002.

Pope John Paul II is inviting all the major religions of the world, the Moslems in particular, to a great prayer meeting in Assisi, in the same spirit of the first meeting for peace that took place there in 1986. We are deeply distressed by this event and condemn it totally.

- Because it offends God in His first commandment.
- Because it denies the unity of the Church and Her mission of saving souls.
- Because it can only lead the faithful into confusion and indifferentism.
- Because it deceives the unfortunate infidels and members of other religions.

The problem does not lie in the object of the prayers-peace. To pray for peace and to seek to establish and strengthen peace between peoples and nations is a good thing in itself. The Catholic liturgy is full of beautiful prayers for peace. We pray these prayers with all our hearts. Moreover, given the fact that the angels announced, on the birth of our Lord Jesus Christ, peace on earth to men of good will, it is totally fitting to ask the faithful to implore the One True God to grant us a gift of such great value at this stage in the year.

The reason for our indignation lies in the confusion, scandal and blasphemy that result from an invitation from the Vicar of our Lord Jesus Christ, sole mediator between God and man, to other religions to come to Assisi to pray for peace.

It has been stated that to avoid any syncretism, those attending will not be praying "together," but that each religion will pray in separate rooms in the Franciscan convent at Assisi. Cardinal Kasper went so far - and rightly so - to affirm that "Christians cannot pray with members of other religions." (*Osservatore Romano*, Jan. 5, 2002). However, this affirmation is not enough to dissipate the dreadful uneasiness and confusion caused by the event; it cannot be denied that all kinds of religions will be praying "*each in their own camp*" to obtain from these prayers said at the same time, but in different locations, the same result: peace. The fact that all have been invited to pray, at the same time and in the same town, for the same intention is clear proof of the desire for unity. On the other hand, the fact that the prayers will be offered in separate locations betrays the contradictory and impossible nature of the project. In reality, the distinction is false, even though, thanks be to God, it avoids a direct *communicatio in sacris*. However, the syncretic nature of the operation is obvious to all. Recourse to deceitful words has made it possible to deny the painfully obvious reality. But words do not mean anything any more: we will be going to Assisi, not to pray together, we are going there together to pray ...no syncretism, *etc.*

The establishment of civil (political) peace between nations by congresses, discussions, diplomacy, with the intervention of influential persons of different nations and religions, is one thing. It is another to claim to obtain the gift of peace from God by the prayer of all (false) religions. Such an initiative is completely inconsistent with the Catholic Faith and goes against the first commandment.

This is not a question of individual prayer, that of one man, in his own particular relationship with God, whether as Creator or Sanctifier, but the prayer of different religions, as such, with their own particular rite addressed to their own particular divinity. Holy Scripture, (both the Old and the New Testaments) teaches us that the only prayer pleasing to God is that of Him, whom He established as sole mediator between Himself and men, and that this prayer can only be found in the one true religion. God considers an abomination all other religions, especially idolatry, the *summum* of all superstitions.

Moreover, how can one hope to claim that religions that fail to recognize the one true God can possibly obtain anything from Him? St. Paul assures us that these false gods are fallen angels and demons.

But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils (I Cor. 10: 20-21).

Inviting these religions to pray is inviting them to make an act that God reproves, that He condemns in the first commandment, one God alone shall you adore. It is leading the members of such religions into error and condoning their ignorance and misfortune.

Worse still: this invitation implies that their prayers might be useful, or even necessary, in order to obtain peace. Almighty God made it perfectly clear what He thinks of this, via the words of His apostle St. Paul:

Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship has light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: "I will dwell in them, and walk among them; and I will be their God, and they shall be my people" (II Cor. 6:14-16).

"We will never fully understand the struggle between the good and the wicked throughout history, as long as we do not see it as the personal and unyielding battle for all time between Satan and Jesus Christ" wrote Archbishop Lefebvre in all his wisdom (*Spiritual Journey*, p.37 [available from [Angelus Press](#), Price: \$7.95]). This fundamental truth, as far as war and peace are concerned, would appear to have been totally forgotten in the thinking behind the initiative in Assisi.

At one point during the day, everyone will be gathered together. When, then, will the participants hear the cry of the first Pope, St. Peter: "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (Acts 4:12). The same Jesus Christ, sole Savior, is also the sole author of peace. But will anyone dare point out these elementary truths to guests who are strangers to Christianity? Fear of hurting their feelings will mean that this absolutely essential condition for true peace will be overlooked or reduced to a purely subjective belief ("for us Christians, Jesus Christ is God," *etc.*)

As we have just pointed out: Not only is there only one true God and "so that they are inexcusable" (Rom. 1:20), but there is also only one mediator (I Tim. 2:5), one sole ambassador authorized by God, who intercedes ceaselessly on our behalf (Heb. 7:25). Religions which refuse to recognize His divinity explicitly, such as Judaism and Islam, have no chance of having their prayers answered, because of so fundamental an error.

Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also (I Jn. 2:22-23).

Despite monotheistic appearances, we do not have the same God, we do not have the same mediator. Only the mystical bride of Christ (Eph. 5:32) has the prerogative of obtaining from God, in the name of, and through, our Lord Jesus Christ, any favors, in particular that of peace. Such is the faith that the Church has taught and believed constantly, throughout the ages and from time immemorial. This is, by no means, a question of intolerance or of disdain for one's neighbor, it is a question of an unchangeable truth. "No one comes to the Father but through me" (Jn. 14:6).

To make gestures, or to get others to make them, that no longer express this, is to deceive oneself. It offends God, our Lord Jesus Christ in whom He is well pleased, and His Holy Church (Mt. 16:18). How can those who refuse this mediation - as do the Jews and Moslems explicitly, in refusing to recognize His divinity - possibly hope to have their prayers answered? The same goes for those who refuse to accept the Church's role as mediator.

John Paul II has attempted to justify the prayer meetings in Assisi on several occasions. In fact, one of his arguments is founded on the definition of prayer. "All authentic prayer comes from the Holy Ghost, who dwells mysteriously in every soul." Inasmuch as one attributes the correct meaning to the word "authentic," one could accept the first part of the sentence. But it is obvious that one cannot say that the prayer of a Buddhist, before an idol of Buddha, or that of a witchdoctor smoking the peace pipe, or that of an animist, is authentic.

The only authentic prayer is true prayer addressed to the true God. It is totally wrong to qualify a prayer addressed to the devil as authentic. Can the prayer of a fanatical terrorist, before crashing into the Manhattan tower, "Allah is great," be called authentic?

Wasn't he convinced that he was doing the right thing, doesn't that make him sincere? It is clear that a purely subjective way of looking at things is not sufficient to make a prayer authentic.

The second part of the sentence: "the Holy Ghost dwells mysteriously in every soul," or in every man, is certainly false. The word "mysteriously" can be misleading: in Catholic theology, as in Holy Scripture, the dwelling of the Holy Ghost is directly linked to the presence of sanctifying grace. One of the first formulae used in baptism consists of commanding the devil to leave the soul in order to let the Holy Ghost enter it. This demonstrates quite clearly that the Holy Ghost did not dwell in the soul before baptism. And so, the justification for the interdenominational day of prayer at Assisi is based on a false premise.

Those wishing to promote dialogue, which requires considering the other party in a highly positive light, argue that there is much good in other religions, and, given that God is the sole source of good, God is at work in other religions. This is pure sophistry, based on the lack of distinction between natural order and supernatural order. It goes without saying that, when one speaks of the action of God in a religion, one implies a work of salvation. This means God who saves by His grace. His supernatural grace. On the other hand, the good referred to in other religions, (non-Christian ones at any rate) is merely natural; in such cases, God is acting as Creator, who gives being to all things, and not as savior. The determination of the Vatican II Council to dispense with the distinction between the order of grace and natural order bears, in this respect, its most poisonous fruits. The result is the worst sort of confusion, that which leads people to think that any religion can finally obtain the greatest favors from God. This is a huge fraud, a ridiculous error.

It is in keeping with the Masonic plot to establish a grand temple of universal brotherhood above all religions and beliefs, "Unity in diversity," a concept so dear to the New Age and to globalization.

We were excommunicated by Clement XI in 1738 because of our interdenominational principles. But the Church was definitely in error, if it is true that, on October 27, 1986, the present Pope gathered together men of all religious confessions in Assisi to pray for peace. What else are our brothers looking for when they gather together in temples, than love between men, tolerance, solidarity, defense of the dignity of the human being, considering themselves equal, above political and religious beliefs and the color of their skin? (Grand Master Armando Corona, of the Grand Lodge of the Spring Equinox, *Hiram- Voice of the Grand Orient of Italy*, April 1987)

One thing is certain: there is no better way to provoke the anger of God.

This is why, despite our strong desire for the peace of God, we will have absolutely nothing to do with this day of prayer on January 24th, in Assisi. *Nullam partem.*

+ Bernard Fellay

January 21, 2002

What should we make of Assisi 1986? << [first article](#) [Index](#)



si si no no

"That let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

May 2002 No. 46

The Self-Destruction of the "Ecumenical" Papacy



On April 3, 2001, *Il Giornale's* interview with Cardinal Ratzinger treated some of the subject matter on the agenda of the Extraordinary Consistory scheduled by the Pope for the end of May that year. In the interview, Cardinal Ratzinger spoke favorably of a more "communitarian" guideline for the Church, saying, "It is necessary to find more effective ways to exercise collegiality in the Church." As always, necessity springs from ecumenical reasons. Cardinal Ratzinger was also quoted as saying:

The Orthodox think that the Catholic Church has rather falsified communion by becoming an absolute monarchy, but this is not true. [The Catholic Church] is a community of local churches, with the pope as the reference point. It is important that this great communitarian reality be brought to light; the pope is not the bishops' monarch but the community's servant, who confirms his brothers in the faith.

At this point, the interviewer, noting that Pope John Paul II in his letter, *Ut Unum Sint*, said he was inclined to open a discussion on forms for exercising his primacy, inquired, "Seven years later, what has come of this proposal?" Cardinal Ratzinger replied:

In Protestant and Anglican circles, there are some indications as to what these forms might be. But it is difficult to say if any might be incepted. Every pope has his charisma, and to plan the future is never easy. What is important to understand is the Petrine primacy's permanent nucleus. The forms this primacy assumes can change, leaving the same nucleus in place.

The "Nucleus"

But is it about the "forms" in which the primacy is exercised being the "same nucleus" or not? Or is it rather the very nature and scope of the primacy that is contested by the so-called separated brethren? On the nature and scope of the papacy, we have Vatican I's infallible definitions, which are the Faith's "unchangeable norms." Thus, Pope Pius IX, in *Inter Gravissimas Afflictiones*, issued on October 28, 1870, wrote:

We teach and declare that the Roman Church, through Our Lord's direction, possesses ordinary power over all of the other Churches, and that this jurisdictional power of the Roman Pontiff, which is truly Episcopal, is immediate. To this power the pastors (*i.e.*, the bishops), and the faithful of every rite and of every station, both individually and collectively, are bound by a necessity of hierarchical subordination and true obedience, not only in what concerns the Faith and customs, but also in what relates to the discipline and governing of the Church all over the world... This is the Catholic doctrine from which no one can distance himself without prejudicing his faith and his salvation.

And from this, the anathema:

Therefore, whoever would affirm that the Roman Pontiff has only the duty of overseeing or of directing, but not full and supreme jurisdictional power over the entire Church, not only in matters regarding the faith and customs, but also in matters regarding the discipline and governance of the Church throughout the world, and who otherwise affirms that the Roman Pontiff has only a very important share, but not the entire fullness of this supreme power; or who would say that his power is not ordinary and immediate, both over each and every church, and over each and every pastor and faithful, is excommunicated.

In Chapter IV, the First Vatican Council recalled the previous Councils of Constantinople, Lyons, and Florence, which say essentially the same thing, because, as Pope Leo XIII wrote in *Satis Cognitum*:

Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age.

This then is the Petrine primacy's nucleus. It is an already defined nucleus that can no longer be redefined because it is treated by dogmatic definitions; and every pope, whatever might be his "personal charisma," is authorized to watch over and defend, and not to touch "the ancient and constant faith of all of the centuries of Christendom" infallibly defined by various ecumenical and dogmatic Councils.

A Connection?



A pope without primacy: an altar without a tabernacle?

The Forms

It is clear that whoever admits to this nucleus has nothing more to say on the forms in which, up to the present, the Roman pontificate has been exercised, because whether broad or narrow, these forms have all supported that nucleus and are logically derived from it.

It is also clear that, since the so-called separated brethren reject this nucleus, every modification of the papacy's form is either useless or merely a pretext for destroying the nucleus, but without letting this be apparent.

The variations of the forms, or the pope's means of exercising them, observable in the history of the Church, originate in the fact that our Lord Jesus Christ has given the Church both a solid and supple constitution; has subjected the Apostles to Peter, and so, the bishops to the pope, *vi primatus*. But the episcopal power did not have limits directly placed upon it, so that the pope, *vi primatus*, per force of the primacy, might be able to widen or restrict these limits in a way that in all times, places, and in all circumstances would provide for this "in ways sufficient to the salvation of the faithful."¹ But whatever a pope's personal charisma might be, **1)** it will never widen the bishops' power to the point of loosening them from that bond of submission and obedience, which, by divine right, binds them to Peter; and **2)** this power (and necessity) must be exercised by widening or restricting the limits of episcopal power according to the *intrinsic* necessities of the Church (the good of the faithful) and not for reasons extrinsic to it, such as unfounded actions against the primacy brought by heretics and schismatics. But those who are "more open" to revisions are not inclined to recognize the pope as having more than an honorary primacy, which falls under Vatican I's anathema (sess. IV and I):

[W]hoever would assert that Blessed Peter the Apostle was not made Prince of all the Apostles and head of the entire Church militant by Christ, our Lord, and that Peter also received from our same Lord, Jesus Christ, directly and immediately, an only honorary primacy but not a real and specific jurisdiction, is excommunicated.

Therefore, what about those who put the forms up for discussion when it is the nucleus that is being contested?

The "Nucleus" in Danger

While there is no change among the Orthodox, we see, however, that in the post-Conciliar Catholic world's consensus, the Protestants and Anglicans have increasingly put this nucleus in danger.

The same Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, seems to have an entirely different idea for shedding light on the primacy. He speaks of "collegiality": "It is necessary to find more effective ways of exercising collegiality." Which collegiality?

Whoever discusses the universal Church's government-as Cardinal Ratzinger knows and ought to know-doesn't talk about collegiality because, as Pope Pius XI wrote in *Ecclesiam Dei*, in His Church, our Lord Jesus Christ established "the rule of one of the Apostles over all the others." And as Pope Leo XIII wrote in *Satis Cognitum*:

Christ constituted [Peter] not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church (quoting St. Bruno, *Episcopi Signiensis Comment, on john*, partiii., ch.21, n.55).

"That all bishops are called by God to govern the [universal] Church, not only the pope" is a proposition already condemned by the Church (see Pius VI, *Super Soliditate Petrae*).

As witnessed by Cardinal Siri, who was an authoritative witness of Vatican II:

Some came to the Council proposing that the Church live Protestantly, without Tradition and without the Pope's primacy....The first aim created a lot of confusion; and through the second aim they tried to toy with the argument of collegiality,² but it is also true that their intention was thwarted by *Lumen Gentium's* Explanatory Note, which disallowed the bishops from claiming governing powers other than those that were always allowed, without discussion.³

Even less permitted is discussion relating to releasing bishops "from the need for hierarchical subordination and true obedience," which, through divine right, "both individually and collectively" binds and subjects them to the pope (Vatican I, *Denzinger-Schönmetzer*, 1827), thus assuring the Church's unity, because this subordination belongs to that nucleus of the primacy which the same Cardinal Ratzinger admits ought to remain "in place."

Cardinal Siri also wrote: "Any attempt at diminishing the Roman pontificate's primacy is an attempt against the Church's survival";⁴ and today, given the times, he also said that there is "no need to find more effective ways of exercising collegiality." On the contrary, there is a need to find more effective ways of exercising the primacy and exercising it for the ends for which our Lord Jesus Christ instituted it.

Monarchy and "Absolute Monarchy"

In His Church our Lord Jesus Christ instituted "the rule of only one over all" (Pope Pius XI, *Ecclesiam Dei*) and this form of government, since time immemorial, is called monarchy. Therefore, as Pius VI wrote in *Super Soliditate Petrae*, "that Jesus Christ did not immediately establish the monarchical form in the Church" is a proposition already condemned many times.

But Cardinal Ratzinger negates the pope as the "Bishops' monarch" and also that the papacy is an "absolute monarchy," and he describes the Catholic Church as "a community of local churches with the pope as a reference point."

But the primacy's nucleus, infallibly defined by Vatican I, which the same Cardinal Ratzinger says should remain in place, recognizes that the pope, by divine right, has a veritable governing power that is universal, supreme, complete, ordinary, episcopal and immediate over all members of the Church, both bishops and faithful. Let's specify these powers:

- 1) Actual Power** to govern or of jurisdiction, not just a faculty for overseeing or direction. The corresponding aspect of this real power on the part of the faithful (bishops and faithful) is that they owe actual obedience and submission, and not just respect or deference, to the pope;
- 2) Universal Power**, which is personally extended over each and every bishop and each and all of the faithful ["shepherds and sheep" (Jn. 21:15-17)];
- 3) Supreme Power** because it supersedes that of each individual bishop and all of the bishops as a group, because there is no possibility of appeal against the pope;
- 4) Full Power**, that is, that the pope possesses the complete fullness of governing power, and thus is able to regulate every single thing without the approval of either the bishops or of the entire Church;
- 5) Ordinary Power**, that is, inerrancy via divine will, of the papal office, through which the pope can always exercise it and not only in exceptional cases, for example, when a bishop transgresses his own power within his own diocese, as Febronius wished;
- 6) Episcopal Power**, that is, the pope is the bishop of the entire Church, the "universal bishop" and not the "first among bishops," exactly as the Bishop of Rome is "*episcopus urbis et orbis*" and, so, he has legal, judicial and penal power over the entire Church, just as each bishop has the same over his own diocese;
- 7) Immediate Power**, that is, the Pope can directly exercise his power over the bishops and faithful without intermediaries.

Cardinal Siri wrote that all of this could be summarized as follows:

The Roman Pontiff has power over the entire Church, can exercise power over all, whether over the whole or over one; he can exercise power without being limited by anyone, neither Pastor nor faithful.⁵

However, Cardinal Ratzinger believes he can re-summarize this power by presenting the Church as "a community of local churches with the pope as the reference point." Is this what he means by "keeping the papacy's nucleus in place?"

Roman Communion, Not Headless Communion

After presenting the Church as a federation of local churches with the pope as merely a reference point, Cardinal Ratzinger says that

it is necessary to make this great communitarian reality known; the Pope is not the Bishops' King, but the community's servant who confirms his brothers in the faith.

But, then, the pope-like it or not-is, by divine right, the king of all, including "King of the Bishops," for in the Catholic Church the communion was never simply a communion of local churches with a vague point of reference in the pope, but was always the **Roman** communion, that is the communion with Peter and under Peter. In *Quartus Supra Vigessimus*, to the Armenians (Jan. 6, 1873), Pope Pius IX wrote:

For any man to be able to prove his Catholic faith and affirm that he is truly a Catholic, he must be able to convince the Apostolic See of this. For this See is predominant and with it the faithful of the whole Church should agree (St. Irenaeus, *Adversus Haereses*, chapter 3, 3). And the man who abandons the See of Peter can only be falsely confident that he is in the Church (St. Cyprian, *De Unitate Ecclesiae*, 4). As a result, that man is already a schismatic and a sinner who establishes a see in opposition to the unique See of the blessed Peter (St. Optatus of Milevis, *De Schisma Donatist*, book 2, n.21, from which the rights of sacred communion derive for all men (St. Ambrose, *Epist. XI, ad Imperatores*).

Thus, it is not the Catholic Church which has "rather falsified communion," but the Orthodox who have done so, and not just a little, by rejecting the papacy, which is the foundation that, as Pope Leo XIII wrote in *Satis Cognitum*, "effects and involves unity of communion, [and] is necessary *jure divino*" (see Vatican I, *dz* 1821).

Since the Orthodox say that the Catholic Church has "falsified" communion, are we also authorized to falsify it? If the Orthodox reject the "absolute monarchy" of the papacy, which their fathers believed, we Catholics reject the dispersion of their headless episcopate into "a confused and disorderly multiplicity" (Pope Leo XIII, *Satis Cognitum*), and we reject it because this is not what our Lord Jesus Christ wished, which is:

[S]o that all of the multitudes of believers be conserved in the unity of the Father and communion, the blessed Peter was put in charge of the other Apostles, establishing in him the perennial principle and the visible foundation of thorough unity (*Dz* 1821).

And this also shares in the nucleus of the papacy, infallibly defined by the dogmatic council, Vatican I.

Certainly, the Pope ought to render to the Church "the service" of maintaining Her in the unity of the faith, but this does not demote him from being the "King of the Bishops" to being a "reference point," and even worse, to being "a servant of the community," as the heretical Synod of Pistoia wished and which was condemned by Pope Pius VI in *Auctores Fidei*. In the broad sense, all authority is service, but it is a service rendered precisely while exercising authority, not by resigning it, in which case whoever possesses the authority no longer serves but damages the Church, as we note in this era of resignation of authority in every camp (except those to Modernism's benefit).

A Balance Sheet of Desolation

As the custodian and not the owner of the deposit of faith, the Pope is then the steward and not the owner of the Church's divine constitution, whatever might be the spirit of the times, and whatever might be the heretics' and schismatics' complaints. In fact, the absolute monarchy of the papacy is not arbitrary and despotic as it would be if the power of Peter were absolute from below, and not absolute from above; from above is restricted by Divine right. As II Corinthians 10:7,8 says:

If any man trust to himself, that he is Christ's let him think this again with himself, that as he is Christ's, so are we also.

For if also I should boast somewhat more of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed.

Today, it is a case of remembering that the ecumenical self-destruction is impending upon the papacy.

In *Quartus Supra Vigessimus*, Pope Pius IX wrote:

Jesus Christ, Our Lord, who is charity (Jn. 1:4,8) has openly declared that those who do not listen to the Church should be regarded as pagans and public sinners (Mt. 18:17).

And we not only call them "separated brethren" but we look to them in matters of faith, and listen to those who do not listen to the Church. And this for a goal that is illusory and outside the Church, which is to facilitate ruin inside the Church, ruin obscuring Catholic Tradition, throwing the unity of the faith into turmoil, weakening authority, humiliating the papacy, and breaking the bonds of the unity of communion. And now we have arrived at what St. Augustine called "exquisite impiety" and "insensible arrogance": to lay hands on the divine constitution of the Church. Therefore, whoever tampers with "this foundation no longer preserves the divine and Catholic Church, [but] attempts to make a human church." (Pope Leo XIII, *Satis Cognitum*, quoting St. Cyprian).

Hirpinus

(Translated by Suzanne Rini from *SiSiNoNo*, April 30, 2001, Vol.27, No.8, pp.1-4.

1. St. Thomas, *Contra Gentiles*, c 72; see G. Siri, *Lagiovinezza della Chiesa*, Giardini ed., Pisa, p. 130, and *si si no no*, January 15, 1999, p.5.

2. G. Siri, *op. tit.* p.205.

3. *Ibid*-p. 128.

4. G. Siri, *Il primato delta verita*, Giardini, Pisa, p.280.

5. G. Siri, *La giovimzza della Chiesa*, p. 125.

6. L. Ott, *Compendia di teologia dogmatica*, Marietti, p.472



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

September 2002 No. 48

The Ambiguous Accord Of Campos

A reader writes to us:

Dear Editor,

I am sending you a photocopy of the article, "The Schism of the Brazilians Has Been Wiped Clean" (*Il Giornale*, Jan. 15, 2002). May we hope that it will be "wiped clean" everywhere else, and not only in Brazil?

We have such a great need to rediscover tradition. We need "dignity" in our parish liturgies: we need the Lord, and not the priest to be central: we need music that is appropriate to the place and the worship, and not a noisy racket. There is so much that needs to be restored in all areas, even the knowledge of the Ten Commandments. Can we hope for this?

With thanks,
[signed letter]

In answer, not only *can* we hope, but we *must* hope, with firm certitude, that this long and stormy night which the Church is currently experiencing will pass.

To doubt this would be to doubt the almighty power and promises of Our Lord Jesus Christ who, even if He seems to be asleep, will not allow the bark of Peter, which is His Church, to flounder.

However, what we hope for cannot come about by means of the type of accord signed between Rome and the Priestly Union of St. John Baptist Mary Vianney "which does not envisage any doctrinal recantations, but is basically practical and pragmatic" (*Il Giornale*, op.cit), because the question is first and foremost a question of doctrine and of the Faith.

Our Lord Jesus Christ did not found the Church on a "practical and pragmatic type of accord," but on an accord that is essentially doctrinal, namely, on unity of faith.

But He, indeed, Who made this one Church, also gave it unity, that is, He made such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body-"one body and one spirit as you are called in one hope of your calling" (Eph. 4:4). Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me...that they also may be one in Us... that they may be made perfect in one" Qn. 17:20,21). Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father: "I pray that they all may be one as Thou Father in Me and I in Thee" (*ibid.* 21).

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of wills and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church *Unity of Faith*; a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the *faithful*-"*one* Lord, one faith, one baptism" (Eph. 4:5). That is, as there is one Lord and one baptism, so should all Christians, without exception, have but one faith. (Leo XIII, *Satis Cognitum*)

First we have unity of faith, and then, on that basis, we have unity in charity, in communion. This is Christ's wish. This is the constant teaching of the Church.

Pope Pius X taught that charity without faith-*i.e.*, a union in "charity," a "communion" independent of unity in faith-is a pernicious invention of the Modernists who, following a false philosophy, deny that truth (even revealed truth) is one and unchangeable. "They pervert the eternal notion of truth" (Pope Pius X, *Pascendi Gregis*, §13).

So the problem must be posed and then solved in a very different way. It must first of all be posed at the doctrinal level, and then solved in the light of divine and apostolic Tradition, in which there is no *ambiguity*. In fact the conscience of every Catholic, and pre-eminently the members of the hierarchy, is bound to this Tradition under pain of everlasting damnation (Mt. 16:17). Any other "practical and pragmatic" kind of accord is perfectly useless and fleeting, quite apart from the fact that it is a trap for both parties.

In the case of Campos, the day after it was signed with Rome, the accord's inconsistency was shown by the Dominican "theologian of the papal household," Fr. Georges Cottier, in his interview by *Avvenire* (Jan. 19, 2002). He was delighted with this "step forward" for the Second Vatican Council. He admitted, "There is much more [than the rite of Mass of St. Pius V-*Ed.*] behind Lefebvre's schism: There is a rejection of the Council, of ecumenism, of the principle of religious liberty-__"

Here the "pope's theologian" has grasped the critical point of the entire question.

Consequently, Fr. Cottier goes on:

Since the rupture [in 1988] until today, other followers of [Lefebvre] have already returned to full communion with the Catholic Church. However, the principal condition has always been the full recognition of the authority of Vatican Council II. And this is what the principal group, the one of Ecône, has never accepted.

According to Fr. Cottier, *this* is what the Brazilians have accepted, and it swells the heart of the "pope's theologian" with hope. The Campos priests have accepted the Council, which is far more than a particular rite: "Little by little we must expect other steps: for example, that they also participate in the reformed rite. However, we must not be in a hurry."

Therefore, the accord signed with the Brazilian priests of Campos is only *superficially* "practical and pragmatic." For the Vatican, at least, it is *essentially* "practical and pragmatic," because it implies, along with the "full recognition of the Council," the acceptance of ecumenism, all the heretical and schismatic sects, and false religions. It also implies the acceptance of the false "religious liberty"-in reality, "liberty of religion"-which consequently involves the abandonment of the Church's perennial teaching on true religious liberty.

This is not all. This "practical and pragmatic" accord envisages future doctrinal concessions which include "concelebration," opposed by the entire tradition of the Church because it diminishes the number of Masses celebrated (cf. Joseph de Sainte Marie, O.C.D., *Eucharistie et salut du monde*). It envisages the future acceptance by the Brazilian priests of Pope Paul VI's "reformed" (or rather, "protestantized") rite. But there is no need to be "in a hurry." Says Fr. Cottier. Things will "mature" of themselves (*Avvenire*, op. cit). Fr. Cottier knows from experience that they have "matured," in a manner of speaking, to the Vatican's favor. Too many former companions-in-arms of the sons of Archbishop Lefebvre have concluded their own versions of a "practical and pragmatic type of accord," putting aside questions of doctrine and thinking that they will be able to carry on the good fight for the faith under better conditions. "But let your speech be yea, yea: no, no: and that which is over and above these, is of evil" (Mt. 5:37), as the Lord taught us.

There is the sad conversion of the monastery of Le Barroux which today defends the false religious liberty it attacked yesterday; the story of the Fraternity of St. Peter, many of whose members are today fighting to celebrate according to the rite of Paul VI while yesterday they fought against it. These instances go to show that genuine unity is founded solely on truth, and any other accord that is *not* founded on truth "is of evil."

Perhaps the Campos priests believed themselves safe when they declared acceptance of Vatican II "in the light of Tradition." Are they not aware that the conciliar Church imagines a new concept of "Tradition?" That is to say, it believes in an ambiguous "living Tradition" which gives rights of citizenship in the Church even to things that are manifestly opposed to the Church's traditional doctrine. On the basis of this new concept of "Tradition," the plague of religious indifferentism (a.k.a. "religious liberty") and all of ecumenism's ecclesiological heresies are presented as normal doctrinal "developments" in perfect continuity with sacred Tradition even if they affirm the *opposite* of what the documents of the Magisterium taught up to the time of Vatican II. It is legitimate for us, therefore, to ask what is the point of an "accord" in which the two give different meanings to the same terms, and in which one of the parties must *accept* "in the light of Tradition" what the other party thinks it must, in conscience, *reject* "in the (same) light of Tradition?" Indeed, as far as Fr. Georges Cottier is concerned, the explicit reservation of the Campos priests regarding the Council has no value. They have accepted the Council. One point gains all. Fundamental doctrinal problems arise here; specifically, the Catholic notions of "Tradition" and "doctrinal development" already defined by the Councils of Trent and Vatican I. Upon *these* there should be an authentic accord making any other "practical and pragmatic" accord entirely superfluous.

It is to be understood that people become weary of combat, and that to be marginalized, even if undeserved, is humiliating. Most of all, it is painful and even traumatizing for some to have to oppose an Authority which they love and would wish to be able to obey. All the same, if we remember that we are not defending our personal opinions but, on the contrary, our duty to remain faithful to the Church's eternal teaching and to transmit the Faith as we have received it, we can raise our eyes to our invisible Head, Jesus Christ, whom his Vicar must represent on earth, and with St. Hilary say:

A soldier defends his king even at the risk of his life....A dog barks at the least sound and rushes out at the first suspicion. But you, on the contrary, when you hear someone say that Christ, the true Son of God, is not God, you keep silence, and your silence implies consent to this blasphemy! What can I say? You protest against those who protest, you add your voice to those who want to stifle the truth!¹

Not only do we hear people denying the divinity of Our Lord Jesus Christ on the basis of the "new theology" (cf. the *book, Jesus the Christ*, by Walter Cardinal Kasper of Germany), but we hear denials, on the basis of ecumenism, of many other truths of Faith which it is our duty to profess at the cost of martyrdom. We hear being said that "salvation can be found even outside the Church" (Cardinal Kasper); that the heretical and schismatic sects are no longer heretical and schismatic sects but "true particular churches" (*Dominus/Jesus*), and that the true Church of Christ no longer "is" the Catholic Church but only "subsists" in it (*Unitatis Redintegratio*). It is said that unity of the Faith is no longer the necessary foundation for the Church's unity, but, on the contrary, we must work for "unity in diversity" (Joseph Cardinal Ratzinger), where "diversity" pre-supposes inclusion of the heresies and schisms previously condemned by Holy Mother Church. It is said that the Catholic Church must re-examine the way papal primacy is exercised and this be done together with the heretics and schismatics, who are the traditional enemies of papal primacy, *etc....*

The Church, however, is Christ *himself*. The Church is Christ "extended and communicated." She is Christ who "in His Church lives, teaches, governs, and communicates holiness" (Pius XII, *Mystici Corporis*).

We know, and history confirms it, that "faith in Jesus will not remain pure and intact unless it is upheld and defended by faith in the Church, the pillar and foundation of truth" (Pius XI, *Mit brennender Sorge*): so we cannot adhere to ecumenism's heretical ecclesiological aberrations because it is a matter of our faith, and we cannot keep silent either, because it concerns the faith of our neighbor. Silence, in this case, would be to support error. As always, then, in extreme cases "the only way open to the believer is the path of generous heroism" (Pius XI, *ibid.*).

We must not allow ourselves to be upset by the fact that those involved are churchmen and members of the hierarchy to whom Christ Himself has given authority in the Church. It is true, alas, that they are churchmen. But churchmen are given authority for building *up* the Church, not for *pulling it down*. They are given all their authority in favor of the truth and none for against it: "For we can do nothing against the truth; but for the truth" (II Cor. 13:8). Therefore, when, in the Church, churchmen raise a platform of personal views against the doctrine of the one Teacher of Truth that has resounded for 2000 years, the duty of the faithful is to resist it, because there is only one Master, and "we must obey God rather than men" (St. Peter).

Nor must we be disheartened to find ourselves unjustly labelled as separated from the pope, the Vicar of Jesus Christ, with whom it is necessary to be in "communion." It is true, we have the duty of being in communion with the pope, but the pope, in his turn, has the duty of being in communion with his predecessors, with Our Lord Jesus Christ, and the Apostles. There is no doubt about this in the *ex cathedra* declarations of the pope and in the ordinary infallible pontifical magisterium. But this security is lacking when the pope imposes simply his personal opinions or Utopian ideas.

"Communion" in the Catholic Church is always based on unity in the Faith. That is why, in the history of the Church, we see not only popes, but also bishops, priests, and simple faithful refusing to be in "communion" with those who no longer have, or are suspected of no longer having, the Catholic Faith transmitted by the Apostles.

When a simple lector, St. Basil publicly broke "communion" with his bishop who had compromised with the Arians (Ep. 51). St. Jerome was an ordinary priest-monk when he refused to be in communion with John, Bishop of Jerusalem, until he had clarified his position on Origenism. The African bishops suspended their communion with Pope Vigilius when he, by approving the "Three Chapters," seemed to be rejecting the dogmatic Council of Chalcedon. St. Bernard, the defender of the Roman primacy, who had once said, "He who resists this power resists the command of God," did not hesitate to write to Pope Innocent II:

It is for you, the successor of Peter, to judge whether those who attack the faith of Peter have a right to asylum in Peter's see. Remind yourself of the duties of your office....You must seize the foxes which sow ruin in the Lord's vineyard while they are still small. (Epist. 189)

Indeed, the pope has "the fullness of power over all the churches" (Epist. 131), but this is for confirming and defending the "faith of Peter," not for altering it or encouraging those who would alter it. This is the limit, set from on high, to the power of Peter's successors; otherwise, it would be purely arbitrary. Pope Innocent III, who was one of those who implemented the Roman "centralization," regarded himself as a "prisoner" of the divine law.

These examples, which could be multiplied, show that "communion," even with the pope, has an indispensable condition, namely, unity in the Catholic faith transmitted by the Apostles. They show that when scandal is given to the Faith, subjects are not only obliged to reject the erroneous teaching, but they are obliged to resist their superiors, even publicly, as St. Paul resisted St. Peter, " *in facie Ecclesiae* " (St. Thomas Aquinas, *Summa Theologically* Q.33, Art.4, ad 2).

Pope Pius XII reminds us, the faithful have the authentic right to receive intact from their pastors, and most of all from the Successor of Peter, the Truth taught by Jesus Christ and infallibly transmitted by the Church. This right arises from our duty to believe in order to be saved (Mt. 16:17). Hence our duty and right to refuse the sophisms which are corrupting the Faith today and which are the result of a false philosophy and a false theology, against which Pope Pius XII puts us on our guard in *Humani Generis*.

Consequently, while it is true that the pope has only God above him, it is also true that when the pope's actions threaten the Faith or even gravely threaten the good of the Church, it is permitted for his subjects-even as their *duty-to* show disapproval and resist his directives. For example, this is what the bishops, cardinals, canon lawyers, and polemical writers did when, without denying his papacy, they showed their disapproval of Pope Pascal II (1099-1118), who had just subordinated the Holy See to the German Emperor. By their resistance, they saved the work of Church reform undertaken by Pope Gregory VII (1073-85) from destruction. This meritorious resistance is admired by all authorized Church historians: "It is imperative to resist a pope who is openly destroying the Church" (Cajetan).² Our duty does not change, so it does not matter to us whether this destructive action arises from the "ecumenical" daydream or any other cause.

It may be objected that we are few and isolated.

We are not "few." But even if we were, what would that matter? Truth doesn't depend on numbers and the Faith even less so. Pope St. Liberius (352-66), before his resistance weakened, replied to the Emperor Constans, the promoter of the Arian heresy who jeered at him for being one man against the whole world: "It does not matter that I am on my own. The Faith loses nothing by it. In ancient times only three men [*i.e.*, the young men of the fiery furnace-*Ed.*] were found to resist."³ Our being "isolated" is more apparent than real. Much of it has been artificially created by unjust labelling. Many are with us because they think as we do, even if they do not have the courage to join with us openly. In any case, Catholics who resist publicly for the sake of the Faith of All Time are a reference point-both *positive* and *negative*-for everyone. This is very important.

We agree with what our letter-writer said: it is necessary for everyone to return to Tradition, without which there is no orthodoxy. We need "dignity" in the liturgy; we need a restoration in all fields, including morality, which inevitably sinks along with faith. But such restoration is bound up with the preservation of the Catholic Faith of All Time. It will not come about through imprudent "practical and pragmatic" accords such as the one signed between Rome and the Priestly Union of St. John Baptist Mary Vianney. If *everyone* were to keep quiet (and keeping quiet in such a grave matter constitutes very serious complicity); if there were *no one* to remind the "innovators" in the hierarchy that their "dogmatic developments" are really dogmatic corruptions (because they contradict the constant faith of the Church), then, indeed, we might fear for the Catholic Church's future. But this will not happen. As Pope Paul VI himself remarked (to Jean Guittou, *Paul VI secret*), there will always be a "small remnant" which will confess the Church's eternal Faith. That is why we do not put our hope in our numbers, nor in numbers of "accords," nor yet in our diplomatic efforts, but in the goodness of the cause in which we are resisting because it is the cause of Our Lord Jesus Christ and His Church. In spite of "labels," our duty is to remain faithful and to help our brothers to remain faithful, too. In any case, it is up to God to show us the first glimmers of the dawn of the Church's rebirth, and the Immaculate One to speed this hour of mercy.

Hirpinus

Translated from *Courrier de Rome-SiSiNoNo*, No. 245, May, 2002 by Mr. Graham Harrison. Edited for readability by Fr. Kenneth Novak.

1. Fragg. Histor. X, 2-4, *cit.* in Fliche & Martin, *L'Histoire de l'Eglise*.

2. *De comparatae auctoritate Papae et Concilia*.

3. Theodoret, Hist. Eccl. II, XVI (cf. *L'Histoire de l'Eglise*, tit.).

[Pius XII and "Paschal Mystery Theology" Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

September 2002 No. 48

Pius XII and "Paschal Mystery Theology"

In the *Dictionary of the Second Vatican Council* (Corpus Books, Washington, D.C., first edition, 1968) on the subject of the "Paschal Mystery," editors Fr. Adrien Nocent, O.S.B., and Jacques Deretz wrote:

It would be excessive to think that it might have been necessary to wait for Vatican II because, again, the term and the theology of the Paschal mystery was very much alive in the Church and was a part of the Church. However, it has to be recognized that such a rediscovery did not take too long to occur. The last and most important liturgical document prior to Vatican II, Pius XII's 1947 encyclical, *Mediator Dei*, did not as yet employ the term. It speaks of redemption and does not insist at all [*sic*] on Our Lord Jesus Christ's resurrection. It keeps to the viewpoint that posits the death of Jesus Christ [as] the central salvific event, and still does not emphasize that His Resurrection is *as much*, and *in an essential way* [emphasis added], the event of the world's salvation. Certainly, this does not at all mean that *Mediator Dei* ignores the Paschal mystery: on the contrary, all of the elements which comprise it are materially contained in this important Papal Magisterial document...But these elements' unification and synthesis is not perceived.

According to the editors of the *Dictionary of the Second Vatican Council*, the "unification and synthesis" would, instead, be carried out by the "Paschal Mystery theology" which is the rediscovery that "we Christians participate together with Our Pxisen Lord, Jesus Christ, in the Community that is the Church, in the Paschal mystery." The same theology has also "rediscovered how such a mystery comprises the Liturgy's center and its essential nucleus" (*ibid*).

The Problem of the Liturgical Reform

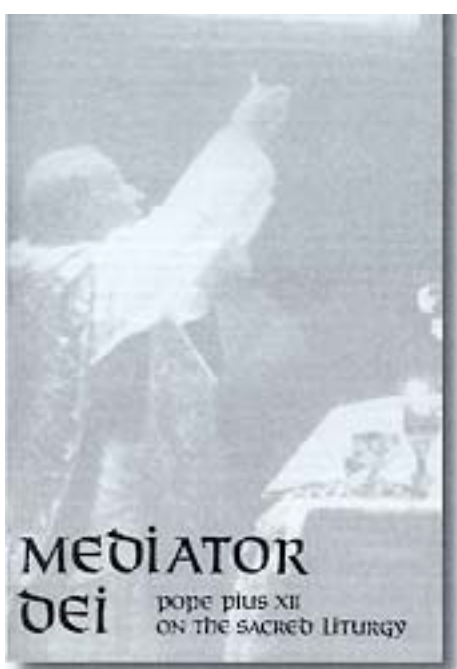
Do you sometimes wonder what is the best book to give to your *Novus Ordo* friends and relatives? Do you wonder which book might be the best to explain why we don't attend the New Mass? Well, here's your answer! His Excellency Bishop Bernard Fellay, Superior General of the Society of the Saint Pius X, recently sent a copy of this book to Pope John Paul II as part of the Society's talks with the Roman authorities. In France, 17,000 copies of this new and vital study have been sent to Catholic priests...and it has created quite a stir! This clear and concise book lays out a mass of quotations from the fabricators of the New Mass themselves to show how coherent, but un-Catholic, are the principles behind the *Novus Ordo Missae* (the New Order of Mass).

The book is in three parts: it shows, firstly, that the New Mass breaks the liturgical tradition of the Church; secondly, that this break proceeds from a new theology of basics such as sin and Redemption; thirdly, that this new theology is condemned by Catholic doctrine. **130pp, color softcover, HP Publication, STK# 6740. \$9.95**

Mediator Dei

On the Sacred Liturgy (Pius XII, 1947)

A reprimand to innovators. Nature of Liturgy, especially the Mass. Eucharistic worship. Divine Office and Liturgical Year. Pastoral directives. Includes Discussion Club Outline and suggested practices. **80pp, STK# 5307. \$2.50**



It seems to us that these assertions-which we must really call falsifications-are unfounded. In fact, if Pope Pius XII did not use the expression "Paschal Mystery" in *Mediator Dei*, it does not mean that he ignored it or didn't know anything about it. What really counts is that he points to "Paschal Mystery theology" among the Liturgical Movement's twisted deviations that he intended to correct with that encyclical.

What characterizes "Paschal Mystery theology"? Fr. Nocent says that it is the departure from "the viewpoint that posits the death of Jesus Christ [as] *the* salvific event [emphasis mine]," the viewpoint, by the way, maintained by Pope Pius XII. According to Nocent, this departure emphasizes "that His Resurrection is *as much*, and *in an essential way*, the event of the world's salvation." But Pope Pius XII was an excellent theologian in his own right, enough of one so that Cardinal Montini, the future Pope Paul VI, had warned Roger Schutz of the proto-ecumenical Taizé community about this, advising him to pose his questions to Pius XII on the "pastoral" level alone and not theologically. Neither as theologian nor pope did Pius XII allow himself any departure or exit from Tradition. It is the Church's perennial doctrine, defined by the Council of Trent on the basis of Sacred Scripture and Patristic Tradition, that:

Even though all Christ's individual activities have redemptive value for us, and as a whole compose the work of the Redemption, still His redemptive activity finds its apogee in the death of sacrifice on the Cross. On this account it is, by excellence but not exclusively, the efficient cause of our redemption.¹

Therefore, for Fr. Adrien Nocent to say that the resurrection of Jesus is "as much" the salvific event as His death, or to say even more strongly still that it is so "in an essential way" is to depart from the Church's traditional doctrine or, more precisely, to contradict it.

Jesus himself said that He came to "give his life a redemption for many" (Mt. 20:28) and to "shed his blood" in order to expiate the sins of men (Mt. 20: 28; Mk.10:45). At the Last Supper, He celebrated the Eucharistic sacrifice of His Body and Blood, poured out "for the remission of sins," with no mention of the Resurrection (Lk. 22:19; Mt. 26:28). To His disciples on the road to Emmaus, He said His Resurrection was the fruit of His Passion (Lk. 24:25,26). In fact, both the Old and New Testament equally attest that in God's plan, "Christ must vanquish death by means of death" and, by means of death merit resurrection for Himself and for the Mystical Body. Therefore,

His resurrection was *earned*, and not praiseworthy, nor could it have been because "with his death, Christ shut himself off from the praiseworthy level"² just as it will be closed for us by our death. If all of the meritorious actions of Christ's life culminate in the Passion and Death by which Christ merited salvation, His resurrection merited nothing but was the victorious *conclusion* of His redemptive work, the recompense for the Passion's humiliation, the prototype of our spiritual resurrection, as well as the pledge and token of our bodily resurrection. For this reason and no other, the resurrection of Christ belongs to the *integrity* of the Redemption. In fact, the Fathers of the Church speak of "merit" through the Passion and Death, and of "recompense" (*i.e.*, retribution; reward) through His Resurrection. Finally, the Council of Trent has defined infallibly that the "meritorious cause" of our salvation is Jesus Christ, which He merited "with His Most Holy Passion on the wood of the Cross" (Dz 799).

Thus, one can understand why Pope Pius XII in *Mediator Dei* "did not at all emphasize Our Lord Jesus Christ's resurrection," but concentrates on "the field of vision of Jesus Christ's death [as] the salvific event" and why we, too, keep to this same "field of vision."

But the new "Paschal Mystery theology" demands giving the Christ's resurrection at least "as much" salvific value as the death on the Cross and also the privilege arising from it. This "New Soteriology" *i.e.*, doctrine of salvation) is thick into the Liturgical Movement. Romano Guardini, one of its "fathers" and to whom Cardinal Ratzinger likes to refer, wrote in his *Il Signore* (pp.435-436): "Total clarity on the concept of redemption comes uniquely from the Resurrection."

Elsewhere he wrote:

If anyone asks: "What is redemption; what is it to have redeemed, and to have been redeemed?" the answer ought to be: "It is the Resurrection."

Thus, the Passion and the Death on the Cross are minimalized and annihilated in the glory of the Christ's Resurrection (although the risen hands and feet carry wounds and the heart is opened by a lance). Good Friday is eclipsed by Resurrection Sunday, the glorious *reward* being substituted for the sorrowful *meriting*. The "New Soteriology" hides from souls the understanding that no one conforms to the *Risen* Christ who does not will first to conform (and allow themselves to be conformed) to the *Crucified* Christ.

In *Mediator Dei*, Pius XII demonstrated he was not ignorant of this deviation, and clearly condemned it without naming the "Paschal Mystery theology" specifically. After recalling that the entire liturgical year requires us to make "an intense and efficacious effort" to imitate the mysteries of Christ, "in order to enter voluntarily the way of His sufferings and to participate finally in His glory and eternal blessing" (*Mediator Dei*), Pope Pius XII condemns those who attempt to separate the glorious goal of the Passion:

162. From what We have already explained, Venerable Brethren, it is perfectly clear how much modern writers are wanting in the genuine and true Liturgical spirit who, deceived by the illusion of a higher mysticism, dare to assert that attention should be paid not to the historic Christ but to a "pneumatic" [*i.e.*, "spiritualized" -*Ed.*] or glorified Christ. They do not hesitate to assert that a change has taken place in the piety of the faithful by dethroning, as it were, Christ from His position; since they say that the glorified Christ, who liveth and reigneth forever and sitteth at the right hand of the Father, has been overshadowed and in His place has been substituted that Christ who lived on earth. For this reason, some have gone so far as to want to remove from the churches images of the Divine Redeemer suffering on the cross.

163. But these false statements are completely opposed to the solid doctrine handed down by tradition. "You believe in Christ born in the flesh," says St. Augustine, "and you will come to Christ begotten of God." In the sacred liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the Eternal Father, as born of the Virgin Mother of God, as He Who teaches us truth, heals the sick, consoles the afflicted, Who endures suffering and Who dies; finally, as He Who rose triumphantly from the dead and Who, reigning in the glory of heaven sends us the Holy Paraclete and Who abides in His Church forever". "Jesus Christ, yesterday and today; and the same forever." Besides, the Liturgy shows us Christ not only as a Model to be imitated but as a Master to Whom we should listen readily, a Shepherd Whom we should follow, Author of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life.

164. Since His bitter sufferings constitute the principal mystery of our Redemption it is only fitting that the Catholic faith should give it the greatest prominence. This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the Sacraments are most closely united with the Cross [(emphasis mine) ed. Mary Immaculate Queen Ctr., pp.56,57].

As is evident from the above quotations, Pius XII did not separate the Resurrection from the Passion, just as the Church has never separated it, and, as the Church has always done, he also emphasizes the Passion's privileged place and did not place it on equal footing with the ends of salvation: "...His bitter sufferings constitute the principal mystery of our Redemption—" The provision for our salvation is His death on the Cross and, consequently, the Sacrifice of the Cross-and *not* the Resurrection-is "the very center of divine worship," as the Church has always taught.

However, in the "Paschal Mystery theology," there is a *theological* inversion, logically followed by a *liturgical* inversion. Says Fr. Adrien Nocent: "[T]he center, the essential nucleus of the liturgy," is no longer the Sacrifice of the Cross, but the "Paschal Mystery" that is, the Resurrection.

Cardinals Ottaviani and Bacci pointed out the descent of the *Novus Ordo Missae* toward the "Paschal Mystery theology" when, in their *Short Critical Study of the New Order of Mass* [a.k.a. *The Ottaviani Intervention-Ed.*] presented to Pope Paul VI on Pentecost, 1969, they noted that the definition of the Mass was rendered inaccurate:

It is obvious that the *Novus Ordo* obsessively emphasizes "supper" and "memorial," instead of the unbloody renewal of the Sacrifice of the Cross.

Even the phrase in the Instruction describing the Mass as a "memorial of the Passion *and* Resurrection" is inexact [emphasis in original]. The Mass is the memorial of the unique Sacrifice, redemptive in itself; whereas, the Resurrection is the fruit *which follows* from that sacrifice [emphasis in original]. We shall see later how such equivocations are repeated and reiterated both in the formula for the Consecration and throughout the *Novus Ordo* as a whole [*The Ottaviani Intervention*, ed. TAN Books and Publishers, pp.35,36].

In exalting the Resurrection, which pervades today's liturgy (even though the "New Theology" negates Christ's bodily Resurrection), there might be more than an inexactitude. Practically speaking, this is a recycling of the 38th modernist thesis *condemned* by Pope Pius X in his decree, *Lamentabili Sane* [a.k.a. *Syllabus Condemning the Errors of the Modernists*], that is: "The doctrine of the expiatory death of Christ is Pauline and not evangelical." This is to say that the Catholic Church condemns the idea that Christ's salvific Passion and Death is a *fabrication* of St. Paul and *not* of the "true Gospel."

The extremist emphasis on the Resurrection, and the creeping heretical negation of Christ's expiatory sacrifice which results, strikes not only the Catholic doctrine of the Holy Sacrifice of the Mass, but all Christianity. It is diabolical.

Ermengildus

This article was translated by Suzanne Rini from the original Italian (*Si/SiNoNo*, April 30, 2002) exclusively for *The Angelus*. It was edited for clarity and partially added to for interest by Fr. Kenneth Novak.

1. Ludwig Ott, *Fundamentals of Catholic Dogma*, (Rockford, IL: TAN Books and Publishers, 1974), p.185.

2. See Tito Denti, O.P., note 2, p.281 of vol. XXVI of *La Somma Teologica*, edited by the Italian Dominicans, published by Salani.

[The Ambiguous Accord Of Campos](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 2002 No. 49

Okaying Mixed Marriages

A recent edition of *Famiglia Cristiana* [*The Christian Family*], an Italian magazine, published a "Letter of the Week" from a parish priest of "one of Rome's largest parishes." This priest wrote to say he did not agree with the reply of the magazine's house priest to a question sent in by a reader: "Does the Church allow a Catholic to be married in church to a [baptized] atheist who has not been confirmed?"...



The objecting priest would have preferred a straightforward "cut and dried answer: "Yes!" He went on to explain:

Yes, the Church allows this type of marriage because it *only* requires that both parties believe that marriage is once only, indissoluble, and open to life. So much has happened in this area. For instance, I have celebrated one such marriage - so beautiful - between a Catholic and a Jew. But in Milena's case, there is even an advantage. *Strictly speaking*, her marriage would not be treated as a *mixed marriage* because she is "non-believing but baptized, because marriage between the baptized is a sacrament anyhow" [emphasis ours].

Is this fellow really a priest? Is he even really a believer? Because, in fact, no one, least of all a parish priest, can erect a personal chair of authority that wars with the Church's unchangeable doctrine regarding marriage. Protestants do this, but not Catholics.

"Mixed" Marriage

Let's begin with "mixed" marriage. The objecting priest tries to pass off his examples as Church doctrine. He erroneously defines mixed marriage as being between a baptized and non-baptized person (e.g., a marriage between a Catholic and a Jew). More appropriately, "strictly speaking" such a marriage must be termed as being between parties of "different denominations." Without getting too technical, "strictly speaking," for "mixed" marriages, (i.e., between a Catholic and a heretic) the Church does not "only" require that the two entering into the marriage believe that marriage is once only, indissoluble, and that its main end is life. [Notice the subtlety of the language. The main end of marriage *is* life, not just that the couple be "*open*" to life," as if children were not the primary end but just a secondary appendix of matrimony.-Ed.] First of all, for such marriages, it is required that there be no

proximate danger to the faith of the Catholic spouse and, eventually, of the children.

In fact, such a marriage would be prohibited by divine, natural, and existing law. Moreover, both Canon Law and the Church would not be able to consent since God does not allow it. As Pius VII wrote to Napoleon, June 26, 1805: "If we usurp authority we do not have, we would be guilty of the most abominable abuse of our sacred ministry before the courts of God and the Church." Therefore, if proximate danger to faith exists, the Church has no power to grant a dispensation or license she does not have. This is because, up to the last "ecumenical" Council, the Church required that the non-Catholic give "guarantees" in order to insure that, as Pope Pius VIII wrote in *Litteris Altero*, "the natural and divine law is respected," thereby securing the marriage's validity.

It is true that the new "ecumenical" rule is mitigating. For instance, the "guarantees" are now called "conditions" and are gotten from the Catholic spouse and not the non-Catholic one. But the new ecumenical rule has not gone so far as wanting to destroy the principle of divine law as the objecting priest arrogates to himself. Also, the *1983 Code of Canon Law* (Chap. VI: Mixed Marriages) recognizes the prohibition (can. 1124). The marriage is *invalid* if the marriage is between a baptized and non-baptized person (can. 1086, §1) and the competent authority's license is subject to there being a "just and reasonable cause," and to three conditions. The first two concern the removal of "dangers" to the Catholic spouse's faith and the children's education (can. 1125, §§1,2).

The local Ordinary can grant this permission if there is a *just and reasonable cause*. He is not to grant it unless the following conditions are fulfilled.

§1) The Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith, and is to make a sincere promise to do all in his or her power in order that all the children be baptized and brought up in the Catholic Church;

§2) the other party is to be informed in good time of these promises to be made by the Catholic party, so that it is certain that he or she is truly aware of the promise and of the obligations of the Catholic party; . . . [emphasis added].

Only Paragraph 3 concerns marriage's ends and essential elements.

§3) Both parties are to be instructed about the purposes and essential properties of marriage, which are not to be excluded by either contractant.

Obviously, the objector considers this "ecumenical" mitigation of little importance. On his own initiative he has done away with the first two conditions, namely, those safeguarding divine law! His defense-minded statement in his letter to *Famiglia Cristiana* of, "So much has happened in this area," is not supported by the 1917 Code of Canon Law promulgated during the reign of Benedict XV (which reiterates the Church's constant law), nor is it in the 1983 Code despite all of its "ecumenical" openings. The objecting priest's doctrine is his own, and not the Church's.

A Parish Priest Who Does Not Think with the Church

So much, then, for thinking that a marriage between the baptized and non-baptized is "so beautiful," or as the parish priest says: "I have celebrated such a marriage between a Catholic and a Jew." We don't know how the priest is able to reconcile his thinking with the Church's consistent thinking.

Regarding mixed marriages between Catholics and non-Catholics [i.e., valid, but illicit without the required conditions-Ed.], Pope Clement XI wrote, "The Church abhors such marriages, which greatly endanger and deform the spirit" (June 25, 1706).

In *Matrimonia Quae in Locis* (Nov. 4, 1741) Benedict XIV spoke of "sacrilegious unions," of "detestable marriages, always...condemned and prohibited by Holy Mother Church." And Pope Pius VI wrote, "This type of conduct gives rise to the danger of perverting the Catholic party... We cannot abandon our position because we do not have the right to do so" (*Letter to the Archbishop of Malines*, July, 1782).

Pope Pius VII reiterated the tradition:

The Church has always abhorred marriages between Catholics and heretics and has always prohibited them with very severe laws because they always conceal the grave danger of perversion and estrangement from the faith of the Catholic spouse, and because the Catholic education of the children of both sexes is always doubtful and suspect. (*Letter to the Archbishop of Mayence*, Oct. 8, 1803)

In the aforementioned letter to Napoleon, Pope Pius VII wrote that the Church "abhors" such marriages. He also wrote that marriages between Catholics and Protestants are valid. And if the Church abhors an illicit but valid marriage between a Catholic and Protestant, how much more the Church abhors marriage between a Catholic and an unbaptized person. In such a marriage, if the required guarantees are not present, such marriages are not only illicit but also invalid.

As a symbol of Christ's union with His Church (Eph. 5:22,23), Christian marriage is a "social" sacrament. Its purpose is to give children to God, to adore Him, and to give new members to the Church and citizens to heaven (Leo XIII, *Ubi Arcanum*). Seeing this, one can understand why the Church, far from considering a mixed marriage "very beautiful," has always abhorred and reproved it. Keeping divine law safe through the "guarantees," the Church eventually tolerated it. The purpose of this tolerance was defined by Pope Pius VII in his above-quoted letter to the Archbishop of Mayence:

In no way can tolerance [of such marriages] be seen as their being approved and allowed. Rather, such marriages are only tolerated out of the need to avoid even greater evils, and permission is not given wholeheartedly.

The Church Fathers had already recognized that in such marriages there is no image of Christ's union with His Church, but rather an image of Christ's own being prostituted. (See Tertullian, *Ad uxorem*, 2, 3-4; St. Ambrose, *Ep.* 19,7; St. Jerome, *Adv. Lovin.* 1,10; St. Augustine, *De fide et oper.* 19,38).

The "Advantage" of Marrying a Baptized, Declared Atheist

The objecting parish priest writes that in the concrete case he is addressing, "...there is actually an advantage." Strictly speaking, her marriage would not be treated as a mixed marriage because she is "non-believing but baptized, because marriage between the baptized is a sacrament anyhow."

This parish priest forgets that a baptized person who has announced that he or she is "non-believing," is, without the euphemism, an atheist, and so, is an apostate.

Heresy is the obstinate denial or doubt, after baptism, of a truth which must be believed by divine and Catholic faith. *Apostasy is the total repudiation of the Christian faith* [emphasis added]. Schism is the withdrawal of submission to the Supreme Pontiff or from communion with the members of the Church subject to him (1983 *Code of Canon Law*, can.751).

Thus we are talking about a case of marriage with a person who is unworthy due to their public defection from the Faith of their very own baptism.

What is the Church's mind regarding such a marriage? The Church's mind is that the faithful must abstain from contracting such marriages and that pastors of souls, via their office's need for charity and piety, ought to dissuade the parents, friends, etc. Lanza-Palazzini writes:

The reason why the faithful should not enter into these marriages is easy to understand...also for the children's sake, and there is a great danger of perversion, even greater than in mixed marriages.¹

In fact, the Church has always treated these marriages with the same discipline as mixed marriages. Thus, the *1757 Code of Canon Law* which reiterates the Church's age-old positions prohibits the parish priest from celebrating these marriages without consulting the bishop, who could allow them only after having examined *1)* if there is a grave reason for contracting such a marriage; *2)* if there is sufficient provision for the eventual children's Catholic education, and also a provision for the removal of the danger of the believing spouse's faith being perverted. Again quoting Lanza-Palazzini: "If this is lacking, the Ordinary cannot allow the marriage, because divine law forbids it."² So, there is no reason for the objecting priest to rejoice that there is an "advantage" in marrying a baptized atheist.

It is not true that in such a case the marriage "is a sacrament *anyhow*." It is not enough to receive any sacrament "anyhow" because the necessary dispositions are lacking and a sacrament can be unworthily received and thus invalidly so.

The general rules for the reception of the sacraments apply for matrimony, taking into account that the spouses themselves are this sacrament's ministers. In the case in point, there is the risk that the sacrament would be invalid and the union null because the "non-believing" party only wants to *effect* the marriage contract, but wants to exclude the very *sacrament* by which Christ unites them. To validly receive a sacrament there must be the intention to habitually receive it. For the baptized, marriage is a sacrament or it is nothing.

Certainly, in the case in point, the atheist unworthily received the sacrament, but it *was* conferred on an unworthy person, i.e., the believer. The believer's cooperation on behalf of the non-believer's sacrilege by being only material has to be justified by a proportionately grave reason, which only the ecclesiastical authority, and not the interested parties, can decide. [Marriage is a sacrament of the living and the spouses must be in that state of grace. -Ed] Taking all of this into account, it is easy to see that ecumenical pastors are pushing their sheep into a huge abyss.

Repudiation of "Our Religion's Firmest Doctrine"

So, if we look for an answer to why, today, mixed marriages - whether broadly or strictly considered as does the objecting priest - are *encouraged*, if we note Pius VII's words that "the Church has always abhorred [such marriages]," we see that the sole cause is the ecumenism that Vatican II wished to set in motion.

On the subject of women who wish to enter into mixed marriages, Pope Pius VIII wrote that such women must remember "our religion's firmest doctrine is 'Outside the Catholic Church, no one can be saved'" (*Litteris Acerbo*, Mar. 25, 1830). Consequently, in the case of a woman entering into such a marriage, her conduct would be cruel and atrocious because she knows that her children's education depends entirely on what the non-Catholic father wants.

And in his May 27, 1832 encyclical, *Summo Iugiter*, Gregory XVI deplored that in Bavaria,

...by every possible means some are attempting to spread the principle of absolute freedom to contract mixed marriages ... To treat this question, we must first concern ourselves with the faith, [for] without it, we cannot please God (Heb. 11: 6).. and as we have previously stated, this doctrine [i.e., outside the Church there is no salvation] is endangered by those who want to bring about a system that goes beyond certain limits in fostering liberty in mixed marriages....Whether men or women, Catholics who demonstrate recklessness by marrying non-Catholics, and who thus place their children in danger of being perverted, not only violate the sacred canons, but also seriously and directly sin against natural and divine law.

Have natural and divine law changed? Is it that the Catholic hierarchy don't care to give the faithful clear ideas about "mixed" marriages (in both the broad and strict sense), and, who, countering the Church's unchangeable teaching, favor and exalt such marriages? Evidently, our religion's "firmest doctrine" is not very firm in the shepherds themselves.

Ecumenical Folly

As against the duties of his office, the objector-priest only cares about the atheist's interests. In addition to the letter partially quoted at the beginning of this article, he says that in the marriage rite, there must "never be any violation of the sacrosanct rights of non-believers."

Obviously, there are no problems when consensus rules. With satisfaction he notes that, "God has no denomination." In the formula for exchanging rings there is one modification he says must be put into place. The objector-priest says, "It would suffice to omit the invocation to the Trinity." It is clear how the atheist must be respected due to the "sacrosanct rights" of the non-believer. With complete peace of mind, the *genuinely* sacrosanct rights of the Catholic party are ground underfoot! If this is not lunacy, we don't know what is.

Jancynthus

Translated by Suzanne M. Rini from SiSiNoNo, Sept. 15, 2001, exclusively for Angelus Press. Edited by Fr. Kenneth Novak.

1. Lanza-Palazzini, *Principi di teologia morale*, vol. III, *Sacramenti e vita sacramentale* (Principles of moral theology...Sacraments and Sacramental Life) (Rome: Studium), p.557.

2. Ibid., p.557.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

November 2002 No. 49

Marital Love and Fidelity

Far from being a "lifestyle" or an "exercise in self-control," the **systematic** use of "natural methods" of birth control, unjustifiable as they are by reasons proportionate to the duty of procreation which they intend to avoid, actually constitute a highway to hell "for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat" (Mt. 7:13).

This is also quite logical,

for whoever does not strive for self-control will not even be able to control himself later on, and whoever believes that he can dominate his evil tendencies by relying solely upon his own puny strength without sincerely seeking divine help with perseverance, will surely and inevitably remain deceived. (Pope Pius XII, *Address to Midwives*, Oct. 29, 1951)

But how are we to seek and obtain divine help if we go against God's will? Thus do we come to understand that the "lifestyle" and "exercise of self-control" are, in reality, nothing but a presumptuous self-delusion and, in the end, sheer hypocrisy meant to cover up a very wretched reality. The priests who still listen to penitents in confession are quite aware of this fact.

Just to what point we can delude ourselves through the systematic and unjustified recourse to "natural methods" of birth control can best be depicted by Ivan Gobry in his book, *Amour conjugal et fécondité* [*Conjugal Love and Fecundity*],¹ one of the best works on this question which we have been able to obtain. We deem it useful to provide our readers with a few extracts from this text:

"Since the proponents of the above-mentioned 'natural methods' have sought to pose the problem on the level of asceticism, hard facts will provide the answer on that same plane. Which calls for the greater self-sacrifice ?-Merely avoiding carnal relations, or else carrying a child over a period of nine months, then feeding and nursing it, worrying and crying over it and not knowing rest and freedom over a stretch of several years?

"But such a comparison remains still too theoretical. For those spouses who have chosen to do God's will in having a large family, reality is something quite different. For them, continence has become the rule since pregnancies, nursings, and periods of fatigue all constitute factors favoring chronic abstinence much more serious than the fear of begetting a child. The profound happiness stemming from the spouses' mutual collaboration in the service of such pure and delicate beings confers a new meaning to their chastity. The husband faithfully standing by his wife weighed down by hard work and ennobled through her generosity, experiences for her a saintly, even a godly respect for his wife which can scarcely be understood by a man whose partner rejects motherhood as a source of shame and disgrace.

"Malthusian spouses make use of periodical continence in order to avoid their God-given responsibilities, while faithful couples practice continence as a result of having cooperated in God's plan of bringing new souls into the world for heaven's sake. How grotesque indeed is that caricature often presented to young idealistic couples of two 'sensual' spouses who have several children 'through lack of moderation.'"²

"...Such necessary continence for couples raising a large family does not cause them serious problems. Quite on the contrary, the "continence" of those other couples who busy themselves in avoiding having children, simply continues poisoning their daily lives. Constantly attracted to one another and all the more since they are not busy, and therefore less prone to fatigue [through concern for their children], they find themselves forever torn between desire and reason, between risk and prudence. Their sole possibility of escaping such a dangerous state for their chastity and mental stability lies in two equally fearsome solutions: mutual indifference or having recourse to contraception.

"Mutual indifference leads to an enervating exasperation. Nor can it be understood that such would constitute a more righteous course, since it cheats the spouses of that which they owe one to the other in all justice. Carnal separation will soon beget the separation of the couple's affections. Each goes about his own business which takes up all of his attention, making them forget the wonder of their first love. But beware of those temptations lurking outside of the family hearth. The body, always inclined to its passions and having been temporarily neutralized through trickery and not through deep virtue, will take its inevitable revenge at the first or some other occasion, and that love which was divinely destined for procreation will soon be swallowed up in base treachery.

"Contraceptive methods, on the other hand, allow the married couple to come together in carnal knowledge at the risk and cost, however, of true tenderness and serenity. What they do allow, in fact, is responsibility-free sensual gratification with nothing in return, without responsibility or commitment. They even fly in the face of a **possible** commitment or responsibility. If the unity of the spouses has not previously been attained through prior sacrifice, their unity will then be founded on the moving sands of fear and negations which will soon be understood as a kind of complicity in evil, rather than a union based on true love. Since, unfortunately (for the Malthusians), those periods wherein the wife is the most attracted to her husband also correspond to her cycles of fertility - all of which corresponds exactly with the life-producing aims of nature - those days of abstention will then be times of increasing tension and of unusually strange resistance, while those sterile periods, considered as an opportunity to be seized as it arises, will demand the most sexual encounters possible. These will be provoked at the expense of the true rushes of affection he feels for her and will be exploited at the expense of gentleness and consideration.

"It must also be noted that the Malthusians, being of those who, in order to excuse their refusal to excuse their refusal to have those children wanted by God, pretend that the spouses' mutual tender affections constitute the first goal of marriage, here again are found to be contradicting themselves. That which they are obtaining in fact is not only a spiritual lessening as a result of their selfishness, but also a decrease of that freshness of their affection and spontaneity of their love for one another.

"They will then resort to yet new "remedies," those refined methods which will let them give themselves to one another in the wife's fertile periods without, however, completing the act of procreation, known as *onanism* [i.e., interruption, after Onan; cf. Gen. 38:9]. Over and above that, the systematic practice of such methods constitutes much more directly the cult of a freestyle kind of sexual self-gratification, and such an abuse of the natural act (if it can still be regarded as such) constantly exposes the couple to two well-established risks: **1)** that of falling short of the expected sensual pleasure and, **2)** that of bringing new life into the world. And since the flesh has not finally received its full part which would have been the complete act, both spouses, who have tried to obtain the most satisfactory result possible find themselves, after their sensual encounter, more dissatisfied and frustrated than ever.

"All that needs to be done now is to take issue with the morality involved in such cases. For those whose top priority in life amounts to simply enjoying themselves by systematically and always satisfying their lower instincts, God's laws will soon become an intolerable burden. So long as they can fool themselves into various detours and devious interpretations, they will still retain a modicum of respect for the commandments. But a day will inevitably come when God's laws will be seen as a nuisance and much too bothersome. Then it will be unmistakably clear that such compromise has become simply unbearable. All that there is left is the choice of living in sin or that of total self-renunciation. Alas! such persons have never been in the habit of exercising self-control as have those good parents who, for the sake of their children, generously accept all manner of fatigue and personal sacrifices. On the other hand, sin has invaded and poisoned the Malthusians' very existence. After a few experiences of this type, if the couple does not accept the great moral awakening wanted by God, such people find themselves settling, once and for all, into a permanent life of sin. Two attitudes will result from such a situation: **1)** either admitting or acknowledging defeat in bitterness and disgust for themselves and for the sacraments or else **2)** simply denying sin altogether as they accuse moralists of ignorance and of an appalling form of torture."³

"It is all very 'nice' to pretend that mutual 'indifference' as well as contraceptive methods (even though 'natural') amount to some sort of positive 'asceticism.' However, if they stem from selfishness, they are based on a sinful mentality. It is not too surprising that they lead to serious sin. In both cases, it is manifest that such 'continence' is not a virtue, and prudence is not to be found in such asceticism.

"The advocates of conjugal happiness through Malthusian means [i.e., self-gratification as the primary goal in marriage *-Ed.*] certainly have a very limited experience of family life. Normally, the spouses' happiness is increased with the arrival of each new child in the family. To those worried and constantly tempted couples who torture their conscience, consult books, and storm confessionals, we simply say: 'Have children and all such problems will soon fade away.' Other problems may arise, but, at least, these will not prove to be useless. Such will be problems of ordinary life. Moreover, they will not be found in the shade of shame but in the life of their duty generously accomplished."⁴

"Here we see to what point conjugal chastity, religious chastity as well as priestly chastity are all part of and share in the same virtue. It consists in the complete surrender or self-denial of one's body which was made to serve God's will and not made for self-gratification or rest here below."⁵

And, may we add, it seems just as clear that anyone who forgets all about his duties of state is simply fashioning himself a much heavier cross, while risking - God forbid - his eternal salvation.

Memento

From the book, *Problems in Conjugal Life*, of Fr. J. Visser, C.SS.R., we read:

The chief characteristic of the systematic use of periodical continence lies in its twofold finality - one positive and one negative. In truth, it is not, as its name would lead us to believe, a purely negative affair, simply abstaining from conjugal acts during specific times. Such a system, precisely, implies a positive right of use of conjugal rights together with the sensual pleasures inherent therein, as well as the fulfillment of the secondary ends of coitus (including especially the experience and expression of mutual marital love), with, at the same time, the negative will of avoiding procreation. And it is precisely this union of two contradictory ends which gives rise to those problems as to its value....

The fundamental principle upon which we are to find the solution to such a moral problem lies in the spouses' positive duty of cooperating, through their regularly repeated conjugal unions, in the procreation of new life. This principle is often neglected and put in doubt and indeed even roundly denied....Human sexuality was instituted by the Creator primarily and fundamentally for a purpose going far beyond the couple's gratification, that is to say, for procreation or the begetting of new life....Following this fundamental goal we have, of course, other secondary ends or purposes concerning the manner in which the procreative act is carried out. Now, the very fact of taking advantage of sexual relations solely for the sake of their secondary purposes through a positive act of the couple's will, while simultaneously effectively excluding their primary and fundamental purpose, constitutes an unreasonable refusal of that order laid down by God Himself.

1. Paris: Nouvelles editions latines, 1969.

2. Ibid., pp. 44-45.

3. Ibid., pp. 45-47.

4. Ibid., p. 48.

5. Ibid., p. 49.

J. Visser, C.SS.R., "Periodical Continence" in *Problemi di vita coniugale* [Problems in Conjugal Life], (Rome: Sales) 1955.

Translated from *Courrier de Rome* (Jan. 1998) exclusively for Angelus Press. Edited slightly by Fr. Kenneth Novak. The book from which this installment was excerpted, *Amour conjugal et fécondité* [*Conjugal Love and Fidelity*] by Ivan Gobry. (Available from: Nouvelles Editions Latines, 1 rue Palatine, 75006 Paris. Tel. [33] (1) 43 45 77 42.

[Okaying Mixed Marriages](#)
[Index](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

March 2003 No. 51

Note on *Dominus Jesus*

Many Catholics rejoiced at the publication of *Dominus Jesus* (2001) which reaffirmed the "subsistit *in*" of the Church of Christ in the Catholic Church and the principle according to which the Catholic Church is the only one to possess the "fullness" of the means of salvation. Nevertheless, in order to conform to the perennial deposit of faith, the Declaration would have had to state that the Church of Christ subsists solely in the Catholic Church, rather than say-in complete agreement with *LG* and *UR*—that "the Church of Christ, despite the divisions that exist among Christians, continues to exist fully [emphasis added] only in the Catholic Church," and on the other hand, that "outside of her structure, many elements can be found of sanctification and truth...", that is, "in those Churches and ecclesial communities not yet in full communion with the Catholic Church" (*DJ* § 16).

It is the adverb "fully" which does not fit since it means that the Church of Christ has existed and continues to exist even if not fully in some "elements" which, although they are found *outside* the Catholic Church, *nevertheless* confer salvation. And it is exactly this idea that contradicts the 2000-year-old dogma of "Outside the Church there is no salvation." In fact, the Catholic truth is that outside the Catholic Church, the sole legitimate Church of Christ of the ages, there does not exist nor can there exist full or less full "means of salvation" that might procure salvation because they are put into place by the "churches" or "communities" of heretics and schismatics *as such*. Outside the Church there is only the possibility of the individual salvation of the heretic or material schismatic, that is, the heretic of good faith who adheres to his sect's doctrine through *non-culpable* ignorance of Catholic doctrine and who sincerely seeks to do God's will in all things. Such is the doctrine of baptism of implicit desire, which is also applied to non-Christians: if the infidel or heretic of pious soul and devotion had known the Catholic Church or the Church's true doctrine, he would have adhered to it. Thus, the possibility of (visible) *Extra Ecclesiam* only exists for individual salvation, through the work of the Holy Spirit, despite material membership of the heretic, schismatic or infidel to his sect, community, or religion, and not because such and such a sect or community would represent an element of the Church of Christ in which there might be "the same fullness of grace and truth, which was confided in the Catholic Church" (*UR*).

As in *Dominus Jesus*, Vatican II also attempts to apply this very grave doctrinal error equally to all non-Christian religions, including pagan ones. This, because both set forth the false doctrine that asserts that "*semina* Verb/," ("seeds of the Word"), are in some way found in these religions. On this, one need only compare *LG* (§ 17), *GS* (§36); *Ad Gentes* (§§ I 1, 18); and *Nostra Aetate* (§2) with *Dominus Jesus* (§§12-14). The "elements" of truth and sanctification alleged to be present in the communities of heretics and schismatics are thus said to have their *parallel* in the "seeds of the Word" which they imagine are present in ancient and modern paganism and in religions that proclaim themselves to be based on revelation.

The false doctrine of *semina Verbi* derives from a manipulation of the thought of the Church Fathers (*e.g.*, SS. Justin and Clement of Alexandria), who saw "a seed of the Divine Word" in the ideas of certain speculative and ethical truths expressed by certain philosophers such as Plato and Aristotle and certain Greek poets, ideas that were close to the moral order established by the true God in the world of man. For the Fathers, this was a limited recognition of the legitimate ideas of such philosophers and poets. But the *semina* Verb/ was never attributed to pagan religion, which has always been considered to be "worship of the Devil" (Ps. 95; I Cor. 10:20). It is the "New Theology" which has arbitrarily included pagan religion in the testimonials of the early Church Fathers.

Vatican II's error has remained in the *DJ*. It continues to teach that the heretical and schismatic communities would be part of the "Church of Christ," although enjoying supposed means of salvation presenting "deficiencies," and thus less full, and for this reason finding themselves in a position of inferiority in relation to the Catholic Church. But this inferiority would be without influence on what concerns obtaining salvation, and so totally theoretical. All this is absurd and incoherent, and represents the negation of the truth of divine and Catholic Faith according to which only the Catholic Church is the one true Church of Christ, immutable and faithful through the centuries, outside of which there is no salvation. **-Cononicus**

[Index](#)
[The Errors of Vatican II](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)
March 2003 Volume XXVI, Number 3



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

January 2004 No. 57

The Errors of Vatican II

PART VIII:

In Parts 1-7 of this series, we have discussed the "mentality" of the Second Vatican Council, both generally and in particular. In the final installment we will conclude with the ending treatment of its doctrinal errors regarding bad pastoral policy across a broad range of issues.

16) Bad Pastoral Teaching in the Directives Given to Missionaries

► Missionary activity ought to be born of the word of God, particular autochthonous churches should be sufficiently established and should grow up all over the world, endowed with their own maturity and vital forces. Under a hierarchy of their own, together with the faithful people, and adequately fitted out with requisites for living a full Christian life, they should make their contribution to the good of the whole Church. (*Ad Gentes* §6)

► Therefore, let the missionaries, God's coworkers,... raise up congregations of the faithful such that, walking worthy of the vocation to which they have been called (cf. Eph. 4:1), they may exercise the priestly, prophetic, and royal office which God has entrusted to them. ...The ecumenical spirit should be nurtured in the neophytes [!], should take into account that the brethren who believe in Christ are Christ's disciples, reborn in baptism, sharers with the People of God in very many good things. (*AGS*15)

► Equally, in the formation of indigenous clergy, the pupils must

in coordination with the Secretariat for Promoting Christian Unity,... search out ways and means for bringing about and directing fraternal cooperation as well as harmonious living with missionary undertaking of other Christian communities [with no directive to convert them], that as far as possible the scandal of division may be removed (*AG* §29).

[T]he common requirements of priestly training, including the pastoral and practical ones prescribed by the council. ...should be combined with an attempt to make contact with their own particular national way of thinking and acting (*AG* §16).

► Religious institutes, working to plant the Church, thoroughly imbued with mystic treasures with which the Church's religious tradition is adorned, should strive to give expression to them and to hand them on, according to the nature and the genius of each nation. Let them reflect attentively on how Christian religious life might be able to assimilate the ascetic and contemplative traditions, whose seeds were sometimes planted by God in ancient cultures already prior to the preaching of the Gospel. (*AG* §18)

One would like to know what these "ascetic and contemplative traditions" "whose seeds were sometimes planted by God in ancient [pagan] cultures" are. This is the same error contained in *Lumen Gentium* §8, which speaks of "elements of salvation" outside the Church, not only those within the "separated brethren" but also in the pagan religions.

► But in order that the missionary activity of the bishops may be exercised more effectively for the good of the whole Church, it would be expedient for the episcopal conferences to take charge of those affairs which concern the orderly cooperation of their own region. In their own conference, the bishops should deliberate about..." (*AG* §38)

Following this passage is a rather long list of matters reserved to the bishops' competence, carried out without any control on the part of the Holy See.

17) Bad Pastoral Teaching in the Directives on Lay Apostolates

► That in the "organization of lay apostolates" there ought to be instilled a "specific education, theoretical and practical" for "good use of the means of social communication" (*Inter Mirifica* §16).

► The lay faithful ought to contribute to "universal progress in human and Christian liberty" (*Lumen Gentium* §36). Here is another example of the lay myth of progress accepted by the Council, with its exaltation of "liberty."

Let everyone consider it his sacred obligation to esteem and observe social necessities as belonging to the primary duties of modern man. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues [Which? The definition is generic. -*Ed.*] and promote them in society; thus, with the needed help of divine grace men who are truly new and artisans of a new humanity can be forthcoming. (*Gaudium et Spes* §30)

So, the Council invokes the help of Divine Grace in a paragraph dedicated to "surpassing or overtaking the individualistic ethic"-without being at all specific-and to the exaltation of a "social" vision of ethics, which echoes the false doctrines of Socialism and Communism!

Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design. (GS§34)

And what are these "triumphs of the human race"?-The Suez Canal? The advent of the 8-hour work day? Universal right to vote? The discovery of penicillin? A cure for AIDS? At that time of the writing of *Gaudium et Spes*, it was Communist propaganda that often spoke of "triumphs of the humanity on the move."

Human activity, to be sure, takes its significance from its relationship to man. Just as it proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself. (GS§35)

But shouldn't "human activity" be ordered to God, at least indirectly, from the moment when all that we do is always in relation to the glory of God, and to finally obtaining the Supreme Good?

Christians should rather rejoice that, following the example of Christ who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory. (GS§43)

In carrying out this unification, the laity will be

acting as citizens in the world, whether individually or socially, [and] they will keep the laws proper to each discipline, and labor to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. (*Ibid*)

...For whoever promotes the human community at the family level, culturally, in its economic, social and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church as well, to the extent that she depends on things outside herself. (GS§44)

The reversal of the Church's mission thus reaches its zenith in the praise of the world, which converts the Church to its values.

► May the faithful, therefore, live in very close union with the other men of their time and may they strive to understand perfectly their way of thinking and judging, as expressed in their culture. Let them blend new sciences and theories and the understanding of the most recent discoveries with Christian morality and the teaching of Christian doctrine, so that their religious culture and **morality may keep pace with scientific knowledge and with the constantly progressing technology**: Thus they will be able to interpret and evaluate all things in a truly Christian spirit. (GS§62) [Emphasis added.-*Ed.*]

Here is a form of pastoral style which proceeds in an exactly opposite sense to that of St. Paul who wrote: "Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits" (Rom. 12: 16).

The only response to this little "summary" of Conciliar pastoral teaching for the laity is to label it a "mystery of iniquity."

► Today's youth have a much more important role and influence in society:

Their heightened influence in society demands of them a proportionate apostolic activity, but their natural qualities also fit them for this activity.... Adults ought to engage in such friendly discussion with young people that both age groups, overcoming the age barrier, may become better acquainted and share the special benefits each generation can offer the other. (*Apostolicam Actuositatem* §12)

The representation of youth's "natural qualities" has no apparent connection to reality, and neither does the type of "discussion" between adults and young people proposed here, sentimental and cloying as usual.

► Catholics should try to cooperate with all men and women of good will to promote whatever is true, whatever just, whatever holy, whatever lovable (cf. Phil. 4:8). They should hold discussions with them, excel them in prudence and courtesy, and initiate research on social and public practices which should be improved in line with the spirit of the Gospel. (AA§14)

GS§78 states: "...all Christians are urgently summoned to do in love what the truth requires, and to join with all true peacemakers in pleading for peace and bringing it about." At the time, the expression "peacemakers" or "men of peace" were common buzz-phrases Communist propaganda.

The collaboration of the Catholic faithful with "the separated brethren" is demanded by "the quasi-common heritage of the Gospel and the common duty of Christian witness..." [with heretics and schismatics -*Ed.*]. And this in turn "requires the cooperation of Catholics with other Christians on the part of individuals and communities within the Church, either in activities or in associations, in the national or international field..." Moreover: "Common human values not infrequently call for cooperation between Christians pursuing apostolic aims and those who do not profess Christ's name but acknowledge these values" (AA §27). Thus: "By this dynamic and prudent cooperation..., which is of special importance in temporal activities, the laity bear witness to Christ, the Savior of the world, as well as to the unity of the human family"(*ibid*).

So, authentic Catholic Christian values are viewed as a function of human values, which are therefore superior to them: in fact, these are the human values which permit the unity of the "human family" so dear to the Council.

To cultivate good human relations, truly human values must be fostered, especially the art of living fraternally and cooperating with others and of striking up friendly conversation with them. (AA §29)

18) Bad Pastoral Teaching on Education

► All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education...that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth. (*Gravissimum Educationis* §1)

Aside from the fact that it presents nothing Catholic, the educational ideal proposed here appears both Utopian and contradictory. In fact, what should one do if the "culture" and the "tradition of their country" prove to be opposed to what is expressed in "fraternal association with other people"?

► Children and young people ought to "be given also, as they advance in years, a positive and prudent sexual education"(GE§1)

No comment. Public sex education, introduced into the school system, was explicitly condemned as being immoral and corrupting by Pope Pius XI in the encyclical *Divini Illius Magistri* (1929; Denzinger 2214) and by Pius XII in his September 18, 1951 allocution to fathers of families. The popes required that sex education be left to parents' private assessment and prudence.

The Church is bound as a mother to give to these children of hers an education by which their whole life can be imbued with the spirit of Christ and at the same time do all she can to promote for all peoples the complete perfection of the human person, the good of earthly society and the building of a world that is more human. (GE §3)

The help offered by the Church to all people therefore does not in any consistent way include being imbued with "the spirit of Christ."

Therefore the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual **moral and religious** principles of the families. (GE§7) [Emphasis added. -*Ed.*]

Isn't this just an elegant way of promoting religious and moral indifference?

► Theology faculties ought to make more penetrating inquiry into the various aspects of the sacred sciences so that an ever deepening understanding of sacred Revelation is obtained, the legacy of Christian wisdom handed down by our forefathers is more fully developed, the dialogue with our separated brethren and with non- Christians is fostered, and answers are given to questions arising from the development of doctrine. (GE §11)

Since it is altogether necessary in scholastic matters, every means should be employed to foster suitable cooperation between Catholic schools, and between these and other schools that collaboration should be developed which the good of all mankind requires. (GE§12)

The Council held in highest esteem and among its first principles what it ambiguously called "the good of all mankind."

Conclusion: Return to True Doctrine or Perish

I. It is bold to have accused a Council of the Catholic Church of so many grave doctrinal and pastoral errors. It might seem we are guilty of grave sin and suspect of heresy. However, as we have reported, heresy is "the obstinate negation, after having received Baptism, of truths which must be believed by divine and Catholic faith, or obstinately doubting them" (7983 *Code of Canon Law*; Canon 751). But the Second Vatican Council did not condemn any error or define any "truth" of the "divine and Catholic" Faith. It didn't want to. It declared itself to be purely pastoral and reduced its extraordinary Magisterium to the level of what is canonically undefinable. Finally, it called itself merely "authentic," and maybe not even that. The authentic Magisterium has a right to the believer's assent, but never with the consent given to dogmas of the Faith, the willful denial of which is a mortal sin. Inasmuch as what is "new" and good in Vatican II, it deserves the consent one owes to a "pastoral" Council. If not good, one can legitimately withhold consent. Consent granted to elements of a "pastoral" Council is founded on the rules of prudence to which the believer's healthy reason and his *sensus Fidei*, his "sense of the Faith," lead. Prudence, supported by sound reason, demands that we listen to the voice of the *sensus fidei*, which urges us to refuse our assent to the deliberations of an ambiguous Council marred by error.

The believer's prudence leads him to be constantly careful not to offend God and to save his soul. The fear of God is reflected in this caution and is one of the ways that grace acts in us. The refusal of ambiguous and erroneous doctrines promulgated by Vatican II is therefore not only licit and legitimate according to canonical form and all of Tradition, it is also imposed on us by the task of defending the deposit of Faith. Each of us is "soldier of Christ" and must fight for the Faith.

II. The rejection of the false teachings of Vatican II does not put us outside the Church. This refusal does not make us heretics-neither formally nor materially-nor does it make us schismatics, since we do not refuse our assent to the *legitimate* orders given by authority. Nor do we have any intention of leaving the Church in order to set up or follow another. In fact, we judge the Council in light of what the Church has always taught for 20 centuries, beginning with our Lord and the Apostles. There is no shadow of a doubt that the *aggiornamento* desired by Pope John XXIII introduced novelties *incompatible* with what has always been taught by the Church, and therefore, irreconcilable with the deposit of faith.

We have witnessed the overturning of the notions of the Catholic Church, the Mystical Body, the Holy Sacrifices of the Mass, the Priesthood, Catholic marriage, the Kingdom of God, Tradition, the Incarnation, the Redemption, the Annunciation, of true Religious Liberty, of man himself, of the just relationship between Church and State, of what objectively constitutes a heretic, schismatic, or non-Catholic.

From Pope John Paul II, we have heard praise for the modern thought condemned by his predecessors, modern thought to which the Holy Father would like to certify as a way of enunciating the eternal doctrine of the Church because the Church wants to submit itself to a "continual reform" marked more and more by the world's false values. This is intrinsically hostile to Catholicism and negates all truths. The Council should have condemned this modern thought; on the contrary, it became complicit with it. Vatican II's documents are a dossier of the intellectual decadence of the Catholic hierarchy, which, until the end of the reign of Pope Pius XII, the Popes battled.

Those who *in good faith* accept these false doctrines certainly remain in the Church, but they live there like trapped animals, objectively constrained by infidelity, without realizing that they have no defense against the danger of losing or gravely corrupting their faith. To accept Vatican II with its tangle of contradictions, ambiguities, and errors, barely masked by some purely formal homage to tradition, is consequently impossible for anyone who recognizes this and intends to remain in the Catholic Church. This is *not* the Church conceived by Vatican II, which defined itself as the Church "of Christ," the "ecumenical" or "conciliar" Church, and reduced to the minimum the use of the adjective "Catholic." We are not ashamed of being or defining ourselves as Catholics, and we are not ashamed to affirm the truth that the acceptance of Vatican II causes us to be distanced from Tradition and therefore from healthy doctrine with grave danger to our soul. Without healthy doctrine it is extremely difficult to observe the morality taught by our Lord and keep the Faith.

III. The fruit of Vatican II in the Church and Catholic nations is corrupt. If it were otherwise, why is the hierarchy still looking to discover the Council's "true meaning" 40 years later?-It is because they are convinced Vatican II was a "super-Council" and because of its "new orientation" behave as though true Catholic doctrine never existed before it. This is the refrain of those who only worry about correcting its "abuses," probably in order to dampen the reactions. The truth is that the current crisis in the Church has its origins in the Council, and not in the degenerations of the post-Conciliar era. The current hierarchy has but to re-establish authentic Catholic doctrine. One day it will have to invalidate or correct the Council in light of Tradition.

It is not for us to define how the Pope would have to intervene in relation to Vatican II. Even less is it our purview to provide a date for him doing so. But allow us to remind the hierarchy that in the visions communicated to the seers at Fatima, God showed us the chastisement His justice will inflict on us if the offenses of grave infidelity continue, perpetrated by those who ought "to guard the doctrine of the faith." If no one has the courage to change the course, God will renew the Church by "a witness of blood" (Heb. 12:14).

If no one has the courage to change course for fear of a violent reaction from the world, if no one has the courage to lead a return to the dogmas of the Faith because they fear they will foment the persecution announced at Fatima, let them ask the help of the Holy Ghost to give them the strength to vanquish their human fears:

Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you who you shall fear: fear ye him, who after he hath killed, hath power to cast into hell..." (Lk. 12:4-5).

1. Quotations in Sections 15-18 are taken from the Vatican website.

Canonicus

This is the final installment of the serialized analysis entitled, "The Errors of Vatican II," begun in the *SiSiNoNo* feature of *The Angelus* (Jan. 2003) and continued every second month since then. Translated exclusively by Suzanne M. Rini and edited throughout by Miss Anne Stinnett and Fr. Kenneth Novak. All quotes from Vatican Council II and post-Conciliar documents are taken from *Vatican Council II: The Conciliar and Post-Conciliar Documents*, Harry J. Costello and Rev. Austin Flannery, O.P. (Costello Publishing Co., Inc., 1975) or the Vatican web site. All Scripture references are from the *Douay-Rheims Bible* (TAN Books and Publishers).

This 8-part *SiSiNoNo* series, *The Errors of Vatican II*, is available as an unbound set. 8 issues, 64pp. total, STK# 1232* Price: \$ 12.95. See p.44 for ordering information.

[Index](#), [Part I](#), [Part II](#), [Part III](#), [Part IV](#), [Part V](#), [Part VI](#), [Part VII](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)

February-March 2004 Volume XXVII, Number 2/3



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

May 2004 No. 58

The Consecrations of Archbishop Lefebvre and Some Uninstructed Persuaders

Dear Editor,

Let me try your patience with an argument that may be stale, hut that unfortunately presents itself every time that the Society of St. Pius X comes up in conversation. Here is the situation.

We recently invited a close friend of the family to attend Holy Mass at Albano [*i.e.*, the priory of the Society of Saint Pius X nearest Rome, Italy-^d.]. She politely responded that she had asked the advice of the priest whose celebrations of the Conciliar Mass she habitually attends. As she told me, she had posed the question in more or less the following terms: "Does the Mass of the followers of Lefebvre [sic] fulfill the obligation of sanctifying the Sunday?" The response offered was a decisive "no" motivated by the lack of a valid and recognized priesthood in view of the fact that Archbishop Lefebvre had consecrated bishops without authorization, which bishops in their turn had consecrated priests without the required authorization. In conclusion: the whole process being unfounded, the Mass is not valid.

Perhaps the priest in question has some specific preparation in other areas, but this response indicates such an ignorance of the real validity of the consecrations of the Society of St. Pius X as to amount to active disinformation. My father used to say, "A lie may be fast, but truth catches up with it." It is no exaggeration to say that the Church lives today in the reality of her apostolic Tradition thanks to the courage of Archbishop Lefebvre and other consecrated bishops in the past and the present. To spread disinformation on the basis of prejudice, or of having read some articles in the popular press rather than valid and irrefutable official documents, is as it were to keep the "little ones" from approaching Jesus. It is to impede the ignorant from acquiring adequate, honest information—the truth, in short. But even today the Catholic world is full of persuaders...uninstructed, albeit capable of defending the most implausible positions. This is why I have addressed myself to you....Would you be so kind to address the statement of this young Conciliar priest?

[Signature]

Recently, a reader sent us this letter with the question to which we must repeatedly respond in order to expose the errors of those pretending to have all the answers.

Dear Friend,

The priest seems to be unaware of two basic and fundamental concepts: **1)** The difference between *invalidity* and *illicitness*, and **2)** Catholic doctrine on the *state of necessity*, which can render lawful (licit) an action that would otherwise be prohibited.

We shall briefly summarize what we have already written on this subject in the past since, in order to act with a clear conscience, one must also have an informed conscience.

The *validity* of an episcopal consecration is one thing, its *licitness* (lawfulness) is another. By virtue of his episcopal consecration a bishop has by divine right the power of consecrating other bishops, and therefore he always does so validly. Moreover, the episcopal consecrations by Archbishop Lefebvre and the priestly ordinations of the bishops he consecrated are not only valid but also licit. They are in fact necessary by virtue of the state of general or public necessity which today prevails in the Catholic Church. In fact, all limitations imposed by canon law fall away in cases of the extreme or virtually extreme spiritual necessity of an individual (danger of death) or the grave spiritual necessity of many (*e.g.*, in case of the unopposed diffusion of heresy), when the help of the ordinary pastors is lacking. In this situation any minister of God (priest or bishop) has the obligation to act, and thus does so licitly, even "without the required authorization," when he does all that he can validly do by divine right in virtue of his power of orders. If he were not to do so, he would commit a mortal sin. This is because natural and positive divine right obliges him to help anyone in a state of grave necessity.¹ Therefore (and this is the most usual case) any priest has the obligation to absolve the sins of a dying man by the side of the road, and thus absolves them validly and licitly, even "without the required authorization" of the local bishop. Likewise, a bishop has the obligation to consecrate other bishops—and therefore does so not only validly but also licitly—even "without the required authorization" of the pope, when the grave necessity of many souls demands it. This in fact has often happened in the history of the Church, as in the times of the Arian crisis and, more recently, behind the Iron Curtain. This is because the highest law of the Church is the *salus animarum*—the salvation of souls. Therefore, whenever the salvation of one or many souls is in danger, it is certain that "the Church supplies the jurisdiction"² or, in the language of the young Conciliar priest, the Catholic Church confers the necessary authority in making up for the lack of "required authorization" demanded by ordinary ecclesiastical laws.

An Obligation of Station and of Charity

St. Thomas Aquinas explains that "any priest, by virtue of the power of orders, has power indifferently over all the faithful and for all sins. The fact that he cannot absolve everyone from all sins results from the jurisdiction imposed by *ecclesiastical* law. But since "necessity does not submit to the law," in a case of necessity the order of the Church does not prevent him from absolving sins sacramentally, provided that he has *the power of orders* (*Summa Theologica*, Suppl., Q.8, Art.6). Any bishop, by virtue of the power of orders, has the power to consecrate another bishop. The fact that he cannot do so without the necessary authorization of the pope results from ecclesiastical law. But, since "necessity does not submit to the law," in a case of necessity ecclesiastical law does not impede him from consecrating other bishops, given that he has the power of orders.

Every bishop, therefore, like every priest, has not only an obligation towards souls based on his own office, which he exercises in ordinary cases and within the framework of ecclesiastical strictures (which, like all laws, regard ordinary cases), but also an obligation imposed by charity that he is bound to exercise in extraordinary circumstances, under no limitation but that of his power of orders. Not without reason did our Lord Jesus Christ, in conferring the primacy on Peter, abstain from personally and directly determining the jurisdictional limits of episcopal power. In fact, as Billot observes,

it would not have been appropriate that something intrinsically subject to change by virtue of changing circumstances and times—by virtue of the greater or lesser ease of recourse to the Holy See and other similar causes—should have been immutably determined by divine law (*De Ecclesia Christi*, Q. XV, §2)

It should be noted that impossibility of recourse to the Holy See can be not merely physical but also, as today, moral. However, since the distinction between divine law and ecclesiastical law is made with regard to the immediate institutor of the norm, it is certain that the primacy of the pope is founded on divine law, since his primacy has been directly instituted by our Lord Jesus Christ. The pontifical restriction over episcopal consecrations, on the other hand, belongs to ecclesiastical law, because it has been directly instituted by the pope and because, like every other "order of the Church" (St. Thomas Aquinas) it must yield to a higher law, that is, to the divine right (natural and positive) that obliges under pain of mortal sin that one come to the aid of souls in a condition of grave spiritual need.

It should be noted that **1)** this grave obligation of charity obliges even if it is the pope himself who puts souls in a state of necessity, because "charity is not concerned with the source of the necessity, but only with its existence,"³ and **2)** it is imposed even in circumstances where others, for reasons of interest, ignorance, or superficiality, deny the existence of a state of necessity. Such denials do not in fact eliminate the state of necessity, but render it graver by eliminating the hope of remedy.

And this is precisely the case of Archbishop Lefebvre and those bishops he consecrated. Today a process of "self-destruction" of the Church is underway, as Pope Paul VI himself admitted (June 30, 1972). Modernist heresies are so rampant, by the admission of Pope John Paul II himself, that "Christians today to a great extent feel themselves lost, confused, perplexed," and "are tempted by atheism, agnosticism, a vaguely moralistic illuminism, a sociological Christianity, without definite dogmas and without objective morality" (*L'Osservatore Romano*, Feb. 7, 1981). And the ordinary pastors, who would have the official duty of helping souls in such great necessity? They are complicit, conniving, or fearful—in any case, virtually absent. When people from all over the Catholic world turned to Archbishop Lefebvre he did nothing but apply Catholic doctrine on the state of necessity in making use of his power of orders to provide for the needs of souls.

The Law of Supplied Jurisdiction

Since the case of a bishop authorized by the necessity of souls to consecrate another bishop even "without the required authorization" is rarer than that of a priest who, without required authorization, licitly absolves a dying man on the side of the road, let us make a simple but relevant comparison. A pope and bishop are in the Catholic Church by divine law something like a husband and wife in a family. The latter is subordinated to the former, but both are directed to the same goal—the salvation of souls. It sometimes falls on the wife to supply, within the limits of her possibilities, for a husband who does not provide for the needs of their children in a suitable manner. Likewise the duty of supplying, within the limits of his own power of orders [which includes the power of consecrating other *bishops-Ed.*] can fall upon a bishop when the pope, for whatever reason—culpable or not—does not provide "in a sufficient manner" for the spiritual needs of souls. Dom A. Grea, whose attachment to papal primacy is beyond all suspicion, writes that "thus in the 4th century St. Eusebius of Samosata traveled among the eastern churches devastated by the Arians and consecrated Catholic bishops *without having any special jurisdiction*"⁴ or, as the young Conciliar priest might put it, "without the required authorization." Other Catholic bishops, defenders of Catholic orthodoxy whom the Church today venerates on her altars, acted in the same way. "Without the required authorization" they conferred not only the power of orders, as Archbishop Lefebvre did, but also, when necessity demanded it, the power of jurisdiction over individual dioceses. Dom Grea calls this action "the extraordinary action of the episcopate," called by extraordinary circumstances to "supply a remedy to the pressing need of the Catholic faithful," and he writes that in such cases the episcopate acts "with the tacit consent of its head made certain by the necessity."

It should be noted that it is not the consent of the pope that makes the bishops certain of the state of necessity, but rather the necessity that makes them certain of the consent of the head. Why is this so? Because in a state of necessity for souls the consent of the pope is obligatory. By virtue of the primacy, the pope has from Christ the power to enlarge or restrict the power of orders, but always so as to provide "in a sufficient manner" for the salvation of souls,⁵ which is the reason for being of the Church and of the papacy itself.

A "No" Which Does Not Oblige

It should now be clear why the pope does not have the right to prohibit a priest from absolving a dying man on the side of the road, or to prohibit a bishop from consecrating another bishop when the needs of souls demand it. This is so for the same reason that a father who does not fulfill his own duties (with or without fault) does not have the right to prevent his wife from providing, insofar as she is able, for the needs of their children. In the case, therefore, that the pope might oppose such an action, his "no" is no more binding than that of such a husband to his wife. And just as the state of necessity makes it morally impossible for the subject to obey his superior, so too does it deprive the superior of his power to oblige. In order to obey, in fact, the subject would have to sin against a precept of divine law which is by its own nature "graver and more binding" than ecclesiastical law,⁷ and the superior, for his part, would sin in obliging a subject to act contrary to divine law, "to which no human precept of the Church can oppose itself."⁸ Therefore St. Thomas Aquinas says that "necessity brings dispensation with itself."⁹ Suarez adds that, when the superior's refusal can be foreseen, there is no necessity to ask his consent, because the superior would sin by refusing it and the inferior by obeying the refusal.¹⁰ Likewise, in our example, the wife would not be obliged to ask the consent of her husband to fulfill her own supplied obligation. In so doing she would sin by obeying his "no" and the husband would sin for his part in saying "no."

Unknown to Many, But Not in the Vatican

This teaching on the state of necessity is little known to most Catholics. Since it applies to special cases in which extraordinary principles apply, it is not the subject of ordinary preaching. This teaching, however, should not be unknown to a priest who, in any case, can find its principles spelled out in any encyclopedia or dictionary of canon law under the entries "charity," "equity," "cessation of legal obligation," "necessity," "resistance to unjust power," and elsewhere.

Nor was this doctrine unknown to the Vatican authorities, who did not undervalue the weight of the exculpatory argument professed by His Excellency Archbishop Lefebvre. Therefore they limited their response to replying that there was no state of necessity, thus recognizing that, should such a state exist, the action of Archbishop Lefebvre would be fully justified, even in the face of a papal refusal.

The true question, therefore, is neither that of the validity of the consecrations by Archbishop Lefebvre and of the ordinations performed by the bishops he ordained, nor of their licitness. It is rather a question of the existence of a state of necessity, which is the foundation for the licitness of the consecrations. We believe that today, 15 years later, in the face of an ecclesiastical situation that deteriorates daily, there should no longer be any doubts concerning the *real existence* of a general state of necessity for souls. Catholic souls are no longer fed by the bread of Truth, but by that of doubt, heresy, and even of immorality, as for example in the case of "divorced remarrieds," in sermons, catechesis, the "Catholic" press, in the pronouncements of episcopal conferences, the actions of the Holy See, and even in papal allocutions. Doctrinal corruption is no longer characteristic of small groups, as at the time of the first modernism. Today it appears rather as "a public action of the Church body."¹¹ Unfortunately there are souls who, because of a lack of adequate information, deprive themselves of the help that Providence has wanted to offer them in the work of Archbishop Lefebvre. To these souls we dedicate these remarks, that they might act in good conscience, without fear of offending God—a risk constantly run by those who adhere to the "conciliar Church."

To those responsible for the current ecclesiastical catastrophe, we limit ourselves to asking how they can reconcile their denial of a general state of necessity for souls with their other statements of a contrary character, beginning with the "self-destruction" of the Church and the "smoke of Satan in the temple of God" denounced by Pope Paul VI. Is it possible that the Church could be destroyed from within without souls perishing in the ruins? Can the windows of the temple of God be opened to the "smoke of Satan" without any soul being suffocated? All the more since, in this state of grave general or public necessity, not only is no remedy applied, but rather the condition is aggravated by persistence in an increasingly fatuous and arbitrary ecumenism.

Hirpinus

Translated exclusively for Angelus Press from *SiSiNoNo* (Jan. 15, 2004) Vol.XXX, No. 1.

1. See for example the first book of the *Theologia Moral*is of St. Alphonsus.

2. F. Cappello, *Summa Iuris Canonici*, Vol. I, p.258, n.258 §2.

3. E. Genicot, S.J. *Institutiones Theologiae Moral*is, Vol. I, n.85.

4. F. Suarez, *De Charitate*, Disp. IX, sect. II, n.3.

5. Dom A. Grea, *De l'Eglise et de sa divine constitution*, Vol. I, p.218.

6. St. Thomas Aquinas, *Summa contra Gentiles*, I, IV, c.42

7. F. Suarez, *De Legibus*, I, VI, c; VII, nn.11, 12.

8. St. Alphonsus, *Theologia Moral*is, 1. 6, Tract. 4, n.560.

9. *Summa Theologica*, I, III, Q.96, Art.6.

10. F. Suarez, *De Legibus*, I, VI, c. VIII, nn.1, 2.

11. R. Amerio, *Iota Unum*, 1st. ed. (Italian), p.597.

The Declarations of the Unsilent Apostate <<First Article
The Consecrations of Archbishop Lefebvre and Some Uninstructed Persuaders<<Second Article
Si Si No No Index



si si no no

"But let your speech be, 'Yes, yes,' 'No, no', and whatever is beyond these comes from the evil one. (Mt. 5:37)"

May 2004 No. 58

The Declarations of the Unsilent Apostate

"Does Cardinal Kasper Believe That Revelation Ended with St. John or Not?"

From November 5-7, 2001, the National Episcopal Commission of Italy held a conference at Rome entitled "The Resumption of Ecumenical Dialogue in Italy after the Jubilee and following on *Novo Millenio Ineunte* and *Charta Ecumenica*." This conference featured the participation of the delegates for ecumenism and dialogue of all dioceses in Italy, numerous bishops, and delegations from the "Orthodox" and Protestant churches.

During this conference Cardinal Walter Kasper, President of the Pontifical Commission for Promoting Christian Unity, made the following statements:

From the point of view of the philosophy of the 20th century, dialogue marks the end of an individualistic conception of our Western society. Dialogue means: *"I do not exist without the other; the other is not a limitation of me, but rather an enrichment."* Ecumenism lives on the basis of this law, but it must be vigilant that it not become a "slogan" masking the spirit of relativism, indifferentism, or the pluralism without principles that is largely predominant in today's culture. The ecumenical dialogue is different because it does not contradict truth and charity, but rather puts itself at their service, and because, in the last analysis, it has as its measure the Lord Jesus Christ himself, in whom the most intense dialogue took place, the absolutely unique and definitive dialogue between God and man [emphasis added].

The Cardinal then explained that

Christians appeal to the promise of the Spirit that leads to the whole, complete truth. The ecumenical dialogue is a means by which the Spirit of God speaks to the Church and enriches her with profounder perceptions and heretofore un contemplated aspects of the unique truth which is Jesus Christ.¹

The two conceptions expressed by His Eminence in these two passages reinforce one another, as we shall try to demonstrate in these reflections.

Who Is This "Other"?

Cardinal Kasper urges that the "other"-the schismatic, the heretic, and, in general, the non-Catholic-not be seen by Catholics as a "limitation." The Cardinal makes use of terminology of profane origin, characteristic of modern thought. Nor does he hide this. He openly declares that the principle of "dialogue," as adopted by the contemporary Church, corresponds to "the point of view of the philosophy of the 20th century." Here, we are not in the realm of traditional Catholic thinking, but rather in the precise application of the intention fixed by Pope John XXIII for the Second Vatican Council, that is, to accurately study and express doctrine in accordance with the forms and methods of "modern thinking." [See the inaugural oration of the Council *Gaudet Mater Ecclesia* (Oct. 11, 1962)-*Ed.*]. This intention, received by the Council, maintained and perfected in the magisterium that it put and continues to put into practice, sees in the "other," represented by the world in general, an "enrichment" for the Church. In fact, §40 of the Conciliar constitution *Gaudium et Spes* affirms that, in order to fulfill the mission that is now imputed to the Church "to further humanize the family of man and its history":

...The Church, then, believes it can contribute much to humanizing the family of man and its history though each of its members and its community as a whole.

Furthermore, the Catholic Church gladly values what other Christian Churches and ecclesial communities have contributed and are contributing cooperatively to the realization of this aim. Similarly it is convinced that there is a considerable and varied help that it can receive from the world in preparing the ground for the Gospel, both from individuals and from society as a whole, by their talents and activity. The Council will now outline some general principles for the proper fostering of mutual exchange and help in matters which are in some way common to the Church and the world. (GS§40)

The Church of Vatican II expected from the world, and still expects, "considerable and varied help" and therefore, we can say, an "enrichment," not in order to effect the conversion of the world to Christ, but "to humanize the family of man." Whatever this expression was intended to mean, it is clear that it reflects the desire to give to the Church a worldly purpose, entirely secular-in keeping with the values of our time-to enter into a relationship of active and mutual collaboration with the world in order to make the human family "more human." This goal, everyone recognizes, is certainly not that for which the Church was founded by Our Lord, who does not seek to render man "more human" but rather to convert him to Himself and make of him a "son of God."

Worldly Origins of the Principle of Dialogue

We have cited §40 of *Gaudium et Spes* to show that Cardinal Kasper is not merely expressing his personal view. He is applying and deepening the doctrinal and pastoral approach dictated by Vatican II. To be sure, the import of the terminology used by the Cardinal is not evident at first sight. What does he say?

Dialogue means: "I do not exist without the other; the other is not a limitation of me, but rather an enrichment."

What does that mean? The usage of the term "other" recalls Hegel, and is connected with the problem of *overcoming* the limits placed by finite reality on thought. But Hegel is here only a distant echo. In any case, the phrase here signifies that it is necessary to overcome the idea that something *other-than-me* limits me by the very fact of existing. I perceive in the *diversity* of the "other" something hostile-at least potentially an enemy-and therefore a limit. Undoubtedly, in the world infected by the consequences of original sin, there is always the war of all against all, whether between individuals or between nations. The corruption of the world can only be conquered by its progressive conversion to Christ, with the increasing success of the missionary work of the Church. Today, on the contrary, the pastors of the Church are saying that the world-"the other"-enriches me already as it is. On this account I should open myself to it and its values, because something can always come to me as a "gift" from it. The Catholic should solicit this "gift" from the Jew, the Muslim, the Buddhist, the animist, the Calvinist, *etc.* How so? Through dialogue. By means of dialogue I put myself into relation with "the other" through a higher goal from the moment that the conversion of souls is no longer contemplated, but is substituted for by a worldly finality that is acceptable to everyone: progress, peace, universal brotherhood.

The principle of dialogue taught by today's churchmen is in reality *inapplicable* to revealed truth and to the authentic mission of the Catholic Church. It is in fact nonsensical, and it even appears as a perversion of the intellect to affirm that the "other"-the heretic and the schismatic-constitutes, as such, an "enrichment" for the Catholic and the Church, and that on this basis it is necessary to conduct a dialogue with *him, just as he is*, with his values, hostile to the True Faith, in order to construct together with him a world leading to universal brotherhood. This is the way of the "utopian paths" traced by Martin Buber, not that prescribed for the Church by Our Lord and maintained constantly over the centuries by the Magisterium. The only "enrichment" that the heretic, the schismatic, and the non-Catholic in general can bring to the Church is that of entering her bosom after repudiating error and having been converted, thanks to the missionary work of the Church.

We have mentioned Martin Buber. In fact, we believe that Cardinal Kasper's reference to the "philosophy of the 20th century" can be read in relation to the thought of the German-Jewish philosopher Martin Buber (d. 1965), the celebrated exponent of a philosophy of "dialogical principle" between the "I" and the "thou," consciously in the tradition of "utopian socialism." Buber's philosophy appears to be the last heir of what could be described as a German Jewish school of thought founded by Moses Mendelssohn, a contemporary of Immanuel Kant.

These references to intellectual history seem necessary in order to call attention to what seems to be a fundamental point: the *philosophical* origins of this idea of dialogue, which has been imposed on the Church with well-known devastating consequences.

This "dialogue" presupposes a "philosophy of dialogue," but certainly not that of Plato, who conceived of dialogue as a means of arriving at a rational understanding of universal truths: the true conception of the State, of virtue, of the soul, the good, the beautiful, the true. The modern principle of dialogue seems rather to send us back to an abstract conception of reality typical of humanitarian socialism, pacifistic and Utopian, which considers man to be good by nature, not believing and at the same time capable of deistically encountering all religions. This conception has nothing in common with the correct, Catholic vision of man and the world, and actually is destructive of the Catholic approach.

When Cardinal Kasper says that the dialogue undertaken "marks the end of an individualistic conception of our Western society" he places the Church within the philosophic tradition just alluded to, and does so as if this identification were something obvious. He attributes to the Church something that is in fact profoundly foreign and alien to her: the philosophy of "dialogue" of "I" and "thou" as conceived of by Utopian humanitarians, together with all of its mythology of "being-in-relatedness," of the "existing in reciprocal relation" which is dialogue itself, deemed capable of leading humanity to its final goal of unity in the brotherhood of the whole human race.

Contemporary Ecumenism Has No Part in the True Church

The heterodox dialogue described above constitutes, by Cardinal Rasper's admission, the vital principle of the ecumenism professed by the post-Vatican II Catholic Church. But how can this be reconciled with the traditional teaching of the Church? Is it enough to say, as the Cardinal does, that it ought not to devolve into "relativism, indifferentism, or a pluralism without principles"? Clearly not. To say what the dialogue *ought not to be* does not transform its intrinsic nature, aptly described as an overcoming "of an individualistic conception of our Western society" in keeping with the Utopian humanitarian socialism alluded to above. The significance of such dialogue for the Church as a whole is shown by the fact that it is precisely this dialogue that has opened the door to the "relativism" and "indifferentism" deprecated by the Cardinal but now widely diffused amongst Catholics, whose own pastors have made them prey to the false doctrines of all sects and religions imaginable. Since he cannot maintain that the philosophy of dialogue is in itself coherent with the teaching of the Church and thus with revelation, the Cardinal is constrained by the logic of his own argument *to change the concept* of Revelation, insinuating that it *remains open*. This is how Cardinal Rasper can conclude that the "unique truth which is Jesus Christ"—revealed Truth-contains "heretofore un contemplated aspects."

This Dialogue Is Justified by Heresy

Let us examine the second excerpt (printed above) of Cardinal Kasper to show its connection with the letter and spirit of Vatican II.

Cardinal Kasper wants to reinforce the relationship between the "Spirit of God" and (revealed) truth as understood by Christians. He says that Christians "appeal to the promise of the Spirit that leads to the whole, complete truth." It is worth lingering over this apparently descriptive phrase that seems to evoke traditional doctrine. In fact, it does not.

To begin with, the use of the term "Christians" is these days ambiguous, because one could infer that the [Holy] Spirit continues to "lead" also heretical and schismatic Christians as such. This inference would be close to heresy, as anyone can see, because it implicitly denies the dogma that there is no salvation outside the Church. Furthermore, the cited phrase does not make clear that the truth revealed by the Holy Spirit is kept in a *deposit* of the Faith, firmly kept stable and maintained by the Catholic Church. The expression relative to "the promise of the Spirit that leads to the whole, complete truth" recalls the conciliar constitution on divine revelation, *Dei Verbum*, in particular §8 on "Holy Tradition." This is one of the most controversial articles of this constitution, which introduced the ambiguous concept of "living tradition."

The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts (cf. Lk. 2:19, 51). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her.

The sayings of the Holy Fathers are a witness to the life-giving presence of the Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and prayer. By means of the same Tradition the full canon of the sacred books in known to the Church and the holy Scriptures themselves are more thoroughly understood and constantly actualized by the Church. Thus God, who spoke in the past, continues to converse with the spouse of His beloved Son. And the Holy Spirit, through whom the living voice of the Gospel rings out in the Church-and through her in the world-leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness (cf. Col. 3, 16).²

It should be noted that in Col. 3:16, St. Paul limits himself to exhorting the faithful to observe the word of Christ, as he has taught it to them, maintaining it intact in their own conscience and bringing it to fruition in their relations with one another: "Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another...."³ The text of *DV*§8 is deceptive to the extent that it suggests that the manner in which it proposes that the Holy Spirit leads believers "to the whole, complete truth" is founded on the scriptural passage *DV*§8 is, however, of a piece with the other novel teachings of Vatican II. As is clear, the expression used by Cardinal Kasper is substantially the same as in *ZF*§8. But why speak of the "whole truth" or the "whole complete" truth? Why was it not sufficient to speak of the "truth"? *Why the adjective?* The explanation may be found in an earlier passage of the same §8 of *Dei Verbum*:

Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her.

The "plenitude of truth" is evidently the same thing as the "whole, complete truth" towards which the Holy Spirit leads. The "Spirit of God" leads to the "whole, complete truth" *which the Church however does not yet possess*; otherwise it would not have need of being led nor of tending there incessantly. But this is to say that the Church does not yet fully possess Revelation which is not a true, perfect deposit of Faith! That towards which I tend without pause is obviously not something that I already possess, or else I possess it only in part; otherwise I would not aim at it. I *can* aim for that which I do not have, *not* at that which I already have because I have received it in a definitive manner from Christ and the Apostles. The "always advancing" which is substituted for the possession of the deposit of Faith presents itself necessarily in centra-distinction to the concept of the deposit of Faith itself and carries with it an implicit negation of the dogma according to which Revelation definitively concluded with the death of St. John, the last Apostle.⁴ Is not a denial of this doctrine, unambiguous albeit implicit, redolent of heresy?

From all of this it appears that the Church, or, better said, the "People of God" (since the Church is understood, since Vatican II, above all as the "people of God"), and those who make it up, are guided by the "Spirit" to the whole, complete truth or, to put it otherwise, are introduced to its "fullness" which however they do not yet possess! They do not yet possess the truth (of Revelation) in all its fullness! And this because the "Spirit" has not yet given the whole truth, but rather "introduces" and constantly "leads" towards it. The truth of Faith that we possess is therefore something that "tends towards" and therefore *evolves towards the fullness* of the truth itself under the guidance of the "Spirit of God." Here reappears the specter of the so-called *evolutionary* conception of truth, typical of modern thinking, which is applied to the dogmas of Faith in order to adapt them to modern concepts and mentalities. This evolutionary conception was condemned as heretical by Vatican I (Sess. IV, Can. 3) and again in Propositions 58-65 of *Lamentabili* (July 3, 1907).

Revealed truth is thus understood as a truth in a process of becoming in which, under the "guidance" of the "Spirit," new "*uncontemplated*" aspects" can emerge. The reason for the use of the adjective becomes clear, as does the reason why the language of the Council, of the contemporary magisterium, and of Cardinal Kasper insists on the fact that the "Spirit" initiates and leads to the full, whole, and complete truth. This "fullness" is not that of the deposit of the Faith, sealed by the last apostle and constituted once and for all. It is rather something that does not yet exist; it is the goal of our constant striving. We ought to understand that Christianity is this constant tending towards fullness, necessarily indeterminate, the content of which will have to emerge progressively in the successive "enrichments" that the "other" brings to the dialogue. And these "enrichments" constitute the "new aspects" that the "Spirit" makes to *emerge from* "the unique truth which is Jesus Christ." The tending towards "fullness," towards the "whole, complete truth," and the emergence of new aspects of Revelation reciprocally imply one another, and constitute a unity which the Catholic must now take into account. This is precisely the new self-understanding that the Council brought about in the Catholic Church, and it is on this account that the followers of Vatican II consider the Council a "new Pentecost."

Naturally these "heretofore un contemplated aspects" recapitulate the fundamental principle of dialogue from "the point of view of the philosophy of the 20th century," or in other words, the regurgitation of doctrines already many times condemned by the Church, beginning with socialism.

The denial of dogma implicit in the evolutionary conception of revealed truth, with its ambiguous concept of "living tradition" put forward by *Dei Verbum* §8, seems to be even clearer in the words of Cardinal Kasper. To say that "the Spirit of God speaks to the Church and enriches her with profounder perceptions and heretofore un contemplated aspects of the unique truth that is Christ Jesus" is not different than saying that Revelation continues. The "Spirit of God" "enriches" with novelty, with aspects of the Truth "heretofore not contemplated." This is imported from the philosophy of the 20th century, the implacable foe of all transcendence and of the Catholic Church in particular. Its most enlightened manifestation would be an "ecumenical dialogue" that excludes *a priori* the conversion of souls! Behold, the "Other" in the sense of our Adversary, the Devil, charged with "enriching" her with its profound truths, inoculated within the Church under the label of the "Spirit of God" so as to unexpectedly teach the false and already condemned doctrines of the age. Do the first principles of logic and of the Faith still have any sense for Cardinal Kasper? Is the teaching of Cardinal Kasper merely suspect of heresy or heretical purely and simply? We address this question to the competent authority.

Translated exclusively for Angelus Press from *SiSiNoNo*, Jan. 31, 2004. Edited by Fr. Kenneth Novak.

1. *Il Rosario e la Nuova Pompei*, Jan. 2002, pp.17-18.

2. On *Dei Verbum* see Fr. Emanuel-Marie, O.P., "*Dei Verbum et les notions conciliaires de Revelation et de tradition vivant*," in (AAVV) *La religion de Vatican II: Etudes theologiques*, Premier symposium de Paris, 4-6 Octobre, 2002. Supplement to *Set de la Terre*, No. 43, 2003, pp.39-80.

3. Douay-Rheims trans.

4. No. 21 of the decree of the Holy Office *Lamentabili* of July 3,1907 condemns the modernist proposition "*Revelatio, obiectum fidei catholicae constituens, non fuit cum Apostolis completa*," ordaining that all should consider this proposition "*reprobata acproscripta*" (*Denziger-Schönmetzer* 3421). The index of *DS* places the dogmatic foundation of this condemnation in the Council of Trent (*DS* 1501) and Vatican I (*DS* 3071). Obviously the "end" and "completion" of Revelation with the death of the last Apostle is a constant teaching of the Church, a doctrine that can be considered guaranteed by the infallibility of the ordinary Magisterium.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

August 2004 No. 59

“New Theology” Destroys the Doctrine of Original Sin

With just a few words in § 13 of his first encyclical, *Redemptor Hominis* (1979), Pope John Paul II changed the perennial Catholic teaching on the nature of man and his relation to the Creator.

When we penetrate by means of the continually and rapidly increasing experience of the human family into the mystery of Jesus Christ, we understand with greater clarity that there is at the basis of all these ways that the Church of our time must follow, in accordance with the wisdom of Pope Paul VI, one single way: it is the way that has stood the test of centuries and it is also the way of the future. Christ the Lord indicated this way especially, when, as the Council teaches, “by His Incarnation, He, the Son of God, in a certain way *united himself with each man* [emphasis in original]... We are dealing with “each” man, for each one is included in the mystery of the Redemption and with each one Christ has united Himself for ever through this mystery. Every man comes into the world through being conceived in his mother’s womb and being born of his mother, and precisely on account of the mystery of the Redemption is entrusted to the solicitude of the Church. Her solicitude is about the whole man and is focused on Him in an altogether special manner. The object of her care is man in his unique unrepeatable human reality, *which keeps intact the image and likeness of God Himself*! [emphasis is mine].

This is not a casual insertion. On the contrary, the encyclical coherently develops the consequences of this claim, which the Pope articulates with no uncertainty. But where is the change, if it is undeniable that man was created in the image and likeness of God? The innovation consists in the implicit negation of the principal consequence of original sin, that is, the hereditary corruption of human nature by which man has lost his resemblance to God.

To clarify this point let us cite a text written just before the Second Vatican Council:

The Christian conception holds that God, in creating man and end beyond his own nature. This end is the beatitude of the vision of God, which is superior to all knowledge. In order to attain this end, God, as assigned man, gave man the supernatural vision of grace. From the time when Adam lost this gift through original sin, all his descendants enter the world lacking this grace: they find themselves in the state of original sin. Following on the loss of man’s lofty, supernatural end arose a confusion in the hierarchical order of the various faculties of the soul, the intelligence and the will, natural appetite and sensibility, which, now morally degenerated, tend to their own particular ends and subject man to an internal division in his nature. It is true that baptism cancels original sin, but the tendency to disorder (concupiscence) is not thus removed, just as the inclination to evil remains an object of moral struggle, through which the Christian must show himself a *miles Christi*, a soldier of Christ. With the help of the supernatural gift of grace it is possible to attain a state of complete moral order, even if only a very few—the saints in their perfection—attain this state. In this struggle the “old man” must be crucified with Christ, so as to die to sin, to be resurrected as a new man, a new creature.¹

If the image and likeness to God remained intact in man still today, human nature would not be corrupted and disposed towards sin—the intervention of grace would not be indispensable. The human will would be sufficiently strong by itself to conquer temptations and sanctify man, leading him to Paradise.²

The novelty introduced into the theological Tradition by the Pope contradicts a fundamental premise of the Faith, that is, the fragility of human nature and its tendency towards sin, which is confronted by the entire history of mankind and everyone’s individual experience. The Catholic Church considers man as he is, and not as he would like to be. It is therefore impossible that this sinful man could have conserved intact in himself his “likeness” to God, which would make fallen man akin to God. Furthermore, if sinful man were still like unto God, then God would also resemble fallen man and sin would be in God as in man. And thus, since God is the first cause and origin of everything, evil would have to be eternal in the nature of God. One might then deduce a Manichean dualism of good and evil within the divinity.

The book of Genesis, however, gives no support to this interpretation. Adam and Eve disobey an explicit command of God, and the sin of the progenitors begets sinful humanity. Yahweh-Elohim had warned Adam: “You may eat of all the trees of the garden, but of the tree of the knowledge of good and evil you must not eat, because on the day when you shall eat of it, you will surely die.” In acquiring knowledge of good and evil man wanted to make himself autonomous of his Creator, and “to determine, by virtue of his own nature, what is good and bad” (St. Thomas). This sin of “ethical autonomy” is at the origin of all future sins and errors, because man, apart from being subject to temptations of the flesh and the spirit, is not omniscient and learns only a little and with great effort. As St. Augustine says, “we try to find, but we find only the possibility of searching without end.” It is not necessary that one be a Catholic in order to recognize the consequences of an absolute humanism, in which man is a “principle in himself” and considers himself the infallible source of law. However, the punishment of our ancestors was to leave them to the consequences of their free choice. Having chosen ethical autonomy, they are independent of God and cannot remain in His company in the garden of Eden.

Why did Yahweh, knowing that man would disobey him, leave him free to choose? Because He had created man in His image and likeness, that is to say free and responsible. Not, however, *autonomous: man* would have to show that he deserved liberty, making good use of it by obeying the Father, who is the Good in Himself, the perfect Good. In so doing man would never have erred. But, despite the warning and the prohibition of Yahweh, man chose his freedom.

Judaism Is Resolute in Its Error of Denying Original Sin

Judaism lacks full comprehension of the problem and limits itself to a literal interpretation of the words of Yahweh on the punishment of the progenitors. Evicted from the earthly Paradise and cast into a world into which death has entered because of their sin, Adam was obliged to win his bread with the sweat of his brow while Eve gave birth with hardship and was subject to her husband. In recompense, in view of the errors of all humanity, Yahweh gave Moses an eternal law, valid and obligatory for everyone. According to the Jews, the just man, by scrupulously following the Torah, will receive his recompense in this life and beyond. In other words, the just man finds sufficient strength in his own nature to obey the Law and to save himself. Grace is not indispensable, and thus the mystery of the Redemption in its Catholic sense is inconceivable for the Jews.

Thus Jewish anthropology is optimistic with regard to the nature of man: sin has not corrupted the nature of Yahweh’s creature, and the Law saves. After 19 centuries of Catholic theology, the “New Theology” of Pope John Paul II has made an about-face and has in fact aligned itself with the Jews, without any concern about the consequences deriving from renouncing the position of the story of humanity. The Jews, on the contrary, renounce nothing. They remain decided to follow the Torah and not to follow Christ, whose necessity they do not recognize. For them the covenant between Yahweh and Israel—the one and only people of God—is still valid, because nothing has changed. They notice with satisfaction that the Catholic Church, by contrast, has “changed,” and has now embraced their point of view.

Judaism thus maintains its internal coherence by rejecting Jesus Christ. “Christian interpreters, allying themselves with the literal sense of the story of the garden of Eden,” as Ben Zion Bokser writes,

generally find there a doctrine indicative of a fatalistic depravation. The sin of Adam in eating the fruit of the tree of knowledge is understood as a contamination of the entire human race after him, for all generations to follow. This fatalism is absent from the Jewish view... Man has the strength to fight and conquer temptation and to become always more acceptable to God... According to the biblical narration, the sin of Adam does not derive from a substantial impulse of the corruption of human nature, but from accidental causes, from a conspiracy against him on the part of an eternal tempter. As Rabbi Kook explains, “It is in accord with reason that a mistake caused by accidental circumstances be susceptible of reparation, by virtue of which man can definitively re-attain his elevated position.” The story of the fall of Adam expresses in allegorical form the constant necessity that man be vigilant against temptation.³

And further:

Since the crucifixion of Jesus happened at the same time as the destruction of the Temple, Christian theologians slowly elaborated the theory that Jesus was the new and most perfect sacrifice, capable of obtaining the grace of God. This interpretation found its most radical expression in the Catholic Mass, the central meaning of which is the renewal of the sacrifice of Jesus. The priest offers the body and the blood of Jesus, miraculously transformed from water and wine: this sacrifice is repeated daily and represents the one and only means by which man can attain the grace of God.⁴

According to Ben Zion Bokser and every Jew, the Catholic faith in the God-Man is particularly repugnant from the point of view of someone who believes in a single God, and the death of Jesus Christ cannot be invoked or offered as an expiatory sacrifice for attaining the salvation of humanity. It is rather evidence of a failure of nerve among many Jews—principally the disciples of Jesus—after the destruction of the Temple. In his introduction to Ben Zion Bokser’s book, Paul Sacchi notes that, according to the Catholic interpretation which, he says, “must have originated in some Jewish circle,” by his sin Adam corrupted his own nature and, in his own, the nature of all his descendants, who thus are collectively damned. Judaism rejected this interpretation since the first centuries after Christ. The problem was probably never posed with precision before the Christian position was taken.⁵

A Judaizing Church?

The Jewish awareness of the importance of the consequences of original sin is of great importance. If human nature is uncorrupted and the Law saves, no further extraordinary intervention of Yahweh in history is necessary—the Incarnation, the Passion, the Church, the daily renewal of the unique sacrifice of Christ, sanctifying grace, all are superfluous, and, today as yesterday, there is no need of a pope. Ben Zion Bokser understands the necessary and unchangeable logic of the Catholic belief in the corruption of human nature because of original sin. How can a pope excuse himself from this logic of the Faith which even the Jews understand perfectly? Has the Church somehow been converted to Judaism? Are the Jews thus “our elder brothers” (the title the Pope applies to them) in the specific sense that their election remains efficacious, placing them in a position of superiority and responsibility before God for the guidance of all humanity? Let us examine the encyclical to determine whether and how this brief but weighty passage is theologically justified.

In fact, Pope John Paul II does not explicitly deny that original sin has corrupted human nature, making the Incarnation of the Word indispensable. Rather he announces a new action of the mystery of the Redemption, although the Pope, at the same time, denies the Scriptural foundation, and even less founded on Catholic theology. The encyclical cites only Genesis 1:28, which promises to Adam and Eve before the Fall. St. Paul is not cited and the “authoritative” source for John Paul II is the Vatican II’s Pastoral Constitution on the Modern World, *Gaudium et Spes* [i.e., henceforth *GS*].

Pope John Paul II in Line with the Council

The Pope does in fact rely on the Second Vatican Council in order to develop its premises in his own peculiar conception of the Redemption which, changing the relationship between man and God, alters the meaning of history.⁶ In § 13 of *Redemptor Hominis* [henceforth *RH*] he cites §22 of *GS*: “For, by his incarnation, he, the son of God, has in a certain way *united himself with each man*”

[Emphasis is in original of *RH*; though not in *GS-Ed*] It is noteworthy that the Council expressed itself without dogmatic precision, introducing a factor of indeterminacy and uncertainty. The union was achieved “in a certain way,” but in what way and with what consequences? It is precisely this indeterminacy which permitted Pope John Paul II to define his personal conception of the Redemption in these terms, which we transcribe in their entirety:

We are dealing with “each” man, for each one is included in the mystery of the Redemption and with each one Christ has united Himself for ever through this mystery. Every man comes into the world through being conceived in his mother’s womb and being born of his mother, and precisely on account of the mystery of the Redemption is entrusted to the solicitude of the Church. Her solicitude is about the whole man and is focused on him in an altogether special manner. The object of her care is *man in his unique unrepeatable human reality, which keeps intact the image and likeness of God Himself* [emphasis mine]. The Council points out this very fact when, speaking of that likeness, it recalls that “man is the only creature on earth that God has willed for itself”⁷ [i.e., not for *Himself-Ed*].

According to the Council, therefore, God desired that this exceptional creature—man—have his reason for being not in the Creator, but in himself. God created man not only free, but autonomous.

The statement is manifestly absurd and incompatible with the very notion of a divine creation out of nothing, which is a dogma of the Faith. It contains a patent theological error, since God has created all things, as it has always been taught, for Himself, for His own glory, and not because of some value that His creation would possess intrinsically and thus independently of the God who created it.⁸

In keeping with the Council, for which man is a creature having his end in himself and not in God, Pope John Paul II affirms that man remains in the image and likeness of God. Indeed, if man has been created for himself, why should he not act in accord with his own nature and make himself autonomous, determining for himself what is good and what is evil? From this perspective the serpent did not deceive Adam and Eve when he tempted them, saying, “Elohim knows that on the day when you shall eat of it, your eyes will then be opened and you will become like Elohim, knowing good and evil” (Gen. 3:5). The eating of the forbidden fruit, in fact, would correspond to the finality and the possibility of the creature, and could not have constituted a perversion of its nature. In conclusion, the consequences of sin for the nature of the human race would be insubstantial.

The Absurdity of an Unconscious Redemption

Following the teaching of the Second Vatican Council, Pope John Paul II can safely proceed to clarify in his own way that there is no contradiction between the Christian conception of hereditary original sin and the affirmation of its non-existence in the man of today:

Man as “willed” by God, as “chosen” by Him from eternity and called, destined for grace and glory; this is “each” man, “the most concrete” man, “the most real”; this is man in all the fullness of the mystery of which he has become a sharer in Jesus Christ, the mystery in which each one of the four thousand million human beings living on our planet has become a sharer from the moment he is conceived...⁹

The following Section 14, titled “For the Church All Ways Lead to Man,” reaches the climactic conclusion:

This man is the way for the Church—a way that, in a sense, is the basis of all other ways that the Church must walk—because man—every man without any exception whatever—has been redeemed by Christ, and because with man—with each man without any exception whatever—Christ is in a way united, even when man is unaware of it: “Christ, who died and was raised up for all, provides man”—each man and every man—“with the light and strength to measure up to his supreme calling.”

This seems to be a condensation of the meaning of an encyclical which subverts the logic of Catholicism and dissolves the meaning of the Catholic Church.

Diverse concepts follow one another, become entangled and confused in these few words:

- 1) the man of today is man as he was originally willed by God, original sin notwithstanding;
- 2) this is possible because every man, without any exception, has been redeemed by Christ;
- 3) the Redemption took place because Christ has united himself “in a certain way” to every man;
- 4) every man is redeemed from the moment of conception, even when he is unconscious of this fact.

With this chain of statements (without reference to Sacred Scripture, Tradition, dogma, doctrine, or common sense) Pope John Paul II supposes that he has explained why it is that the image and likeness with God Himself has remained intact in man.

The redemption of every man is thus accomplished from the moment of his conception, even when man is not conscious of it because Christ has united himself and continues to unite himself “in a certain way” to every man. This general statement does not in fact explain the manner of union between Jesus Christ and man, and thus it does not explain the Redemption. What does “redeemed” mean for the “Holy Father”? The word is synonymous for “saved”; thus every man is guaranteed eternal salvation and the beatific vision of God in Paradise already from the moment of his conception, for the sole merit of having been conceived. Man is conceived and redeemed at the same time, without any participation of his own.

Given the indeterminacy of the concepts of His Holiness, it is difficult to understand what he means by “redemption” and the “certain way” of union between the Son of God and man. The only possible explanation of the Pope’s thinking is that Christ unites himself to every man and redeems him because with the Incarnation He received a human nature from the Virgin Mary, the Mother of God, and that this event, making Him enter into human history, united all humanity to Him until the end of time. No other interpretation seems possible.⁹

If this is the fundamental presupposition of the Pope’s thinking (and other hypotheses seem impossible), it runs into insurmountable logical difficulties. While the conception of a man is a natural fact, the conception of Jesus of Nazareth was supernatural. The Word assumed flesh through a woman, the Virgin Mary, and became a true man through the work of the Holy Ghost. Joseph was the putative father, God the Father the true father. The Word entered history as the son of Mary, a Hebrew descended from David, and all the while remaining the *natural* Son of God. In order for man to become, in his turn, the *adoptive* son of God, he undergoes a second, supernatural birth through baptism.

Jesus answered, and said to him: Amen, amen I way to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. (Jn. 3:3-5)

Furthermore, the Incarnation, which is the abasement and the humiliation of the Word in flesh, does not automatically entail universal redemption. It was further necessary that He accept death on the Cross at the hands of men.

Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many. (Mt. 20:28; Denzinger §790)

Likewise we shall not rise with Christ if we do not accept to suffer with Christ.

And if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so, if we suffer with him, that we may be also glorified with him. (Rom. 8:17)

Finally, universality applies to *objective* redemption, not to *subjective* redemption. The Redemption, which cannot be reduced to the Incarnation alone, is indeed by itself sufficient to save all men, but for each individual man to be saved [i.e., subjective efficacy—*Ed*], it is necessary that he cooperate with grace. St. Augustine says: “Although God made you without your knowledge, he does not save you against your will” (*Serm.* 169.3).

If the union of Christ with men had come about on the natural level, it would have determined a generic link of biological parenthood, in the same way that one can say that all men are brothers by nature and make up a single family. Even in the so-called “human family,” natural union *alone* is not sufficient to make fraternal communion possible because no individual man is the human species itself. Though it is the materialistic presupposition of modern democracies, men *are not* a product of the material evolution of the human species [i.e., that is why they are *not* equal as individuals]. On the contrary, living humanity is fractured into billions of individuals who do not make up a collective nature nor naturally unite among themselves, but who have associated with one another throughout history on the basis of values, principles, and mutual interests in states, civil societies, religions, etc. History records as many conflicts as fraternal collaborations. Every individual of the human species is a fractionary unity, and a part that cannot be the whole. Man does not find unity simply in the flesh, least of all in the Church. *Union with Jesus Christ and with the other members of the Catholic Church is a supernatural communion of divine life and a commonality of supernatural goods.* The mission of the Catholic Church is to conduct all men in the way of conversion and communion in God. To presume that every man—just because he is human—has already been redeemed, without his awareness, without grace and without the Catholic Church, is to deny the Catholic Church’s reason for being. It is to desire the suicide of the Church.

The Orthodox Doctrine of the Church

The Incarnation, that is, the association to divine nature of an individual human nature in the unique Person of the Word, does not determine the automatic communion of every human nature with that divine nature. No man is redeemed by virtue of mere biological parentage. To the abasement and humiliation of the Son of God in the flesh should correspond each man’s voluntary ascent to God through following of Christ. The Incarnation was only the beginning of a process [the life and death of Jesus Christ—*Ed*] which permits every man through conscious docility to grace to divinize himself through participation in baptism, taking up his own cross, and following Christ. The Catholic Church is a community of baptized persons. She re-presents every day the Eucharistic sacrifice through which each baptized grows in union with Christ, eating His Flesh and drinking His Blood, to daily remEDIATE the consequences of original sin. This was the Catholic belief until the *Novus Ordo Missae* of Pope Paul VI decreed that “the celebration of the Lord, or the Mass, is the holy assembly or meeting of the people of God under the presidency of the priest in order to celebrate the memorial of the Lord.” The Mass of the Second Vatican Council, therefore, according to its definition in §7 [of the original Instruction], does not renew the sacrifice of the Lord, but limits itself to celebrating its memory. Was it intended to signify the uselessness of the renewal of the sacrifice of the Lord in the face of the universal redemption already taken place?

From Bad Theology to a New Ecumenism

The “New Theology” of Pope John Paul II has determined his political action in the contemporary world. The unity of the human race can no longer be attained merely through the Catholic Church, the Mystical Body of Christ, because a greater, natural unity exists: that of the human race, in which are present the *semina Verbi* [i.e., the seeds of the Word] which fertilize all religions and make them valid instruments of salvation. *RH* [§12] opportunely recalls that

[t]hanks to this unity we can together come close to the magnificent heritage of the human spirit that has been manifested in all religions, as the Second Vatican Council’s Declaration *Nostra Aetate* says.

Baptism is no longer a necessary condition for eliminating the blot of original sin, because Jesus Christ has achieved the redemption of every man *a priori*, already from conception in the womb. Whence arises the “faith” in dialogue, through which all Christians—even those who may be anonymous Christians—know and recognize themselves, and all are saved.¹⁰ This confusing, universalistic dream brings to mind the Tower of Babel. More simply put, this is the *aggiornamento* or updating of the Church, “renewed” by the humanitarian philanthropy shared by Illuminism, Masonry, Wilson’s League of Nations, the United Nations.¹¹ This is the spirit of the age. To renew and “update” herself, the Catholic Church has plunged into the past, the worst of the past, the most bygone past.

Dalmatics

Translated exclusively for Angelus Press from *SiSiNoNo* (March 15, 2004).

¹ From *La Religione Cristiana*, edited by Oskar Simmel, Encyclopedia Feltrinelli Fischer (1962), under the heading “*Uoma*” [“Man”], p.377.
² The error of Pelagius is of a similar character.
³ Ben Zion Bokser, *Il Giudaismo* (Ed. II Mulino, 1969), pp. 167-68.
⁴ *Ibid.*, p.233.
⁵ *Ibid.*, p.xv.
⁶ Likewise in the declaration *Dominus Iesus* of 2001, Pope John Paul II relies on a conciliar text in order to deviate from the correct teaching on original sin and to uphold the heterodox teaching of “universal redemption,” as Fr. Johannes Dornmann explains in *SiSiNoNo* (Italian edition, p.4) of March 15, 2001:
The text of Vatican II alluded as support for the *Declaration* (GS §22) does not teach Catholic doctrine. The text is cited as follows: the Second Vatican Council affirms that Christ, the “new Adam,” “image of the invisible God” (Col. 1:15) “is the perfect man, who has restored to the sons of Adam that likeness to God that was made deformed already in the beginning because of sin.” Now, according to the doctrine of the Church, the supernatural likeness of Adam to God was not “made deformed” by the first sin but was lost to the descendants of Adam because of original sin. If, on the contrary, this resemblance with God was not lost after the first sin, but was merely “made deformed,” then the likeness with God would have remained in man even after original sin, albeit in a diminished manner. But this doctrine is not Catholic; it is merely a variant of the heterodox theory by which grace is given *a priori* to all men.
⁷ *Gaudium et Spes* (§24). In this encyclical the Pope in fact gives the authentic interpretation of the conciliar statement.
⁸ Paolo Pasqualucci, *Politico e Religione* (Rome: Antonio Pellicani Editore, 2001), p.59. See also Romano Amerio, *Iota Unum* (Italian edition, Milan: Napoli, 1987), pp.205-7.
⁹ Fr. Johannes Dornmann has analyzed the axiom of universal redemption, which is the foundation of the theology and political action of Pope John Paul II. He cites §14 of *Redemptor Hominis* in his study of that encyclical: “This man is the first road that the Church must cross in the completion of her mission, a path traced out by Christ himself, a path that immediately passes through the mysteries of the Incarnation and the Redemption.” Since the Holy Father had previously affirmed that “Jesus Christ is the principal way of the Church,” Fr. Dornmann asks which is the unique way of the Church—Christ or man? The solution is in the union of the two ways through the effect of the union of the Son of God with every man, without specifying the relation of the two passes through the Incarnation. Fr. Dornmann writes that, for the Pope,
this union is the *a priori* revelation by which every man possesses “existence *a priori*” and *a priori* together with his specific and integral humanity. This is so because the redeemed man is “the first road and the fundamental road of the Church,” and the foundation of all her activity. To this *a priori* revelation corresponds *the a posteriori* historical revelation in Christ. This consists in the fact that Christ “fully reveals man to himself,” which is to say that he makes him conscious of his true and redeemed humanity. “He does it through the fundamental road of the Father and of his love.”
¹⁰ Paolo Pasqualucci, *op cit.* p.56:
The first article of *Lumen Gentium* attributes to the “Church of Christ” the universal mission of being a “sign and instrument of the intimate union with God and of the unity of the whole human race.” The Church can make its own contribution to the process of [exterior] unification of the world, considered in the course of its actuation, by helping the world attain “full unity in Christ” (see GS §42: promotion of the unity of the human race “corresponds to the intimate mission of the Church”).
¹¹ The radical attack on Christianity begins in fact with Rousseau, who denied the depravity of man. For him human nature was fundamentally good, and had been corrupted only by civilization, which removed man from an original state of natural plenitude. Pope John Paul II and the post-conciliar Church are influenced by the false and sentimental humanitarian philosophy of Jean Jacques Rousseau.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5.37)"

August 2004 No. 59

In Memoriam Franz Cardinal Koenig

On March 13, 2004, Franz Cardinal Koenig died, aged 98 years. His death was marked by the reverent eulogies of the "democratic" press of the whole world for his many ecumenical undertakings. He was one of the most prominent exponents of "dialogue" with the modern world.

A polyglot, a man of broad culture, considered a "specialist" in the history of religions,¹ he stood out amongst the cardinals of the so-called "Rhine Alliance" at the Second Vatican Council. He was part of that highly active and lethal progressivist triad of German speakers: Frings (Cologne), Doepfner (Munich), Koenig (Vienna). At the time of the Council he was the head of the Secretariat for dialogue with the non-believers. He was also a player of primary importance-and a fairly autonomous one-in the so-called Vatican Ostpolitik of unhappy memory, initiated by Pope John XXIII. In keeping with the perspective of the "opening" marked by the Council, he did nothing to effectively counter the introduction of legal abortion into Austria. This law was passed, if we well remember, under the auspices of Koenig's personal friend the Chancellor of Austria, socialist Bruno Kreisky. Not only did he do nothing about this, but he even distanced himself from Vatican directives on this subject. According to some in the Curia, he was also one of the chief electors of the current pontiff.

Koenig at the Second Vatican Council

We also would like to commemorate this prince of the Church by recalling his role in the Council. Here are some salient moments:

1) At a meeting of the Central Preparatory Commission of the Council, Koenig did not hesitate to declare his hope that the texts of the schemata of the constitution would conform to the "New Theology," already censured on several occasions and in different ways by Pope Pius XII, in particular in his encyclical *Humani Generis*. Koenig said:

Our hope is that the preparatory work of the Council may correspond to contemporary theological thinking [*i.e.*, the "New Theology-Ed.]] in the Roman Church. It is desirable to teach, in the preparatory work, in a wise and prudent manner, the multiformity and all the dynamism of this thought, without overlooking spiritual experiences, even those which take place outside the Roman Church.²

And so it happened, thanks to the procedural intervention of the progressivist faction in the conciliar commissions. The hypocrisy of the expression "in a wise and prudent manner" is striking; these adjectives reappear many times in conciliar documents, generally serving a similar function of obfuscation.

2) Koenig was amongst the most redoubtable enemies of the schema *De Fontibus Revelationis*, which exposed the traditional doctrine of the two founts of Revelation-Sacred Scripture and Tradition. In the November, 1961, meeting of the Central Preparatory Commission he was amongst those who attacked this schema most harshly, although he voted for it with a *placet iuxta modum*.³ In later discussion in the aula in November, 1962-the discussion that concluded with impasse leading to the rejection of the schema-he was amongst those who voted against it with a "categorical dissent."⁴

It is interesting to recall that Cardinal Koenig was habitually coached by the Jesuit Karl Rahner, a theologian redolent of heresy, whose great protector he was at the Council:

From the end of 1961 Cardinal Koenig had recourse to Fr. Rahner, choosing him to examine the texts that the Central Preparatory Commission, of which he was a member, was approving for presentation to the Council. On January 4, 1962, the Jesuit theologian sent the Cardinal of Vienna a first series of critical observations and proposals. The exchange continued throughout all the first semester of this year, with the result that, not only did Koenig ask Rahner to be his own theological advisor, but that of the whole Austrian and German episcopacy. Rahner habitually expressed very severe perspectives on the schemata, putting Koenig on guard. No sooner had it been decided to present *De Fontibus* to the Council than Rahner prepared a "*Disquisitio brevis de Schemate De Fontibus Revelationis*" It is difficult to tell how widely this was diffused. Rahner spoke of four hundred copies. By contrast with the future alternative schema [which is very similar to the actual constitution adopted, *Dei Verbum-Ed.*], in this document Rahner was concerned with presenting theology in a manner accessible to the bishops....⁵

Rahner became the advisor to Koenig and Doepfner.⁶ But how did Cardinal Koenig manage to outflank the Holy Office's efforts to prevent the unfortunate Jesuit from exerting influence on the Council? Let us consult the diary of Fr. Marie-Dominique Chenu, O.P.:

Septembers, 1962: Fr. K. Rahner was supposed to submit all his writings to the Holy Office. He declared that in this case he would renounce making any publication of his work since he did not want to fight with the Holy Office [he had in fact decided to publish these works all the same, but under pseudonyms -*Ed.*]. The Cardinal of Vienna (Koenig) is bringing him as his theologian to the Council, different bishops have written directly to the Pope to complain about the measure taken against him....

October 12, 1962: It's Fr. de Lubac... He gives information about recent interventions of the Holy Office. Conclusion of the Rahner affair: after the categorical intervention of German prelates, the Holy Office has reversed course: in order not to lose face, it has not retracted its decision but has delegated its power of imprimatur to Cardinals Koenig and Doepfner, the defenders of Fr. Rahner.⁷

Also in October, 1962, Pope John XXIII personally named Rahner a theological *peritus* [expert], definitively tying the hands of the Holy Office.

3) Historians note that the influence of Rahner was also evident in the interventions of Cardinal Koenig against the schema of the constitution *De Ecclesia* developed under the control of the Doctrinal Commission presided over by Cardinal Ottaviani:

Cardinal Koenig asked for a briefer schema which would speak not only of the rights of the Church but also of its mission of bringing the benefits of the Gospel to everyone in sincere involvement with non-Christian peoples; nor could be omitted in the consideration of the Church its eschatological and charismatic dimensions, which were determined by it relationship with the institution. It was further necessary to insert as the fundamental image of the Church that of the people of God, and appropriate to clarify not only the necessity of the Church for the salvation of individuals, but for the human race and the world as such, also the non-believing world....Thus were re-adopted as it were the central aspects of Rahner's criticism (of the schema).⁸

4) Koenig was among those who *opposed* an *ad hoc* conciliar constitution on the Blessed Virgin, maintaining that the schema *De Beata* should be inserted in the constitution *De Ecclesia*, as in fact was later done under the form of a chapter of *De Ecclesia*.⁹

5) He tenaciously upheld the new heretical conception of collegiality which, notwithstanding correctives, succeeded in penetrating the constitution *De Ecclesia*, better known as *Lumen Gentium*.¹⁰

6) In regard to atheism, he presented the following views in the Council: that many atheists are atheists because they lack a correct understanding of God; that the soul of man is naturally Christian for which reason it is sufficient for the Church in remedying evil to promote social justice and struggle against religious ignorance; the Council should condemn any form of persecution because freedom of conscience should remain an inalienable right of every person.¹¹

7) He was among those who defended the formula of "saving truth" inserted in §11 of Chap.III of *Dei Verbum* titled "Sacred Scripture: Its Divine Inspiration and Its Interpretation." This highly ambiguous formula took on an openly heretical sense since it seemed to reduce the inerrancy of Sacred Scripture to the truth concerning salvation alone.¹²

Dialogue According to Cardinal Koenig

Let us conclude our recollections by restating the concept of "dialogue" as proposed by Cardinal Koenig:

Dialogue places the interlocutors on a level of equality. In this pursuit the Catholic is not considered as he who possesses all the truth but as he who, possessing the faith, seeks this truth with others, believers and non-believers.¹³

From this less than clear passage it is apparent that to have faith in Christ our Lord and to possess the truth were for Cardinal Koenig two separate things. The implication is that our Faith does not consist in assenting to truth that is absolutely certain because revealed by God. In fact the revealed truth that we possess was placed by Koenig on the same level of the truth that can be found in a dialogical quest, and thus on the same level as any human truth, for the expression of which the participation of everyone, non-believers included, is desired. The reciprocal equivalence of the parties to the dialogue carries with itself *ipso facto* a subordination of the truth of Faith to a truth which is put into play in the pursuit of an understanding with heretics and unbelievers. Holy things are thrown to the dogs.

Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you (Mt. 7:6).

This deviant conception of "dialogue" is what rules today in politically correct teaching. There is perfect continuity between a Cardinal Koenig and a Walter Cardinal Kasper, the current President of the Pontifical Council for Promoting Christian Unity. From the moment that any proselytism is radically eliminated, the very possibility of placing the conversion of the other-who is now seen as an equal as partner in a dialogue from which a common truth must emerge-manifestly represents an open betrayal of the mission entrusted to the Catholic Church by our Lord, and maintained by her over centuries:

Therefore go and make all peoples my disciples, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe everything that I have commanded you" (Mt. 28:19,20).

Or Lord taught us what we should call Cardinal Koenig and "pastors" of his stripe:

Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out" (Jn. 10:1-3).

Lord have pity on us, save us from the wolves disguised as sheep who want to tear our souls apart. Send us priests; send us holy priests; send us many holy priests!

Canonics

Translated exclusively for Angelus Press from the Italian edition of *SiSiNoNo* (May 15, 2004). Some editions for clarity introduced by Fr. Kenneth Novak.

¹ At least by the progressive theologian Fr. Marie-Dominique Chenu in his *Notes quotidiennes au Concile: Journal de Vatican II 1962-1963* (Paris, 1995).

² *Documentation Catholique*, 58 (April 1, 1961), pp.445-47, cited in Giuseppe Alberigo, *Storia del Concilio Vaticano II* (Bologna, 1995), I, 324, note 476.

³ *Storia del Concilio Vaticano II*, I, p.327. "*Placet iuxta modum*" that is, expressing approval but with reservations.

⁴ Fr. Ralph Wiltgen, *The Rhine Flows into the Tiber*.

⁵ *Storia del Concilio Vaticano II*, II, pp.90-91.

⁶ *Ibid.*, p.98.

⁷ Chenu, *op. cit.*, pp. 60,70. The cardinals in question had mobilized their respective episcopal conferences and "outstanding" laymen. But the scandalous "recovery" of Rahner would not have taken place without the acquiescence of Pope John XXIII who, in the name of a pretended reconciliation, had already inserted exponents of the "New Theology" (censured in different ways by his predecessors) among the consultants of the Preparatory Theological Commission, which worked from October 27, 1960, to March 10, 1962 (cf. Philippe Levillain, *La mécanique politique de Vatican II* [Paris, 1975], p.77).

⁸ *Storia del Concilio Vaticano II*, II, 1 ff., 359, with note 88.

⁹ *Ibid.*, III, pp.112-13.

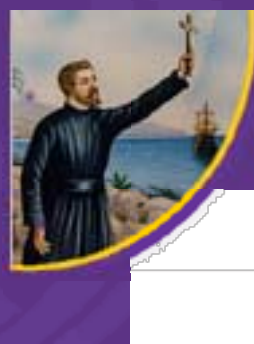
¹⁰ *Ibid.*, IV, pp.98-99.

¹¹ *Ibid.*, V, pp. 165,168.

¹² *Ibid.*, V, p.322. The formula was then modified on the intervention of Pope Paul VI under the pressure of defenders of Church Tradition, but a certain ambiguity has remained even in the new text reads:

...[W]e must acknowledge that the books of Scripture, firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures.

¹³ ICI, n.322, p.20 from October 15, 1968, cited by Romano Amerio, *Iota Unum*, (Italian edition, Milan-Naples: Ricciardi, 1986), p.312, n.8.



si si no no

"But let your speech be: 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

April 2005 Reprint #63

A New Book by Fr. George May: "The Ecumenism Trap"

Conclusion

In acts of unparalleled blindness and mindlessness, the standards of conduct regarding contact with those who have separated themselves from the Catholic Church have been discarded to the great harm of the Church's life. Declaring it a matter of survival for the Catholic Church, Fr. George May desperately sounds the alarm in ***The Ecumenism Trap*** to return to sound practices of dealing with non-Catholics. This is the second part of the review which was begun in the February 2005 issue of *The Angelus* English-Language Edition.

Doctrines of Heretics and Schismatics Illustrated

The Pseudo-Categories of the Ecumenists

The search for ecumenical "unity" obviously finds a difficult obstacle in the doctrinal differences between Protestants and Catholics. To get around them elaborate figures of speech, such as the so-called "differentiated consensus," have been contrived *ad hoc* in order to reach doctrinal accords based on respect for mutual differences. Fr. May shows that these locations are untenable. He writes:

Consensus is agreement resulting from the sense of the will (its content) and the express intention of two contracting parties. To *distinguish* means to divide and separate. A *differentiated* consensus is the cohabitation of agreement and discord on one and the same thing, in this case on points of doctrine." [This expression signifies] agreement on the fundamental elements of a contested doctrine, joined to contextual explanation of the reasons why doctrinal differences that still remain are permissible in light of everything that is established in common.¹

Such a conception, however, "presupposes that it is possible to distinguish in revealed truth between doctrines that must be recognized for salvation and doctrines that need not be recognized without prejudice to our salvation" (*ibid.*). This distinction is *false*; it is a Lutheran approach, and has already been condemned by the Church on the grounds that revealed truth comes entirely from God, and therefore is necessary for our salvation in its entirety and in the same manner (pp.25-26). Furthermore, on a purely logical level, matters of disagreement negate the validity of matters of agreement, rendering "differentiated consensus" an internal contradictory concept (p.26).

Equally contradictory is the notion of "conciliated difference," another way of expressing the idea of "unity in difference." This term is dear to Cardinal Kasper, who uses it often (*ibid.*), echoing the Lutherans, who hold that ecumenism should look to the realization of "an ecclesial community in conciliated difference" (pp.26-27). But conciliation, Fr. May notes, is an anthropological category: it concerns human relationships, not ideas. This means that

human beings can be reconciled, but doctrinal positions cannot. Well-developed opposing positions cannot be leveled down.... Differences of faith that express radical contradictions can never be reconciled because truth and error cannot be conciliated. "Conciliated difference" is nothing more than the addition of opposites.... [p.27]

Distinguished Protestant theologians likewise reject this conceptual category (*ibid.*). It is futile to found one's position on illusions. As Pius XI recalled in *Mortalium Animos*, the Catholic Faith is an indivisible whole, to be accepted or rejected as a whole (p.28).

"Conciliated difference" does not and cannot exist, just as no such unity can exist between Catholics and Protestants, between faiths that profess opposing truths. Furthermore, the positions that Protestants so proudly oppose to Catholics are actually errors, negations of revealed truth, heresies (pp.28-29).

Differences With Protestants and Orthodox

In order to give the most complete possible image of the *insurmountable* differences that divide us Catholics from the heretics and schismatics, we offer the reader a brief summary-an anthology, as it were-of the detailed picture Fr. May sets forth in this regard. It amounts to an analysis "of the grave deficiencies of Protestantism as a religious system," an analysis that re-establishes fundamental truths which these days are too often obscured. It goes without saying that this analysis reflects no hostility towards individual Protestants, who may be pious and devout, perhaps more so than some contemporary Catholics (p.66). The same applies for the Orthodox taken as individual persons.

Protestants

Luther

From the outset Fr. May rejects the ongoing attempt of the ecumenists to reappraise Luther, as though he had heretofore not been well understood or interpreted: "There are pious and exemplary men in Lutheranism, although the same cannot be said of its founder." His moral and intellectual deficiencies are well known: a monk who broke his vows, and gave in to sensuality, pride, anger, and hatred. Luther idolized himself. [An astute and aggressive personality, he was a violent and supremely skillful polemicist and, at the same time, subtle and impudent in his hermeneutical sophisms-*Ed.*] He incited the masses to hatred of the pope and Catholics with his rabble-raising libels. Luther cannot justly be considered a "reformer." He was a *destroyer* of the Faith, of the Church, a sower of discord: a true Attila. He made use of the evils which in his time afflicted the Church militant as an alibi to reject sound doctrine, substituting his personal interpretation of Scripture [an interpretation that tried to square the circle, or to conciliate salvation with the liberty of a subject wanting to continue following the impulses of the flesh and of pride-*Ed.*] (pp. 66-69).

Protestantism Imposed Its False Doctrine by Force

Protestantism has not placed its own, equally legitimate tradition next to the legitimate tradition of the Church; on the contrary, it has rejected the legitimate tradition of the Church as illegitimate, in order to substitute for it another, taken as legitimate. The Protestants did not try to purify the institutions of the Church of their time, but merely put them aside.... They preached a changed doctrine, adapted to the weaknesses of the flesh. [p. 69]

This is the true reason for their success. It represented not the rediscovery of the true Gospel, of authentic Christianity, on which the masses eager for truth eagerly threw themselves, but rather the success of an elite in the corrupt climate of their time (p. 70). The "reformers" preached the spirit of the world, as national prejudices or politically or culturally dominant classes would have it [absolute freedom of conscience, construction of a personal credo, the push towards a national religion. -Ed.] (p.71). Decisive for the effective dominance of Lutheranism was the intervention of civil authorities in its favor (territorial lords, free cities of the empire), all eager to appropriate the lands and possessions of the Catholic Church. In their territories these authorities persecuted Catholics with oppression and terror, annihilating them or driving them off (pp.71-73). [The same happened in England, where the Catholic majority was dissipated by the monarchy, which sought at all costs to impose first schism, then heresies. -Ed.] ²

Another legend is that Protestantism brought with it "freedom of religion" (p.73). On the contrary, it constantly repressed Catholicism. It relied constantly on state powers [as Orthodoxy also did -*Ed.*] to strike at Catholics for its own profit. Protestantism has often invoked freedom of conscience and religion, but only for itself (*ibid.*). Even today Protestantism relies on the powerful of this world, whether

the media, political parties, or the dominant trends of the time, the State. In various nations with a Protestant majority still today freedom of religion is not guaranteed. The constitution of Norway declares Lutheranism the state religion. Its adherents are obliged to educate their children in this religion; the king must be a Lutheran; more than half of the members of parliament must be Lutheran. [p.74]

Similar prerogatives exist in Sweden, Finland, Denmark, and Great Britain (where neither the king nor the prime minister can be Catholics, nor can Catholic clergy be elected to the lower chamber) (*ibid.*). Fr. May concludes: "The proclamation of religious liberty on the part of the Second Vatican Ecumenical Council evidently found no echo in Protestantism" (*ibid.*).

Doctrinal Differences Have Remained Unchanged and Irreconcilable

The ecumenists "hide them and minimize them," but they are still there. Nothing has changed. While Pope John Paul II may assert that, since the Council, "dividing barriers" between Catholics and Lutherans have been knocked down (L'Osservatore Romano, Dec. 7, 1999, p.7), he can offer no proof for what he says. Protestant theologians continue to attack Catholic dogmas as before. The Catholic side makes no response (p. 75). Let us examine these differences in a broad summary.

The Word of God

This is for Protestants

the decisive instrument of grace. Its personal acceptance is paramount. By comparison with the Word, sacraments are secondary. The Word is always free and new every time it is proclaimed. It does not solidify into a norm. Thus the very concept of dogma is untenable for Protestants. Dogma is constituted by the contents of Revelation as set forth by the Church: thus arose the articles of Faith. For Protestantism, by contrast, only free and momentary proclamations of the Word have importance. Their consolidation in professions of confessional faith is nothing more than a human deed and can be revised. [p. 76]

Protestants reject Tradition as constitutive for dogma, present from the beginning of the Church, accepting only Scripture. All the same they cultivate their own *traditionalism*, which consists in applying the principles of Protestant tradition to the interpretation of the Bible: "The Catholic who reads Protestant commentaries on the Bible is not infrequently surprised to find references to the works of Luther" (p.77), used in fact as an interpretative canon. This not withstanding the Lutheran belief in free individual interpretation of texts without notes of explanation, with only the assistance of the Holy Ghost! Furthermore, Catholics and Protestants do not have the same Bible (how many Catholics are aware of this?). Luther eliminated the so-called deuterocanonical works of the Old Testament. In the New Testament he considered uncanonical the Letter to the Hebrews, the Letter of James (which teaches the necessary relation of works to salvation), the Second Letter of Peter and the Book of Revelation (*ibid.*!).

Since for the Catholic Church all sacred texts have God as their author, there is a unity amongst them and one text cannot be set against another. Their inerrancy is absolute and contains neither contradictions nor truths of primary or secondary importance-they all enjoy the same authority. In Protestantism, by contrast,

a series of qualitative distinctions amongst the sacred texts is at work. There is in effect a canon within the canon, different levels of authority within the Bible. In this way passages of Sacred Scripture can be set one against the other, and the interpreter acts as judge of Revelation. Luther recognized in Sacred Scripture only "what Christ revealed," as he put it. He gave pride of place to the Letters to the Romans and the Galatians, since he thought he found in them confirmation of his doctrine of justification. [p. 78]

The Catholic Church possesses a higher court that authoritatively interprets Sacred Scripture: the Magisterium of the Church. Protestantism lacks any such authority. It affirms that "Scripture interprets itself." The falsehood of this claim is shown by the great accumulation of contradictory interpretations characteristic of the sectarians. It should be noted that the different criteria for interpreting the Bible are actually contained in the professions of faith of the different sects. Over the last two centuries Protestant theologians, with a methodology that rejects the principle of authority and looks for contradictions, have practically destroyed the authority of the sacred text (pp.78-79).

Justification and Grace

For Catholics and Protestants, the conceptions of justification and grace irremediably opposed:

Grace is for Catholicism every supernatural gift God grants to man so that he might attain eternal life. The two essential types of grace are actual and sanctifying grace. The latter is a supernatural reality, infused by God in the soul, inhering in the soul as a quality of its very essence. The Protestant conception is altogether different: Grace is nothing other than benevolence, the merciful disposition of God. It is not a supernatural principle of our life which sanctifies it by an interior transformation.

[For Protestants,] man is corrupted by original sin in such a way that on his own he is capable only of evil. Therefore there can be no preparation for or collaboration in justification on the part of man through the mediation of grace. God does everything on His own, man can do nothing. Against these errors the Catholic Church, anchored in Tradition and Sacred Scripture, teaches that human nature has indeed been wounded by original sin, but nevertheless remains capable of cooperating with divine grace for justification. The subjective principle of justification is the faith. [p.80]

The faith, however, is understood by Protestantism as merely the individual's confident trust in divine mercy. [Luther maintains that one must believe that the sacrifice of Christ, an act of divine mercy, is like a cloak that covers all our sins; this belief alone is necessary for salvation, since man is incapable of change. It is not possible to sanctify oneself in the daily struggle of the spiritual life by seeking the help of grace. Luther's is a dark faith, based on the anxious sense of one's own misery, while it is also poisoned with pride because in expecting everything of God it demands nothing of man, who pretends to be saved while remaining unchanged, burdened with passions and vices. -*Ed.*]

For Catholicism, however, "faith is personal submission to God and at the same time free adhesion of the intellect to Truth as revealed by God" (*ibid.*). For the Church faith is inseparable from free will. Thus the manner in which justification is accomplished through grace is profoundly different:

The mercy of Christ, which adopts the sinner through faith [thus making him a son of God by adoption -*Ed.*], is for the Protestants limited to covering over the sinfulness of man (in effect a diminution of the mercy or "justice" of Christ). His inner sinfulness remains unchanged even in the justified man (*simul iustus et peccator*). For Catholic doctrine, by contrast, justification involves a true inner sanctification. [pp.80-81]

The Concept of the "Church"

(See *SiSi/NoNo* [The *Angelus* English-Language edition], February 2005, pp.21-23.)

The Sacraments

The Protestants have preserved only "baptism" and the "Eucharist." What do they make of the other five sacraments? With the possible exception of the Anglicans, confirmation is an "empty and superstitious ceremony." Confession "is not a sacrament but only a recommended practice, as also extreme unction. Holy orders is considered a manifestation of pride, an error dangerous for souls. Marriage is only a contract, always subject to dissolution. Recently, as is well known, various Protestant circles have signaled openness to "homosexual marriage" (p.82). Protestantism thus denies that the sacraments can be effective *ex opere operato*. The only means of salvation is the Word: it follows that the sacraments procure grace not through their action, but only through the faith of the recipient (*ibid.*, p.83).

Baptism

What then to say of baptism, the sacrament so often paraded by the ecumenists as a secure common possession of Catholics and Protestants? Also on this point most Catholic faithful have not been well informed. In fact,

for many Protestants baptism is merely a symbol, which does not act upon the soul of the baptized. In any case, it is not understood as a cause of grace produced by God in the soul, but rather as a simple sign. The Protestant understanding of faith and its belief in the unique salvific power of the Word do not afford baptism any specific sacramental efficacy. Those Protestants who admit that grace is conferred in baptism also maintain that it derives from faith alone. Few Protestants believe that baptism procures grace. More and more Protestants now deny the necessity of baptism for salvation. Only faith (understood as trust) is necessary. Salvation is connected to faith, not to baptism, which is not even required for admission into what they call the Church. The synod of the Reformed Church of France (May 25-27, 2001) pronounced itself in favor of the general attainment of the non-baptized to the Eucharist." [p.83]

The Eucharist

Protestantism violently rejects the Catholic doctrine of the Holy Mass, as dogmatically defined by the Council of Trent (p.84):

It denies the essential connection between the sacrifice of the Cross and the sacrifice of the Mass. The cult of the Eucharist of the Lord is merely a memorial of the sacrifice of the Cross, and involves no offering of immolation. The role of the Eucharist in the rituals of Protestant sects cannot be compared with the high honor reserved for holy Mass in the Catholic Church. Most Sundays Protestants do not celebrate the Eucharist, contenting themselves with a liturgy of the Word. As religious observances, sermons and the Eucharist have the same value for Protestants: the individual can freely choose between them. There is no obligation to attend services. Nor is there any obligation to prepare oneself for the Eucharist by confession if mortal sin has been committed. For Protestants the administration of the Eucharist produces the pardon of sins; this means that, in certain respects, it takes the place of the sacrament of penance, which they have abolished. This is their current practice. The Eucharist is celebrated without being preceded by any confession, and the non-baptized can also partake. All Protestant confessions decisively reject the dogma of transubstantiation. They recognize no priestly consecration of the bread and wine. Regarding the Real Presence they manifest striking insecurity and contradictions. At the least they deny it.... [and thus] the species are not venerated, [pp.84-85]

In conclusion, "the Eucharist does not unite Catholics and Protestants, on the contrary it shows their insuperable divisions" (p.85).

Sacrament of Orders

Protestantism does not recognize the figure of the priest, who speaks and acts in *persona Christi*. They combat this belief as erroneous and reprehend it because, in their opinion, a hierarchical priesthood would introduce into the Church a division into two classes, which would contradict the will of Christ.... [F] or them, every baptized person can do that which, for the Catholic Church, belongs specifically to priests, bishops, and the pope. The office of preaching belongs to all the faithful. If only some are chosen as "servants of the Word" it is only for reasons of order and administration. The German Protestant churches recently confirmed in the starkest terms that ordination "is not a consecration.... that would confer a particular faculty in relation to the Eucharist and its elements. Every Christian can preside at the liturgy and pronounce the words of consecration." This means that "the priestly office is merely a function of the Church, not a sacrament." [In this regard one should remember that Vatican II introduced the notion of the ministerial priesthood as a *function of the people of God* and seems to have placed priestly ministry and the priesthood of the believers on the same level: cf. *Lumen Gentium* §§10, 13; deer. *Priestly Ordinis* §§2, 4.-*Ed.*]

Nevertheless, for reasons of competition and prestige, Protestantism maneuvers to hide from the eyes of the public the ontological difference between the Catholic priesthood and the Protestant ministry. It is enough to recall the use of the stole by Protestant clergy, giving the impression that the holders of priestly office in the two religions are on the same plane and exert the same functions.

The Catholic Church teaches the doctrine of apostolic succession. This means that there is no validly consecrated bishop whose ecclesiastical genealogical tree cannot be traced, directly or indirectly, to an apostle. This secure connection places the existence of an uninterrupted transmission of episcopal power beyond discussion. For Protestants, however, the point is eminently discussable. For them it is enough to stay firm in the apostolic Faith, which they claim as their own. The succession of the Gospel prevails over that of the episcopacy. For some time Catholic ecumenists have been aligned with the Protestant position, ready to renounce the succession of the imposition of hands for an indemonstrable "continuity in Faith and doctrine with the Church of the Apostles" [most striking here is the desire to exclude from this "continuity" its expression by the episcopate over centuries; this real continuity is replaced by the "doctrine" of the Apostles or the "primitive Church," as recomposed by heretics beginning with Luther, the same Luther who discarded Scripture (e.g. the Epistle of James) and patristic interpretations, when he could not by some artifice make them agree with his own interpretation -*Ed.*].

One Catholic dogma entails the impossibility of ordaining women to the priesthood. This dogma does not exist for Protestantism: the different sects have no difficulty in naming women ministers. The number of women bishops in their ranks continues to increase.... Sex is of no importance for being a minister. Even transsexuals have been put in charge of Protestant churches, [pp.85-87]

The Most Blessed Virgin

Protestants reject the cult of Our Lady. The dogma of the Assumption (1950) provoked furious protests in its time. Virtually all Protestants deny the virginity of our Lady after the birth of our Lord. To believe that they honor the Madonna is a pious illusion. This may be true of individuals or groups, but it in no way applies to Protestantism as a whole. Prayer to Mary and above all her mediation of all graces is categorically rejected (pp.87-88).

Protestant Ethics

Here a profound abyss separates Catholics from Protestants:

Kantian formalism dominates large parts of Protestant ethics. According to the principle of Kantian autonomy, the individual can act in accordance with his personal experience of the faith. The result is that morality is placed at the interior disposition of the individual, and the objective value of exterior commitment is lost along the way. It suffices to recall two canons of Protestant ethics. 1) There is no law that applies without exceptions, but only rules of moral comportment, which admit of exception according to the circumstances. With a just motive, anyone can excuse himself from observing any given commandment. For example: Protestantism condemns lies, but permits them in cases of necessity. 2) It does not recognize some actions as intrinsically wicked, and thus always and in all circumstances forbidden. Such actions may be perpetrated if a good motive exists [and thus the individual conscience, unshackled by the law, decides in each case-*Ed.*]. On the moral plane, Protestantism is the religion of concessions. This applies especially to sexual morality. The voluntary prevention of conception through chemical and mechanical means is not a moral problem for Protestants. Sexual relations outside of marriage can be practiced, if justified by valid motives. In the presence of just cause divorce is not only permitted, but may even be prescribed as necessary. There is no moral obstacle to the remarriage of the divorced.

Two thousand years after the appearance of the Logos, Lutherans are still not sure whether homosexuality should be considered a sin. This vice finds adhesion and recognition in Protestantism. In many Protestant "churches" homosexuality are officially celebrated. Protestant ethics shows its true face in the matter of abortion. Naturally, it declares that abortion as such is inadmissible. But in certain circumstances it is permitted. The synod of German Protestant churches has declared that in some cases it may be morally blameworthy to impede an abortion, [pp.88-89]

The Last Things

The Catholic Church has always firmly maintained the doctrine whereby at death the soul is separated from the body to be judged by God, deciding its salvation or perdition. Souls insufficiently pure to appear before God must pass through the fires of purgatory. In many sectors of Protestantism the hypothesis of total death is maintained, holding that the whole man disappears at death, and there is no further life of the soul. Those who do admit the existence of the soul are convinced that it goes right away to beatitude in heaven. Purgatory is left out of account. Thus there is no need for prayer, intercessions, Masses for the dead, indulgences. [pp.89-90]

Is not this troubled understanding of the Last Things widely diffused among Catholics today? And has not ecumenism played a role in this trend?

We could continue at length but this brief survey seems sufficient for our purpose. Faced with the concealment of the true nature of Protestantism by the dominant false ecumenism, Fr. May very opportunely brings the attention of Catholics to the true nature of Protestantism (p. 109).

The Orthodox

Let us now consider doctrinal differences with the Orthodox.

Paul VI and John Paul II have repeatedly emphasized our supposed commonality of faith with the Oriental Churches. It is striking that these declarations have found no resonance from the Orthodox. In fact this commonality does not exist. Walter Kasper is mistaken to claim that "the only true theological controversy with Orthodoxy" concerns papal primacy. The idyllic image he proposes of relations between the Catholic Church and the Orthodox is a deceptive one. There is no truth of the Faith that the Orthodox do not understand in a different way from the Catholic Church, even in the details. For them fidelity to tradition has become a rigid traditionalism. At the same time, many aspects of their doctrine are not clearly established or clarified, are matters of controversy or considered out of date. It should not be forgotten that Orthodoxy has drunk deeply from the well of Protestantism. Here are some examples of the differences.

It is apparent that their understanding of the Church does not coincide with the Catholic one [see *Si Si No No*, Feb. 2005, p.21]. The Orthodox communities are national churches, strictly linked to state power.3 Local churches, from the Orthodox perspective, are not particular churches: every local church is a Catholic Church, complete in itself. The universal Church is merely the collection of the local churches.

The Holy Trinity of jurisdiction of the Bishop of Rome is unanimously rejected by the Orthodox. Furthermore, the Orthodox maintain that the third Person of the Most Holy Trinity proceeds only from the Father, not from the Father and the Son as the dogma of the Catholic Church holds. On the problem of original sin, they approach the Protestants in inferring from it the total corruption of man. The dogma of the Immaculate Conception of the Blessed Virgin finds powerful opposition in Orthodoxy. Many Orthodox consider baptism administered by heretics to be invalid. Catholics and Protestants who convert to Orthodoxy are rebaptized [unconditionally -*Ed.*]. The same holds for confirmation in some circumstances. Transubstantiation (when it is accepted) is ascribed not to the words of consecration but to the subsequent invocation of the Holy Ghost (*epiclesis*). Eucharistic adoration does not exist. The doctrine of indulgences has no place. The sacred oil is administered not only to the sick but also to the healthy. There is notable uncertainty about the possibility of women becoming deaconesses or priests. The minister of the sacrament of marriage is the priest, not the spouses. Divorce is permitted for just cause. The divorced can remarry up to a third time in a sacramental marriage [!]. Orthodoxy has no objection to impediments to conception. In relation to homosexuality an "opening" is apparent. Some uncertainties are apparent in the doctrine of the last things. Purgatory is denied by most of their theologians.

From these few indications it can be understood that there are grave doctrinal contradictions between Catholics and Orthodox. John Paul II's hope that dialogue between Catholics and Orthodox might clarify all points of controversy is unfounded in reality. The Council's affirmation that the spiritual and theological patrimony of the Orthodox belongs to the full catholicity and apostolicity of the Church" (*Unitatis Redintegratio* §17) is at the very least misleading.4 If the statement means that this patrimony, insofar as it is authentic, belongs in reality to the Catholic Church, it is correct. If however it means that this patrimony is absent from the Catholic Church, it is mistaken. It must be reaffirmed, against the express opinion of the Council (UR §15), that *communicatio in sacris* with the Orthodox is neither "possible" nor "advisable." Furthermore, the Orthodox themselves do not entertain the possibility of shared communion with Catholics, whom they consider heretics. [pp. 120-122]

Their participation in the ecumenical initiatives promoted by Rome is merely a matter of convenience.

Speculator

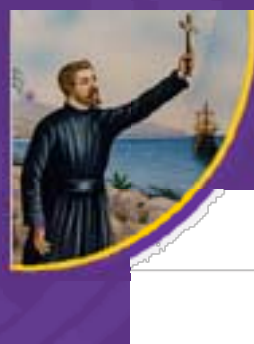
Translated exclusively for Angelus Press from *SiSi/NoNo*, Vol.30, No.21, (Dec. 15, 2004) with editing by Fr. Kenneth Novak. Fr. George May was born in 1926 and developed philosophy and theology at the Universities of Breslau, Fulda, Munich, and Neuzelle. He was ordained to the priesthood in 1951, from which time he was engaged with pastoral duties and teaching at the Erlurt Seminary. At the University of Munich he received a doctorate in theology in 1955 and a licentiate in canon law in 1956. From 1960 to 1994 he was Professor of Canon Law, the Law of Church-State Relations, and the History of Canon Law at the University of Mainz. In addition to publications in his fields of specialization, Dr. May has written prolifically on developments in the Church since the Second Vatican Council.

1. George May, *Die Ökumenismusfalle* (Stuttgart: Sarto Verlag, 2004), p.25. [Subsequent page references in the text are to this book.]

2. On Pentecost Sunday of 1549, three years after the death of Henry VIII, the introduction by law of a new Mass in the vernacular (a rite in which Catholic and Protestant elements were cleverly mixed) provoked the quick revolt of all western England (the Western Rebellion.) The rebels sought the restoration of the old religion, beginning with the holy Mass. They were rapidly banished by German and Italian mercenaries, which at the time constituted the only sound basis of the English crown.

3. Recall that the return of the Oriental schismatics to the bosom of the Catholic Church, on whose terms the respective religious authorities had already formally agreed, was on two occasions broken off, especially through the fatal intervention of political powers that did not want to lose control over the church. The Russian case is one example. From the tenth century Russia belonged to the patriarchate of Constantinople (it later became autocephalous). Patriarch Isidore, a Greek, attended the ecumenical councils of Ferrara and Florence. After the latter was concluded a celebrated agreement for the return of the Orthodox to Catholicism. In 1441 Isidore returned to Russia as a cardinal and apostolic legate for Russia, where he prayed for the pope at holy mass and read the decree of union with Rome. Prince Vasily II, who was governing the principate of Moscow (still at that time a Russian state of the Mongols), interrupted the celebration by violence and expelled the patriarch from the church, arresting him and confining him to a monastery. Afterwards a synod of the Russian bishops declared the patriarch deposed and "rejected the proposed union with Rome in the name of the Russian people" (N. Brian-Chaninov, *Storia di Russia*, Ital. ed. [Milan: Garzanti, 1940], pp.92-96). It was an unprecedented scandal.

4. Recall that the Orthodox, after more than six centuries of accord with the Roman Church on the ecclesiastical celibacy, implicitly recommended by Sacred Scripture, arrested the development of celibate discipline at the Council of Trullo (692), which marked the first skirmishes of antagonism that would later break out into schism. This council recognized the obligation of celibacy only for bishops and priests who were not married at the time of ordination, finding fault with the different and more austere usage of the Roman Church which, by contrast, has fully developed the apostolic thinking with regard to priestly celibacy as apparent in Sacred Scripture.



si si no no

"But let your speech be: 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

April 2005 Reprint #63

A New Book by Fr. George May: "The Ecumenism Trap"

Conclusion

In acts of unparalleled blindness and mindlessness, the standards of conduct regarding contact with those who have separated themselves from the Catholic Church have been discarded to the great harm of the Church's life. Declaring it a matter of survival for the Catholic Church, Fr. George May desperately sounds the alarm in *The Ecumenism Trap* to return to sound practices of dealing with non-Catholics. This is the second part of the review which was begun in the February 2005 issue of *The Angelus* English-Language Edition.

Doctrines of Heretics and Schismatics Illustrated

The Pseudo-Categories of the Ecumenists

The search for ecumenical "unity" obviously finds a difficult obstacle in the doctrinal differences between Protestants and Catholics. To get around them elaborate figures of speech, such as the so-called "differentiated consensus," have been contrived *ad hoc* in order to reach doctrinal accords based on respect for mutual differences. Fr. May shows that these locations are untenable. He writes:

Consensus is agreement resulting from the sense of the will (its content) and the express intention of two contracting parties. To *distinguish* means to divide and separate. A *differentiated* consensus is the cohabitation of agreement and discord on one and the same thing, in this case on points of doctrine." [This expression signifies] agreement on the fundamental elements of a contested doctrine, joined to contextual explanation of the reasons why doctrinal differences that still remain are permissible in light of everything that is established in common.¹

Such a conception, however, "presupposes that it is possible to distinguish in revealed truth between doctrines that must be recognized for salvation and doctrines that need not be recognized without prejudice to our salvation" (*ibid.*). This distinction is *false*; it is a Lutheran approach, and has already been condemned by the Church on the grounds that revealed truth comes entirely from God, and therefore is necessary for our salvation in its entirety and in the same manner (pp.25-26). Furthermore, on a purely logical level, matters of disagreement negate the validity of matters of agreement, rendering "differentiated consensus" an internal contradictory concept (p.26).

Equally contradictory is the notion of "conciliated difference," another way of expressing the idea of "unity in difference." This term is dear to Cardinal Kasper, who uses it often (*ibid.*), echoing the Lutherans, who hold that ecumenism should look to the realization of "an ecclesial community in conciliated difference" (pp.26-27). But conciliation, Fr. May notes, is an anthropological category: it concerns human relationships, not ideas. This means that

human beings can be reconciled, but doctrinal positions cannot. Well-developed opposing positions cannot be leveled down.... Differences of faith that express radical contradictions can never be reconciled because truth and error cannot be conciliated. "Conciliated difference" is nothing more than the addition of opposites.... [p.27]

Distinguished Protestant theologians likewise reject this conceptual category (*ibid.*). It is futile to found one's position on illusions. As Pius XI recalled in *Mortalium Animos*, the Catholic Faith is an indivisible whole, to be accepted or rejected as a whole (p.28).

"Conciliated difference" does not and cannot exist, just as no such unity can exist between Catholics and Protestants, between faiths that profess opposing truths. Furthermore, the positions that Protestants so proudly oppose to Catholics are actually errors, negations of revealed truth, heresies (pp.28-29).

Differences With Protestants and Orthodox

In order to give the most complete possible image of the *insurmountable* differences that divide us Catholics from the heretics and schismatics, we offer the reader a brief summary-an anthology, as it were-of the detailed picture Fr. May sets forth in this regard. It amounts to an analysis "of the grave deficiencies of Protestantism as a religious system," an analysis that re-establishes fundamental truths which these days are too often obscured. It goes without saying that this analysis reflects no hostility towards individual Protestants, who may be pious and devout, perhaps more so than some contemporary Catholics (p.66). The same applies for the Orthodox taken as individual persons.

Protestants

Luther

From the outset Fr. May rejects the ongoing attempt of the ecumenists to reappraise Luther, as though he had heretofore not been well understood or interpreted: "There are pious and exemplary men in Lutheranism, although the same cannot be said of its founder." His moral and intellectual deficiencies are well known: a monk who broke his vows, and gave in to sensuality, pride, anger, and hatred. Luther idolized himself. [An astute and aggressive personality, he was a violent and supremely skillful polemicist and, at the same time, subtle and impudent in his hermeneutical sophisms-*Ed.*] He incited the masses to hatred of the pope and Catholics with his rabble-rousing libels. Luther cannot justly be considered a "reformer." He was a *destroyer* of the Faith, of the Church, a sower of discord: a true Attila. He made use of the evils which in his time afflicted the Church militant as an alibi to reject sound doctrine, substituting his personal interpretation of Scripture [an interpretation that tried to square the circle, or to conciliate salvation with the liberty of a subject wanting to continue following the impulses of the flesh and of pride-*Ed.*] (pp. 66-69).

Protestantism Imposed Its False Doctrine by Force

Protestantism has not placed its own, equally legitimate tradition next to the legitimate tradition of the Church; on the contrary, it has rejected the legitimate tradition of the Church as illegitimate, in order to substitute for it another, taken as legitimate. The Protestants did not try to purify the institutions of the Church of their time, but merely put them aside.... They preached a changed doctrine, adapted to the weaknesses of the flesh. [p. 69]

This is the true reason for their success. It represented not the rediscovery of the true Gospel, of authentic Christianity, on which the masses eager for truth eagerly threw themselves, but rather the success of an elite in the corrupt climate of their time (p. 70). The "reformers" preached the spirit of the world, as national prejudices or politically or culturally dominant classes would have it [absolute freedom of conscience, construction of a personal credo, the push towards a national religion. -Ed.] (p.71). Decisive for the effective dominance of Lutheranism was the intervention of civil authorities in its favor (territorial lords, free cities of the empire), all eager to appropriate the lands and possessions of the Catholic Church. In their territories these authorities persecuted Catholics with oppression and terror, annihilating them or driving them off (pp.71-73). [The same happened in England, where the Catholic majority was dissipated by the monarchy, which sought at all costs to impose first schism, then heresies. -Ed.] ²

Another legend is that Protestantism brought with it "freedom of religion" (p.73). On the contrary, it constantly repressed Catholicism. It relied constantly on state powers [as Orthodoxy also did -*Ed.*] to strike at Catholics for its own profit. Protestantism has often invoked freedom of conscience and religion, but only for itself (*ibid.*). Even today Protestantism relies on the powerful of this world, whether

the media, political parties, or the dominant trends of the time, the State. In various nations with a Protestant majority still today freedom of religion is not guaranteed. The constitution of Norway declares Lutheranism the state religion. Its adherents are obliged to educate their children in this religion; the king must be a Lutheran; more than half of the members of parliament must be Lutheran. [p.74]

Similar prerogatives exist in Sweden, Finland, Denmark, and Great Britain (where neither the king nor the prime minister can be Catholics, nor can Catholic clergy be elected to the lower chamber) (*ibid.*). Fr. May concludes: "The proclamation of religious liberty on the part of the Second Vatican Ecumenical Council evidently found no echo in Protestantism" (*ibid.*).

Doctrinal Differences Have Remained Unchanged and Irreconcilable

The ecumenists "hide them and minimize them," but they are still there. Nothing has changed. While Pope John Paul II may assert that, since the Council, "dividing barriers" between Catholics and Lutherans have been knocked down (L'Osservatore Romano, Dec. 7, 1999, p.7), he can offer no proof for what he says. Protestant theologians continue to attack Catholic dogmas as before. The Catholic side makes no response (p. 75). Let us examine these differences in a broad summary.

The Word of God

This is for Protestants

the decisive instrument of grace. Its personal acceptance is paramount. By comparison with the Word, sacraments are secondary. The Word is always free and new every time it is proclaimed. It does not solidify into a norm. Thus the very concept of dogma is untenable for Protestants. Dogma is constituted by the contents of Revelation as set forth by the Church: thus arose the articles of Faith. For Protestantism, by contrast, only free and momentary proclamations of the Word have importance. Their consolidation in professions of confessional faith is nothing more than a human deed and can be revised. [p. 76]

Protestants reject Tradition as constitutive for dogma, present from the beginning of the Church, accepting only Scripture. All the same they cultivate their own *traditionalism*, which consists in applying the principles of Protestant tradition to the interpretation of the Bible: "The Catholic who reads Protestant commentaries on the Bible is not infrequently surprised to find references to the works of Luther" (p.77), used in fact as an interpretative canon. This not withstanding the Lutheran belief in free individual interpretation of texts without notes of explanation, with only the assistance of the Holy Ghost! Furthermore, Catholics and Protestants do not have the same Bible (how many Catholics are aware of this?). Luther eliminated the so-called deuterocanonical works of the Old Testament. In the New Testament he considered uncanonical the Letter to the Hebrews, the Letter of James (which teaches the necessary relation of works to salvation), the Second Letter of Peter and the Book of Revelation (*ibid.*!).

Since for the Catholic Church all sacred texts have God as their author, there is a unity amongst them and one text cannot be set against another. Their inerrancy is absolute and contains neither contradictions nor truths of primary or secondary importance-they all enjoy the same authority. In Protestantism, by contrast,

a series of qualitative distinctions amongst the sacred texts is at work. There is in effect a canon within the canon, different levels of authority within the Bible. In this way passages of Sacred Scripture can be set one against the other, and the interpreter acts as judge of Revelation. Luther recognized in Sacred Scripture only "what Christ revealed," as he put it. He gave pride of place to the Letters to the Romans and the Galatians, since he thought he found in them confirmation of his doctrine of justification. [p. 78]

The Catholic Church possesses a higher court that authoritatively interprets Sacred Scripture: the Magisterium of the Church. Protestantism lacks any such authority. It affirms that "Scripture interprets itself." The falsehood of this claim is shown by the great accumulation of contradictory interpretations characteristic of the sectarians. It should be noted that the different criteria for interpreting the Bible are actually contained in the professions of faith of the different sects. Over the last two centuries Protestant theologians, with a methodology that rejects the principle of authority and looks for contradictions, have practically destroyed the authority of the sacred text (pp.78-79).

Justification and Grace

For Catholics and Protestants, the conceptions of justification and grace irremediably opposed:

Grace is for Catholicism every supernatural gift God grants to man so that he might attain eternal life. The two essential types of grace are actual and sanctifying grace. The latter is a supernatural reality, infused by God in the soul, inhering in the soul as a quality of its very essence. The Protestant conception is altogether different: Grace is nothing other than benevolence, the merciful disposition of God. It is not a supernatural principle of our life which sanctifies it by an interior transformation.

[For Protestants,] man is corrupted by original sin in such a way that on his own he is capable only of evil. Therefore there can be no preparation for or collaboration in justification on the part of man through the mediation of grace. God does everything on His own, man can do nothing. Against these errors the Catholic Church, anchored in Tradition and Sacred Scripture, teaches that human nature has indeed been wounded by original sin, but nevertheless remains capable of cooperating with divine grace for justification. The subjective principle of justification is the faith. [p.80]

The faith, however, is understood by Protestantism as merely the individual's confident trust in divine mercy. [Luther maintains that one must believe that the sacrifice of Christ, an act of divine mercy, is like a cloak that covers all our sins; this belief alone is necessary for salvation, since man is incapable of change. It is not possible to sanctify oneself in the daily struggle of the spiritual life by seeking the help of grace. Luther's is a dark faith, based on the anxious sense of one's own misery, while it is also poisoned with pride because in expecting everything of God it demands nothing of man, who pretends to be saved while remaining unchanged, burdened with passions and vices. -*Ed.*]

For Catholicism, however, "faith is personal submission to God and at the same time free adhesion of the intellect to Truth as revealed by God" (*ibid.*). For the Church faith is inseparable from free will. Thus the manner in which justification is accomplished through grace is profoundly different:

The mercy of Christ, which adopts the sinner through faith [thus making him a son of God by adoption -*Ed.*], is for the Protestants limited to covering over the sinfulness of man (in effect a diminution of the mercy or "justice" of Christ). His inner sinfulness remains unchanged even in the justified man (*simul iustus et peccator*). For Catholic doctrine, by contrast, justification involves a true inner sanctification. [pp.80-81]

The Concept of the "Church"

(See *SiSiNoNo* [The *Angelus* English-Language edition], February 2005, pp.21-23.)

The Sacraments

The Protestants have preserved only "baptism" and the "Eucharist." What do they make of the other five sacraments? With the possible exception of the Anglicans, confirmation is an "empty and superstitious ceremony." Confession "is not a sacrament but only a recommended practice, as also extreme unction. Holy orders is considered a manifestation of pride, an error dangerous for souls. Marriage is only a contract, always subject to dissolution. Recently, as is well known, various Protestant circles have signaled openness to "homosexual marriage" (p.82). Protestantism thus denies that the sacraments can be effective *ex opere operato*. The only means of salvation is the Word: it follows that the sacraments procure grace not through their action, but only through the faith of the recipient (*ibid.*, p.83).

Baptism

What then to say of baptism, the sacrament so often paraded by the ecumenists as a secure common possession of Catholics and Protestants? Also on this point most Catholic faithful have not been well informed. In fact,

for many Protestants baptism is merely a symbol, which does not act upon the soul of the baptized. In any case, it is not understood as a cause of grace produced by God in the soul, but rather as a simple sign. The Protestant understanding of faith and its belief in the unique salvific power of the Word do not afford baptism any specific sacramental efficacy. Those Protestants who admit that grace is conferred in baptism also maintain that it derives from faith alone. Few Protestants believe that baptism procures grace. More and more Protestants now deny the necessity of baptism for salvation. Only faith (understood as trust) is necessary. Salvation is connected to faith, not to baptism, which is not even required for admission into what they call the Church. The synod of the Reformed Church of France (May 25-27, 2001) pronounced itself in favor of the general attainment of the non-baptized to the Eucharist." [p.83]

The Eucharist

Protestantism violently rejects the Catholic doctrine of the Holy Mass, as dogmatically defined by the Council of Trent (p.84):

It denies the essential connection between the sacrifice of the Cross and the sacrifice of the Mass. The cult of the Eucharist of the Lord is merely a memorial of the sacrifice of the Cross, and involves no offering of immolation. The role of the Eucharist in the rituals of Protestant sects cannot be compared with the high honor reserved for holy Mass in the Catholic Church. Most Sundays Protestants do not celebrate the Eucharist, contenting themselves with a liturgy of the Word. As religious observances, sermons and the Eucharist have the same value for Protestants: the individual can freely choose between them. There is no obligation to attend services. Nor is there any obligation to prepare oneself for the Eucharist by confession if mortal sin has been committed. For Protestants the administration of the Eucharist produces the pardon of sins; this means that, in certain respects, it takes the place of the sacrament of penance, which they have abolished. This is their current practice. The Eucharist is celebrated without being preceded by any confession, and the non-baptized can also partake. All Protestant confessions decisively reject the dogma of transubstantiation. They recognize no priestly consecration of the bread and wine. Regarding the Real Presence they manifest striking insecurity and contradictions. At the least they deny it.... [and thus] the species are not venerated, [pp.84-85]

In conclusion, "the Eucharist does not unite Catholics and Protestants, on the contrary it shows their insuperable divisions" (p.85).

Sacrament of Orders

Protestantism does not recognize the figure of the priest, who speaks and acts in *persona Christi*. They combat this belief as erroneous and reprehend it because, in their opinion, a hierarchical priesthood would introduce into the Church a division into two classes, which would contradict the will of Christ.... [F] or them, every baptized person can do that which, for the Catholic Church, belongs specifically to priests, bishops, and the pope. The office of preaching belongs to all the faithful. If only some are chosen as "servants of the Word" it is only for reasons of order and administration. The German Protestant churches recently confirmed in the starkest terms that ordination "is not a consecration.... that would confer a particular faculty in relation to the Eucharist and its elements. Every Christian can preside at the liturgy and pronounce the words of consecration." This means that "the priestly office is merely a function of the Church, not a sacrament." [In this regard one should remember that Vatican II introduced the notion of the ministerial priesthood as a *function of the people of God* and seems to have placed priestly ministry and the priesthood of the believers on the same level: cf. *Lumen Gentium* §§10, 13; deer. *Priestly Ordinis* §§2, 4.-*Ed.*]

Nevertheless, for reasons of competition and prestige, Protestantism maneuvers to hide from the eyes of the public the ontological difference between the Catholic priesthood and the Protestant ministry. It is enough to recall the use of the stole by Protestant clergy, giving the impression that the holders of priestly office in the two religions are on the same plane and exert the same functions.

The Catholic Church teaches the doctrine of apostolic succession. This means that there is no validly consecrated bishop whose ecclesiastical genealogical tree cannot be traced, directly or indirectly, to an apostle. This secure connection places the existence of an uninterrupted transmission of episcopal power beyond discussion. For Protestants, however, the point is eminently discussable. For them it is enough to stay firm in the apostolic Faith, which they claim as their own. The succession of the Gospel prevails over that of the episcopacy. For some time Catholic ecumenists have been aligned with the Protestant position, ready to renounce the succession of the imposition of hands for an indemonstrable "continuity in Faith and doctrine with the Church of the Apostles" [most striking here is the desire to exclude from this "continuity" its expression by the episcopate over centuries; this real continuity is replaced by the "doctrine" of the Apostles or the "primitive Church," as recomposed by heretics beginning with Luther, the same Luther who discarded Scripture (e.g. the Epistle of James) and patristic interpretations, when he could not by some artifice make them agree with his own interpretation -*Ed.*].

One Catholic dogma entails the impossibility of ordaining women to the priesthood. This dogma does not exist for Protestantism: the different sects have no difficulty in naming women ministers. The number of women bishops in their ranks continues to increase.... Sex is of no importance for being a minister. Even transsexuals have been put in charge of Protestant churches, [pp.85-87]

The Most Blessed Virgin

Protestants reject the cult of Our Lady. The dogma of the Assumption (1950) provoked furious protests in its time. Virtually all Protestants deny the virginity of our Lady after the birth of our Lord. To believe that they honor the Madonna is a pious illusion. This may be true of individuals or groups, but it in no way applies to Protestantism as a whole. Prayer to Mary and above all her mediation of all graces is categorically rejected (pp.87-88).

Protestant Ethics

Here a profound abyss separates Catholics from Protestants:

Kantian formalism dominates large parts of Protestant ethics. According to the principle of Kantian autonomy, the individual can act in accordance with his personal experience of the faith. The result is that morality is placed at the interior disposition of the individual, and the objective value of exterior commitment is lost along the way. It suffices to recall two canons of Protestant ethics. 1) There is no law that applies without exceptions, but only rules of moral comportment, which admit of exception according to the circumstances. With a just motive, anyone can excuse himself from observing any given commandment. For example: Protestantism condemns lies, but permits them in cases of necessity. 2) It does not recognize some actions as intrinsically wicked, and thus always and in all circumstances forbidden. Such actions may be perpetrated if a good motive exists [and thus the individual conscience, unshackled by the law, decides in each case-*Ed.*]. On the moral plane, Protestantism is the religion of concessions. This applies especially to sexual morality. The voluntary prevention of conception through chemical and mechanical means is not a moral problem for Protestants. Sexual relations outside of marriage can be practiced, if justified by valid motives. In the presence of just cause divorce is not only permitted, but may even be prescribed as necessary. There is no moral obstacle to the remarriage of the divorced.

Two thousand years after the appearance of the Logos, Lutherans are still not sure whether homosexuality should be considered a sin. This vice finds adhesion and recognition in Protestantism. In many Protestant "churches" homosexuality are officially celebrated. Protestant ethics shows its true face in the matter of abortion. Naturally, it declares that abortion as such is inadmissible. But in certain circumstances it is permitted. The synod of German Protestant churches has declared that in some cases it may be morally blameworthy to impede an abortion, [pp.88-89]

The Last Things

The Catholic Church has always firmly maintained the doctrine whereby at death the soul is separated from the body to be judged by God, deciding its salvation or perdition. Souls insufficiently pure to appear before God must pass through the fires of purgatory. In many sectors of Protestantism the hypothesis of total death is maintained, holding that the whole man disappears at death, and there is no further life of the soul. Those who do admit the existence of the soul are convinced that it goes right away to beatitude in heaven. Purgatory is left out of account. Thus there is no need for prayer, intercessions, Masses for the dead, indulgences. [pp.89-90]

Is not this troubled understanding of the Last Things widely diffused among Catholics today? And has not ecumenism played a role in this trend?

We could continue at length but this brief survey seems sufficient for our purpose. Faced with the concealment of the true nature of Protestantism by the dominant false ecumenism, Fr. May very opportunely brings the attention of Catholics to the true nature of Protestantism (p. 109).

The Orthodox

Let us now consider doctrinal differences with the Orthodox.

Paul VI and John Paul II have repeatedly emphasized our supposed commonality of faith with the Oriental Churches. It is striking that these declarations have found no resonance from the Orthodox. In fact this commonality does not exist. Walter Kasper is mistaken to claim that "the only true theological controversy with Orthodoxy" concerns papal primacy. The idyllic image he proposes of relations between the Catholic Church and the Orthodox is a deceptive one. There is no truth of the Faith that the Orthodox do not understand in a different way from the Catholic Church, even in the details. For them fidelity to tradition has become a rigid traditionalism. At the same time, many aspects of their doctrine are not clearly established or clarified, are matters of controversy or considered out of date. It should not be forgotten that Orthodoxy has drunk deeply from the well of Protestantism. Here are some examples of the differences.

It is apparent that their understanding of the Church does not coincide with the Catholic one [see *Si Si No No*, Feb. 2005, p.21]. The Orthodox communities are national churches, strictly linked to state power.3 Local churches, from the Orthodox perspective, are not particular churches: every local church is a Catholic Church, complete in itself. The universal Church is merely the collection of the local churches.

The Holy Trinity of jurisdiction of the Bishop of Rome is unanimously rejected by the Orthodox. Furthermore, the Orthodox maintain that the third Person of the Most Holy Trinity proceeds only from the Father, not from the Father and the Son as the dogma of the Catholic Church holds. On the problem of original sin, they approach the Protestants in inferring from it the total corruption of man. The dogma of the Immaculate Conception of the Blessed Virgin finds powerful opposition in Orthodoxy. Many Orthodox consider baptism administered by heretics to be invalid. Catholics and Protestants who convert to Orthodoxy are rebaptized [unconditionally -*Ed.*]. The same holds for confirmation in some circumstances. Transubstantiation (when it is accepted) is ascribed not to the words of consecration but to the subsequent invocation of the Holy Ghost (*epiclesis*). Eucharistic adoration does not exist. The doctrine of indulgences has no place. The sacred oil is administered not only to the sick but also to the healthy. There is notable uncertainty about the possibility of women becoming deaconesses or priests. The minister of the sacrament of marriage is the priest, not the spouses. Divorce is permitted for just cause. The divorced can remarry up to a third time in a sacramental marriage [!]. Orthodoxy has no objection to impediments to conception. In relation to homosexuality an "opening" is apparent. Some uncertainties are apparent in the doctrine of the last things. Purgatory is denied by most of their theologians.

From these few indications it can be understood that there are grave doctrinal contradictions between Catholics and Orthodox. John Paul II's hope that dialogue between Catholics and Orthodox might clarify all points of controversy is unfounded in reality. The Council's affirmation that the spiritual and theological patrimony of the Orthodox belongs to the full catholicity and apostolicity of the Church" (*Unitatis Redintegratio* §17) is at the very least misleading.4 If the statement means that this patrimony, insofar as it is authentic, belongs in reality to the Catholic Church, it is correct. If however it means that this patrimony is absent from the Catholic Church, it is mistaken. It must be reaffirmed, against the express opinion of the Council (UR §15), that *communicatio in sacris* with the Orthodox is neither "possible" nor "advisable." Furthermore, the Orthodox themselves do not entertain the possibility of shared communion with Catholics, whom they consider heretics. [pp. 120-122]

Their participation in the ecumenical initiatives promoted by Rome is merely a matter of convenience.

Speculator

Translated exclusively for Angelus Press from *SiSiNoNo*, Vol.30, No.21, (Dec. 15, 2004) with editing by Fr. Kenneth Novak. Fr. George May was born in 1926 and developed philosophy and theology at the Universities of Breslau, Fulda, Munich, and Neuzelle. He was ordained to the priesthood in 1951, from which time he was engaged with pastoral duties and teaching at the Erlurt Seminary. At the University of Munich he received a doctorate in theology in 1955 and a licentiate in canon law in 1956. From 1960 to 1994 he was Professor of Canon Law, the Law of Church-State Relations, and the History of Canon Law at the University of Mainz. In addition to publications in his fields of specialization, Dr. May has written prolifically on developments in the Church since the Second Vatican Council.

1. George May, *Die Ökumenismusfalle* (Stuttgart: Sarto Verlag, 2004), p.25. [Subsequent page references in the text are to this book.]

2. On Pentecost Sunday of 1549, three years after the death of Henry VIII, the introduction by law of a new Mass in the vernacular (a rite in which Catholic and Protestant elements were cleverly mixed) provoked the quick revolt of all western England (the Western Rebellion.) The rebels sought the restoration of the old religion, beginning with the holy Mass. They were rapidly banished by German and Italian mercenaries, which at the time constituted the only sound basis of the English crown.

3. Recall that the return of the Oriental schismatics to the bosom of the Catholic Church, on whose terms the respective religious authorities had already formally agreed, was on two occasions broken off, especially through the fatal intervention of political powers that did not want to lose control over the church. The Russian case is one example. From the tenth century Russia belonged to the patriarchate of Constantinople (it later became autocephalous). Patriarch Isidore, a Greek, attended the ecumenical councils of Ferrara and Florence. After the latter was concluded a celebrated agreement for the return of the Orthodox to Catholicism. In 1441 Isidore returned to Russia as a cardinal and apostolic legate for Russia, where he prayed for the pope at holy mass and read the decree of union with Rome. Prince Vasily II, who was governing the principate of Moscow (still at that time a Russian state of the Mongols), interrupted the celebration by violence and expelled the patriarch from the church, arresting him and confining him to a monastery. Afterwards a synod of the Russian bishops declared the patriarch deposed and "rejected the proposed union with Rome in the name of the Russian people" (N. Brian-Chaninov, *Storia di Russia*, Ital. ed. [Milan: Garzanti, 1940], pp.92-96). It was an unprecedented scandal.

4. Recall that the Orthodox, after more than six centuries of accord with the Roman Church on the ecclesiastical celibacy, implicitly recommended by Sacred Scripture, arrested the development of celibate discipline at the Council of Trullo (692), which marked the first skirmishes of antagonism that would later break out into schism. This council recognized the obligation of celibacy only for bishops and priests who were not married at the time of ordination, finding fault with the different and more austere usage of the Roman Church which, by contrast, has fully developed the apostolic thinking with regard to priestly celibacy as apparent in Sacred Scripture.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

August 2005 Reprint #65

Are the Dead Really Dead When We Remove Their Organs?

On May 7, 2005, Mrs. Susan Torres, a 26-year-old vaccine researcher and parishioner at St. Rita's Catholic Church in Alexandria, Virginia, collapsed. She was diagnosed at the Virginia Hospital Center in Arlington with stage four melanoma, declared brain dead, and without any hope of recovery. She was 17 weeks pregnant and doctor kept her unborn baby alive until it could live outside her womb. The baby was born on August 2, 2005.

This incident underscores the timeliness of Professor Becchi's examination of the notion of "brain death." The birth of a healthy baby girl born to this mother declared "brain dead" three months previously, proves that the notion of "brain death" as an equivalent of real death needs to be rejected.

Today's pastors have left Catholics in a state of disinformation. Catholics are encouraged, in the name of false charity, to favor the donation of even vital organs. This encouragement is based on a supposition-the notion of "brain death"-that not only contradicts common sense and raises grave moral questions, but is being shown by science itself to be a rash and unfounded assumption. For this reason we offer readers the following article by Professor Paolo Becchi, Associate Professor of Philosophy of Law at the University of Genoa. [The subtitles inserted at various points are editorial insertions. -Ed.]

Debate about the time when life begins was stimulated in Italy by the contested approval of a law on assisted procreation (Law 40 of 2004). On the question of the end of life, however, and in particular on the transplantation of organs from "cadavers," the debate seemed exhausted in the period immediately after the approval, by a large majority, of the new law on transplants (Law 91 of 2004). Debate on this latter law focused on the so-called "silence-informed consent" criterion to be used for the declaration of intent (Article 4). This criterion is, in my opinion, a dubious one; even more questionable is the manner in which the then Minister of Health, Rosy Bindi, circumvented the law by sending citizens a donor card that not only was not foreseen by the law, but which in fact prevented its application in a crucial respect. It is true that today, five years after the application of the law, we are still in a "transitory" phase (regulated by Article 23), although this is euphemistic language. But this is not my topic in this article.¹

My intention here is to raise doubts in another area, not about the law on transplants itself, but rather about the presupposition on which it is based: namely, that at the moment the removal takes place the donor is already a "cadaver." Can we be sure of this? I start from a banal observation that arises from a comparison of the two laws to which I just referred.

The Redefinition of Death

We have deemed it a duty to protect by law an entity the size of a drop in a test tube (for example, by prohibiting the freezing of embryos, and suppressing, not to say prohibiting, prenatal diagnosis), while it is permitted to treat a flesh and blood human being with normal body temperature, a rosy complexion, normal heartbeat and respiration maintained by life support devices in the same way as a cadaver.

One might object: this fact is only apparently disconcerting. Embryos, already at their first development, are already living beings (and this explains the great attention devoted to them), while once brain death has been ascertained, the patient is no longer living but dead: a cadaver that only seems alive. This conclusion was presented as a scientific fact established once and for all at the end of the 1960's, when a committee at Harvard Medical School issued a celebrated report establishing a substantial equivalence between the diagnosis of irreversible coma (established by rigorous clinical criteria that were supposed to establish the permanent loss of brain function) and brain death, and the equivalence in turn between brain death and actual death.²

The Motives for Its Development

Thus a new definition of death was established, a definition that, for various reasons, found wide acceptance over the following years. In the first place, scientific knowledge at that time seemed to confirm that patients in irreversible coma would suffer cardiac arrest within a short time. Secondly, such a definition presented the best support for the development of transplant techniques that were being developed at just that time (Christian Barnard had performed the first heart transplant in December, 1967). Thirdly, this definition seemed to remove the obstacle of euthanasia: if the patient whose brain had irreversibly stopped functioning was dead, removing his heart or interrupting artificial respiration was not equivalent to killing him. As is apparent, from the outset motives beyond the therapeutic pushed for a redefinition of death.

The connection between the new definition of death and transplants is also apparent from legislation then introduced. Although this study focuses on Italy, similar laws were being enacted elsewhere at about the same time. Already in 1969 a decree by the minister of health and another the following January, making use of standards like those in the Harvard report, introduced the concept of brain death with explicit reference to the problem of withdrawing organs for the purpose of transplant. It is significant that soon thereafter, on February 5, 1970, a decree (No. 78) by the president of the Republic, as proposed by the minister of health, for the first time authorized removal of the heart and its parts. Since then the legislature has done no more than indicate the diverse criteria for ascertaining death; the first overall law regarding transplants (Law 644 of 1975) did not restrict the previous decrees, even to the extent of defining death. This was done for the first time in 1993 with Law 578 (and a related ministerial decree that went into effect the following year), according to which death "is identified with the irreversible cessation of all brain function" (Article 1).

The law not only introduces the definition of total brain death, but further-changing course with respect to the law of 1975-broadens the criteria for determining death. These criteria were developed for subjects affected by encephalic lesions and subject to attempts at resuscitation; the law applies to all people who find themselves in that condition, regardless of whether they are donors or not. Even if formally separate from the question of transplants, from the moment it took effect this law modified conditions for the removal of organs. And the most recent law on transplants, in effect since 1999, only repeats the earlier one in this regard. The law on transplants has actually made it easier to get consent (this change is in effect already in the "transitory" period): it has maintained the definition of death and the manner foreseen for its verification unaltered, as though they had been definitively established in 1993-4. These criteria therefore constitute the current basis for the licity of the removal of organs.

The Ethical-philosophical Debate About Brain Death

Thus, in the decade of the 1990's, Italy, like many countries, not only accepted the concept of brain death but actually established its definition by law. At the same time in the United States of America, where that definition had first been formulated, the concept was called into question and re-examined.

Opposition

In fact, from the very beginning, philosophers had expressed grave perplexity about the new definition of death. A great philosopher of the 20th century, Hans Jonas [1903-33, author of *The Imperative of Responsibility* amongst other things; his writing is largely concerned with the philosophical dilemmas created by technology. -Ed.] was also a protagonist in the contemporary debate on bioethics. One month after publication of the Harvard report, he spoke at a conference on the subject of experiments on human subjects, expressing his firm opposition. His *Leitmotiv* was the following: we do not know with certainty the line between life and death, and a definition-in particular one introduced with the manifest intention of favoring the removal of organs-cannot make up for this lack of knowledge. When the brain has stopped functioning irreversibly we can suspend artificial life support (Jonas will go on to argue that we are obliged to, because it would be against human dignity to maintain a human being in this condition) not because the patient is already dead, but because it makes no sense to prolong life in such conditions. Already in Jonas we find the dilemma, well emphasized by Jonsen,³ that stands at the beginning of discussion about brain death: should we stop life support to permit the patient to die, or are we stopping the respirator attached to a body that is already dead? The second answer was chosen, with the implication that, if we are stopping the respirator of a dead man, why not keep it going to maintain access for the purpose of transplants?

Jonas believed that the first path should have been taken. He repeatedly criticized the new definition of death. His most famous writing on this subject, published in 1974 with the significant title *Against the Stream*, has become a classic.⁴ Less well known is the fact that Jonas, shortly before his death, returned to the problem in his correspondence with a German doctor friend. This letter is worth mentioning, if only in passing.

In October, 1992, a young woman fell into a coma after a traffic accident. She would never wake up from this coma; after the necessary tests, she was declared in a state of brain death. It was decided to remove the organs, with the permission of her parents, when doctors determined that she was pregnant. Obviously, preparations for the removal of organs were suspended and the doctors decided to carry on the pregnancy. Discussion arose in Germany on the concept of brain death, and many wondered how a "cadaver" could carry on a pregnancy and then-as actually happened-"decide" to interrupt it with a spontaneous abortion when the fetus was no longer alive. In this regard I would like to cite a passage from Jonas drawn from his correspondence with one of the doctors involved in the case:

Willingly or not, my dear friend, you or better, all of you, have, by your well reasoned behavior, contradicted the current definition of death. You said: by respiration (and other interventions) we want to stop the body of Marion from becoming a cadaver so that it can carry on the pregnancy. Believing it capable of this, or at least wanting to give it this possibility, you based your action on the residual life in her-that is, the life of Marion! In fact, the body is as uniquely the body of Marion as the brain was the brain of Marion. The fact that the experiment failed in this case (it seems that in prior, less extreme cases it has already succeeded) can as little be used to disprove the fact that this is impermissible as a spontaneous abortion can be used to establish that pregnancy in general is impossible. You sincerely believed in the possibility of its success, which is to say you believed in the functional capacity of a body subject to brain death as necessary for this plan and maintained by your ability. This means that you believed in her LIFE as temporarily prolonged for the sake of the child. This belief cannot be refused in other cases of coma for other purposes!⁵

One might object that, interesting as these observations are, they demonstrate nothing more than the coherence of Jonas's thinking. They are indeed of great interest for Jonas's biography, but in the meantime his "old" position has taken on new relevance, and has become much less isolated than it was at the outset. With regard to Jonas, the writings of Josef Seifert⁶ and more recently of Robert Spaemann are noteworthy. These two authors, both of Catholic inspiration, are at least in some respects in intellectual accord with Jonas. All these authors have in common the idea that, in the uncertainty or impossibility of proving with certainty that a person is dead, he should be treated as still living.

Second Thoughts

It is striking that, even in a school of thought at the antipodes from that of Jonas, Seifert and Spaemann, it is now openly admitted that "brain death" was nothing but a bold expedient by which human beings were defined as dead when they were not so in fact. This is the conclusion reached today by a philosopher well known for his utilitarian views: Peter Singer.

Here, too, it is worth summarizing the course of his development. At the beginning of the 1990's, Singer, then a professor in Melbourne, was called to an important hospital of that city to be part of a committee that was to investigate some ethical questions relating to the problem of consent; among these was the question of anencephaly. Newborns afflicted with this grave defect are not capable of becoming fully conscious, lacking the "superior" part of the brain (the cerebral hemispheres, including the cerebral cortex) and the cranial vault that would contain them; the "inferior" part, made up of the encephalic trunk, is often intact, if sometimes little developed. The anencephalic newborn is thus capable of breathing spontaneously, since this activity depends on the trunk, but it has an unhappy prognosis: generally such children survive for a period ranging from several days to a few weeks before suffering cardio-circulatory arrest.

Singer, who in previous years had been a proponent of "total brain death," thus found himself faced with the following problem: why not pass from that definition of death to a "cortical" one, so as to also declare anencephalics dead? Some members of the committee wanted to go in that direction; Singer, to everyone's surprise, did not follow. He explained the reasons for his dissent in his book *Rethinking Life & Death*, published in 1994 and soon after translated also into Italian. At least a passage from this book deserves to be cited in full:

The panel's deliberations made me think harder about brain death. I was beginning to see where the trouble began. The Harvard Brain Death Committee was faced with two serious problems. Patients in an utterly hopeless condition were attached to respirators, and no-one dared to turn them off. Organs that could be used to save lives were rendered useless by waiting for the circulation of the blood in potential donors to stop. The committee tried to solve both these problems by the bold expedient of classifying as dead those whose brains had ceased to have any discernible activity. The consequences of the redefinition of death were so evidently desirable that it met with scarcely any opposition, and was accepted almost universally. Nevertheless, it was unsound from the start. Solving problems by redefinition rarely works, and this case was no exception.⁷

Of course, the conclusion that Singer draws from crises of brain death is, obviously, very different from that of the philosophers previously cited. For them, if the "brain dead" are still alive at the time when life support is removed, that means that it is that action that ends their life and thus ought not be done; for Singer, by contrast, it is licit because life is not a sacred and inviolable good. Also in this case (as in others) there is a "third way," as always the most difficult, one that I have tried to develop on another occasion; but here I would only like to emphasize a different aspect, namely that, irrespective of their different ethical conclusions, all of the cited authors start from the same criticism of the notion of brain death.

One might ask what pushed Singer to put himself, on this last point, in the company of Jonas, Seifert and Spaemann, light years apart from him and of whose existence he seems unaware. We find at least an indirect answer in his recent contribution on the subject, *Morte cerebrate ed etica delta sacralita delta vita* (Brain Death and the ethics of the sanctity of life), where the author publishes his sources. They are, in fact, scientific sources of the first rank, which together with others contribute to describing the crisis in which the new definition of death founded on exclusively neurological criteria has fallen, not only from a philosophical point of view but also from a medical-scientific one.

The Medical-scientific Debate on Brain Death

Although lacking any specific medical expertise, I will nonetheless permit myself to underline at least two crucial aspects of this latter point. The first concerns the possibility of ascertaining total brain death on the basis of the criteria and tests currently in use; the second deals with the thesis that brain death is nevertheless an indication of the death of the whole organism.

Unascertainability of Brain Death

The first aspect was well analyzed by two American doctors, Robert Truog and James Fackler, in an essay published in 1992 with the significant title: "Rethinking Brain Death."⁸ According to the authors, documented scientific research shows that patients who meet the current clinical criteria and neurological tests for brain death do not necessarily show the irreversible loss of *all* brain functions. This would indicate that the complete loss of such functions could not be diagnosed on the basis of adopted test standards.

To support their argument the two doctors make four arguments that can be briefly summarized. First of all, many patients judged to be in a state of "brain death" by the test in practice show undiminished endocrine hypothalamic function. This means that in some cases of patients declared brain dead, hormonal activity of the pituitary gland and of the nerve center (the hypothalamus) that controls it persists, and thus the regulation of hormonal activity persists. In second place, in many patients in this condition it is possible to register with an electroencephalogram weak electrical activity localized in some parts of the cerebral cortex, destined to stop within 24-48 hours; in third place, some patients continue unmistakably to react to external stimuli, as is shown, for example, by the increase of heart rate and blood pressure after a surgical incision before the removal of organs (these revelations apply to the cases of patients declared brain dead by British criteria, which are purely clinical and refer to the state of the encephalic trunk). In the fourth place, many patients defined as brain dead retain their spinal reflexes, the significance of which came to be recognized only during and after the years when brain death was being defined.

On the basis of an attentive analysis of these four elements, the two authors reached the conclusion that current clinical means cannot ascertain the stopping of all functions but only of some of them, and that at most they diagnose cortical death.

Brain Death Is Not an Indication of Death with Respect to the Whole Organism

The second aspect has been examined most closely by Alan Shewmon, an authoritative American neurologist who has changed his views in the course of his career. He has gone from being a convinced proponent of brain death as a concept to one of its most implacable critics.

As in the case of the two previous authors, here also the point of departure was an empirical revelation: organisms said to be in a state of brain death survive much longer than could have been imagined, and this implies that the brain is not as essential as had been believed for the integrated function of the organism. Against the prevailing medical theory, which holds that the brain is the organ responsible for integration of different parts of the body and thus constitutes its "critical system," Shewmon advances his own thesis: the "critical system" of the body cannot be localized in a single organ, however important the brain may be. According to the neurologist, this hypothesis would furnish an explanation for the prolonged survival (in a record case for more than 14 years) of subjects for whom brain death had been diagnosed. Such subjects, to a great extent pediatric patients, maintain intact certain functions that were thought to belong to the brain, such as the regulation of body temperature, homeostasis of fluids, reaction to infections, and bodily growth, all indications of the persistence of some degree of integrating activity.

Shewmon concludes from this that it is completely mistaken to maintain that brain death indicates death of the whole organism. Thus one of the pillars on which the concept of brain death was based is called radically into question, namely the premise that the brain is "the cerebral integrator of the body." The death of the brain does not cause disintegration of the body. Such a disintegration is rather the consequence of damage affecting several systems of organs and the reaching of a critical level, a "point of no return" which determines the beginning of the process of death and renders ineffective any medical intervention aimed at avoiding this inevitable end.

According to Shermom, a pronouncement of death should not be based on diagnosis of a clinical condition of brain death. The determination should rather be made with reference to several parameters, such as those connected to respiratory, circulatory, and neurological activity.⁹ When it is clear that a point of no return has been reached, the patient would be removed from the apparatus for assisted breathing and, after twenty minutes-the time Shermom considers necessary to be sure of the impossibility of a spontaneous resumption of the vital functions of the subject-one could proceed to the declaration of death.

A Big Question Mark

Shewmon reaches the same conclusion as Jonas by a different route. The larger question that arises is whether in respecting such criteria transplants would still be possible. Conditions would surely no longer be optimal, and the advantages would certainly be more limited. But here the problem that must be posed is that if the organs are removed-as recent studies admit-from donors who are in a nether world between life and death, then it is the organ removal itself that causes the definitive transition to the other side.

The legislation that accepts brain death has been based on the assumption that the death of the patient has already been verified when organ removal takes place. If this supposition was debatable from the outset on a philosophical level, it has at last been shown to be unfounded also from a scientific point of view. If the legal requirement for the removal of organs is that it be done on subjects whose irrevtrieable loss of all brain function has been verified, then we must admit that today many organ removals take place in open violation of the law. Instead of continuing to operate on the basis of a fiction, we would like to openly discuss whether or not it is acceptable to remove organs from patients in a condition from which they may never recover, but which is not yet equivalent to death.¹⁰

As in the case of assisted pregnancy, so too in the case of organ transplants: advances in technology applied to medicine are raising difficult new ethical questions. The technical possibility of organ transplants has pushed us to use patients whose fate was in any case sealed as exchange material for other human beings. In the same way today the technical possibility of *in vitro* fertilization would push us (although the Italian legislature has moved in the other direction) to use so-called supernumerary embryos-by destroying them-for the cure of some diseases. In the case under review the question was: "what to do with patients who, subject to resuscitation, could not revive since their brain has irreversibly stopped functioning?" We have pretended to resolve the problem in a simplistic manner by defining them as dead, even if the organism could continue to function well with the help of a respirator; perhaps even better than those few embryonic cells in a test tube which do not yet have a brain.

Translated exclusively for Angelus Press from *SiSiNoNo*, June 30, 2004.

1. I have already done so on many other occasions, including: P. Becchi, P. Donadoni "Informazioni e consenso all'espianto di organi da cadaveri," *Politico del diritto* XXXII (2001), 257-87; P. Becchi, "Tra(i)pianti, Spunti critici intorno alia legge in materia di donazione degli organi e alia sua applicazione" in *Ragion pratica*, 18 (2002), 275-88, and P. Becchi, "Informazione und Einwilligung zur Organspendung: Das neue italienische Gesetz und seine "ewige" Ubergangsphase," *Hirntod und Organspende*, ed. A. Bondolfi, U. Kostka, K. Seelmann (Basal: Schwabe, 2003), pp. 149-61.

2. Cf. "A Definition of Irreversible Coma: Report of the Ad Hoc Committee of the Harvard Medical School to Examine Brain Death," *Journal of the American Medical Association*, 205 (1968), pp.337-40. For critical discussion of this document see, e.g., M. Giacomini, "A Change of Heart and a Change of Mind? Technology and the Redefinition of Death in 1968," *Social Science and Medicine*, 44 (1997) 1465-82; R.M. Veatch, *Transplantation Ethics* (Washington, D.C.: Georgetown U. Press, 2000); G. Belkin, "Brain Death and the Historical Understanding of Bioethics," *Journal of the History of Medicine*, 58 (2003) 325-61.

3. Cf. A.R. Jonsen, *The Birth of Bioethics* (New York: Oxford U. Press, 1998), p.240.

4. Jonas's response came immediately after the Harvard Committee's report. It dates to September 1968 and was part of the author's intervention on experiments on human subjects. His essay *Against the Stream* was written in 1970 and published in 1974; here Jonas discusses the objections made by some members of the Committee with whom he had been in contact in the interim. Two postscripts follow this essay, from 1976 and 1985, showing Jonas's continued attention to this subject. All these works are collected in Jonas, *Technik, Medizin und Ethik: Zur Praxis des Prinzips Verantwortung* (1985).

5. Cf. Hans Jonas, "Briefe an Hans-Bernhard Wirmeling," *Wann ist der Mensch tot? Organverpflanzung und Hirntodkriterium*, ed. J. Hoff and J. in der Schmitten, Reinbek bei Hamburg, Rowohlt (1994): 21-27.

6. Cf. J. Seifert, *Leib und Seele: Ein Beitrag zur philosophischen Anthropologie* (Salzburg, 1973); J. Seifert, *Das Leib-Seele Problem und die gegenwartige philosophische Diskussion: Eine kritisch-systematische Analyse* (Darmstadt, 1979); J. Seifert, *What Is Life? On the Originality, Irreducibility, and Value of Life*, ed. H.G. Callaway (Amsterdam, 1997); J. Seifert, "Is "Brain Death" Actually Dead?" *Monist*, 16(1993), 175-202.

7. P. Singer, *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (New York: St. Martins, 1994), p.51.

8. Cf. R.D. Truog and J.C. Fackler, "Rethinking Brain Death," *Critical Care Medicine*, 20 (1992), 1705-1713. Starting from the points discussed in that article, Truog has returned several times to the question of brain death. In a 1997 article ("Is It Time to Abandon Brain Death?" *Hastings Center Report*, 27 [1997], 29-37) instead of proposing the substitution of cortical death for brain death, as he had done in the 1992 article with Fackler, Truog looks for a return to the traditional cardio-respiratory standard for declaring death and, at the same time, aims to separate the question of transplants from the debate on brain death. He maintains that transplantation can only be practiced by some justification other than that of brain death. Truog's desire for an ethical foundation for transplants inspired his article "Organ Transplantation without Brain Death," *Annals of the New York Academy of Science*, 913 (2000), 229-39.

9. Cf. e.g. D.A. Shewmon, "'Brain Stem Death,' 'Brain Death,' and Death: A Critical Reevaluation of the Purported Equivalence," *Issues in Law & Medicine*, 14 (1998), 125-45, and more recently "The Brain and Somatic Integration: Insights into the Standard Biological Rationale for Equating 'Brain Death' with Death," *Journal of Medicine and Philosophy*, 26 (2001), 457-78.

10. Cf. S.J. Youngner, R.M. Arnold, "Philosophical Debates about the Definition of Death: Who Cares?" *Journal of Medicine and Philosophy*, 26 (2001), 527-37.



si si no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

August 2005 Reprint #65

Reflections on the Responsibility of Individuals at the Present Hour

A Subversive Mentality

It is clear that, by rejecting the essential goods that give meaning to human existence, we humans automatically revert to a primitive and instinctual animal existence. All the police in the world will have great difficulty in preventing or repressing the consequences of such a transformation. The prisons are already filling up with the young people we have put out of balance. We should have understood that the human being is always tempted by the path of least resistance and by the satisfaction of his own passions. These eminently subversive foundations render the mediations of everyday life unbearable: natural law, the family, work, the most legitimate institutions come to be seen as so many useless, constraining and harmful barriers. Accordingly all manifestations of hostility towards them are permitted.

Collective Blindness

Every form of egocentric behavior provokes a kind of mental myopia which, becoming more and more widespread, degenerates into collective blindness. We become ridiculous when, despite our smallness in the immensity of the universe, we confer on ourselves a patent of absolute sovereignty over matter and spirit, over the present and the future. We even impose on the past, in accordance with our interests, the veil of oblivion or the obligation of memory!

This delirious pretense is not without hypocrisy, since man plays at imitating the divine without daring to come to grips with it. He asks only that the divine not intervene in his own affairs, which is a deceitful way of denying it. Man thus decides *motu proprio* that temporal goods and their immediate use belong to himself alone, without limits or constraints. The divine is conceded a paradise that everyone imagines in his own way, according to his own personal theism; some are inclined to see this paradise as open to everyone, others imagine it uninhabited, like hell itself.

A Corrupt and Corrupting Social Climate

It is a slippery slope from folly to sacrilege. It is hinted that it would be enough for the irony of the heavens to simply leave man, the “thinking reed,” in the power of his raving fancy, since he tends to bind himself in chains of his own making: anarchy alternating with totalitarianism, the unscrupulous use of mass media and technology for the sake of domination, *etc.*

The contemporary conjunction of secularism with erroneous beliefs can lead to nothing else. We perceive that a social climate of a new kind is gradually installing itself. This climate combines, in an apparently inextricable but doubtless intentional manner, counter-truths, subversive aims, and alluring prospects for the future. Each new generation receives its own obligatory dose of skillful manipulation. The masters of the game take care to solidify their position by obtaining the indispensable consent of the majority through the well-tested means that are habitually employed in this kind of undertaking: corruption, fear, dissimulated co-optation. The passivity of the moderates and the alignment of the ambitious do the rest.

The Role of Individuals in the Great Dramas of History

History in its broad outlines is made by the holders of power and by the intermittent outbursts of the masses. We cannot easily forget the hecatombs of the last century. But individuals taken in isolation also have their role to play in this drama of grand proportions. This means that individuals cannot be considered entirely innocent. We are so fragile in difficult situations, where fear makes even the haughtiest among us cowardly and silent!

Fortunately the concessions of the majority are redeemed-as a counterpoise-by the often unexpected heroism of those who, in terrible situations where their liberty is stifled, find the greatness of soul that enables them to emerge from desperate circumstances.

We should add, however, that exceptional suffering requires exceptional assistance. Only divine grace confers a supernatural and saving power of unlimited application in time and space.

Our incredulous moderns, often defiled by a voluntarism which serves as their supreme ideal, depreciate the attitude of the broken man who has recourse to God. He is accused of cowardice, and God Himself is thought vindictive. This accusation is doubly offensive: offensive to one's neighbor who suffers, and offensive to Him who, even from the cross, pardons “those who know not what they do.” It is difficult for human excess to “kick against the goad” and deplore the consequences of its own continuous collusion with lies, injustice, or error.

A “Tremendous Mystery”

On this higher level we know that the essential abides whatever tribulations may come. Surrounded by disbelievers and nowadays rejected by so-called believers for “lack of fidelity,” we have at our disposal the infinite treasures of the Redemption. In the midst of world war our Mother in Heaven, in her apparition at Fatima on August 13, 1917, encouraged coming to the aid of souls in danger of being lost. The venerated Pope Pius XII, the unforgettable *pastor angelicus* of our youth, recalled this invitation with auspicious clarity in his encyclical *Mystici Corporis*:

A terrible mystery never sufficiently contemplated: the salvation of many depends on the prayers and voluntary penitence of the members of the Mystical Body of Christ.

We cannot, therefore, abstract ourselves from this obligation, nor can we limit its bearing on the whole of humanity, even if the effects of our intervention remain for now the secret of God.

There exists between us a very real invisible solidarity; contemplative souls know it well. We shall save ourselves more certainly if we contribute to the salvation of others. On the contrary, he who corrupts his neighbor runs the greater risk of being lost himself.

A Spectacle of Desolation: the Failures of Authority

Let us think of the firmness that was necessary for St. Peter in performing his duty of directing his flock to eternity, according to the express commandment of the Divine Word that he confirm his brothers in their faith in the living and true God.

In contradiction of this essential command, we observe today with dolorous stupefaction the persistence of an apparent impotence of Authority [*i.e.*, of Rome -*Ed.*] to escape from the mire in which it has been caught for four decades, as though the monarchical character of its functions had been dissolved in some unforeseen manner-after 20 centuries of affirming its own identity-into a nearly uncontrollable collegiality, itself extraneous to divine law. The principle of authority has been trampled down, replaced by a sort of pseudo-democratic imitation founded on the promotion of numbers as the principle of law.

This abnormality has been erected into a system since the Council. In the minds of the less diffident it has raised suspicions-largely borne out in practice-about the mysterious transfers of responsibility in ecclesiastical offices under the pretext of avoiding any return to autocratic practices. We think of the repeated capitulations of the Holy See and the bishops at the time when the new liturgy was launched. The result was an unrestrained emancipation of the clergy and the faithful in all directions, without any decisive body which could impose the least sense of *peccavi in Deum*-“I have sinned against God”-and *coram omnes*-“before all.”

Before such a spectacle of desolation, it is not surprising that grace seems to be distancing itself from nature, and even the stones would seem to cry out to supply the incredible deficiencies of Authority in its teaching and example. Let us pray all the angels and saints to come to our aid!

Pyrenaicus

Translated exclusively for Angelus Press from *SiSiNoNo* (Feb. 15, 2005).

[Are the Dead Really Dead When We Remove Their Organs?](#)
[Si Si No No Articles](#)



si si no no

"But let your speech be, 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

October 2005 Reprint #66

Reflections of a Catholic Teacher On the Nature of Modern Thought

Part I

Professor Paolo Pasqualucci has dedicated himself to the study of philosophy of law, politics, and of metaphysics. Among his most recent publications are *Introduzione à la metafisica dell'Uno* (Rome: Pellicani, 1996, 151 pp.) dealing with the metaphysical notion of the One in relation to the metaphysical notion of God, and *Politica e religioni, saggio di teologia della storia* (Rome: Pellicani, 2001, 89pp.) which explores the relationship between politics and religion from the standpoint of the traditional Catholic theology of history. He has always participated in the theological congresses of *SiSiNoNo*. His contributions can be found in the Acts of the same, published in French by the Society of Saint Pius X and in English (partially) by Angelus Press.

The following is the first part of the lecture given by Paolo Pasqualucci, professor emeritus of the University of Perugia, Italy, on January 3, 2004 at SiSiNoNo's fourth theological congress held in Rome. It will be serialized in the next issues of SiSiNoNo. The text has been revised and expanded by the author. None of this is easy, but it is fellows like Dr. Pasqualucci that keep doctrine from impurities and our minds from going soft.

Setting Up The Discussion

The Marriage of St. Thomas to Modern Thought

A decree of the Sacred Congregation for Studies (July 27, 1914) under the auspices of Pope St. Pius X, set forth 24 theses drawn from the metaphysics of St. Thomas as "safe directive norms" for the philosophical and theological studies of Catholics. Although these norms were not made binding, the motive for this decree was later elaborated by Pope Benedict XV in his epistle *Quod de Fovenda* of March 19, 1917:

The Roman pontiffs have constantly maintained that St. Thomas should be considered as "guide and master" in philosophical and theological studies, while always preserving liberty of discussion about that which could and was accustomed to be subject to discussion in both disciplines.

Popes Pius XI and especially Pius XII reconfirmed this principle. Pope John XXIII, however, in his celebrated inaugural address at the Second Vatican Council, maintained that the "principal goal" of the Council was not "discussion of this or that theme of the fundamental doctrine of the Church, repeatedly expounded in the teaching of the Fathers and of ancient and modern theologians." For such a purpose "a council was not necessary." The "principal goal" of the Council was supposed to consist above all in

a leap ahead towards doctrinal penetration and the formation of consciences, in more perfect correspondence of fidelity to authentic doctrine, albeit studied and set forth through the forms of investigation and the literary formulation of contemporary thought. One thing is the substance of the ancient doctrine of the *depositum fidei*, and another the formulation of its covering; and this difference should be taken account of in a spirit of patience, measuring everything by the forms and proportions of a magisterium pre-eminently pastoral in character.

By proposing this basic distinction between "substance" and "covering," between form and content, Pope John XXIII, while not formally renouncing St. Thomas as a guide, coupled him with modern thought, which in its various components is notoriously as distant as can be imagined from Thomistic metaphysics. This is the great novelty the Pontiff proposed for the Council to realize as part of its "principal goal."

Was it a matter, as many today still maintain, of a simple *exterior* adaptation, to make the ancient doctrine more understandable to moderns and contemporaries? But if it were a simple question of "exposition" and thus a pastoral matter, was not the convoking of an ecumenical council a disproportionate means to do this? Wouldn't it have been enough for the Holy Office to give instructions to the bishops and the pontifical universities? Furthermore, if it were a simple problem of the exposition of doctrine and thus a pastoral issue, why did Pope John XXIII affirm that, beyond the exposition of doctrine, it was also necessary *to study* doctrine according to the "methods" (as the official French translation has it) of modern thought? This distinction between the "substance" and the "covering" of doctrine was something new in the history of the Church. It did in fact lead to doctrine being studied in a deeper way in the light of contemporary thought and thus made to conform with its methods, thanks to a magisterium of "pre-eminently pastoral" character.

It is well known that the Latin version of this directive by Pope John XXIII is more concise and seems more moderate than the official French and Italian versions....But we must recall that John XXIII did not rectify the vernacular translations, but allowed them to circulate freely and used them himself on at least one official occasion in quoting himself. On this point he maintained an attitude that seemed intended to legitimize the vernacular translations as representing the authentic meaning of the more concise Latin text.

Some Essential Features of Modern Thought

Let us briefly outline some essential characteristics of modern thought. We shall focus on the negation of the distinctions between *substance* and *accident*, of *being* and *appearance*. Doing this, modern thinkers obscure the nature of intention as a conscious state of the subject's being, which is realized in a free and rational will, distinct from its acts which it nonetheless shapes. Additionally, modern thinkers attempt to overcome the *principle of causality*. We will conclude with a discussion on the negation of the category of essence, another fundamental premise of modern thought, focused mainly on the speculation of Martin Heidegger.

We hope that this exposition will show the *intrinsic incompatibility* of "modern thought" with Aristotelian-Thomistic metaphysics, and the intrinsic weakness of the "negations" and "overcomings" on which modern thought is based. The modern school of thought deliberately places human thought, will, or instincts at the center of everything, denying any legitimacy to the very idea of the supernatural.

Discussing The Errors Of Modern Thought

An Overview of the Traditional Concepts

Let us begin with the concepts of *substance* and *accident* as summarized by St. Thomas Aquinas.

The first concept, that of "substance," aims to express that which constitutes the very essence of a thing or entity: that on account of which something is what it is. Even in everyday speech we are accustomed to speak of "the substance (or essence)" of a thing in indicating the essential aspect of a thing, event, or situation, its inner or constitutive nature, fundamental structure or essence. The word *substance* is often used as a synonym for *essence*. The second concept, that of "accident," denotes by contrast that which appears to be an external quality or characteristic of a thing, whether permanent or transitory.

The substance is under (*sub-stare*) that which appears and contributes to the very being of something in its essence while the accident (*accidens*, that which happens and strikes the senses) appears from the outside, in perceptible or phenomenal reality. In a concrete entity, understood as a whole, substance and accident are found in an inseparable connection between what is external and what is internal and profound. The notion of accident implies transiency and change not affecting the substance. Man, for example, generally shows a loss of his outer characteristics with the passing of time, but can we deduce from this fact some modification in his very human nature? Certainly not. Nor can we say that this quality is lost with the eventual decline of his faculties because of sickness and old age. From a moral point of view, and a general spiritual perspective, man remains *always* himself, whatever exterior alteration may take place in all his qualities, exterior and interior.

An entity therefore both *exists* and *appears*: it appears as it is, but also as it is not. There is a logically necessary distinction between being and appearance, parallel conceptually to that between substance and accident. The substance is in the accidents, in the sense that it is manifest in them; however, it is *not identical* with its accidents, is not exhausted by them and cannot be identified with them. Substance persists through the changing vicissitudes of becoming. It involves their essence.

Applying These Traditional Concepts to "Transubstantiation"

What would result if we were to look at a dogma of the Catholic Faith without the help of the notions of substance and accident, philosophically of Aristotelian origin, re-elaborated in Scholastic thought, and in particular that of St. Thomas? Without this philosophical apparatus it is not possible to understand the singular wonder of transubstantiation in the most rational and thus the best possible way, in conformity with a sane intellect.

The consecrated bread and wine maintain their species or normal appearance, with all their natural qualities or accidents: colors, odors, density, weight, taste. But their substance is changed in a supernatural way. By virtue of the words of consecration, they have become "the body, the soul, and the divinity" of Our Lord Jesus Christ.

Normally, the substance of something is manifest in the accidents or qualities of the thing itself. Nevertheless there can be a difference, because everything that is in itself exterior and subject to change does not always manifest its substance. This happens in a supernatural way in the Eucharist, where the consecrated Host is *sacred* not on account of what it appears to be, but because of what it has intrinsically become after consecration (transubstantiation) even while retaining all its accidents intact.

This difference can also be found in the realm of secondary causes. In the case of man, appearance (being external and therefore accidental) often does not correspond entirely or even in part to *being*, that is to the interior substance in the heart and the mind of a man. As far as spirit and the ethical life are concerned (the only life that counts as such for the purposes of our salvation) unity and difference constantly show themselves to our intellect, which must collect them, discerning in an adequate manner in itself and in others the relation between reality and appearance, that is to say, the difference between exteriority and interiority, between the transient and the permanent.

How Traditional Concepts Are Denied in Modern Thought

The faculties of discernment and judgment are hard to exercise, yet are of vital importance. Modern thought fails to supply any principle worthy of the name, prone as it is to simply reality from the perspective of the subject. French philosopher Jean-Paul Sartre wrote:

Modern thought made great progress in reducing existence to a series of phenomena [impressions *-Ed.*] which manifest it. In this way it sought to eliminate a certain number of dualisms....Indeed it has above all disposed of the dualism that opposed that which is inside an entity to that which is outside. No longer is there anything exterior to an entity, if by this is understood a superficial skin that would conceal the true nature of an object from our vision. This true nature was supposed to be the secret reality of things. It could be intuited or supposed but never reached because it was "interior" to the object taken into consideration. The phenomena that manifest the entity are neither exterior nor interior; they are all of equal value, they all refer to other phenomena and no one of them holds a privileged position....An electric current, for example....is nothing but the ensemble of actions that manifest it. No one of these actions is sufficient to reveal it. At the same time it does not cause us to see anything *behind itself*; it refers to itself and a whole series [of actions]. The result of this, as it appears, is that the dualism between being and appearance no longer has a place in philosophy. That which appears directs us to a whole series of phenomena and not to a hidden reality capable of drawing to itself all the *being* of the entity.... Thus the being of an entity *is* precisely its appearance....For the same reason, the dualism of actuality and potentiality disappears. Everything is actual. There is no potential behind an act, nor is there a capacity, nor a virtue [of producing the action]....Therefore we can indeed refute the dualism of appearance and essence. The appearance does not hide the essence, but reveals it: it *is* the essence [my emphasis added].

Sartre here presents principles that he would apply both to nature and to man. These principles epitomize the characteristic tendency of modern thought towards a constant, progressive reduction to a single entity which is not God but man. If man-whether as an individual or as a collective subject-were to take himself as the source of the *meaning* of existence, of the whole, he would tend to *repress* not only every idea of essence but also every idea of transcendence, of First Cause, of the supernatural! He would then find himself enclosed in a reality that appears to be constituted by a *simple series of appearances*, by phenomena that could not be reduced to a deeper reality, would not depend on a first cause, and would not be marked by a final cause. It would thus be appearance, that is, the *situation*, that would make us what we are. Ethics could no longer be based on absolute principles-because such principles express an immutable essence that transcends phenomena-but would rather be a *situational ethics* and thus the mere reflex of a finite reality that constitutes and justifies itself by the demands of action.

In such a vision man, as a subject endowed with intellect and will, dissolves in the elusive becoming of appearances and is overwhelmed by the anxious perception of nothingness on which existentialist thought of the 20th century has always insisted. If in fact "appearance is the essence," and if therefore "everything is in actuality," if there is no potentiality *behind* and therefore *prior* to an act and no "capacity" or virtue is realized in it, this amounts to saying that nothing underlies it. Behind the appearance there is no essence, and if there is no essence there is nothing behind it or, if one prefers, nothingness lies behind it. Thus, we come from nothing and we go to nothing. The inevitable conclusion constitutes a metaphysical absurdity even more than a moral one: if nothingness is both before and after us, how did something-life itself-arise?

A Criticism of the Materialistic Foundations of Contemporary Nihilism

To respond to this traditional objection, materialists have from ancient times responded that matter should be understood as *eternal and uncreated*. This amounts to an act of faith in matter. Matter is endowed with divine attributes; matter is implicitly supposed to contain an intelligence that gives order to the world.

Lucretius (c. 98-54 BC) wrote that things cannot be born from nothing by a divine act (*De Rerum Natura* I, 150) because otherwise reality would be dominated by chaos and "we would see everything born from everything, and nothing would have its own seed, men would be born from the sea, scaled fish on land, birds would jump from the sky (ibid. I, 158-63). Nature shows that every thing is born in a definite and ordered way, through the operation of a generative power that acts from its own seed (ibid. I, 168; 173-74) and develops not arbitrarily but in accordance with a determinate, specific and finite form. To understand this one must recognize that "a finite part of matter was given to all things, a limiting part was given to every existent thing for the purpose of generation out of which it is clear what can arise" (ibid. I, 203-4). The poet's lyrical formulation begs an obvious question: "Who has given a finite matter and thus a determinate form to each and every thing?" Was it the gods? No, the Olympian gods, infinitely distanced from the world, cannot be understood in this manner; the gods of Epicurus are neither creators nor judges, but mere ciphers, so to speak. Was it then matter that gave itself an order on its own, without the intervention of a demiurge or artificer?...

Lucretius does in fact think of matter as an entity that produces and orders itself *on its own* without need of a mind and a power to create it. This conception, with diverse nuances, is at the foundation of all materialistic philosophies through succeeding generations. It is the well-known argument of the shoe that makes itself, without need of a cobbler. Common sense argues that it is absurd.

Yes, it is absurd. But there is no error that does not have its share of truth, its appearance of truth and its subtleties with their own power of fascination. Thus one should attempt to refute it with rational and measured arguments. Against Lucretius and his disciples the following arguments are to be made:

Understanding "Nothing"

Lucretius writes that, if things had appeared out of nothing, chaos would reign, because everything would come to be spontaneously without any order. Here he contradicts the traditional principle, which he himself repeats several times, that nothing can in any way be created from nothing (*nil posse creari de nilo, op. cit.*, I, 156-57). In fact, only nothingness can come from nothing and thus nothing can be produced by nothing, *not even* chaos (i.e., birds falling from the sky, fish born on earth, etc.). Nothingness produces nothing. It abides forever in its absolute non-being. Non-being is always something that has no potential being. Nothing is born in nothingness, nor does anything develop in nothingness, whether order or chaos.

Nevertheless, our criticism cannot stop here. The philosophy of Lucretius obliges him to suppress a concept that is in itself valid-that of creation out of nothing, as revealed by revelation-by representing it *in a mistaken way*. That's important to look at.

The target of Lucretius's polemic is the pagan religion that he knew. In the introductory verses of his poem he exalts Epicurus for trampling on religion with his materialistic philosophy. He cites the (legendary) sacrifice of Iphigenia in Aulis as an example of the evils caused by religion. The concluding verse of this episode contains an invective that has been cited over centuries by all the enemies of religion, that is, "Religion had the power to induce the practice of such evils," though the word "*religio*" in this context is better translated "superstition."

Lucretius lived in the age of Cicero, when Roman society was in grave crisis because of the ongoing civil wars. This crisis arose from social, political, and economic causes. Religion in itself can hardly be cited as a cause of the crisis, understood in the strict sense. But Lucretius's visionary and poetically seductive materialism seems to express a more profound crisis than that derived from the lost political ideals of the Roman republic. It manifests the spiritual crisis of an entire civilization which could no longer find a place to stand. In such a situation the world-view of Epicurus was seductive. It proclaimed a philosophy of renunciation, of the hidden life, of egoistic retreat into oneself, compensated at the same time by exaltation of the self as an atom that, believing itself projected into the eternity of matter, imputed to itself a lasting cosmic dimension.

The idea of creation *from nothing* cannot be found in the religious mythology nor in the mystery religions of paganism, nor in Greek philosophy. The Platonic demiurge does not create matter from nothing, but forms its elements from an abiding substrate dominated by chaos:

Because the god wanted all things to be good and that, insofar as possible, nothing be bad, he then took every visible thing that was not at rest but was driven about without order or rule and reduced it to disorder to order, judging this a superior condition.

In fact, creation from nothing is a Biblical concept, testified by divine revelation. Human thought did not arrive at it on its own. But we cannot suppose that Lucretius meant to polemicalize against the Book of Genesis. The Septuagint, the celebrated Greek translation of the Old Testament, was composed from 250 BC to about 130 BC and was not part of the intellectual furniture of Greek and Roman intellectuals in the first century BC, even if some general and indirect knowledge of its teachings cannot be excluded *a priori*.

Creation of Adam by Michaelangelo

Be that as it may, the concept of creation out of nothing as criticized in Lucretius's *De Rerum Natura* is not the same as that revealed in the Bible. I must make this clarification to oppose the mistaken belief that Lucretian criticism is applicable to the Biblical doctrine. The creation of the world as described in Genesis does not suppose the existence of matter prior to the Creator, and thus does not imply the capacity of matter to give order to itself independently of a Creator. Creation took place according to the mind of God who thought and made all things issue forth from nothing. This happened in a sudden manner, according to the well-known fact known from the Bible. This creation is not the work of nothing but of God, who makes all things (including man) originate from a state of nothingness with respect *to themselves*, not with respect *to God*. This means that the nothingness from which things arise is that of *their* prior lack of existence, not that of an absolute Nothing-Non-being-which cannot exist if God exists. But God exists "from nothing" and will always exist. Lucretius, who did not believe in a reality outside the senses, clearly understood by "creation out of nothing" either the creative act of an absolute Nothing, of nothingness as a whole, which, if its existence be admitted, itself makes the concept of creation impossible; or else, and more likely, he understands it as the act of the Platonic demiurge, which makes the world out of an original *substrate* which would constitute "nothingness" as a primordial disorder. In either case his criticism of the idea of a creation out of nothing cannot be applied to the true conception of "creation out of nothing" as reported in the Sacred Scriptures.

Understanding "Matter"

If no one gave matter the capacity to distribute itself according to a form, to grow in a regulated and finite way, something that implies a plan, an end, it is then necessary to admit that matter possesses *on its own* that capacity which can be seen in a thought or a mind at work. But this implies that matter as such *thinks*, that it is then capable of conceiving itself according to all the forms which it can possibly take. Matter would thus contain not only creative power but also thought itself, the mind that directs it. But mind and thought can only be conceived as something spiritual. Matter would thus contain a reality (thought) whose characteristics are not those of matter, which is characterized first of all by *extension*. Mind lacks extension and thus, by virtue of this fact alone, its operations cannot be reduced to that of matter. They lack that essential condition of finite and sensible beings, that *spatially determined limit* that characterizes matter. The "mind," intelligence, thought, spiritual ways of being that have their roots in our soul, this complex and entirely spiritual reality seems in effect *unlimited* in comparison with matter. As Anaxagoras said:

All other things have a part in every thing, but intelligence is unlimited, independent, and not mixed with anything, but stands alone in itself.

If matter were to think, would it not have to be capable of explaining itself? Instead, it always appears as endowed with form and forms itself [i.e., as weather elements swirl and become a hurricane *-Ed.*] according to a direction and an end, without ever being able itself to give any explanation of its being and action, of why it is what it is. But this insuperable incapacity of matter seems nevertheless at the same time connected to its ordering itself according to the idea of an end. Such a connection, explains St. Thomas Aquinas, legitimizes or even necessitates the hypothesis of the existence of a Mind that creates and directs matter. As he says in his *Summa Theologica*:

We see in fact that determinate realities lacking reason, constituted by natural things, operate with a view to an end. This appears from the fact that they always or very often operate in the same manner to achieve the best end; whence it appears that they reach their goal not by chance but deliberately. But things that do not possess knowledge [because they lack reason-Ed.] do not tend towards an end if they are not directed by someone capable of knowing and understanding, but therefore, there must be a rational being by whose operation all natural things are ordered towards an end; and this entity we call God.

"Nature" Doesn't Run on Auto-Pilot

The argument of Lucretius for the eternal conservation of all nature by nature's own operation is totally unacceptable.

Thus it happens that nature dissolves all things into their own elements and does not disperse them into nothingness: if a body were subject to total dissolution, anything could suddenly disappear before our eyes and cease to exist: no force would be necessary to realize the separation of its parts and dissolve its connections. (op. cit., I, 215-20)

The fact that the world has not disappeared up to now does not result from the fact that every thing has been absorbed into the constituent parts of its nature. A natural entity dissolved by death never returns. If it did, one would be obliged to admit the absurd concept that the dead body of one's father is contained in the seed of each one of us and so on infinitely through the generations. The fact that the world persists up to now results from the fact that it is maintained in its being by new births that continually replace the dead. This self-reproduction involves a compensation of life and death that appears thought out and willed by Someone in function of the equilibrium of the whole.

For Christian philosophy the principle of causality [i.e., that every effect has a cause *-Ed.*]: *1)* has an ontological value, that is to say, is really present in [the being of] things; and *2)* is so evident that it is easily resolved into the first principles of our mind [i.e., that a thing is what it is and not what it is not, that one thing cannot be itself and another at the same time *-Ed.*]. In fact, given an entity that has the character of an effect [i.e., by participation, contingency *-Ed.*], the intellect sees in it the implicit need for a cause. All our theology rests on the principle of causality (Parente-Piolanti-Garafalo, *Dizionario de Teologia Dogmatica*).

["Theodicy," by the way, is the philosophical apologetic that confirms the justice of God and whereby right reason demonstrates the principles of the Faith, the existence of a personal God, and the necessity and discernibility of revelation *-Ed.*]. Pope St. Pius X in Pascendi Gregis said about Lucretian concepts:

Their system, overflowing with so many and such enormous errors, has emerged from the marriage of false philosophy with the Faith.

Translated exclusively for Angelus Press from SiSiNoNo (May 31, 2005, Vol. 31, No. 10). To be continued.



sì sì no no

"But let your speech be, 'Yes, yes,' 'No, no'; and whatever is beyond these comes from the evil one. (Mt. 5:37)"

December 1994 No. 11

"SUBSISTIT IN" and the Dogmatic Constitution *Lumen Gentium* of Vatican II

OUR READERS WRITE

We received the following letter from Germany:

The Second Vatican Council was searching for a new definition of the Catholic Church. Was this definition to become a new dogma, since the constitution [*Lumen Gentium*] is called "dogmatic"? Opinions differed, and discussions on the matter were long and stretched out. On the one hand, we did not want to diverge from the truth, and on the other hand we did not want to offend non-Catholic Christians.

At the Council, one of the Protestant observers made the following proposition to one of the Fathers: *Christi Ecclesia....subsistit in Ecclesia catholica* (*Lumen Gentium*, 8). The Father accepted this proposition, and it was in this manner that a Protestant idea became a Catholic one, and the opinion of a non-Catholic Christian was introduced into Catholic ecclesiology - into the very definition of the Church, into the heart of the famous dogmatic constitution. Therefore, the basic definition of the Church was formulated not by one of its own theologians (like de Franzelin during Vatican I), but by someone from the non-Catholic world.

It was during the time of the Council that this Protestant minister told me about these events. We are still bound by close ties of friendship today.

Name withheld by request

OUR COMMENTARY

This testimony is in perfect accord with what Giandomenico Mucci, S.J., wrote in the editorial section of *La Civiltà Cattolica*, December 5, 1988 (see also *Courrier de Rome* #93 [283], June 1988: "Subterfuge in the Face of Revealed Truth: the *Subsistit in* and *Lumen Gentium*").

This Jesuit admitted that there was a "striking difference" between the Council's document and previous Catholic ecclesiology:

It is one thing to say that the Mystical Body of Christ and the Catholic Church are perfectly identical; to state, consequently and necessarily, that the Roman Catholic Church *is* the only Church of Christ. It is another thing to say that the Church of Christ *subsists in* the Catholic Church (emphasis added by *sì sì no no*).

It seems, however, that he was able to justify this striking difference: having gone "from one definition (*est*) to another (*subsistit in*) was done for ecumenical purposes." And, he added, "during the conciliar discussions, concern for ecumenism undoubtedly grew, and quite noticeably at that." This concern for ecumenism found its way in through the more or less secret work of the "new theologians," "separated brothers," and "observers," all of them manipulators of the Council.

When Pius IX summoned the First Vatican Council, he exhorted non-Catholics to profit from it in order to "liberate themselves from a state in which they could not be sure of gaining salvation. " Dr. Cumming from Scotland asked him if Protestants could present their arguments to the Council. The Pope answered that:

...(T)he Church could not allow for these errors to be put up for discussion again, since they had already been examined, judged and condemned (*Papal brief Per Ephemerides Accepimus* to Card. Manning, September 4, 1869).

The re-discussion of errors is exactly what was allowed behind the scenes in Vatican II. This Council is proving itself to be a great fraud, and will be known to history as such.

sì sì no no, July-August 1994

They Think They've Won! Part IX << [first article](#)
Max Thurian: Is He Truly Catholic? << [third article](#)
[Index](#)

Courtesy of the [Angelus Press](#), Kansas City, MO 64109
translated from the Italian
Fr. Du Chalard
Via Madonna degli Angeli, 14
Italia 00049 Velletri (Roma)